

Contending FOR THE Faith™

Volume XVI, 1985

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

BROTHERHOOD RIPTIDE WORLDWIDE!

While Misguided Brethren Are Trying to Deliver the Churches of Christ Into Some Kind of Spurious, So-called "Unity" With the Christian Church, The Brotherhood is Being Ripped Apart — Doctrinally — Around the World

Ira Y. Rice, Jr.

At a certain spot on what they call the "17-Mile Drive", near Monterey, California, two ocean currents converge into a fearsome phenomenon known as a "riptide." One of these — the Japanese Current — flows all the way across the Pacific Ocean from the "Land of the Rising Sun"; the other — the Alaskan Current — emanates almost 4,000 miles away, in the "Land of the Midnight Sun." That danger lurks within these two currents is hardly noticeable until they near the California coast. However, many a mariner has ignored them to his peril when venturing his vessel into the turbulent waters where they come together. There the angry ocean roils and boils incessantly night and day, tearing apart whomever and whatever dares to enter in . . .

I was taking time out from the magnificent speeches being presented at the *Third Annual Lectureship* of the Garfield Heights church of Christ, last October, at Indianapolis, Indiana, trying to extract the essence of the tapes of the so-called "*Restoration Summit*" resulting from the August/1984 meeting in Joplin, Missouri, when the telephone rang. It was **Ted Lingren**, longtime missionary to Thailand, now living in Memphis, Tennessee. He said that **Dorsey Traw** had just called all the way from Chiangmai, Thailand, and that he was trying to reach me with an important message. A few minutes later, the telephone rang again. This time it was **Jim Waldron**, veteran missionary to Pakistan, Australia, and (more recently) Hong Kong, now living in Cincinnati, Ohio. He told me the same thing—that brother Traw was trying to reach me with extremely important information from Chiangmai. I promised both of these esteemed brethren that just as soon as I got back to Memphis, I would get in touch with Dorsey and see what was so disturbing that it merited his calling halfway around the world.

When Vada and I got home from the Garfield Heights lectureship two days later, the first thing I did was to telephone brother Traw on the other side of the world in far away Thailand. He had just received the "Tentative Forum Schedule" of the *24th Annual Asian Mission Forum*, slated for November 18-23, 1984, at Manila, Philippines, and said that in his judgment, if some of us did not make it a point to be there, our work throughout the Far East was threatened with invasion not only by *Crossroadism* (via the Boston church, in Massachusetts) but also by the *Bales/Stewart* false doctrine of *Marriage/Divorce/Remarriage* (via Sunset School of Preaching, from Lubbock, Texas).

Being fully informed of how the latter doctrine had ripped apart the once-beautiful fellowship of the churches in Thailand, since being imported some three or four years ago by **Loren Hollingsworth** from Sunset, I knew that brother Traw was not building up a straw man but that real and eminent danger indeed faced the truth of the gospel in the Far East or he would not have called. I asked him to make photocopies of the material that he had received and to send it to me at once via airmail. He did so; and when I saw who were being featured on the program and the subject matter that had been assigned at least to *some* of them, I realized that the cause of truth in Asia was indeed under threat if not outright siege; and I agreed with him that if some of us who have been vitally involved with the work there all these years did not show up at this particular forum or workshop (as it used to be called), the cause of truth throughout much of the Far East would go down the drain practically by default.

By the foregoing, I do not mean at all that everyone that had been assigned a part on the program was himself a false teacher. However, with so many either *from* Sunset/Lubbock or *in cahoots* with them appearing on the program, it

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 1 January/1985

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 \$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 Saunley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

DUB McCLISH'S "REFLECTIONS ON THE 'RESTORATION SUMMIT'" SLATED FOR FEBRUARY ISSUE

Man proposes; but God still disposes. It had been our intention to carry brother **Dub McClish's** remarkable analysis of the Joplin Unity Meeting, under the heading, "*Reflections on the 'Restoration Summit'*", in this our first issue for Volume XVI.

However, in view of the immediacy of what has just taken place at the *24th Annual Asian Mission Forum*, in Manila, Philippines, it seemed imperative that we devote so much of this issue to that and to the Boston, Massachusetts church that there is not enough space to carry McClish's article this time.

In any case, we have it all prepared and ready to go in our *February* edition; so be looking forward to reading — and studying — it when it arrives, Lord willing, next month.

* * * * *

Not everyone, of course, is all that interested or concerned with keeping up with the history of the Restoration Movement and the churches of Christ. Great numbers of us, however, remain convinced that this is the most significant movement involving the people of God since New Testament days. And certainly the things happening among "us" — especially within the past two decades — are affecting the direction that we are taking for the rest of this century and beyond.

Serious students of what happened to the Restoration in this closing third of the 20th century are certain to read and study at least two sources of information, which are still available.

First will be the three-volume set of *AXE ON THE ROOT*, which covers the period from 1965 to 1970. Still available at \$5.00 per set (plus \$1.00 for postage and packaging). Literally thousands of these sets already have been ordered. We have just a few hundred sets left.

Second, covering the period from 1970 to the present, we have been binding 1,000 copies or less of each volume of *CONTENDING FOR THE FAITH* each year. Our entire stock of Bound Volumes I, II and III is now exhausted; however, we still can supply Volumes IV through XIV. Volume XV now has gone to the bindery (*available about January 1st*) — and plans now are in the works to reprint Volumes I, II and III so that you can complete your sets — dates to be announced later.

Anyone wanting to purchase any single bound volume of *CONTENDING FOR THE FAITH*, please enclose \$6.95 (plus \$1.00 for postage and packaging) together with your order. Anyone ordering as many as FIVE BOUND VOLUMES AT ONE TIME, you may have these at 20% discount (plus \$2.00 for postage and packaging). The same discount applies to those ordering ALL TWELVE of the bound volumes now available as a set, which would be \$66.72 for the set (plus \$3.28 for postage and packaging, making a total of \$70.00).

Please address all orders, whether for *AXE ON THE ROOT* or for BOUND VOLUMES, to *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee 38118, including payment with order.

— Ira Y. Rice, Jr., Editor

Brotherhood Riptide Worldwide!

(Continued from page 1)

was clear that other missionaries from all over Asia were in danger of being infiltrated by their false doctrine of Marriage/Divorce/Remarriage — to say nothing of the announcement that a panel discussion would be held on “The Boston Church Methodology” by **Richard Rogers** and others. Knowing that the Boston Church was taken over five years ago by Kip McKean and his “Crossroads Philosophy”, it meant that Crossroadism was not just *knocking at the door*, but was being *invited* in by those responsible for the program of this *24th Annual Asian Mission Forum*.

After first extracting a promise from Dorsey and Ola Traw that they themselves would be on hand to help defend the faith of the gospel against all this doctrinal error, I told them that I would get in touch with **Archie W. Luper** in California, and others from the Asian area not listed on the program, and that we all would make it a point to be on hand that the truth of the gospel as it is in Christ Jesus not be forfeited in the Far East for lack of a defense.

JANE HOGAN'S SUSPECTED CANCER PREVENTS GORDON'S COMING

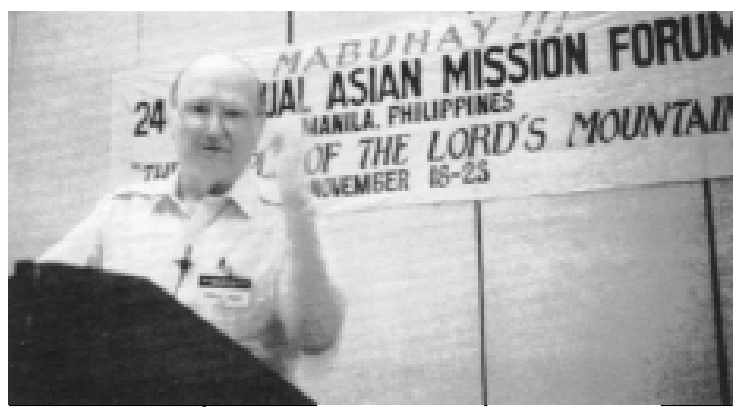
Upon checking with brother Luper to make sure that he could go *with* me to confront any errorists appearing on the Manila forum, I sat down with the elders of the Bellview church of Christ, in Pensacola, Florida, who have my personal oversight, setting forth exactly how we planned to proceed that we might go forth with their understanding and blessings. They not only agreed for *me* to go but also sent a letter to brother Luper inviting him to go *with* me at their behest.

On November 3, 1984, additionally, I wrote a personal letter to brother Gordon Hogan, which read in part, as follows:

“When I was speaking last month on a lectureship at Garfield Heights, in Indianapolis, I received two telephone calls — one from Ted Lingren and one from Jim Waldron — saying that Dorsey Traw was trying to reach me from Thailand. When I got home, I telephoned to him in Chiangmai to see what he wanted. He had just received some advertisement from the Philippines announcing that Richard Rogers and others were coming to the annual Southeast Asian Missionary Workshop to present the so-called “house church” idea re: Boston, Massachusetts. Gordon, I went to Richard’s private office together with Dalton Ellis, one of our long-time board members (re: Four Seas College, IYR Jr.), two or three years ago, and Richard assured *both* of us that he had come to see the falseness of the Crossroads movement, that they had just been ‘using’ him, and that he was totally disconnecting from it. But the Boston church was taken over by Crossroadism some five years ago, and remains a Crossroads church to this day! Why, then, if he had genuinely disconnected, is he now trying to export their false doctrine and practice into the Far East? Also, why are those connected with the Southeast Asian Missionary Workshop even *permitting* him to come, much less *inviting* him to set forth these false ideas?”

“After studying it over carefully together with brother Archie Luper, he and I have decided that if Crossroadism is to be headed off from spreading all over Asia, it will just have to be confronted right there at the Workshop in Manila. We simply are not willing, having poured so much of our lives into the Far East work, now to see it go down the drain after Crossroadism or any other false doctrine or practice.

“Therefore, at 4:30 this morning, I am writing to let you know that Dorsey, several of the faithful missionaries in Taiwan, together with Archie and me, are planning to be on hand in Manila, and we are calling upon you to join forces with us to do everything you can to head this thing off. Also, while Archie and I are there, he and I



RICHARD ROGERS, of Lubbock, Texas, as he was waxing eloquent at the *24th Annual Asian Mission Forum*, at Manila, Philippines.

need to sit down with you to see what further can be worked out re: the continuing doctrinal problems already in Singapore . . . ”

As things turned out, brother Hogan was providentially hindered from attending the workshop (or forum) at all. Just before he was scheduled to leave Singapore for Manila, X-rays showed that a tumor was growing inside one of his wife Jane’s breasts. One doctor advised that the breast be removed immediately. Another doctor consulted was not sure that was the way to go. A set of the X-rays had been sent back to the U.S. for yet a further medical opinion. Under the circumstances, Gordon felt that he just could not go off and leave Jane even for the week of the workshop.

Therefore, when brother Luper and I arrived from the States, together with brethren **Tommy Alford** and **Alan Adams** from Taiwan, we were indeed disappointed that brother Hogan had not turned up; however, under the circumstances, we understood.

HATRED, CONFLICT EVIDENT ON EVERY HAND

Thinking back to the first three of these Southeast Asian Missionary Workshops that I personally had attended — at Taipei, at Singapore, and at Bangkok (1961-63) — I remembered the joy and enthusiasm with which all of the missionaries greeted each other in those days, when all that we were trying to do was to evangelize the Far East with the plain, simple truth of the gospel without all these admixtures of error. In fact, from missionaries who had attended practically all of these events from those days until the present, I learned that it had been like that all the way through until the one in 1981, in Hong Kong. However, when **Jack McGhee** and **Bob Frazier** undermined the plans already laid for that workshop by Jim Waldron and others in the Far East before McGhee and Frazier arrived in the Far East that year, things never had been the same since.

Surely, what brethren Luper, Traw, Alford, Adams and I found at Manila was a far cry from the welcomes we remembered wherever we traveled in the Far East in former days. Instead of smiles and enthusiastic hugs, we were met with unsmiling faces and questioning glances as if to say, “Why are you here!” And instead of trying to find a spot to include us somehow on the program, as was ever the case with visitors in former days, the best we could do was to *make* a place for ourselves in response to efforts we viewed as trying to plant false doctrine and/or practice at Manila. As a result, never in all my long life as a gospel preacher since 1932 do I recall more hatred and conflict so evident as at Manila, November 18-23, 1984.

The first of these confrontations was during Richard Rogers’ first speech after lunch on Monday, the 19th. In discussing “Paul’s Work Among the Corinthians”, toward the close of his presentation that afternoon, brother Rogers drew a parallel between Paul’s going into the Jewish synagogues to



EVEN THOUGH WIDESPREAD DISAGREEMENT characterized the *24th Annual Asian Mission Forum*, November 18-23, 1984, at Manila, Philippines, every speaker had the undivided attention of all present.

Note the intensity with which all were listening to Jim Blough, one of the evangelists from the Boston church, as seen above. How ill and unpleasant it is for brethren to be together in disunity!

teach and our going into modern denominational prayer meetings to do the same thing, even to the point of arranging our *own* meetings at such a time so that we *could* do that.

Brother Tommy Alford interjected, at this point, as follows, saying.

“Brother Rogers, is it not the fact that when Paul went into these synagogues that these were a people of God? . . . Yes, they were a people of God that had not yet heard the gospel. The gospel had not yet come to this place. Paul was carrying the gospel . . . and we know the denominational people they have not yet become the people of God, and the only way they can be a people of God is if they had become Christians and then had left it and then they entered a denomination and then they would be a people of God . . .”

ROGERS: “Your thought then is that those Jews were saved before baptism . . .”

ALFORD: “I am not saying that, but they were people of God that had not yet heard the gospel of Christ, and when they heard it they had the obligation to repent, now isn’t that right? . . .”

ROGERS: “No, what you said isn’t right. They were not the people of God . . .”

ALFORD: “It is not parallel in every point . . .”

ROGERS: “It is not parallel in every point . . .”

ALFORD: “But you said it was . . .”

ROGERS: “I didn’t say it was parallel in every point . . .”

ALFORD: “You did 30 minutes ago . . .”

ROGERS: “Let me finish, will you? . . . Listen to me, okay? Let’s you and I have this discussion privately. Now I didn’t say that they were the people of God. I didn’t say that the whole thing was a

parallel. But if that is *not* written for our example, what’s it written for? . . .”

Brother Alford attempted to answer brother Rogers’ question; however, before he could do so, someone in the audience started singing “*When We All Get To Heaven*”, others joined in, so that whatever he said was drowned out.

To brother Rogers’ credit, however, I was told that he went to brother Alford the following day and acknowledged to him that the suggested entry among the denominations was not parallel to Paul’s going into the synagogues of the Jews.

To my considerable astonishment, when the time came for the panel discussion that had been announced on “The Boston Church Methodology”, instead of it being **Richard Rogers, Tex Williams and Malcolm Parsley** on the panel, as previously stated in the Tentative Forum Schedule (none of whom were connected with Boston insofar as we knew), three brethren directly from the Boston church were on hand to make the presentation, namely, **George Gurganus**, deacon, **James Blough**, evangelist, and **Doug Lightening**, deacon.

Brother **David Stathopulo**, of Baguio City, Philippines, served as moderator for the occasion. He explained that when this discussion was originally scheduled, those in the Philippines had not known that considerable controversy surrounded the Boston church in the States, however, that

since these brethren were already on hand from Boston, they would be allowed to speak, not for controversy's sake but in order to learn.

George Gurganus introduced the other two who were with him from Boston, giving a little background of each and also how he himself became connected with the Boston work. I listened intently to everything that was said by all three, making no attempt to interject anything until the time came for general discussion after each of these Boston representatives had spoken. Among many other things, they had a great deal to say about the so-called "house church" situation in Boston, whereby they have some 26 "house churches" under one eldership — an arrangement which I deeply believe to be unscriptural.

Even when I did, finally, speak up, I tried hard not to be unnecessarily abrasive; however, knowing that all this was part and parcel with the divisive *Crossroads* church in Gainesville, Florida — and that **Kip McKean**, Boston's principal preacher, himself had helped divide the Charleston, Illinois congregation immediately before going to Boston (still uncorrected at last report), there was just no way that I could remain silent any longer.

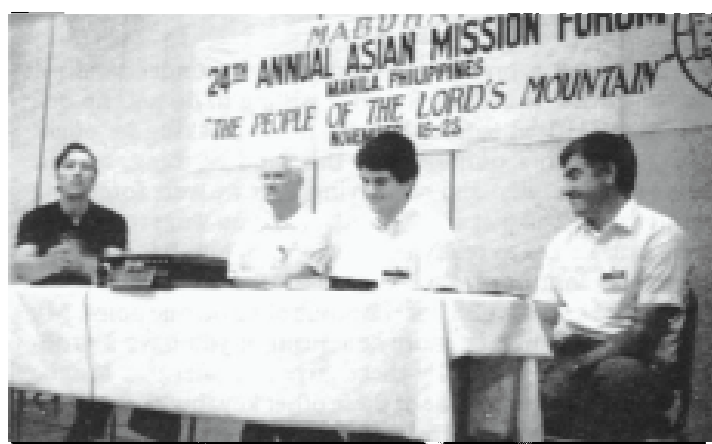
Thus, as soon as the last panelist had had his full say, I rose to my feet and spoke, as follows:

"For three years I was the only preacher in the southern half of the Asian continent. And George and I go 'way back — I mean 'way back. I go back with him all the way back to when he was in New York, back in 1940-41, like that . . . He and I have always been great friends — especially since he kept those crocodiles and Communists off of me, when we were back in Malaysia that time. But brethren, let me say one more thing: the spirit of these two young men (referring to Jim Blough and Doug Lightening) — wonderful! And I don't want any of the things that I'm going to ask to be misconstrued as being somehow against them personally. But, brethren, I'm an old preacher — soon 53 years of preaching — and I have preached around this world six times, and this is my 33rd time halfway around it — and I have carried the gospel into 64 foreign countries. And this is important to me — that the *truth* be preserved while we are being so enthusiastic and zealous. And, brethren, *zeal* is something that I really appreciate. I appreciate that in *these* men; and even in false teachers I appreciate zeal.

"There are a few questions that I am having some real troubles in



ON THEIR WAY TO MANILA, Ira Y. Rice, Jr. and Archie W. Luper picked up Tommy Alford and Alan Adams, in Taiwan, who accompanied them on to the Philippines. The tension of the occasion was etched in their faces when the above photo was taken. Left to right, are seen brethren Luper, Adams and Alford.



AS EXPLAINED BY MODERATOR David Stathopulo (above, left), the Philippines missionaries did not realize the controversy surrounding the Boston church, when they invited Boston representatives to speak on the 24th Annual Asian Mission Forum. They were allowed to speak anyway — including George Gurganus (deacon), James Blough (evangelist) and Doug Lightening (deacon), all from the Boston church, as shown above.

my mind. The first thing, about this 'house church' business . . ." (brother Stathopulo tried to cut me off, however, I went on to say) . . . "If you will just let me finish, sir, because I'd say at least half of these people want to hear me speak . . . if you'll just let me read these off then I'll sit down, and if they answer, fine, and if they don't answer it won't be fine, but at least I will have put the questions . . .

"Concerning the 'house church', how can elders oversee more than one church scripturally? Based on 14 of Acts, I believe verses 22-23, elders were appointed in each church. How can one eldership scripturally oversee more than one church? Second, Kip McKean was trained at Crossroads in Gainesville, and he was the keynote speaker in August at Crossroads' annual *Seminar*; I want to know what relationship exists between the Boston church and the Crossroads church at Gainesville, Florida? Third, what is the structure of the church at Boston and also what is the leadership in *all phases* of its leadership? Again why are they sending preachers to plant churches where the church already exists in great numbers in various cities? This is happening in the United States. Who planted the church that was mentioned in Boston and do they practice the same type of system of thought as at Crossroads, such as 'soul-talks', 'prayer-partners', 'quiet-time', 'Lordship-baptism'? . . . In other words, what I am saying is, if this church — we now go back to the Crossroads church — does it have a relationship to it, and if it does then that would have a great deal to do with whether many of us in this room could go along with these suggestions. Now I'm going to sit down and keep quiet, but I do appreciate, David, your letting me at least present these questions.

For the next several minutes all three of the Boston brethren on the panel had quite a lot to say trying to explain the use of the term "house-church"; however, in general, it seemed to be the consensus of most of those present that such a use of the word "church" was a source of confusion to say the least and that perhaps another term, such as Bible-study class, or something similar, would cause less conflict.

It did not seem to please at least one of the Boston brethren, Jim Blough, that they were having to deal with questions of this sort just then, when they had hoped to be presenting other material entirely. He suggested that instead of dealing with those matters just then, perhaps it might be better to take them up afterward. At this point, I interjected six words, saying,

"Right now! . . . Not Later! . . . Right now! . . ."

One brother said he recognized that perhaps we were having a problem with terminology. Brother Gurganus said that actually, he did not know of anything they were doing in Boston, except this problem of calling it a "house-church",

which created a problem or perhaps a misunderstanding, that any other church of Christ is willing to do and no one has ever criticized before. He said in his thinking we ought not to get into a quibble over this kind of thing, and he thought this is what Jim was saying, that we were forgetting about the overall picture. "I think all of you want to get into some other areas to really learn what the church is doing up there," he continued, "... because otherwise we are just going to be spending all our time quibbling on one point. My thought is it would be more beneficial, if you have a problem, maybe see especially these guys . . . later . . . Maybe you want to go on to some of these other key things about the work that might be of great interest to you also . . ."

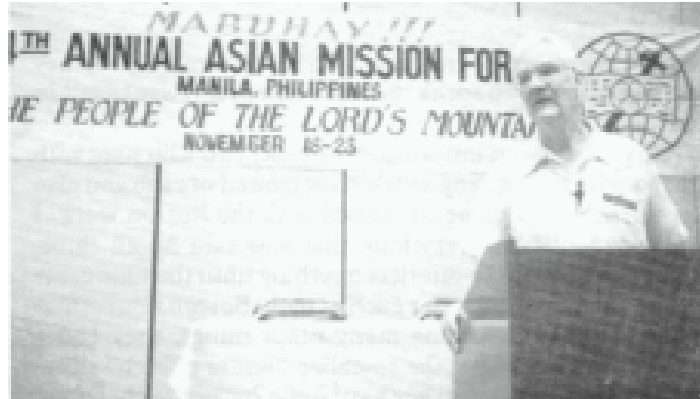
They did indeed "go on to other things." They never did give a satisfactory answer how one group of elders can oversee more than one church and do so scripturally. Neither did they address most of the other questions that I had presented. It appeared to me that all they wanted to do was more or less talk around but never really come to a proper consideration of the basic points at issue. However, they did acknowledge that they were and are in fellowship with the Crossroads church in Gainesville, Florida, and planned to continue so to be.

Brother Alford got in another question, but there was so much extraneous noise that my recorded failed to pick it up clearly. However, when brother Traw made a comment, it came through loud and clear. He said:

"I'd like to suggest, first of all, that we be men and the panel presenting this whole thing, I think the panel is responsible for fielding questions and answering any observations rather than to break up and go one on one. I think in all honesty and fairness, in light of sacred scriptures, the example in Acts 15, that we take the whole afternoon, all night tonight, all day tomorrow — the free time at least versus rest that we have — until everybody has satisfied their heart and soul with questions and answers . . ."

However, if Dorsey hoped that such an open, thorough discussion of differences might result from his suggestion, to say the least it was a forlorn hope. We may never know what all was discussed secretly during that *24th Annual Asian Mission Forum*, November 18-23, 1984, in Manila, Philippines; but one thing I do know is that much of what I saw and heard had little in common with the Restoration Movement and the churches of Christ in general. In fact, one brother remarked that he had no appreciation of that word "restore." Perhaps this was the principal problem. From literally thousands of miles away there had come at least two major currents of false doctrine — both emanating from the U.S. — converging in a doctrinal riptide that tore the Manila forum to shreds, just as it is doing right here in the United States. From Gainesville, Florida (via Boston, Massachusetts), flowed Crossroadism in all its virulence; and from Searcy, Arkansas (via Sunset School of Preaching in Lubbock, Texas), the false doctrine of James D. Bales and Ted Stewart on Marriage/Divorce/Remarriage. If representatives from either one of these two heresies had appeared alone, this, within itself, would have caused enormous conflict. However, when apologists for *both* of these false doctrines flowed together in one forum at Manila, everyone there was drawn into the vortex of a brotherhood doctrinal riptide, making the whole event sheer misery almost beyond belief.

By the afternoon of the 5th day, most of the *faithful* brethren who had so earnestly contended for the faith at the forum had had about all the frustration they could stand. From lunch that next-to-last day onward, neither the Traws,



SOME OF US WERE ASTONISHED to learn that George Gurganus (above), retired from Abilene Christian University, now serves as a deacon in the Crossroads-type church at Boston, Massachusetts. From the set of Dorsey Traw's jaw (see below) he was not overjoyed with what he was hearing at the *24th Annual Asian Mission Forum*.



Tommy Alford, Alan Adams, Archie Luper nor I saw fit to attend even one more session. What was the use! And when Archie and I were able to get a flight out one day early, neither of us could have been more relieved to be leaving a place than we were the *24th Annual Asian Mission Forum*, in Manila. Neither of us, of course, is a prophet; however, whatever the future may hold, we seriously doubt if very many faithful brethren in the Far East will attempt to participate in one of these particular events ever again. Life is just too short to squander it in such exercises in futility.

One incident transpired, completely apart from the Forum itself, which we found to be particularly revealing. On the third day, brethren Eddy Ee, of Singapore, and Udom Kananaporn, of Chiangmai, Thailand, let some of us know that they would like to visit the campus of Philippines Bible College, at Baguio City. They did so — and when they returned to Manila two days later, each had in his possession two booklets, which they reported to be in abundant supply on the PBC campus — *BOSTON — A Story of Faith, Courage, Freedom and Victory*, by Alvin Jennings, and *DISCIPLINE — The Multiplying Ministry*, by Milton Jones. Both of these two booklets are rooted in Crossroadism. The fact that they were thus being distributed on the PBC campus may help explain why missionaries in the Philippines were influenced to invite those brethren from Boston to come "share" their Crossroadism with our missionaries thus assembled from all over the entire Far East! (As brother Luper said on the plane on our return trip, it is high time sponsoring churches and overseeing elders back in the States are checking up on what their missionaries actually are believing, teaching and practicing on the field!)

Alvin Jennings, Star Bible and Crossroadism

That Alvin Jennings and Star Bible Publications, Inc., have done a lot of good publishing and distributing gospel literature across the years goes without saying. In fact, it was he, more than any other, who figured out and conveyed to the brotherhood a method of mass mailings whereby the gospel could reach literally millions of the untaught via the printed page. Great numbers of us felt nothing but good will toward brother Jennings and his publishing efforts for a long, long time.

However, when we began seeing Alvin's name (and Star Bible's, too) in support of Crossroadism and all its works, contrary to all we thought he had stood for across the years, our esteem for him and them began to subside. As well documented as all the divisions and offences caused by the Crossroads Philosophy has been, it is simply incredible that one as knowledgeable as Alvin Jennings should be taken in by this manifest heresy.

The first thing we noticed signaling that Jennings and Star Bible were going off after Crossroadism was his advertising and advocacy of Robert Nelson's erroneous book *Understanding the Crossroads Controversy*. Next came his publishing of Milton Jones' *Discipling — The Multiplying Ministry*, a book modeled on Crossroadism with a slight change in terminology. Then came Jim Woodruff's *Beyond Crossroads* and Gordon Ferguson's *The Crossroads Controversy — One Preacher's Perspective (with introductions by Jerry Jones, Alonzo Welch, Mid McKight)*, both either published or advertised by Star Bible. And most recently — fresh off the press, in fact — a booklet written by Alvin Jennings himself, *BOSTON — A Story Of Faith, Courage, Freedom and Victory*, unreservedly advocating the cause of this out-and-out Crossroads church.

As early as December 17, 1983, brother James D. Cox, a preacher and elder from Tustin, California, had written to me, saying,

"Bro. Rice: I read enough of this book by Milton Jones to see the parallel with the Crossroads philosophy and wrote to Alvin Jennings accordingly. This is his reply. I would hope someone more qualified than I am would answer this. Thanks, (Signed) James D. Cox"

The photocopy of the letter brother Cox had received from brother Jennings reads as follows:

"December 12, 1983

"James D. Cox
17531 Leafwood Lane
Tustin, California 92680

"Dear brother Cox,

"We appreciate your note concerning the book by brother Jones on 'Discipling'.

"This has been one of the best books we have ever printed so far as acceptance with the brethren is concerned. Obviously we are concerned that you say that it is 'not sound'.

"If you will be more specific, we will share your observations with brother Milton Jones and I feel sure that any adjustments that are not according to the Bible will be made in the second printing.

"May God bless you in your every undertaking for good in His Kingdom.

"Very truly yours in Christ,

(Signed)

"Alvin Jennings"

Well, of course, *Contending for the Faith* already had

published brother Craig Collins' review of Milton Jones' *DISCIPLING: The Multiplying Ministry* in our issue for September/1983, which also included W. N. (Bill) Jackson's review of Robert Nelson's *Understanding the Crossroads Controversy*, so we saw no need for further review of these two items just then.

However, by July 31, 1984, I could hold back no longer. Therefore, on that date, I wrote to brother Jennings, as follows:

"July 31, 1984

"Alvin Jennings
Star Bible Publications, Inc.
P. O. Box 181220
Fort Worth, Texas 76118

"Dear Alvin,

"You publish so much material that is good that I have been made to wonder quite a lot of late regarding some new directions you seem to be taking, which leave uncertain sounds in their wake to say the least.

"One of the first of your publications that I questioned was the one on the '3R's.' I felt you had not thought that one through or it never would have seen the light of day.

"More recently, the items you have published and recommended emanating from the 'Crossroads Movement.' Are you not aware the Crossroadism is just out-and-out heresy? Have you not read the 14 issues of *Contending for the Faith* that we have devoted to its exposure over the past five years? If you have not, you need to. It is incomprehensible to me that anyone who believes the truth as it is in Christ Jesus could have read even one of these issues and still be able to advocate going along with Crossroads.

"But the most recent matter I question coming out of Star Bible is this new paper you propose (not that any sound paper would not be welcome), your even suggesting 'Soul Talk' as a possible choice of logo; your presenting of false teachers such as Jerry Jones, Reuel Lemmons and Kip McKean as choices for editor; and your listing of such men as Tom Brown, Ron Gholston, Eddie Howard, Jerry Jones, Sam Laing, Roger Lamb, Albert Lemmons, Reuel Lemmons, Chuck Lucas, Kip McKean, Wayne Monroe, Robert Nelson, and perhaps others you listed as writers of 'proven faithfulness' as 'suggestive of the kind of writers (you) have in mind' make me wonder if you yourself have swallowed the Crossroads Philosophy hook, line and sinker. Every single one of these men is either Crossroads, Crossroads-trained or Crossroads-oriented.

"As for the book by Milton Jones, entitled, *Discipling: The Multiplying Ministry*' anyone having the slightest acquaintance with Crossroadism recognizes the parallels between it and the Crossroads Philosophy with even the most casual reading.

"Alvin, you have been involved with the truth as it is in Christ Jesus too long to be taken in by such error. It appears to me that the time has come for you to come out of it and separate yourself from it. I personally have always held you in high regard; however, if the aforementioned is the direction that you have determined to take, I can no longer walk with you.

"In the cause of truth,

(Signed)

"Ira Y. Rice, Jr."

A couple of weeks or so later, my wife Vada informed me that Alvin had telephoned saying that he had put my letter in a brief case which he took to the so-called "Restoration Summit — 1984" to which he was invited and in which he took part, that the case somehow had been either mislaid or stolen, and requesting that I send him another copy.

Being on the road, as I was, I could not do so immediately; however, several days later, I did send him a photocopy of my carbon copy, to which he replied; as follows:

"Aug. 19, 1984
"Ira Y. Rice, Jr.
2956 Allshore
Memphis, TN 38118

"Dear Ira,

"I see in your recent letter to me that you feel compelled as self-appointed judge and jury of all the brotherhood, to 'walk no more with' me.

"You said that if I had only read your heretic detecting journal, that surely I would have been spared all the doctrinal pitfalls which you laid against me in your letter. You amaze me. Never have I known a man with such pompous arrogance as to set himself on a throne to pass down judgments all across the nation on right and wrong as though he had personal and absolute knowledge of them all, and then take up his sword and with every stroke from his pen, mercilessly whack off another slice of God's family that does not measure up to the 'Gospel According to Rice'.

"With buzzards or other birds of prey, I would not be surprised. Their nature is to search out whatever despicable putrefaction and stench they can find or dig up. But for a child of the most high God, his nature is to seek and think upon things that are true, pure, lovely, of good report. I counsel and caution you to see yourself as God and others see you, into which category you fall. Surely no right thinking man could be proud of the unenviable reputation and image into which you have cast yourself over these last several years. It is beyond my ability of comprehension that a man of your worldwide evangelistic concerns of bygone years could now have such a total commitment to this beggarly buzzard business.

"You have accused me of heresy on three counts: (1) 3R's of Urban Church Growth, a book I authored and published in 1981; (2) my failure to cast stones at the brothers who use or find some good in the evangelistic efforts that you delight to identify as the 'Cult of Crossroadism'; and (3) that my company, Star Bible and Tract Corp., has published the book by brother Milton Jones entitled *Discipling: The Multiplying Ministry*.

"With respect to these three charges you made in your letter, I make the following brief observations:

"(1) *The 3R's book*. The unreserved commendations all across the country and abroad far outweigh the TWO tradition keepers' misrepresentations of what I have written, neither of whom has exhibited the courtesy of allowing any response to their abuses. The principles advocated in the book were not only practiced in the first century church, but were (unknown to me at the time of writing) already being implemented in various places in the Lord's church . . . and that without debate or discord. Why now your irritation?

"(2) The evangelism methods now being used by Gainesville's *Crossroads* church and many others had come to my attention because of the abundant harvest reports. If I had read your castigations only, I would not have known the truth from the original sources. Since even under the law a man was not to be condemned 'except it first hear HIM', it seemed appropriate that I read also from those involved directly in their ministries and also from those who had made first-hand, on-the-spot, extensive investigations. This I did, and also personally spent several days in Florida, Massachusetts, Illinois and Colorado where unprecedented growth is being experienced. In each case, the brothers acknowledged having made mistakes (and who has not!), mistakes that were costly and sad, but from these they have turned away and are now striving to follow ways that lead to peace and harmony, while ever pressing ahead in the saving of souls. They are my brothers and sisters in Christ, and I love them for the dedication and fruit-bearing examples they set. The main difference between 'us' and 'them' is summed up from this observer's perspective in one word: WORK! If you will not 'walk with them' nor with me because I refuse to join you in condemning them and cutting them off as heretics, that may be your 'buzzard-business' but I will have no part in it. If I must be condemned with someone, I would rather go down with those who are trying to preach the gospel and save souls, than with those who condemn them for their best efforts at it.

"(3) *The Discipling book*. This book is being received better than anything that has been published in recent years by our company,

and we would venture to say, perhaps by any publisher among our brethren. I see praise of it in bulletins and in editorials everywhere, not to mention numerous advertisements by dealers. The only adverse reaction I have seen is from men who had already begun throwing stones at the brethren at Gainesville. Milton Jones and the Crossroads church have absolutely no connection except what they share in Christ and the Bible. Milton Jones lives in Washington state; he came from Texas where he ministered at the Broadway church in Lubbock with Joe Barnett (who commends the book). He has never had any connection directly or indirectly with the work or workers in Florida, nor have I for that matter. It appears that looking through your distorted glasses no one could read and promote 2 Timothy 2:2 without 'aiding and abetting Crossroad cultism' (how venomous your vocabulary!). And now you must cut off and 'no longer walk with' the good brothers who publish the time-honored *Christian Chronicle* because they list many 'Crossroads' churches right along with the others baptising over 100 souls last year — with Boston way out in front of all the rest, where Kip McKean preaches, trained by Chuck Lucas of Gainesville. As if this were not enough of a crime for the Chronicle staff to commit, they have devoted an entire page editorializing on the excellence of Milton Jones' book on *Discipling*. What a shame! Not a shame on the Chronicle staff, but on the buzzard whose evil eye can only see evil in these dedicated ministers of Jesus Christ, and whose perverse eye is driving a wedge sowing discord among brethren.

"You may be able by your scandal sheet to kill my privilege of serving the brotherhood through the business I began some 20 years ago called Star Bible, but you cannot recall over 35 million gospel messages from our presses that the brotherhood has distributed around the world during that time, and which work is increasing with every year that passes despite what you see as heresy in me. Even if you should threaten my life physically (I don't expect this, although you could hurt no more by doing this), I am told not to fear you nor your kind (Matt. 10:28).

"I pray earnestly that you will soon repent and return to your first love of preaching the GOOD NEWS and let elders and other concerned brethren in the local churches handle discipline problems that arise. You will not find in the Bible anyone but the 'man of sin' setting himself forth as God, usurping the universal judgments of the Almighty. I had always thought that referred to the pope of Rome, but now you cause me to wonder if it should have a broader application.

"I have written this letter in a spirit of truth and love for you and for the ONE brotherhood of Jesus Christ.

"Yours very truly,

(Signed)

"Alvin Jennings"

(NOTE: I have not seen fit to reply to the foregoing letter thus written "in the spirit of truth and love" for me and the brotherhood. As near as I can tell it answers itself. It escapes me how brother Jennings reconciles his closing statement with calling me a "self-appointed judge and jury of all the brotherhood", calling *Contending for the Faith* my "heretic detecting journal" as well as a "scandal sheet", charging me with "pompous arrogance", my efforts to obey Jude 3 with being the "Gospel According to Rice", calling me a "buzzard" not just once, but three or four times, wearing "distorted glasses", using "venomous" vocabulary, having an "evil eye" that "can only see evil" in dedicated ministers, having a "perverse eye" that is "driving a wedge" and "sowing discord among brethren" as well as hinting that I, not the pope of Rome, may be that "man of sin" referred to in the Bible. Spirit of love, Alvin? If one can hear that much venom on a brother in the name of love what could he do if he actually hated that brother! As the old saying goes, with friends like that who needs enemies!

Those who have read and studied the 15 "Crossroads" issues that *Contending for the Faith* has published since 1979 all know that it was not for any truth or proper evange-

lism they may have had that we have marked and avoided Crossroads and those who follow them but for their causing divisions and offences contrary to the doctrine of Christ, as taught in Romans 16:17-18. Brother Jennings declares that Crossroads and Crossroads-trained brethren acknowledge having "made mistakes, mistakes that were costly and sad, but from these they have turned away and are now striving to follow ways that lead to peace and harmony." Indeed! We are unaware of even **one** such acknowledgement that **any** of these divisive brethren have made to the churches where they have caused divisions and offences! If this but were the case, we might be on the road to healing the discord they have sown; but it is **JUST NOT SO!**

As for the Kip McKean, whom Alvin Jennings lauds so highly in his letter, it was he along with Roger Lamb who divided our Lord's church over Crossroadism at Charleston, Illinois, immediately prior to moving to Boston, where such great "success" is being reported. It makes no difference — no difference at all — how many are being won to whatever cause at Boston — until Kip McKean returns to Charleston, Illinois, and confesses faults for causing that division just as publicly as the division itself, right-thinking

brethren are not going to receive him or have anything to do with him. Boston either for that matter!

Speaking of numbers, how long will it take brethren such as Alvin to wake up to the fact that **numbers** are no evidence of **truth**. Ten thousand angels declaring even one point of error to be right would not make it right. It is not the **numbers** of Crossroads or their followers that we are against. Rather it is the **doctrinal error** that they both teach and practice that they refuse to surrender. Be watching for an article soon to appear in *Contending for the Faith* re: what it would take to put an end to all this discord, re: Crossroads, and restore unity. It may not be easy; however, if they are so minded and desire it enough it **can happen**.

Meanwhile, including this issue, we now have published 16 issues primarily devoted to Crossroadism. Every church in the brotherhood should order **several whole sets** of these and pass them around to every family asking each one to so completely familiarize himself with this heresy as not to be deceived by it when it comes your way. Each set (including postage) is \$8.75. Please enclose multiples of this amount with your order for however many sets you require, addressing your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226, IYR Jr.)

Boston Church Poses Threat To What They (And Crossroads) Style 'Mainstream' Churches

Divisiveness, as has been demonstrated over and over and over again, appears to be the principal trademark of adherents to the "Crossroads Philosophy". In the name of so-called religion, they evidently feel no qualms over dividing families and churches over their false doctrines and practices — and now they are moving on to set **WHOLE AREAS** of churches against one another.

Their latest tactic in this regard is to train and send entire teams of preachers and special workers to proselyte where what they call the 'mainstream' churches of Christ already are well established, in some cases for 40 or 50 or 100 years or more!

OKLAHOMA CITY IS JUST ONE CASE IN POINT

Word reached us recently that Crossroads-trained preacher **Kip McKean** (the same one who helped **Roger Lamb** split the church over Crossroadism at Charleston, Illinois) and the **Crossroads-oriented church in Boston, Massachusetts** (where he went from Charleston) now have targeted major cities in various parts of the world for further infiltration, including where the churches of Christ already are numerically strong.

When I saw Phil Davis, who preaches to the South Woodward congregation, in Oklahoma City, at a recent lectureship, he asked if I knew that Oklahoma City was one of Crossroads/Boston's targets. He promised to send information on it when he got back home. Under date of November 20, 1984, thereafter, he wrote as follows:

11-20-84

Bro. Rice,

Here is the information you requested plus a little bit more. Bro. Hale is aware that I am sending you his material and gives me permission to do so. The meeting held last Tuesday had no representatives from Boston, but some local sympathizers (who had visited Boston) as well as those who oppose it. Bro. Hale spoke with

one of the Boston people by phone, and was told that they would not meet with a group larger than a single eldership. There is word from another source that they may be reconsidering the move to O.K.C. Should you wish to pursue the details, Bro. Hale's phone is on his letterhead, and his address is 2600 S. Agnew, Okla. City, 73108. He did state that one of the Boston elders affirmed that they are still in full fellowship with the Crossroads/Gainesville group.

Sincere best wishes,

(Signed)

Phil Davis

In the material that brother Davis enclosed, first, were copies of the letter sent by the Boston Church to the South Woodward church of Christ, where Davis preaches (the same or similar letters being sent to the other churches of Christ throughout the Oklahoma City area). It reads as follows:

September 18, 1984

South Woodward church of Christ
3800 S. Woodward Avenue
Oklahoma City, OK 73119

Dear Brothers,

Grace and peace to you from God our Father and the Lord Jesus Christ.

We are writing you and the other congregations of the Lord's church in the Oklahoma City area to let you know of our plans to begin a new work in Oklahoma City. Even though these plans are in their infancy, we want to communicate these to you to open the lines of communication and answer any questions that you may have about the ministry here at Boston, or our plans for the work in Oklahoma City.

At this time, we are just beginning to formulate a team to train together here in Boston with a view toward moving to Oklahoma City sometime in 1987, if the Lord wills.

Ken Erb, who is the team leader, and his wife, Jan, are originally from Chattanooga, Tennessee where they were with the East Ridge Church of Christ. They are both thirty-five years old and have three

children: a son who is sixteen, a daughter fourteen and another daughter who is ten.

They attended the Sunset School of Preaching and Missions from 1974 until 1977 and then worked with the East Ridge congregation from 1977 until 1979 as an associate minister. The East Ridge congregation sent them to Pennsylvania to begin a new work there. In August 1982, they moved here to Boston to work and train with the church. Ken is now serving as a full-time intern.

The Erbs are eager to get to know the brethren in the Oklahoma City area so that they can work in harmony with all of you. It is our fervent prayer that God continues to bless you with fruit for your labors and a vision for all of us to work in unity as we all take the good news of Jesus into all the world.

In His Service,

(Signed)

Al Baird Bob Gempel
Elder Elder
Boston Church of Christ

It also should be noted that the following were named on the Boston letter head as evangelists: **Kip McKean, Frank L. Kim, Frederick W. Faller, Gary R. Knutson and James C. Blough.**

LETTERS CAUSE GENERAL CONSTERNATION

Inasmuch as this or similar letters were sent to all the congregations in the Oklahoma City area, it should not require much imagination to fathom the consternation with which these were received.

One preacher, **Lewis G. Hale**, of the Southwest church of Christ, 2600 South Agnew, Oklahoma City, Oklahoma 73108, where he has preached the past 27 years, together with his elders, were not content to suffer this presumptuous intrusion in silence. Under the date of October 25, 1984, they sent out a general letter to the central Oklahoma area churches, as follows:

October 25, 1984

Elders and other Leaders
Churches of Christ
Central Oklahoma Area

Dear Brethren:

We recently received a notice that the Boston (Mass) Church of Christ has definite plans to begin a mission work in Oklahoma City in 1987.

Since the Boston church is an offspring of the Crossroads church in Gainesville, Fla., we have reason to believe that many of the troubles churches have experienced may very well be coming to Oklahoma City.

The elders of the Southwest church are concerned enough that we are hosting a meeting of all who wish to come and discuss the pros and cons of this matter. The time is Tuesday, November 13, 7:30 p.m., at 2600 S. Agnew, Oklahoma City.

We are sending a notice of this meeting to the Boston church in the hope that someone will be present to represent them.

We believe you have a great deal at stake. We want to be fair but we also want to be careful. We hope we can all come with an open mind.

Brotherly,

(Signed)

Lewis G. Hale

Four days later, under date of October 29, 1984, for the elders of the Southwest congregation in Oklahoma City, where he preaches, brother Hale addressed the Boston church, as follows:

October 29, 1984

Boston Church of Christ
P. O. Box 313
Boston, MS 02117

Dear Brethren:

We received your letter dated September 18, 1984, in which you state your intention to begin a new work in Oklahoma City. I must confess that it was with some degree of astonishment.

I do appreciate your statement that "we want . . . to answer any questions that you may have about the ministry here at Boston, or our plans for the work in Oklahoma City." I wish to take that opportunity.

Due to many things I have read and some firsthand experience with friends associated with the Boston ministry, there are some questions that I would like to know the answers for them. I cannot require these but do respectfully request them.

1. Does the ministry in Boston follow the general pattern of the Crossroads church in Gainesville, Fla.?
2. If not, what do you consider to be the essential difference?
3. Once your ministry is extended to Oklahoma City, will the members here (including those converted here) be considered to be an autonomous and independent group or will they be members of the Boston church?
4. Reports indicate that perhaps as many as 75% of mainstream churches (as we seem to be classified) employing as staff members ministers trained by Chuck Lucas and/or Kip McKean have had open division. Would you consider this a fair evaluation?
5. Have you ever openly disavowed any of your ministers who have pulled away from a 'mainstream church' and led others with them? Have you ever upheld the righteousness of a church that remained of the same persuasion and position it held before it employed one of your trained ministers?
6. Whether purely voluntary or by request, do ministers trained by you and working full-time with self-supporting churches having their own elders call or contact regularly the Boston ministry to report on their progress and ask for counsel with reference to the needs and problems of members of the church where they minister? If so, what would be the normal frequency?

"THE GOSPEL OF JOHN"

Edited by Fred Davis

This book is made up of lessons presented at the Third Annual Lectureship of the Garfield Heights church of Christ—Indianapolis, Indiana in October, 1984. There are 36 chapters dealing with the gospel of John. These are written by: Charles Blair, Tom Bright, Dean Buchanan, Ken Bursleson, Leon Cole, Andrew Connally, Ron Cosby, Harry Darrow, Fred Davis, James Davis, Mac Deaver, Roy Deaver, Clinton Elliott, Melvin Elliott, Joe Gilmore, Dan Jenkins, Bob Jent, Wally Kirby, Grady Miller, Max Miller, Mark Nunley, Walter Pigg, Charles Pugh, Johnny Ramsey, Ira Rice, Robert Taylor, Jimmy Thompson, Terry Varner, Ben Vick and Jim Waldron.

You will want this book for your library.

Cloth bound, 402 pages, \$13.95 (plus \$1.25 postage and handling).

Order from

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

7. Does the Boston ministry include leaders other than elders who have others under them and who are expected to obey them? (The *Master Plan of Evangelism* clearly advocates that Jesus did not expect us to make disciples but leaders and that leaders must be obeyed. Do you agree with this idea?)

8. Do you advocate "Total Commitment"? If so, does this require the same level of performance for us all?

9. Does the Boston ministry consider attendance at devotionals and Bible studies (formerly called soul talks) to be of equal importance as attendance in the Lord's Day assembly?

10. Do you consider devotionals and Bible studies throughout the week to be man's appointments or God's appointments?

11. Does the Boston ministry advocate that man's appointments and requirements should ever be put on a par with God's commandments?

13. Does the Boston ministry consider members to be unfaithful who fail to attend all scheduled meetings? (For example, would absence from a Tuesday evening study be tolerated if it is to study for a final exam in school? Or, if family came to town for overnight?)

13. Do you consider the 'prayer partner' arrangement to be an essential part of your method of operation?

14. Does the prayer partner relationship involve a junior-senior relationship?

15. Does either prayer partner feel it necessary to confess sins to the other partner? (If so, is it almost exclusively to the partner or might it be to several people at various times?)

16. Is a prayer partner ever expected to reveal his innermost thoughts, to reveal contents of very personal intimate letters, what has transpired between dating partners, etc.?

17. Does the prayer partner relationship usually involve counselling?

18. Are people in the 20 to 30 age range expected to be competent counsellors for others?

19. Is it uncommon for prayer partners to expect others to quit a job, or change jobs? To quit college or change majors? Are they allowed to virtually require one to break an engagement for marriage with another devout member of the same congregation? May a prayer partner exercise control over the other's eating habits? Are these suggestions of such a nature as to cause many to regard them as commands?

20. One minister in California said he called Chuck Lucas for permission to buy a car? Could this type situation be approved by the Boston ministry?

21. Do you ever advocate withholding love or affection or attention (such as a hug, shaking hands warmly, etc.) as a means of letting someone know you are displeased with him? (Not applicable where fellowship is withdrawn.)

22. Do you advocate that Christians not have friends outside the church except for purposes of evangelism? (Not, should we try to save our friends but can we show friendship if we fail to convert them.)

23. Do you advocate "Lordship Baptism"? (In other words, should one be rebaptized as his perception of following Jesus grows?)

24. Do you practice delayed baptism? (Should one go through the book of Acts before being baptized?)

25. Do you ever recommend that one you convert worship with a church of Christ that does not see fit to operate along the lines of the Boston ministry?

26. Do you ever consider a church to be a true church of Christ that is not similar to the Boston ministry?

27. Will your ministry in Oklahoma City attempt to draw members from established congregations?

28. Do you anticipate your ministers becoming a part of congregations already established?

On Tuesday, November 13, 7:30 p.m., at 2600 South Agnew, Oklahoma City, Oklahoma, anyone interested is invited to a meet-

ing to discuss some pros and cons of the Crossroads/Boston type ministries. We have no axe to grind but we do have a lot at stake in a city that has known loving harmony and spirit of cooperation for many years.

Brotherly,

(Signed)

Lewis G. Hale

for the elders of the Southwest church

What is genuinely astonishing about all the foregoing is that the Boston church sent no representatives from Boston to answer questions at the general meeting of elders and leaders thus assembled November 13, 1984, at Oklahoma City (and now say they will not meet with a group larger than a single eldership!), but just one week later, on the 20th, they sent three representatives (two deacons and an evangelist) half way around the world all the way to Manila to present "The Boston Church Methodology" to unsuspecting missionaries assembled from all over Asia for the *24th Annual Asian Mission Forum!* Had Dorsey Traw not called what was happening to our attention, so that he, Archie Luper, Tommy Alford, Alan Adams and I might be on hand to "withstand (them) to the face, because (they were) to be blamed" (Galatians 2:11), they would have had a "field day" (for Crossroadism) in the Far East. They may anyway, if missionaries out there don't wake up to their doctrinal jeopardy and close ranks *against* Crossroads/Boston error and *for* the truth; however, if so, it will not be because they were not sufficiently warned. But, as we pointed out to White's Ferry Road/West Monroe, Louisiana, sometime ago, you just can't warn *some* brethren!

ORDER NOW
THE FIRM FOUNDATION'S
100TH ANNIVERSARY LECTURESHIP BOOK

The Firm Foundation of God Standeth

33 chapters—over 380 pages

Writers include:

W. S. Cline
Perry Cotham
Bill Jackson
Gary Workman
Dub McClish
Jerry Moffitt
Wayne Jackson
Robert Taylor

H. A. Dobbs
Ernest Underwood
Tom Warren
Johnny Ramsey
Garland Elkins
Roy Deaver
Andrew Connally
George DeHoff

Joe Gilmore
Burton Coffman
Roy Hearn
Winfred Clark
Gilbert Gough
Max Miller
W. R. Craig
Curtis Cates

Price (includes shipping):

\$15.25—first copy

\$14.50—each additional copy

Enclose check and send to:

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

TOWARD UNITY OF THE SPIRIT

Yarbrough Leigh

Scripture abounds in affirmations of the "oneness," or "unity" of the "church, which is his body, the fullness of him that filleth all in all." (Ephesians 1:22-23) Chapter 4, verses 4-6, of that same letter reads: "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." Romans 5:5 reads, "So we, being many, are one body in Christ, and every one members one of another." In the same vein we read in I Corinthians 12:12, "For as the body is one and has many members, and all the members of that one body, being many, are one body: so also is Christ." Verse 20 states: "And now are they many members, yet but one body."

Despite the direct command of the apostle Paul to the Ephesians to "endeavor to keep the unity of the Spirit in the bond of peace" (4:3), professed believers, to this day, remain in sad disarray. The great "Restoration Movement" of the 17th and 18th centuries began to splinter in the latter third of the 18 hundreds and, by now, has separated into several distinct groups. Clearly, unity has not been achieved among all professed believers.

August 7-9, 1984, on the campus of Ozark Bible College in Joplin, Missouri, what has been called a "100 MAN RESTORATION SUMMIT MEETING" was held. This meeting was instigated by Alan Cloyd and Dennis Randall, both of whom are employed in the RESTORATION MINISTRY under the direction of the Vultee church of Christ in Nashville, Tennessee. They were joined in organizing and leading this meeting by Don DeWelt and Ken Idelman, respective presidents of College Press Publishing Company of Joplin, and of Ozark Bible College. Each of these pairs of men hand picked from among their respective communions 50 men said to have been of "irenic spirit" to come together for this "Restoration Summit." From all reports, much love and good will between all present was generated, accompanied by some measure of tears of joy and emotional experiences. How many steps toward the unity of the Spirit were taken remains to be seen.

In this, as in all matters relating to the Lord's church, the holy and inspired word of God is our only effective "manual," if you please, to direct our steps. The apostle Paul wrote his admonitions to the Ephesian, and the Roman, and the Corinthian churches against a background of partyism and destruction of unity of the Spirit. As sad as this was for the infant church, it is a blessing to us that such occurred during the days of the apostles because, otherwise, we would have no clear, Biblical direction in how to proceed in "endeavoring to keep the unity of the Spirit in the bond of peace." As it is, we do have such direction as given by the inspired penmen of the scriptures.

Please re-read Ephesians 4:11-16, and note the means that our Lord provided in the New Testament church for the creation and the preservation of unity therein. Even a casual reading will suffice to show that "unity of the Spirit" is made up of a "unity of the faith and of the knowledge of the Son of God" upon the part of the various members of the body; and that such unity of faith and of knowledge was provided for by the Spirit through the "gifts" given unto the "apostles," and "prophets," and "evangelists," and the "pastors and teachers," qualifying them as TEACHERS and REVEALERS OF THE WORD OF GOD, for the very purpose of bringing every believer to a completeness of maturity in the

common faith. Hence, the first and primary methodology in bringing about the "unity of the Spirit" within the church is that of QUALIFIED TEACHERS THOROUGHLY DISCIPLINING THE MEMBERS OF THE BODY IN "THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS," until they "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (complete, or mature) man, unto the measure of the stature of the fullness of Christ:" (Ephesians 4:13). In Romans 12, in I Corinthians 12, in Romans 14, in Philippians 1 and 2, in I John 4, as in many other places, you will find the apostles fulfilling this very responsibility in just exactly this manner: through TEACHING AND URGING IN LOVE.

Beyond theory, we have an example in actual practice. Acts 15 demonstrates how the apostles applied the theory in the division that came up between Gentile and Jewish believers over the law. They brought the disputants together at the very location from whence the divisive teaching was emanating. Having met, they gave their attention to discovering exactly what the Holy Spirit had revealed to that point. When they examined the divinely inspired testimony, they found (as Paul had already found and knew and was teaching) that the law was and is not binding upon Christians; and they so published throughout the land. Please note: this did NOT stop the divisionists and bring unity of all believers, but it did CLEARLY IDENTIFY THOSE WHO STOOD WITH THE LORD AND THOSE WHO OPPOSED HIS DOCTRINE! I am not being pessimistic, but instead, realistic, when I say that our primary goal must not be an acceptable compromise between factions; but always, to clearly define the faith, and to STAND WITH THE LORD!

—959 Alford Avenue
Birmingham, Alabama 35226

A New Book "SERMONS FROM SONGS"

by John Stacy

- Paperback
- 104 Pages
- 17 Full Text Sermons Centered Around Some of Our Greatest Spiritual Songs
- \$4.00 Each, plus \$.75 shipping.

John Stacy has preached the Gospel in eleven states and in fifteen foreign countries. His books have been distributed all over the world.

ORDER FROM
CONTENDING FOR THE FAITH
2956 Allshore
Memphis, tennessee 38118

A Review In Review

Victor M. Eskew

On August 7-9, 1984, a summit meeting took place on the campus of the Ozark Bible College in Joplin, Missouri. This gathering was not the first such gathering of its kind. It was, however, the first to get such wide publicity throughout the brotherhood. This three-day gathering included 50 preacher and elders of the churches of Christ, and 50 individuals from the Christian Churches.

Since the meeting, little has been written on the subject. However, in three bulletin articles, **Rubel Shelly**, who preaches for the Ashwood church of Christ, reviewed this series of discussions. In view of what he has published publicly, we want to review his review publicly.

In his first article, dated August 19th, Rubel Shelly begins by telling his readers "what the summit was not." He lists four things in this regard: 1) It was not a merger attempt. 2) It was not an exercise in compromise. 3) It was not a symposium-debate on instrumental music. 4) It was not a brawl. With the second of these statements we must take issue. This we will do shortly.

After telling us these four things which the summit was not, he fails to tell what the purpose of the meeting truly was. Why did these hundred individuals come together in the first place?

Let us back up and now begin with point #1, of Rubel's article. He tells us that this was not a merger attempt. True, on a brotherhood scale such could not be possible. Each congregation operates autonomously with elders appointed to oversee each congregation. (Acts 14:23). A group of men such as these could never make a decision for the brotherhood to merge with the Christian Church.

Rubel Shelly, though, would like to see each congregation try its own merger attempt. In his third article, dated September 2nd, he states:

"(2) Meaningful exchange can take place between the two groups of believers.

"On a rational 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.

"On a congregational level, we can establish contact with one another during gospel meetings, VBS, and special activities. It would be wonderful to worship together and to have some pulpit exchange. The instrument creates a barrier at this point." (Emphasis mine, VME).

No, merger was impossible at the meeting, but Rubel wants to see it in the future. He is, in fact, working on it at this present time on the congregational level. In another article, dated October 7th, Rubel writes about his efforts.

"Jeff Hartline will be preaching at all services Sunday in my absence. I will be speaking at the dedication of the new production studios of KNLS, the short wave broadcast station with its tower in Alaska, in Cuyahoga Falls, Ohio. I will be speaking for the church in Cuyahoga Falls in a Friday through Sunday meeting.

"On Saturday morning, there will be a special breakfast and study session with elders and preachers from both instrumental and non-instrumental fellowships of the churches of Christ/Christian churches. The theme of the weekend activities will be unity in Christ, and I covet your prayers on our behalf."

What ever happened to obedience to Ephesians 5:11?

"And have NO FELLOWSHIP with the unfruitful works of darkness, but rather REPROVE them." Does not II John 9-11 teach that we are not to receive those who bring not the doctrine of Christ into our houses? Why then, do men want to invite the sinners into the house of God? Are not those who do this **"partakers of their evil deeds"**?

Brother Shelly continues his article by speaking of those who attended this gathering. "Each man," he says, "represented his own personal views on any topic discussed." This is definitely true since those present did not represent this writer's views, nor many other brethren's views. On the other hand, there could not help but be some representation. When a member of the Christian Church took the stand, those of the churches of Christ would listen intently to hear where that one man stood? NO! They listened to hear the position of the Christian Church. The same was true when one of the members of the church took the podium. There is not any way possible for a member of the church at such a gathering to represent his views and his views alone.

"An attempt to get men who represented 'a main-line thinking(?) within each group,'" was Shelly's next statement. How happy I was to see the question mark beside "main-line thinking", especially as regards those representing the churches of Christ. It is a shame that they did not get only men who hold to sound Bible teaching to go to the meeting. If Rubel Shelly's views represent "main-line thinking", then the main-line of the church has apostatized.

In his second point, Rubel states the meeting was not a compromise. After reviewing the tapes, however, one can be assured that it surely was not a stance for the truth. And if one does not stand for the truth what else could one call the situation but compromise? Calling one another brother,

**DON'T MISS THIS!
—ORDER NOW
THE PRINTED VOLUME OF THE
THIRD ANNUAL DENTON LECTURES**

Studies in Revelation

36 chapters—over 550 pages

Writers include:

Maxie Boren
Tom Bright
Byron Denman
Frank Dunn
Garland Elkins
Tom Gaumer
Alan Highers
Bill Jackson
Wayne Jackson

Roy Lanier
Mark Lewis
Dub McClish
Hugo McCord
James Meadows
Noel Merideth
Jerry Moffitt
Jack Orbison
Johnny Ramsey

Robert Taylor
Bert Thompson
Terry Varner
John Waddey
Tom Warren
Marvin Weir
W. B. West
Wendell Winkler
Gary Workman

Price (includes shipping):

\$14.25—first copy

\$13.50—each additional copy

Send check with order to:

**CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118**

laughing and joking, beating around the bush, and jokes aimed against sound brethren, all show the spirit of compromise exhibited by those representing the "main-line thinking"(?) of the churches of Christ. Rather than any admonishing, they merely counted them as brethren contrary to the words of the apostle Paul. (II Thessalonians 3:13,14).

His (Rubel's) third point states that meeting "was not a symposium-debate on instrumental music in worship." This fact stands out clearly in the tapes. The issue of instrumental music, one of the issues which divides us, was seldom ever brought up. History is clear that the instrument caused the separation between the Christian Church and the churches of Christ. They added the instrument. We stand where the church — not the restorationist church, but the church of the first century — stood, opposed to additions. This is where the Christian Churches left. They must give it up to come back.

In the closing statements of his first article, Rubel Shelly makes it seem as though the truth has not been found. He states, "A serious beginning was made to understand each other's views of Biblical interpretation and to proceed toward a careful examination of the issues involved in search of the truth" (emphasis mine). If we are still searching for truth, then we do not yet have it. Thus, according to the words of Jesus we cannot be set free. (John 8:32). If we have not yet found the truth, we must cease to call ourselves the church of God for it is the pillar and ground of the truth. (I Timothy 3:15). If the truth has not been found, and the search continues, then not one soul can be sanctified. (John 17:17). Brethren, are we willing to admit such nonsense? The truth has been found. We have it in our possession. The Christian Church has left it in more ways than one. We must not let such men as Rubel Shelly try to tell us that truth has not yet been found.

— Post Office Box 251
Fulton, Mississippi 38843

RUBEL'S BANDWAGON

Fred House

Just a few months ago Rubel Shelly spoke on unity, and in the speech he took the stand that those who hold the view that the church of Christ is the only church, denominationalism is wrong and those in them are lost, the way of Christ and the message of truth are narrow, and threw it all out the window, declaring such a view is wrong, absurd, ridiculous and sectarian. He stated that he grew up with such a view, but he is now thinking his way out of such a sectarian attitude. Rubel says he is now embarrassed, ashamed, and repents for holding to such views. He said for us to say that the churches of Christ are the only Christians is wrong and self-righteous.

Are the Baptist and First Christian church people Christians? According to Shelly they are. He stated, "Surely there are individuals in practically *all the denominations known today* who've learned of Jesus, looked to Him in sincere faith, turned away from their conscience-rebellion against His will and embraced Him as Savior through immersion in His name. And their *unfortunate entanglement* in some denominational error on some point in NO WAY alters the fact that they are Christians." He said just a little down in his speech, "There are sincere, *knowledgeable, devout* Christians scattered among all the various denominations." Now I ask you, do you think that is doing a super job communicat-

ing God's word? Brethren, if it is, then the Bible is wrong.

Well, I for one grew up in a denominational church, and left it! I'm glad I did. I have not regretted it. I was taught that I was wrong and in sin, and if I did not change I would be lost. When I was taught this, it was backed up with book, chapter and verse. One cannot be taught wrong and be baptized right. One is NOT added to the Lord's church when he joins some denomination. It just cannot be done.

It is a sad day in the church when the world hears no different message from us than it does from the denominations. Now there are those who have jumped on Rubel's Bandwagon, even in our area. It doesn't matter if it is at Jackson, Alamo or New York, if it is wrong, it is wrong. Paul said, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17). Instead of marking and avoiding, they have him to speak! What we must do is to ask for the old paths and walk therein.

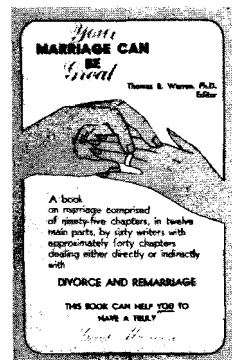
BELLVIEW ELDER TO BE FEATURED IN "UNITY" ARTICLE NEXT ISSUE

When those "Unity Meetings" between the churches of Christ and the Christian Church were held back in the '30s, brother Lester Eugene Walp — presently one of the elders of the Bellview church of Christ, in Pensacola, Florida — was then a member of the Christian Church in Nashville, Tennessee.

When the arguments were published both in the *Gospel Advocate* and in the *Christian Standard*, not only he, but thousands of others, too, could see that the REAL causes of division were the Christian Church's insistence on *missionary societies and instrumental music in worship* — so they came out of the Christian Church.

Watch for an article concerning brother Walp and his giving up the Christian Church in our February issue, Lord willing.

Here Is A Book Which Can Help Your Marriage



YOUR MARRIAGE CAN BE GREAT

by
THOMAS B.
WARREN, Ph.D.,
editor

The Bible provides the answer to the question, "How can we make our marriage a truly happy one?" This book is a Biblical study which is comprised of approximately 700 pages, made up of 12 main parts which, in turn, are made up of 92 chapters, written by some 60 writers (many of whom hold doctorates in relevant fields of study). Husbands and wives can study this book together in the privacy of their own homes. This book can help (1) marriages which are already happy (to be even happier) and (2) marriages which are not happy (to become happy). Paper, \$13.95 plus \$1.30 postage and handling.

order from

CONTENDING FOR THE FAITH

2956 Allshore

Memphis, Tennessee 38118

The Preacher, the Pewster and Sound Doctrine

Wayne Price

Preachers have never been a popular people, at least not if they are the kind who preach what is *needed* instead of what is *wanted* by the pewsters. As churches grow larger and larger, and gradually become more interested in numbers than in truth, pressure is applied to preach what the people want to hear.

The problem is not a new one. Some 650 years before Christ, Jeremiah moaned: **"The prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so . . ."** (Jeremiah 5:31). Earlier it was a rebellious people who would not hear the law of the Lord that begged the prophets: **"Prophesy not unto us right things, speak unto us smooth things, prophesy deceits."** (Isaiah 30:10). Can you imagine such a request? "We do not want to hear the truth — prophesy falsely."

Amos was told by Amaziah, **"Go, flee thee away into the land of Judah, and there eat bread, and prophesy there . . ."** (Amos 7:12). Why must Amos leave Israel? The land was not able to bear his words (7:10), or, put another way, to face the truth! Since Amos did not preach what the people wanted to hear, he was told to get out!

John the Baptizer spoke to Herod about his adulterous relationship with Herodias, his brother Philip's wife; and for all of his concern, he was rewarded by being thrown into prison. (Matthew 14:3-4).

Preachers must resist the temptation to conform and give the people what they want by preaching smooth things, even though the people would love to have it so, and even though it may mean the preacher will have to go elsewhere if he is to preach the truth! Paul said that men-pleasers can not be Christ pleasers. (Galatians 1:10). He charged Timothy to **"preach the word"** and then warned that the **"time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."** (II Timothy 4:1-4). Needless to mention the obvious, but that **"time"** has long since arrived!

Good, sound gospel preachers are invited to come and work with a large congregation, only to be told after a few months that they are no longer needed. I predicted that a certain gospel preacher would not last more than two years in one church, only to see that my prediction came true. I claim no ability to predict the future any more than any other person who examines the circumstances, and sees an inevitable clash on the horizon between the preacher and the pewsters. As elders fall all over themselves trying to cater to the desires of an untaught people, the church continues to grow weaker and weaker as they clamor for entertainment. The time is coming, and now is, when many of the bigger congregations in our larger cities will not tolerate sound Biblical preaching, primarily because "the people love to have it so."

"More New Versions?"

Tom Flinn

In recent years the religious world has been flooded by a rash of so-called new versions of the Bible, many of which claim to be "modern speech versions" which speak to

people in language with which they are familiar. It seems that out of all this, many brethren have acquired an unusual, highly-personalized *paraphrase* version. It has no particular name and, in fact, may very well be disguised as an old familiar *King James Version*.

The paraphrases are as individual as the persons who own them. For example, in our old familiar version, John 3:34 has Jesus saying: **"My meat is to do the will of him that sent me and to finish his work."** As disciples of Christ, we are to imitate our Master. If it was his meat (food, nourishment) to do God's will, it ought to be ours as well. However, many brethren are being led astray by these pernicious paraphrases, some of which apparently read:

1. "My meat is to seek my own personal pleasure and desire and let God's will take a back seat."
2. "My meat is to forsake the assembly to go fishing and hunting. After all, I can serve God anytime, but hunting and fishing are seasonal."
3. "My meat is to show everyone how much I love the Lord by always making excuses as to why I am not faithful in worship, some of which are: (a) I wasn't feeling good (though not bad enough to keep me from going shopping, playing golf, or going for a Sunday drive); (b) I had relatives drop by (and of course I couldn't embarrass them by asking them to come to church); (c) I'm usually faithful (although I'll admit if my spouse made that statement to me I'd be a little concerned); and such like."
4. "My meat is to compromise my convictions (?) for the sake of business success. I have to drink, swear, cut throats, and gouge customers if I expect to make it to the top and stay there."
5. "My meat is to follow Christ as long as it is respectable. After all I have denominational friends who attend the 'best churches' and they are offended by what churches of Christ teach." (Matthew 15:12-14).
6. "My meat is to retire in the Lord after I rear my kids and sit back and expect the church to kow-tow to my every whim even though I've been a Christian for 40 years and ought to be teaching the younger men and women." (Titus 2:1-6).
7. "My meat is to sow wild oats while I'm young and later on I'll settle down and be concerned about God and the church." (Ecclesiastes 12:1; Titus 2:6-8).

We all have heard the saying: *"The only Bible some people read is the life of a Christian."* Let us take care that when people "read" us they are not reading a "perverted paraphrase."

—11902 Seatonville Road
Fern Creek, Kentucky 40291

The Poor Preacher's Wife

Did you hear about the preacher's wife who came home with a new dress?

The preacher said in exasperation, "Honey, you know we can't afford a new dress. What did it cost?"

She replied, "It was on sale for \$40. I just couldn't pass up a bargain like that! And I saved you \$20."

The preacher answered, "You didn't save \$20. You spent \$40! What on earth prompted you to buy it?"

"Well," she said, "The devil tempted me to buy it and I just couldn't resist."

"But why didn't you do what the Bible says and say, 'Get thee behind me, Satan,'" the preacher wanted to know.

"I did," she insisted, "but he said, 'It's a perfect fit back here, too!'"

—Church Bulletin
Bethel Church of Christ
Route 3, Box 425
Athens, Alabama 35611



EVIDENCE THAT YOU DON'T have to compromise with false teachers in order to get a faculty together is the Oklahoma College of the Bible and School of Preaching, now in its 19th year, at McLoud, Oklahoma. With W. R. Craig as its director, this school has kept the faith as it was once delivered to the saints from its inception.

In above photo (left to right), brother Craig is shown with faculty members Sam Coleman, *Biblical Languages*; L. W. Mayo, *Leadership Studies*; Jerry Dowell *New Testament Studies*; and Idus England, *Fundamentals of the Faith*. Carl Hecker, *Old Testament Studies*, another faculty member, was not available when photo was taken.

Oklahoma College Of The Bible Eyes Second Decade

Oklahoma College of the Bible and School of Preaching is now in its 19th year. The school was begun by W. R. Craig and W. S. Boyett in Elk City, Oklahoma, where it operated for ten years. When Craig moved to McLoud to become the preacher for the McLoud congregation, he moved the school along with him. Nearly nine years ago the McLoud church assumed oversight of the school.

The school was established to fill a need. That need was preachers trained in Bible and Bible-related subjects free from the liberal attitudes that had begun to permeate the brotherhood twenty years ago. Men are taught to preach the word and to proof-text their sermons.

The faculty of the school represents 200 years of experience in teaching and preaching the gospel. Craig, who directs the school, has been preaching 48 years. One teacher has 51 years experience to his credit. The least amount of time that any faculty member has preached is 17 years. All

of the teachers are highly qualified academically, all holding doctorates, masters, or bachelors degrees.

Graduates and ex-students are preaching full time in six states of the nation. During the 19 years the school has been in existence more than 700 students have studied here for at least one or two years. Over 100 have finished the entire course and graduated.

It is the aim of Oklahoma College of the Bible to provide preachers of unquestionable soundness to declare the gospel of Christ in the next decade. Students are grounded in the faith and prepared to defend it. They are made aware of the issues and heresies that face the church today and are trained to wield the sword of the Spirit effectively destroying all that is not according to the Divine Standard.

Those interested in the school may address brother Craig at Post Office Box 508, McLoud, Oklahoma 74851.

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

Is Shelly A Disciple Of Ketcherside?

Ben F. Vick, Jr.

(EDITORIAL NOTE: Ever since brother W. Carl Ketcherside did his notorious doctrinal flip-flop back in the '50s — from extreme antiism to extreme liberalism — his name has become synonymous among "us" with extreme instability. When Rubel Shelly began going the way of Ketcherside — especially from his speech at Centerville, Tennessee, onward — he has been accused repeatedly with following Ketchersideism. Lest he be tarred with this dread appellation, Rubel has tried (without much success) to deny it. However, the more he tries to deny, the more he sounds like Ketcherside.

side. He has the same problem that Peter had, when he tried to deny his Lord. After denying him to one of the maids of the high priest, and then another made, they that stood by said again to Peter, "Surely, thou art one of them: for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew." (Matthew 26:73-74). Thus far, at least, Rubel has not begun to curse and to swear; however, when he gets through reading the following prescient article from the trenchant pen of Ben Vick, listen for the cock. — Ira Y. Rice, Jr., Editor)

In both a private and a public way I have accused brother Rubel Shelly of being an advocate of the "unity in diversity" doctrine of W. Carl Ketcherside. He has denied the allegations along this line. In a letter to me under date of June 7, 1983, he stated that he did not "urge anything resembling a Ketcherside open-fellowship policy; . . ." But, in spite of his disclaimers, his words and arguments are very similar to those of Ketcherside.

Ketcherside's teaching on unity in diversity is that the gospel unites us, but we can differ on doctrine and remain in fellowship. Shelly speaks in terms of "upper-case" and "lower-case." The teaching of both is basically the same, except that the latter dresses it in different garb. The fact that one is a brother in Christ does not mean one is necessarily in fellowship with him if he is not faithful to the Lord. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II Thessalonians 3:6).

FELLOWSHIP WITH THE CHRISTIAN CHURCH

Ketcherside

"Do you fellowship persons who use instrumental music?" . . . I am not in the fellowship with them because they use instruments, or because they do not. I am in the fellowship with them because they are in Christ.

"It is plain that every person who properly responds to the gospel, answers the call, and is in the fellowship." — *Mission Messenger*, Vol. 37, No. 2, Feb., 1975, p. 23

Shelly

"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 lowercase f, on that." — *Memphis Speech, Contending for the Faith*, Vol. 15, No. 3, March, 1984, p. 3

CRYSTALLIZED INTO A RELIGIOUS SECT

Ketcherside

"Certainly we must have hit a derail and jumped the track somewhere because we started out to unite the Christians in all of the sects and ended up smashed to smithereens among ourselves. Being human, we made a lot of mistakes, some more tragic in consequence than others. It will be a difference of opinion as to which one was the most critical and any one that I choose will produce a good crop of dissenters.

Shelly

"I am pleased to speak on the subject; and, yet, I know that I shall say some things that you probably will not agree with, at least, not all of you . . . Somewhere along the line, (Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 2

February/1985

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 \$1.85 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 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

The Ox And The Ass

The first telephone call that I made with the coming of the New Year, on January 1, 1985, was to the aged and infirm E. R. Harper. At the age of 87, he no longer can see well enough to read. He therefore seemed somewhat taken aback to learn that there had even been a "Joplin Meeting" seeking to unite churches of Christ with the Christian Church.

In our conversation, I mentioned that the situation reminded me somewhat of what Moses wrote in Deuteronomy 22:10, "Thou shalt not plow with an ox and an ass together."

"In that case," this venerable old soldier of the cross exclaimed, "we would not be the ox."

COMPROMISE ALWAYS FAVORS ERROR

Almost half a century now has gone by since I first heard brother Foy E. Wallace, Jr., declare that "when truth compromises with error, error always wins."

They can call it "unity" all they want to, but until those in the Christian Church humble themselves in abject surrender on the question of instrumental music, unity obviously continues to be an impossibility — only compromise.

Even then there is a real question whether *genuine* unity could be possible. Many continue to doubt whether those in the Christian Church actually *are* our brethren — even in error! Until it is certain that they have obeyed from the heart that same form of doctrine as we, simply to call them our brethren does not necessarily make it so.

COMPROMISE VIA THE CLASSROOM

Those who are familiar with that early compromise whereby the instrument of music was first introduced into the classroom, thence into the worship assembly, should raise more than an eyebrow at the following exchange, which took place between Furman Kearley and Wayne Kilpatrick at Joplin.

KEARLEY: "The aspect of the isolation is lack of knowledge of our history. If we could start in our congregations doing some more studies in Restoration history outside of our own branch and look at the distinctions between the conservative instrumentalists and the Christian Church . . ." [sentence unfinished].

KILPATRICK: "I wonder, too, if bringing Christian Church preachers in for a class like this might be good. Let them come in and tell their history in a class situation. I think *you could ease from the class to the pulpit.*" [emphasis added.]

KEARLEY: "Right! And you could get by with telling history."

KILPATRICK: "Yeah."

KEARLEY: ". . . whereas if you were telling doctrine, heh, heh, heh."

KILPATRICK: "And while they are telling history, they could tell enough doctrine to let us know that, hey, we believe alike — so much of it. So that may be a beginning point: in the classroom."

IS HISTORY REPEATING ITSELF?

Such out-and-out deception on the part of supposed-to-be preachers, however unworthy, should not particularly surprise us.

Perhaps it is time for all of us to take a fresh look at II Thessalonians 2:3ff, wherein the apostle Paul cautioned, "Let no man deceive you by any means . . .", going on to warn against him whose coming would be "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

— Ira Y. Rice, Jr., Editor

Is Shelly a Disciple of Ketcherside?

(Continued from Page 1)

"However, I think our greatest error came when we began to equate the restoration movement with the church of God. For one thing this took the 'move' out of the movement and added a new party to the spectrum. We crystallized into a religious sect which we assumed was the restored church and from that time on we ceased to be unitive and became divisive. Since then we have not even united among ourselves but have divided even the 'unity' movement." — *The Question Box*, pp. 146-147.

maybe 50 years ago, we abandoned that theme [unity of Christians], and we crystallized and we became, to a large measure, that we set out to oppose . . ." — Speech at Centerville, Tennessee, March, 1983



The very words and arguments of Shelly seem to have been lifted from the writings of Ketcherside. According to both, we started out right, but somewhere along the line we derailed and are now just another of the sects. In Shelly's recent book, we note a "backing up" from his statement made in 1983 at Centerville: "Then, finally, it is a frightening thing to face the possibility that an element within the modern Restoration Movement has become what we set out to decay." (*I Just Want to Be a Christian*, p. 109). Do you suppose we are helping him to see the light on this subject?

CONFESSION OF WRONG

Ketcherside

"I abjectly apologize for my own former littleness and the bigotry which tried to un-Christianize some of the finest people on this earth. I am ashamed of my one-time arrogance which was a clear proof of the party spirit, the spirit of sectarianism!" — *Mission Messenger*, Vol. 37, No. 3, p. 44

Shelly

"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 exhibited a sectarian spirit. I am embarrassed. I am ashamed. I have repented. I'm trying to outgrow it . . ." — Centerville Speech, March, 1983

NO REPUDIATION OF BASIC BELIEFS

Ketcherside

"I still hold most of the views I have always held. I think they are valid. Certainly they are for me. I did not change my position on things but merely altered my views as to who constituted my brethren." — *Mission Messenger*, Vol. 37, No. 12, p. 182

Shelly

"In my own case, there has been no 'repudiation' of the basic beliefs in my life. There has been study, reordering of priorities, and alterations of understanding within a relatively stable web of belief." — *I Just Want to be a Christian*, Author's Preface, p. xxi

Those who have read the good article by Alan E. Highers in *Contending for the Faith* (March, 1984) know that Rubel does not hold to the same beliefs for which he was once held in high esteem. Ketcherside, who was once a rank "anti", has swung to the other extreme of ultra-liberal. But both claim no repudiation of basic beliefs. Can we accept their words at face value?

ENCOURAGING UNITY OF BELIEVERS

Ketcherside

"4. What can I do to encourage the unity of believers of which you speak?"

"The first thing you can do, and it is very important and extremely vital, is to begin to visit meetings of brethren outside the segment with which you are affiliated. All sharing begins with association. As long as all of us are locked up in our tight little compartments, we will only strengthen our own factional spirit. Break out of the sectarian barriers. Be loyal to Jesus and not to a party. If you cannot go to other meetings on Sunday morning, make a point of doing so on Sunday nights, or at other times." — *The Question Box*, p. 181

Shelly

"(2) Meaningful exchange can take place between the two groups of believers."

"On a national level, we can read each other's books and journals — and write for one another. We can attend each other's lectureships and conventions — and interchange speakers.

"On a congregational level, we can establish contact with one another during gospel meetings, VBS, and special activities. It would be wonderful to worship together and to have some pulpit exchange. The instrument creates a barrier at this point.

"On a personal level, men and women can get to know and appreciate one another from both restorationist groups. We can love and encourage one another." — *The Ashwood Leaves*, Sept. 2, 1984

Regardless of what these two tell us, we must obey God rather than men. 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 and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 9-11). Shall we follow Ketcherside and Shelly, or the apostle John?

ANTICIPATING THAT MANY BROTHERS AND CHURCHES may want additional copies of this particular issue to distribute among your members, that they, too, may be warned as to what is happening to "us", we are printing "extra" this time. You may order how many ever you may need at the BUNDLE RATES listed in the masthead on page 2. Please enclose payment with all orders and address them to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

THE ONE FAITH

Ketcherside

"Let's get right down to the nitty-gritty of the matter. When you have skimmed off all the theological wranglings and interpretations, and strained out all of the gnats the opinions and deductions of men, the one faith is Jesus. He is the center of it . . . Jesus is the gospel personified . . ."

"The gospel consists of seven facts about a person. Those facts are the life, death, burial, resurrection, ascension, coronation and glorification of Jesus. Three of these are saving facts. These seven constitute the one faith." — *Mission Messenger*, Vol. 37, No. 9, p. 132

Both Ketcherside and Shelly limit the one faith mentioned in Ephesians 4:5. The former defines it as consisting of seven facts (life, death, burial, resurrection, ascension, coronation and glorification of Christ); the latter boils it down to the death, burial and resurrection of Jesus and one's response to those three important facts. However, the "faith" as used in Ephesians 4:5 is a reference to the entire New Testament. It was said of Paul, "that he which persecuted us in times past now preacheth the faith which once he destroyed." (Galatians 1:23). Did Paul preach only the seven facts listed by Ketcherside? or only the three mentioned by Shelly? Jude tells us to "contend earnestly for the faith." (Jude 3). Does that mean to defend only what Ketcherside or Shelly says is the one faith mentioned in Ephesians 4? I trow not.

THE ONE FAITH AND INSTRUMENTAL MUSIC

Ketcherside

"The one faith has nothing to do with being either right or wrong about instrumental music in the public praise of God; the millennial question; the charismatic movement; classes or colleges . . ." — *Mission Messenger*, Vol. 37, No. 9, p. 134

Brethren, do you not see what Shelly is saying? He, like Ketcherside, is saying that instrumental music in worship is not a part of the faith. Therefore, we can fellowship the Christian Church. But notice further: Shelly stated, "My suggestion is that only such items as pertain directly to the seven ones of Ephesians 4:4-6 are of such a nature as to qualify as issues of faith (i.e., doctrinal tests of fellowship)." (*I Just Want to Be a Christian*, p. 91). Later, in the same book, he wrote, "Acceptance of their use [pianos and organs in worship] — BFV] does not repudiate any one of the seven essential items of Christian faith identified in Ephesians 4:4-6." (P. 113) In syllogistic form it can be put this way:

MAJOR PREMISE: Only items which pertain to the seven ones of Ephesians 4 are to be made tests of fellowship.

Shelly

"The 'one faith' . . . has to do with the death, burial, and resurrection of Jesus and our response to that once-for-all act of atonement. All who accept that faith will be baptized into Jesus' death, burial, and resurrection as an act of identification with it." — *I Just Want to Be a Christian*, p. 82

MINOR PREMISE: Instrumental music in worship does not repudiate any of the seven essential items of Christian faith identified in Ephesians 4.

CONCLUSION: Therefore, instrumental music is not to be made a test of fellowship.

If there is not enough to convince people that Shelly's position has changed, in spite of his disclaimers, consider the following: He also stated that when a brother "denies one of the essential doctrines of salvation (cf., Ephesians 4:4-6; Hebrews 6:1-2) or gives evidence of being involved in false doctrine or ungodly living in a willful manner (cf., Hebrews 10:26), then (and only then) he must be treated as an apostate." (*I Just Want to Be a Christian*, p. 67). But instrumental music does not repudiate any one of the seven essential items of Christian faith, according to Shelly. Therefore, one can worship with the instrument and not lose his salvation. In the form of a syllogism, it might be put this way:

MAJOR PREMISE: The seven ones of Ephesians 4 are the essential doctrines of salvation. (P. 67).

MINOR PREMISE: The use of instrumental music in worship does not repudiate any one of the seven essential doctrines. (P. 113)

CONCLUSION: Therefore, the use of instrumental music in worship will not prevent one from being saved.

Shelly can deny the above conclusions all that he pleases, but they are based on his own statements. He may claim that he can sign the same proposition in opposing mechanical instruments of music in worship that he did with Dunning, but he cannot "go out as at other times" and meet this error, because has shorn his own locks!

THE ARGUMENT ON SILENCE

Ketcherside

"I have examined the validity of the argument related to 'areas of silence' and I do not think that it can ever be made weighty enough to justify hacking the family of God to bloody bits and practicing spiritual cannibalism involved in biting and devouring one another. The Holy Spirit said nothing about the authority of God in areas of silence, although our brother says the Spirit thought it. It is a sectarian game to think a thing and then try to make it appear that the Spirit thinks the same way . . ."

"I am going to receive my brethren, whether they use instrumental music or do not use it. I am not going to speak where God is silent . . ." — *Restoration Review*, Vol. 12, No. 7, Sept., 1970, pp. 135, 137

The only comment needed here is to quote the words of the late H. Leo Boles when he spoke at the unity meeting in Indianapolis 1939:

Shelly

"(3) It was not a symposium debate on instrumental music in worship. Between the two fellowships represented at the Joplin meeting, the instrument's presence or absence in worship is the most obvious difference. Yet the instrument question is not fundamental. The basic issue at stake is how to interpret Scripture. More particularly still, the issue focuses on how to treat issues of biblical 'silence.' Does the silence of the Bible on a given item (e.g., instruments in NT worship) [a] give one liberty in that regard or [b] establish an exclusionary principle which prohibits the use of the human liberty?" — *The Ashwood Leaves*, Vol. 10, No. 33, Aug. 19, 1984

“Areas of silence’, ‘liberty of opinion’, and ‘the realm of expediency’ are trite phrases used by leaders in the ‘Christian Church’ and have been coined and put on a par with the teachings of the New Testament. It is just another way of saying that the opinions of men may guide the people of God, and that some of the people of God should submit to the opinions of men. There was unity with God’s people so long as they respected the slogan, ‘Where the scriptures speak, we speak; and where the scriptures are silent, we are silent’; but when brethren began to claim the authority to speak where the New Testament is silent, and impose their opinions upon other brethren, division and separation were the inevitable results.” (Tract, p. 19)

CLINCHED FIST VERSUS CLINCHED TEETH

Ketcherside

“We are the family of God. Let’s substitute the open hand for the clinched fist.” — *Restoration Review*, Vol. 12, No. 7, p. 137

Shelly

“Those who have never been baptized into Christ on the basis of their personal faith need to be taught about the new birth and urged to become children of God. Those who have already learned and done that much need teaching that will help them come closer to the Lord in other matters. It will be much more effective to approach those brothers and sisters with love and respect rather than squared jaw and clinched teeth.” — *The Ashwood Leaves*, Vol. 9, No. 32

HOLDING TO YOUR OPINION

Ketcherside

“Hold your opinions but do not forge them into dogma. Do not violate your own conscience, but do not measure others by it. ‘Hast thou faith? have it to thyself.’” — *Mission Messenger*, Vol. 37, No. 9, p. 142

Shelly

“Hold to your opinion in good conscience, and explain or defend it when called upon to do so. Convince others of its truthfulness if you can, but *don’t force it upon others or make it a test of your fellowship with that person*. An undenominational church cannot have a pope, authoritative clergy, or creed. We must have a broader ground than these things: personal conscience before the Word, with the Lord himself as the final Judge of each of us.” — *I Just Want to Be a Christian*, p. 49

PASSING JUDGMENT ON SINNERS

Ketcherside

“Suppose that one who has sincerely believed dies before he is baptized, what will happen to him?”

“Of course the answer to that is that we do not know. When God has not revealed unto us what his judgment will be we ought not to usurp the divine prerogative and take care of the judgment in advance in order to save him the trouble . . .”

“If God, in his sovereign power and wisdom, decides to receive unto himself some humble soul who believed implicitly that Jesus was the Messiah and the divine Son, I will not attempt to thwart him on the ground that this is unfair to the rest of us who have been immersed, and makes some of our sermon outlines appear silly . . .”

“God is obligated to save all whom he has promised to save, but he may save more than he has promised, and to do so will neither violate nor vitiate his promise . . .” — *The Question Box*, pp. 69-70

Shelly

“(1) Judgment is the work of the Son of God when he sits on the great white throne in the last day. (Acts 17:31; Revelation 20:11-15). It is an arrogant thing for any sinner to think himself fit to pass judgment on any other sinner! (2) The Bible teaches that people will be judged in part according to their opportunities for learning and doing the divine will. (Luke 12:47-48). Some will surely find mercy in their

‘ignorance and unbelief’ which may not be extended to

others of us because of our increased oppor-

tunity to learn and do God’s will.” — *Action*, Nov., 1983.

— 4915 Shelbyville Road
Indianapolis, Indiana 46237

A Contribution To Unity

Roger Jackson

Any and every effort to bring about unity among spiritually minded people needs to be commended. The Bible says much about unity and the desirability of it. (Psalms 133:1-3; John 17:21; Ephesians 4:1-6. Brethren **Don DeWalt** and **Victor Knowles** are to be commended for their interest in that noble state and the effort to bring it about by publishing a paper such as *ONE BODY* — a forum for unity. I should like to go on record as endorsing every sincere effort to bring about the unity we read about in God’s word, and to that end I submit this material and trust that it will be received in Christian love as it is intended. (Ephesians 4:15).

It is a fact that our great brotherhood has divided and splintered over many matters in the years subsequent to 1875, if not earlier. Out of that dividing and splintering has come three concepts of Bible authority; and it is that attitude, or concept that is behind our current problem of disunity. The disunity is not likely to disappear until the problem of attitude toward authority is settled. These groups are usually styled ultra-liberal, ultra-conservative (anti) and a group somewhere at the center. Those of the ultra-liberal do not conceive of the Bible as a pattern or book of rules. The blueprint concept is rejected for “love” and tolerance. The ultra-conservative viewpoint binds patterns and expediencies, the former not described as exclusive if described at all, and the latter a matter of judgment. They make laws where God has not with respect to cooperation and benevolence. In the middle are those who contend for the “Old Paths” (Jeremiah 6:16), taking no extremes. It should be noted that the overwhelming majority of those who occupy the extreme grounds once stood right here!

Any forum for unity, in order to work, must necessarily include the views of each of these perspectives. Once each view has been accurately presented by those competent to do so, it can be determined upon a Bible basis which is scriptural. Were we to find them all incorrect we would be obligated to reject them all for the correct one. Those of us who occupy that central ground are — and always have been — willing to do just that.

IS UNITY IN DIVERSITY THE ANSWER?

From the turn of the 20th century until this hour the cry from the ultra-liberal camp has been, in essence, for us to compromise fundamental and knowable truth in favor of a “unity in diversity” for the sake of unity. It asks us to give up what we know is right and have defended as right in public debate in preference of an agreement to disagree, which is in essence a false unity. Furthermore, these unity seekers bemoan the divided state we are in and condemn those who reject their plea as being intolerant, bigots, narrow or some otherwise disrespectful term while all the time retaining those items in practice that they know we cannot conscientiously accept and which caused the division in the first

place. Even though they confess that many such items are matters of opinion, still they are retained.

Are we really interested in a forum for discussion and resolution of our differences on an acceptable basis? We have heard that call before, but found the truth to be only a plea to give up and join us. If it is true that such a plea is genuinely made in sincerity why have we only read the writings of the ultra-liberal viewpoint? Where is the material from our *anti* brethren? Where is the view point of the brother who occupies the *central* ground? Is the deck stacked, or shall we see other views in the future?

IRENIC MATERIAL MUST BE UNIFYING

There is a lot of good material in the first issue of ONE BODY. I believe brother **Reuel Lemmons** has a good point even though he and I often disagree. Brother **Warren Bell** wrote some excellent material on the new birth and one could hardly criticize it. Faull's material on Abraham is commendable. I am pleased that the editor and publisher desire irenic material for publication. The material in the Bible is irenic in the sense that it is unifying, but it is very controversial and often negative. To require that material sent for publication not be controversial is to require that we not take issue with anything that has already been said, even though much of what has been said takes issue with many of the readers you have addressed. Is it indeed a one way street? If we must be passivistic in order to be irenic, we must be conciliatory with regard to truth, and such goes beyond the limitations of divine directives, e.g., "**Preach the WORD . . .**"; "**If any man speak let him speak as the oracles of God . . .**" and "**. . . charge some that they teach no other doctrine . . .**" (II Timothy 4:2; I Peter 4:11; I Timothy 1:3). While we desire unity, we can by no means attain to it lawfully by compromise. Let us compromise on opinions, which is the subject of Romans 14. To use this chapter to teach compromise on matters of Bible revelation is to misuse it as evidenced by Jude 3 *et al.* It is just such looseness that has fostered much of the disunity among us and not the insistence upon doing Bible things in Bible ways.

Moreover any responsible discussion on the road to unity must include some basic reflections upon rational thought. For instance it is not rational to argue that in order to attain unity we must redefine the term, and that because we cannot attain it as it is defined. One characteristic of false doctrine is the assigning of arbitrary meanings to words. We can all be geniuses if we are allowed to redefine the word! Such a practice is nonsensical and irrational. If language is to convey sense we must allow the accepted definition to stand. In our English language "unity" means harmony or sameness (*Webster*, p. 1280). The opposite of it is division. Diversity in Bible revelation is division, but not in opinion. Paul said that to "**speak the same thing**" in Corinth would have cured the division. (I Corinthians 1:10). How say some that such is not necessary? The doctrine of unity with those who speak doctrine different from Bible doctrine is a false doctrine.

NON-DOCTRINAL "UNITY" WOULD ELIMINATE BIBLE

It is as false as false can be to affirm that unity does not rest upon Bible doctrine! How can we unite with those who teach such a philosophy when it can easily be demonstrated from the Bible that such is false? (II John 9-11). Even those who advocate it cannot long remain consistent with it. Everything a preacher preaches is doctrine, for all doctrine is teaching. If no doctrine is important to unity or fellowship such a preacher, in order to be consistent, would need to advise his hearers before he speaks that nothing they are about to hear is of any consequence at all. Furthermore, if no

single Bible doctrine is essential to unity and fellowship then no combination is. If no combination is then the whole is not, and hence fellowship would not be limited by the Bible at all. Such a unity (?) calls for a uniting upon some basis other than the Bible, and this Bible believers cannot accept. (Ephesians 4:1-6).

Does love independent of law bring unity? There is no doubt that God loves man unconditionally, but this is not the issue. Does God's love of man preclude his chastizing man for his sins (Hebrews 12:7, 8), even to the point of disfellowship? Love has a *doctrinal* aspect. (John 14:15). *Loving* one is not the same as *fellowshipping* him. If it is the case that God fellowships all whom He loves, then it is the case that he fellowships the whole world in its sins because it is expressly stated in his Word that he loves the whole world. (John 3:16).

To have the kind of love (?) for a person that fellowships him in his error without teaching or rebuke, is to violate I Corinthians 13:6 and to practice what Jesus refused to practice. Such a thing is, in effect, to love a man right into hell. The loving thing to do is to lead him to the truth, not follow him into hell. (James 5:19, 20; Galatians 6:1).

There is nothing in the Bible to divide us. *Divisions* came when men were no longer content to be guided solely by its precepts. Some among us went beyond its precepts by adding a kind of music it does not authorize or an organization to replace the church in evangelism. Others bound their opinion in matters of cooperation and benevolence. In the midst of all of these departures some of the brethren veered neither to the right extreme nor the left. They do not claim perfection nor that everyone "goose-step" to their rules. They humbly plead for a return to the Bible alone. Those who departed once stood here also. Who has moved? If we ever again have the unity we once had it will be because those who moved come back to where they once were but left —
THE BIBLE.

—940 Old Wood Road
Oxford, Alabama 36203

"THE GOSPEL OF JOHN"

Edited by Fred Davis

This book is made up of lessons presented at the Third Annual Lectureship of the Garfield Heights church of Christ—Indianapolis, Indiana in October, 1984. There are 36 chapters dealing with the gospel of John. These are written by: Charles Blair, Tom Bright, Dean Buchanan, Ken Burleson, Leon Cole, Andrew Connally, Ron Cosby, Harry Darrow, Fred Davis, James Davis, Mac Deaver, Roy Deaver, Clinton Elliott, Melvin Elliott, Joe Gilmore, Dan Jenkins, Bob Jent, Wally Kirby, Grady Miller, Max Miller, Mark Nunley, Walter Pigg, Charles Pugh, Johnny Ramsey, Ira Rice, Robert Taylor, Jimmy Thompson, Terry Varner, Ben Vick and Jim Waldron.

You will want this book for your library.

Cloth bound, 402 pages, \$13.95 (plus \$1.25 postage and handling).

Order from

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118



WHETHER WHAT THEY TRIED TO DO was something that *should* be done or not, nevertheless, on August 7-9, 1984, more than 100 men from churches of Christ and Christian churches (*shown above*) met together for three days to discuss "Unity."

Representing no one but themselves, those from the churches of Christ included the following: **Carl Allison**, White's Ferry Road School of Biblical Studies, West Monroe, Louisiana; **John Alexander**, Monticello, Illinois; **Richard F. Baggett**, Lubbock, Texas; **James O. Baird**, Oklahoma City, Oklahoma; **Bob Barnhill**, Brentwood, Tennessee; **Al Behel**, Knoxville, Tennessee; **Reese Bryant**, Lubbock, Texas; **Bill Clary**, Anchorage, Alaska; **Charles M. Clodfelter**, Birmingham, Alabama; **Alan Clloyd**, Nashville, Tennessee; **Carroll Ellis**, David Lipscomb College, Nashville, Tennessee; **Ian A. Fair**, Abilene, Texas; **Everett Ferguson**, Abilene Christian University, Abilene, Texas; **John Fisk**, Akron, Ohio; **Harvey Floyd**, David Lipscomb College, Nashville, Tennessee; **Sid Fulford**, Evansville, Indiana; **David Gotcher**, Decatur, Illinois; **R. W. Gray**, East Point, Georgia; **Baxter Graves**, Jeffersonville, Indiana; **Monroe E. Hawley**, Milwaukee, Wisconsin; **Bob Hendren**, Nashville, Tennessee; **Robert E. Hooper**, Nashville, Tennessee; **Jon Jones**, Fort Worth, Texas; **Richard L. Jones**, Edmond, Oklahoma; **Alvin Jennings**, Star Publications, Fort Worth, Texas; **F. Furman Kearley**, Abilene, Texas; **Dalton Key**, Liberal, Kansas; **J. Wayne Kilpatrick**, Birmingham, Alabama; **Lawrence Knowlton**, Phoenix, Arizona; **Neil Lawrence**, Nashville, Tennessee; **Reuel Lemons**, Austin, Texas; **Sam Long**, Milton, Florida; **Randy Mayeaux**, Long Beach, California; **Maurice Meredith**, Coolidge, Arizona; **Bill Minick**, Arlington, Texas; **Michael E. Moore**, Clarksville, Tennessee; **Gary Morrison**, Joplin, Missouri; **Joe Munday**, Hixson, Tennessee; **Hardeman Nichols**, Dallas, Texas; **John Payne**, Tullahoma, Tennessee; **Marvin Phillips**, Tulsa, Oklahoma; **Mike Price**, Holly Hill, Florida; **Dennis Randall**, Nashville, Tennessee; **Rubel Shelly**, Nashville, Tennessee; **C. Philip Slate**, Memphis, Tennessee; **William H. Smith**, West Monroe, Louisiana; **J. J. Turner**, Cypress, California; **Bob Ubelhor**, Newburgh, Indiana; **Keith Wallace**, Burlington, Ontario, Canada; **Calvin Warpula**, Sugar Land, Texas; **Keith Whitney**, Agoura, California and **Roy B. Young**, Sulphur, Oklahoma.

From the Christian churches and the so-called churches of Christ (instrumental), those who attended the Joplin Meeting included **B. A. Austin**, Tulsa, Oklahoma; **Russell E. Boatman**, St. Louis Christian College, Florissant, Missouri; **Kenny Boles**, Ozark Bible College, Joplin, Missouri; **Frank Brown**, Carmi, Illinois; **Bruce Burdick**, Kansas City, Missouri; **Tom Burgess**, Portland, Oregon; **John Cachiaras**, Minnesota Bible College, Rochester, Minnesota; **Bob Chambers**, Lexington, Kentucky; **Bob Chitwood**, Lincoln, Nebraska; **James R. Cormode**, Algonac, Michigan; **David Corts**, Canton, Ohio; **E. Richard Crabtree**, Colorado Springs, Colorado; **Jim Curry**, Basic Ministries, Joplin, Missouri; **Don DeWalt**, College Press, Joplin, Missouri; **Donald Fream**, Artesia, New Mexico; **James Fuzzell**, Phoenix, Arizona; **Lynn Gardner**, Ozark Bible College, Joplin, Missouri; **Randy Gariss**, Joplin, Missouri; **Jim Girdwood**, Ozark Bible College, Joplin, Missouri; **Bob Green**, Springfield, Illinois; **Charles R. Gresham**, Grayson, Kentucky; **Earl E. Grice**, Rochester, Minnesota; **Dan Har-**

low, Enid, Oklahoma; **Lynn Hieronymus**, Lincoln, Illinois; **James B. Hunter**, Ozark Bible College, Joplin, Missouri; **Ken Idleman**, Ozark Bible College, Joplin, Missouri; **Dick Jorgensen**, Terre Haute, Indiana; **Bob Kelly**, Grand Junction, Colorado; **Victor Knowles**, Portland, Oregon; **Marshall Leggett**, Milligan College, Tennessee; **W. F. Lown**, Joplin, Missouri; **Robert Mallett**, Grayson, Kentucky; **John Mills**, Plainesville, Ohio; **Steve Moore**, Joplin, Missouri; **Boyce Mouton**, Ozark Bible College, Joplin, Missouri; **Fred Norris**, Emmanuel School of Religion, Johnson City, Tennessee; **William O. Norris**, Johnson City, Tennessee; **Bob Palmer**, Lansing, Michigan; **Lloyd M. Pelfrey**, Moberly, Missouri; **William Pile**, Los Angeles, California; **Max Ward Randall**, Lincoln, Illinois; **Gene Shepherd**, Lincoln, Illinois; **James C. Smith**, Indianapolis, Indiana; **Knofel Staton**, Pacific Christian College, Fullerton, California; **Sam Stone**, Cincinnati, Ohio; **Floyd Strater**, Anaheim, California; **Fred Thompson**, Johnson City, Tennessee; **Dick Wamsley**, Nebraska Christian College, Norfolk, Nebraska; **Gary Weedman**, Lincoln Christian College, Lincoln, Illinois; **Roy Wheeler**, Amarillo, Texas; **Les White**, Decatur, Illinois; **Doug Williams**, Ozark Bible College, Joplin, Missouri; **Seth Wilson**, Ozark Bible College, Joplin, Missouri; and **Leonard G. Wymore**, Cincinnati, Ohio.

For good or ill, it is important that brethren in the churches of Christ keep this list handy for ready reference in coming days.

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, and Address Order to
CONTENDING FOR THE FAITH, 2956 Allshore, Birmingham, AL 35226

BELLVIEW PREACHER TRAINING SCHOOL

Max R. Miller, Director

Two Year Program • V. A. Approved • No Tuition

Bellview Church of Christ

(904) 453-3426

4850 Sautley Road, Pensacola, Florida 32506

Reflections on

The "Restoration Summit"

Dub McClish

On August 7-9, 1984, a meeting billed as a "Restoration Summit" was conducted at Joplin, Missouri. The "Summit" was first conceived and suggested by brother Alan Cloyd of Nashville, Tennessee, in a 1983 issue of *Restoration Leadership Quarterly*. As he proposed in that issue, the "Summit" consisted of a meeting between 50 men from the churches of Christ and 50 men from the Independent Christian Churches. (Brother Cloyd left the Independent Christian Church and identified himself with us several years ago.) The dual purpose of this meeting was to discuss the matters that divide the two fellowships from each other and to explore the possibilities of uniting the two groups. The meeting was conducted on the campus of Ozark Bible College. The 100 men from both groups were "hand picked" by those who planned the "Summit," thus the program was attended by "invitation only."

Background of the "Summit"

A few words of explanation concerning the identity of the "Independent Christian Church" are necessary (this is the designation that most of their 50 men at the "Summit" preferred). These churches are not affiliated (nor do they wish to be confused or identified) with the Disciples of Christ/Christian Church. Their choice of the adjective "Independent" is intended by them to indicate the distinction. When their speaker who was assigned to make this distinction clear neglected to do so, another one of their men was later assigned a special place on the program to point this out. They did not want any doubts left about the matter. The objections they raised against the Disciples/Christian Church as reasons for having no fellowship with them are many of the very same objections most of us hold— theological liberalism, indiscriminate ecumenism, open membership, etc.

What are the principal differences between the Independent Christian Church and us? There are apparently three: (1) use of mechanical instruments of music in worship, (2) use of missionary organizations and associations distinct from local churches for evangelistic work, and (3) use of women in leadership roles in the worship and work of local churches. However, the real problem behind these matters relates to their attitude toward scripture and how to establish scriptural authority. While most of these congregations are identified by the name "Christian Church," there are many such congregations (especially in the midwestern and north central states) that use the name "Church of Christ." These Independent Christian Churches have their roots in the restoration efforts of the Campbells, Stone, et al. They were among those who were carried away by the innovations of the missionary society and the instrument in the last half of the 19th century. Division eventually took place, congregation by congregation, between those who favored these innovations and those who held to the simple and primitive pattern of singing with no instruments and allowing only the church to do the work of evangelism. This tragic division was recognized by separate

statistics for the respective groups in the federal census of 1906.

Those who thus departed have since become two separate groups. The Disciples of Christ/Christian Church has marched deliberately and openly into full-fledged theological liberalism and denominationalism. The Independent Christian Church has maintained a comparatively conservative stance concerning inspiration and revelation, the plan of salvation, etc., but not with the role of women and the use of instruments and missionary organizations. (For this reason it is sometimes referred to as the "Conservative Christian Church" as distinguished from the "Disciples.") These two separate groups have no organic ties and little fellowship with each other.

The format of the "Summit" was a combination of lectures, followed by dispersal into 10 groups of 10 men each for discussion of the lecture content and related matters. Each group had a chairman and a reporter who gave periodic reports of the discussion in each respective group to the entire assembly.

Sources of Information

I did not attend the "Summit," but I have viewed the eight hours plus of video tapes that recorded the main speeches and the reports of the discussion groups. I have listened a second time and even more to some of the speeches. I have also had a lengthy telephone conversation with brother Alan Cloyd who planned the "Summit" and with one of our brethren who spoke on the program, as well as with a third participant. Additionally, I have heard taped reports and/or read written reports from five other brethren who attended this program and have conversed in person with one brother who was present. With this background I offer the following observations and impressions of the "Summit."

Review of the Speeches

The first speaker was brother Monroe Hawley on the subject, "History and Current Profile of Churches of Christ." He presented an interesting summary of Restoration history. He emphasized that he was speaking only for himself and that he would likely say some things with which other members of the church would disagree. While in the main I found myself in accord with his speech, there were some insinuations and observations voiced which I believe were unfounded and unnecessary, to say nothing of harmful. He joined the ranks of those among us who have of late taken delight in reproaching the Lord's church for its alleged "sectarian" attitude. He first said that in choosing the distinctive names "Church of Christ" and "Christian Church," respectively, as the division became a reality, a sectarian attitude was manifested. This we deny concerning the designation "Church of Christ," since it is innately scriptural (Rom. 16:16; Matt. 16:18; Eph. 1:22, 23, etc.). I would agree that "Christian Church" is in fact a sectarian name. Brother Hawley also listed a "sectarian spirit" in

Churches of Christ as one of his greatest concerns. If he is talking about a growing tendency to make the church into nothing more than a sect or denomination, indistinguishable from the patchwork of denominational ideology, I would agree with his concern. But if he is talking about the efforts of those who are bold and strong in the proclamation of the truth and the exposure of error (which seemed to be his reference), I strongly disagree. The church was restored and continues to maintain its distinctiveness and exclusiveness only by powerful and plain preaching and defense of the truth (2 Tim. 4:1-4; Jude 3; etc.). Such is not "sectarianism" but the very opposite.

Brother Hawley listed some "promising signs" among us. First, he mentioned a deep commitment to the authority of the Word of God. Then he indicated his wish that we were more committed to Christ, saying that we are generally more committed to the Bible than to Christ and that the two are not the same. However, one of *my* greatest concerns is a *lack* of commitment to the authority of God's word. A large scale failure to seek authority in the word for both doctrine and morals is perhaps our major problem at present. This distinction between our commitment to Christ and to the Bible is theological doubletalk. One cannot separate loyalty to Christ from loyalty to his word. Christ exercises his authority only through his word and one who is deeply committed to his word is, by definition, deeply committed to Christ. If to reject the word of Christ is to reject Christ himself (John 12:48), it must follow that to honor and respect his *word* is to honor and respect *him*. Brother Hawley's statement plays into the hands of those who like to call Jesus "Lord, Lord" without honoring his word (Luke 6:46).

Brother Hawley decried the spirit of contentiousness he sees in the church and apologized to the Christian Church men for it. He assured them that it was only a "small vocal minority" that was making a noise all out of proportion to its size through certain journals. He said he did not question the integrity of these contentious brethren, but then immediately proceeded to charge them with a lack of love. It seems that he had difficulty deciding whether to judge or not judge their motives.

The next speaker, Boyce Mouton, was assigned to speak on the "History and Current Profile of Independent Christian Churches." He was a very entertaining speaker, telling many humorous anecdotes and drawing many laughs. However, he rarely got even close to his subject. In fact, he failed to such an extent, especially in drawing a distinction between the Independents and the Disciples, that another speaker was added to the program and given a special assignment to do this very thing. One statement made by Mouton especially caught my attention. He referred to the prophecy of the new covenant (Jer. 31:31-33) and stressed that it was not written on paper or stone, but on the heart. I do not know anything about Mouton except what I heard in his introduction and his speech, but this seemed to be a statement impossible to harmonize with any great measure of respect for the *written* word.

Furman Kearley spoke next on "Exegesis and Hermeneutics as They Relate to the Unity Question," emphasizing that unity depends upon correct and unified exegesis and hermeneutics. He strongly emphasized the truths that what God has

bound we must bind and that we must not bind what God has loosed. I appreciated his speech and wholly agreed with its content, but I could not keep from wishing he had used this great opportunity to emphasize the authority of the silence of scripture and the scriptural law of exclusion by positive command as these laws relate to the instrument and to missionary organizations. To my disappointment, brother Kearley expressed agreement with a most dangerous suggestion from brother Wayne Kilpatrick in their first small group discussion. More about this later.

The next speaker was Fred Thompson who was assigned to speak on the same subject as brother Kearley from the Independents' perspective. About the best that can be said for his speech is that it was a waste of everyone's time, including those who invited him, *by their own admission*. He came up with such gems as the following: "We are united in confession of Jesus, not in hermeneutic agreement" and "every text must be understood in reference to, not necessarily in agreement with, every other text." He suggested that the main thing about the Bible is that it is a "story." He affirmed that Genesis 1-3 might be true without being historical. He suggested that we needed and had available the illumination of the Holy Spirit as we read the Bible. He labored to impress everyone with his scholarship by the use of high-sounding, "hip" theological terms and phrases, but he failed. More than one of the study groups reported their questions concerning and disagreements with what he had said. I gathered that he was not at all representative of the Independents present for the occasion and that they were somewhat ashamed of his speech.

"Authority—Where Does it End?" was the topic assigned to Hardeman Nichols. This was the strongest speech and the most to-the-point speech of the "Summit." Brother Nichols filled his speech with scripture which exalted the authoritative nature of God's will. He correctly pointed out that while the Bible contains the story of redemption, it is not merely a "story" (a la Fred Thompson), but rather is a book of authoritative law. He placed powerful emphasis on the authority of the silence of scripture, using illustrations from both Testaments. He correctly emphasized that authority ends with what Christ authorizes and that we dare not presume upon the silence of scripture. The principles so well prepared and presented in this speech would completely remove the barriers to fellowship that separate these brethren from us, if they would but apply them, for neither instruments in worship nor missionary organizations can stand before these biblical principles of authority. However, once again, the application to these issues could have and should have been much more pointed and specific, in my judgment.

Immediately following brother Nichols, W. F. Lown of the Christian Church spoke on "Liberty—Where Does it Start?" He advanced the thesis that "silence gives us freedom to speak" and "liberty begins where scripture stops." In areas of silence he advocated following "consensus fidelism," a sort of majority opinion of "the faithful." These represent the typical responses and arguments of those who would justify their additions to the practices or organization of the New Testament church. I suggest that these principles so "lower the fences" of God's authority as to render them non-existent. Where does scripture speak of the counting of beads, the use

of "holy water," the baptism of infants or the use of cookies and milk on the Lord's table? If "silence gives us freedom to speak" then these and 1,000 things like them must be accepted without protest. Are not our brethren in the Independent Christian Churches generally too conservative to accept such inevitable consequences of such a liberty principle? The "consensus fidelism" principle is somewhat of an application of the situation ethics principle applied to doctrine. Both the time span and geographical area under consideration would greatly affect any consensus. And who is to decide who "the faithful" are? Does not this principle leave doctrinal authority resting on the shifting sands of human judgment and subjectivism?

The final major speaker was brother Reuel Lemmons whose topic was "Where *Can*/Where *Do We Go* from Here?" Sadly, the self-contradictions that have become his trademarks over the past few years were much in evidence in his speech. He implied that the issues which divide us are really only matters of personality and opinion by calling them "spite fences" which we have built "sky high." Did the Christian Church brethren understand him to be referring to our rejection of such things as the instrument and missionary societies? He likened us unto sectarian groups of the 18th and 19th centuries out of which men came in answer to the Restoration Plea. He generously applied "sectarian" to the Lord's church. (Really, hasn't this charge been overworked just a bit by those who have jumped on the latest unity bandwagon?) Brother Lemmons accused us of converting people to our "cause" and our "clan" rather than to Christ, a charge which bears a marked resemblance to the old "man, not the plan" insistence of some loose-thinking brethren of 25 years ago. He harshly criticized our "shallow understanding of baptism" and our desire to be a separate religious body!

Space forbids discussing many other things in brother Lemmons' speech, including some misapplications of scripture which resulted in some absurd implications, especially pertaining to the Lord's supper. He advanced the idea that unity *already exists* between the two groups because members of both groups have been born again and all that is left is for us to acknowledge said unity! In fact, he said that those who do not recognize this unity commit sin. It should be obvious to even a spiritual neophyte that brother Lemmons has confused the fact of being brethren with a state of unity. I have no hesitancy to call those who have obeyed the gospel plan of salvation in the Christian Church my brethren, but this in no way is tantamount to unity or fellowship between us. If unity already exists, why was a "Summit" meeting needed to discuss how to achieve unity? Incidentally, brother Cloyd told me in a telephone conversation that he thought this speech was "outstanding."

Some plans and suggestions for the future have been formulated. One report is that a meeting is scheduled to coincide with the Abilene Christian University Lectureship in February, 1985. Another report indicates that a meeting is scheduled for March of 1985 in Tulsa. And there has been some talk of having annual "Summit" meetings "as long as they are needed."

Some Observations and Suggestions

All men who love the Lord and his word would surely encourage and applaud any move toward unity that is ear-

nestly and uncompromisingly based on the authority of the Bible. However, I must confess to having some serious reservations about this "Summit" and its successors for several reasons.

First, I am concerned about the type of men who were invited, for the most part. There were some unquestionably solid men in attendance, but they were decidedly in the minority (perhaps 5 or 6 out of 50). Upon inquiring of brother Cloyd how our participants were selected, he said it was by an "ad hoc committee." He added that the main concern was that "good, sound gospel preachers" were there. I have some difficulty with his understanding of these terms! True, there were a few such men present, but very few. Several of the men were those who over the past few years have been in the forefront of a revived "unity" movement and whose sounds of softness and uncertainty on the "Crossroads Philosophy," baptism, fellowship and even the use of instruments in worship have caused widespread concern. Several others were there (at the recommendation of the ones just mentioned) who have not been as outspoken as these men, but who have not exactly distinguished themselves for their doctrinal soundness. One of our brethren who participated, and with whom I talked, told me that he came away feeling that there were more of our men present who would be willing to compromise and use the instrument than there were men from the Christian Church who would be willing to give the instrument up. He came away from Joplin in distress over what the "Summit" portends for the church.

A case in point is brother Rubel Shelly's view that those who use the instrument do not have to renounce it as wrong and sinful; all they need do is lay it aside as a barrier to unity. From a taped speech in Memphis in late 1983 or early 1984, I quote:

I think of a brother of mine for example. He preaches for a group that calls itself the Christian Church. . . . 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 sake of unity, so that the body of Christ in that area where he was working, --he could give that up. . . . (He) 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. . . . Maybe the four handled it correctly. I don't think so!

My question is this: what point was there in brother Shelly's meeting with those who use the instrument, purportedly to convince them that its use is wrong, when he does not believe they have to acknowledge the sinfulness of its use in order to have full fellowship with us? It seems to me that brother Cloyd bent so far over backward to get men who would in no wise offend the instrumentalists that he invited several men who would be willing to treat the instrument as a matter of expediency and opinion. At least two other participants (Calvin Warpula and Bill Minick) have publicly stated since the "Summit" that they do not believe use of the instrument in worship is a damnable practice.

My second concern has to do with those who were not invited. Were just enough conservative and unquestionably sound men invited to give a token representation and to forestall expected criticism because of the number of less-than-conservative brethren who were invited? Only brother Cloyd can answer. Sam Stone, editor of the *Christian Standard*

(prominent journal of the Independents), was invited. Why was brother Guy N. Woods, editor of the *Gospel Advocate*, not invited? Why were there no men present characterized by the combination of unquestionable scholarship and uncompromising temperament of brother H. Leo Boles, who brought a similar effort involving the "Disciples of Christ" denomination to a rapid climax with his speech in Indianapolis, May 3, 1939? Interestingly, copies of brother Boles' speech in tract form were made available at the "Summit," but brother Cloyd openly repudiated the speech and has since admitted removing the tracts because they were "not appreciated" and contained "abusive and crude" language. It is also interesting to note that a packet of four compromising documents on fellowship, three of which were written by Carl Ketcherside, was supplied for each participant by one of the Christian Church men. These were not removed by brother Cloyd. Why not?

Third, I am concerned because of recommendations that were made to all of the men present at the close of the "Summit." The participants were urged to go home and make contact with men "on the opposite side of the keyboard" to the end that combined worship periods might be arranged. The encouragement was given to exchange pulpits, articles in periodicals and speakers on lectureships. If such is done with no real admission of sinfulness in the use of the instrument (the primary issue of division), and they continue using it (perhaps except when some of us are present), what has really been accomplished? What is the difference between this and the old-fashioned "union revivals" that were once held by Methodists, Presbyterians and Disciples, except the fact that several years ago no church of Christ would have any part in them? It all appears to be an "agreement to disagree" and a "contrived union where there is no unity," and I see no advantage to it.

As eager and well intentioned as we may grant such efforts to be I do not see them leading to a real unity based on submission to the authoritative gospel. On the other hand, such efforts have a tendency to become overwhelmed with more emotion than reason and can easily lead to compromise and to the abandonment of biblical authority for the sake of a state of "peace." Real unity or peace can come only if (1) we capitulate and begin using the instrument with them (or at least allow that it is no longer a sin or a fellowship barrier, in which case we may as well use it!), or if (2) they admit that the instrument is sinful and unauthorized and give it up, not merely for the sake of unity but in order to worship God acceptably. In either case there could be *actual unity* (assuming there are no other doctrinal differences obtaining), but *only the latter case* could be harmonized with scripture. My fear is that the recommendations coming from the "Summit" will be much more likely to produce the former type of unity, when the thinking of several of the participants is carefully weighed.

In the fourth place, I am concerned about an exceedingly dangerous suggestion that came from brother Wayne Kilpatrick in a discussion group. The following exchange occurred between brethren Kearley and Kilpatrick.

Kearley: "The aspect of the isolation is lack of knowledge of our history. If we could start in our congregations doing some more studies in Restoration history outside of our own branch and look at the distinctions between the conservative instrumentalists and the Christian Church. . ." [sentence unfinished].

Kilpatrick: "I wonder, too, if bringing Christian Church preachers in for a class like this might be good. Let them come in and tell their history in a class situation. I think *you could ease from the class to the pulpit*" [emphasis added].

Kearley: "Right! And you could get by with telling history."

Kilpatrick: "Yeah."

Kearley: "...whereas if they were telling doctrine—heh, heh, heh."

Kilpatrick: "And while they are telling history, they could tell enough doctrine to let us know that, hey, we believe alike—so much of it. So that may be a beginning point: in the classroom."

I gravely fear that just such a procedure would be allowed, if not welcomed in many congregations and with no exposure of any erroneous doctrine presented. (Have not many congregations already invited sectarian preachers such as James Dobson and Charles Swindoll into their classrooms and/or pulpits?) Such a plan has a deadly potential for subverting the faith.

My fifth concern is the attitude expressed by some of our men who participated. Not only do I reject the accusations of brethren Hawley and Lemmons that the Lord's church is "sectarian," I cannot see how such a denigrating attitude toward the church can help those who are enmeshed in an erroneous practice see the need for coming out of it to be one with us! What gain is there in leaving one "sect" to be united with another?

I was sadly disappointed in brother Cloyd's stance before, during and since the "Summit." His remarks concerning brother Boles' tract and his removal of same at Joplin indicate his attitude toward a "good, sound gospel preacher" of a previous generation. When brother Cloyd apologized for brother Boles' tract at the Joplin meeting, he said it was perhaps "reprinted by someone who does not understand that distinction between the Independent Christian Churches and the Disciples of Christ." After his apology he asked, "How did I do?" My reply is that he did badly!

Brother Garland Elkins was chiefly responsible for the reprinting of brother Boles' sermon in tract form, with the encouragement of brother Guy N. Woods. Does brother Cloyd imagine that these scholarly men do not "understand that distinction" between the Disciples and the Independents? However, if brother Cloyd was intending to indicate his attitude toward the principal issue that distinguishes the Lord's church from the Independent Christian Church in his apology, perhaps he did well! He prefaced his apology by saying that the tract under discussion was "quite old," but he did not know how old. The inference I gathered was that the matters addressed and the principles taught therein have now been outgrown. I suggest that brother Cloyd would do well to become more familiar with brother Boles' great sermon. If he had only read the tract more carefully he would have known that the sermon was delivered on May 3, 1939, at Indianapolis in a "unity meeting" similar to the "Summit" (p. 33). In case brother Cloyd has already burned all of those tracts he recalled at the Joplin meeting, he can read it in installments in the *Gospel Advocate*, beginning with the issue of October 4, 1984. The tract is also available from Getwell Church of Christ, 1511 Getwell Rd., Memphis, TN 38111 and is entitled, *The Way of Unity Between "Christian Church" and Churches of Christ*. Every member of the church would do well to read it in this age of compromise and tolerance.

In his introduction of Reuel Lemmons, I was disappointed in brother Cloyd. He praised him and his work as follows:

For 29 years he edited the *Firm Foundation*, a paper that was read by people in many fellowships, . . . by people on both sides of the keyboard. It served as a very constructive bridge. It was a clearing house for thinking and we miss it ("amens" audible in background). Reuel is an independent thinker. He parrots nobody's party line. . . . That's the kind of iconoclastic sort of individual we wanted to come and sort of challenge our thinking in this iconoclastic sort of meeting.

Perhaps this statement from brother Cloyd is more revealing than he had intended about his own doctrinal convictions. In his closing remarks at the "Summit," brother Cloyd made the following disparaging remarks:

We need as quickly as possible. . . to go back to 100 localities across the United States and set up similar local "Summit" meetings. That one scares me. I've got to tell you, that one scares me. . . . The local one scares me because every "knucklehead" in the country is going to get in on these. They won't be nearly as cordial as this has been.

He is right about one thing: if these local meetings develop—there will indeed be some of us "knuckleheads" present (if we know about the meetings) to raise some questions and sharpen some issues relating to fellowship, doctrine, worship and the principle of scriptural authority! Perhaps brother Cloyd revealed more than he actually intended about his own attitudes by his "knucklehead" statement. Since brother Guy N. Woods has written a superb editorial in the *Gospel Advocate*, expressing serious misgivings about the "Summit," I presume that he would qualify as one of the "knuckleheads."

Since the "Summit," brother Guy N. Woods wrote brother Cloyd (September 5), inquiring if he (Cloyd) did in fact remove brother Boles' tract from the meeting at Joplin and burn or otherwise destroy the copies of same. Brother Cloyd's reply was:

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 Woods quoted the statement just given in the *Gospel Advocate* editorial of October 4, 1984. However, I have before me the remainder of brother Cloyd's response in that same letter (September 6):

Those who ignorantly distribute such tracts apparently are not aware that the Christian Church has in fact done 2 of the 3 things Boles called for. To continue to call for what has been done already is redundant at best. Please see enclosure.

Whoever distributed (and sent for distribution) said tracts at Joplin was not only a "knucklehead" but "ignorant" besides! (Brother Garland Elkins sent 100 tracts by brother Paul Crockett who delivered them to Hardeman Nichols who set them out at the "Summit.") I wish brother Cloyd had been more specific about the "2 of the 3 things" that the Christian Church has "already done." Why (and how) has this been kept such a secret? I strongly urge brother Cloyd, if indeed he has such evidence, to publish this material far and wide that we may rejoice. Surely, this would be grand and glorious news to all lovers of truth! But, in fact, the Independents have only repudiated one thing Boles called for (the denominational

status of the Disciples) while still retaining the other two (mission associations and the instrument), and have added other errors besides. (Brother Woods has indicated in a phone conversation that brother Cloyd's enclosure was a mimeographed manuscript by brother Kearley, which quotes favorably from brother Boles' tract! Brother Woods said that it contained nothing to show that the Independent Christian Church has made any move toward the truth on matters that divide us.)

Sixth, I am concerned about how some of the Joplin participants have talked and written since they returned home. Randy Mayeux of Long Beach, California, wrote: "But we each learned of the integrity, the sincerity, the true but honest difference of opinion." It seems that for some of our men at the "Summit" it is already just that, a "difference of opinion."

Brother Calvin Warpula of Houston, Texas, spoke to the Houston preachers' meeting on September 18, 1984, concerning the "Summit." Among the statements at Joplin that really impressed him were: "The Reformers asked, 'In *whom* do you believe, not *what* you believe!'" and "we are generally more committed to the Bible than to Christ and the two are not the same" (Hawley speech). He also said:

I think there are still some of our people who would say, "If you use the instrument you will go to hell." *I used to be there* [emphasis added]. I don't think that's where most of the church is today [so what? DM]. . . . We've got to be careful about taking baptized believers and then sending them to hell over something like this where God doesn't say.

Even more plain spoken was brother Bill Minick in *Good News*, the bulletin "Published for The Family at Woodland West," Arlington, Texas, on August 19, 1984:

Our meeting in Joplin was a very profitable one. . . . When we admit to ourselves and others that we have been too unbending on our traditions and opinions there is hope that we may work with ALL segments of the brotherhood, and not with just one. What we all have in common is our oneness with Jesus Christ because of our new birth. If Jesus can save us, surely we can accept one another. Do we really believe that one will be lost eternally because he does not agree with us on divorce, Sunday School, communion cups, going to war, instrumental music, missionary associations, covenants, formula for baptism, ladies wearing pants in the assembly, etc., etc.? We need to take a good hard look at what is essential to salvation.

I had not heard of any such compromising position from brother Minick before. Let's analyze his statement. He seems to be calling all of the things he lists matters of "our traditions and opinions." This is nothing short of a capitulation of the distinctive pattern for the church in worship and organization at the very least! If matters of worship and organization are negotiable (as mere opinions and traditions should be), then what about terms of membership (the new birth itself)? And what about morals (divorce)? What right does he have to judge those as saved who have refused to submit to the authority of scripture? Did not the Lord say the opposite in Matthew 7:21-23? Did you ever see such a list of "apples and oranges" as our brother has put together? The very idea of one's equating instrumental music and missionary associations with communion cups and Bible classes! Throwing instruments and missionary associations into the list was a subtle, but obvious attempt to place them in the same category as matters that are mere expedients. I'll agree with the last sentence quoted: brother Minick has shown that he, especially, needs to restudy the essentials to salvation!

My seventh concern is the consequence of the meeting. As well meaning as the planners and participants may be, and as much as we grant their sincere desire for unity, I see some fearful consequences. If most, or even many, of the Joplin participants returned home with a message like that of brethren Warpula and Minick, I do not see unity on the horizon. At least, if a unity results it will be one based on compromise rather than on truth. In fact, the song these brethren are singing has the direst notes of dissonance and discord, yea division. There are many of us who *will not* yield the ground on the instrument or societies, any more than the faithful pioneers before us did.

We can no more have fellowship with those who want to remain *in* the Lord's church and hold matters of obligation to be matters of mere option than we can with those *outside* the Lord's church who hold such. Will the Joplin "Summit" be the impetus needed to get many unstable, wavering elders, preachers and professors to finally "come out of the closet" and declare their true convictions in such matters? Will this "Summit" be the springboard needed for many brethren to seek peace at any price in this age of tolerance and permissiveness? Will, in fact, the Joplin meeting prove to be the catalyst in a repeat of the division that was taking place a full century ago over the same issues? While not at all wanting to encourage such a development of division, and while earnestly hoping that it will not occur, I greatly fear that the Joplin "Summit" and its successors has all of the ingredients for just such a dire consequence.

Conclusion

There has been a growing chasm in our beloved brotherhood over the past 20 years between those who have adopted a pragmatic and non-authoritarian approach to their doctrine and practice and those who are "set for the defence of the gospel" (Phil. 1:16, ASV). Ironically, many who were bold defenders of the faith 20 years ago (and less) have become equally bold in their repudiation of those who are still thus minded. A number of astute observers have seen the ominous clouds of heartbreaking division on the horizon for some time as more and more of our brethren have drifted ever further from the Way. It seems not to be a matter of "if," but "when." While lauding any scripture-based move toward unity, I greatly fear that this latest move is largely in the wrong hands and that the cause we love will ultimately suffer rather than profit from it. If division must come (and sometimes it must—1 Cor. 11:19), regardless of what others may do those who stand for the truth will continue on with the Lord's work. The Lord's faithful remnant found itself "starting all over again" almost a century ago, and before many years had transpired they prospered far beyond the compromising element that left the truth. I am confident that we can do it again if we have to.

312 Pearl St., Denton, TX 76201

The foregoing article originally appeared in brother Gary Workman's appreciated doctrinal magazine *The Restorer* and is reprinted here by special permission. Subscription rates for *The Restorer* are \$10.00 per year. Address your subscription to *The Restorer*, 1021 Via Del Rey, Mesquite, Texas 75150.

ORDER NOW
THE FIRM FOUNDATION'S
100TH ANNIVERSARY LECTURESHIP BOOK

The Firm Foundation of God Standeth

33 chapters—over 380 pages

Writers include:

W. S. Cline	H. A. Dobbs	Joe Gilmore
Perry Cotham	Ernest Underwood	Burton Coffman
Bill Jackson	Tom Warren	Roy Hearn
Gary Workman	Johnny Ramsey	Winfred Clark
Dub McClish	Garland Elkins	Gilbert Gough
Jerry Moffitt	Roy Deaver	Max Miller
Wayne Jackson	Andrew Connally	W. R. Craig
Robert Taylor	George DeHoff	Curtis Cates

Price (includes shipping):

\$15.25—first copy

\$14.50—each additional copy

Enclose check and send to:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

DON'T MISS THIS!

ORDER NOW YOUR COPY—
THE PRINTED VOLUME OF THE
THIRD ANNUAL DENTON LECTURES

Studies in Revelation

36 chapters—over 550 pages

Writers include:

Maxie Boren	Roy Lanier	Robert Taylor
Tom Bright	Mark Lewis	Bert Thompson
Byron Denman	Dub McClish	Terry Varner
Frank Dunn	Hugo McCord	John Waddey
Garland Elkins	James Meadows	Tom Warren
Tom Gaumer	Noel Merideth	Marvin Weir
Alan Highers	Jerry Moffitt	W. B. West
Bill Jackson	Jack Orbison	Wendell Winkler
Wayne Jackson	Johnny Ramse	Gary Workman

Price (includes shipping):

\$14.25—first copy

\$13.50—each additional copy

Send check with order to:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

SHALL WE BOW TO THE 'SUMMIT'?

James W. Boyd

The position and attitude of the Christian Church toward the Bible was expressed by one of their preachers recently when he contended that we should be silent where the Scriptures speak and have the liberty to speak where the Scriptures are silent.

He said the first part of his suggestion was to emphasize the all-sufficiency of the Scriptures. But his suggestion would, if taken seriously, deprive us of even preaching the gospel, for the Scriptures speak concerning that. We must speak where Scripture speaks, not be silent.

His suggestion that we be allowed to speak even where the Scriptures are silent is at the core of the division between faithful brethren and the Christian Church. They assume the right to say and do whatever the Bible does not specifically prohibit. This is not abiding by authority but is going beyond revealed authority and presumptuously assuming the right to do whatever is not specifically prohibited. Nobody in any field of activity would conclude that this is abiding by authority.

He said we have liberty to speak in matters of human opinion, and we agree. The problem with the Christian Church (Conservative, so-called) and to a greater measure with the Christian Church (Disciples of Christ) who have carried the idea even farther than the "conservatives", is that they presume to speak in matters of *doctrine* as well as *opinion*. The "Disciples" have simply traveled farther down the same digressive road than the "conservatives."

It is not opinion as to the kind of music God has authorized. God said sing, and singing is authorized. Making music with instruments is another kind of music and is an addition to what God's word authorizes. While there is no specific statement, "Thou shalt not play mechanical instruments", we are told what to *do*, and there is a specific command to do what we do by the Lord's authority (Colossians 3:17), and a specific prohibition from adding to and taking from God's word (Galatians 1:6-9; Revelation 22:18, 19).

Some say they want unity, but they seek it through com-

promise and surrender of truth. Unity with the Christian Church is possible only when the Christian Church people abandon their assumed right to speak where the Bible is silent on matters of doctrine.

The way to unity is not complex, but it must be the result of submission to the divine revelation of Scriptures, not man's presumptuous right to add to and take from the word of God.

LET US BEWARE!

We need to be aware, brethren, that there be those who wish to have joint services with the Christian Church, swap pulpits with their preachers, and consider each other as faithful brethren, even if they have to restructure the church to do it. The suggestion has been publicly made to ease Christian Church preachers into our pulpits through first introducing them into our classes (Wayne Kilpatrick, Homewood, Birmingham). We fully anticipate the digressive and unfaithful elements among us to adopt this practice. When one has left his Biblical moorings and has a strong desire to do what he wants to do, faithfulness to the Word is no longer a matter for serious consideration. This attitude has overtaken such as those that recently participated in a so-called "summit" meeting in Joplin, Missouri, between Christian Church people and some who were once considered faithful among us, but no longer can be so considered.

Those of the churches of Christ who participated in that "summit" must repent of throwing their influence toward digression and repudiate the sinister, dishonest, and underhanded means suggested to produce a falsely called "unity", and ask forgiveness of being a party to that which was openly and obviously designed to weaken the determination to stand against digression — an overt effort to restructure the church to fit the Christian Church. These participants from churches of Christ cannot be properly accused of standing for the faith, but have destroyed their credibility until they repent of what they have done, promoted, encouraged, and suggested.

— East Main Informer

East Main church of Christ
Box 1761, Tupelo, Mississippi 38802-1761

A Warning From The Past

Alan E. Highers

The following incident in the life of J. W. McGarvey was told by brother Jesse P. Sewell. Although it happened more than 60 years ago, these words of warning from that grand old man are still very timely:

In January, 1902 or 1903, I was preaching for the Pearl and Bryan Streets church in Dallas. Brother McGarvey, an old man at the time, was asked to speak at Central Christian Church in Dallas. We had three men in the Pearl and Bryan Streets church who had graduated from the College of the Bible in Lexington, under brother McGarvey, and they were great admirers of him. They suggested that we invite brother McGarvey to preach at Pearl and Bryan that night. We did so. I was just a boy of 24 or 25 at the time. I was sitting by the side of this old man on the front seat, waiting for the service to begin. As we sat there talking, brother McGarvey said to me: "Brother Sewell, I want to say something to you, if you will accept it in the spirit I mean it." I told him that I'd appreciate

anything he had to say to me. He said about these words: "You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know more than six of those men who are preaching the truth today. It won't work."

That experience has inspired me all the days of my life since. It has helped me, when I was ever tempted to turn aside and go along with error, to remember the warning from this great old man.

— Gospel Advocate, May, 1968

Terry Frizzell, of Thayer, Missouri, at a special lectureship at West Plains, Missouri, said (concerning those interested in prestige, prominence and power): "They are not interested in your soul one bit. If they were, they would quit preaching what they're preaching and start preaching the truth."

Harold Hampton, elder, San Mateo, California: "There do not seem to be to many of us around who hold to the old paths and are not willing to compromise with those who seek to turn the church into a denomination. We surely do appreciate your good work in contending for the faith."

L. Kilpatrick, of Fruitland Park, Florida, sent \$100.00 toward our contending for the faith fund.

Together

Two congregations unite despite musical attitude

By **BETTY BRENNER**
Journal religion editor

Should musical instruments be used in church services?

No, say most Churches of Christ.

The New Testament makes no mention of the use of musical instruments in the early church, although there are many references to singing. In every way possible, they say, the modern church should pattern itself after the early church.

Yes, say a few Churches of Christ. There is no biblical prohibition against use of musical instruments, and they add to the sense of worship in services.

The issue has divided the two groups for decades. But, in Fenton, two congregations have found a way to overcome that difference and have merged.

The two were the Fenton Christian Church and the Fenton Church of Christ, which have combined into the Fenton Church of Christ-Christian.

The new congregation worships at 404 N. East, which formerly housed the Fenton Church of Christ. The Fenton Christian Church's pastor has become pastor of the merged congregation.

The Fenton Christian Church began two years ago and met in the Fenton Community Building. It had grown to 50 members and had employed a full-time minister, Gregory McBride.

The Fenton Church of Christ began 30 years ago and numbered 70 people. It had two ministers, neither full-time, and its own

building.

Because of their common heritage and a realization that a merger would provide better use of resources and staff, the two congregations discussed merger.

"The Fenton Church of Christ had wanted a dynamic, young minister, and there he was," said Dean Thoroman, one of the two ministers of the former Fenton Church of Christ.

The use of instruments was not a good enough reason for staying apart, the two congregations decided.

But how to overcome the difference on instruments, without violating the consciences of either group?

The answer: To use an instrument to accompany singing for the first 15 minutes of the service, but from then on to sing only a capella. That permits those who do not approve of instrumental music in their services to enter services after it ends.

To prepare for the merger, the two congregation met together for a month, then met apart for a month, and decided they did not like being apart, Thoroman said. There also were a number of open meetings and lengthy discussion.

The merger became official the first Sunday of July.

A few members of the former Fenton Church of Christ are concerned about the instrumental music, but nobody has left yet for that reason, Thoroman said.

Now, he said, "We would never be able to go to back to our separate groups. The people have grown to love each other."

(EDITORIAL NOTE: For those who wonder how it will be when churches of Christ unite with the Christian Church, the above article from the September 3, 1983 issue of *The Flint Journal*, of Flint, Michigan, tells the tale. We tried to warn brethren in the Flint area years ago the direction that **Dean Thoroman** and the Fenton brethren were headed. However, as so often demonstrated, "you just can't seem to warn some brethren." Many of those wise in their own eyes in Michigan pooh-poohed our warnings, said we were "over-reacting." So nothing was done. And now just look! Unless the whole brotherhood is prepared to go this same way, the time is now to say to such men as **Rubel Shelly**, **Marvin Phillips**, **Reuel Lemmons**, **W. Carl Ketcherside**, **Alvin Jennings**, **Joe Beam**, **Randy Mayeux**, **Monroe E. Hawley**, **Alan T. Cloyd** and all the others who are betraying the cause of truth, "Thus far you have gone — but no farther!" As far as we are concerned, **THEY SHALL NOT PASS!** — *Ira Y. Rice, Jr., Editor*)

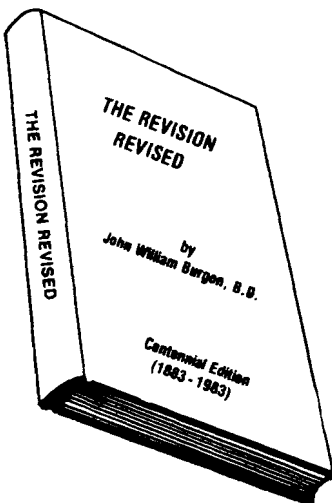
THE REVISION REVISED

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



APOLOGETICS PRESS, INC., BREAKS GROUND FOR NEW BUILDING

Montgomery, Alabama — November 12, 1984 marked an historic occasion for one of the newest works among the churches of Christ. Apologetics Press, Inc., a non-profit, tax-exempt work dedicated to the defense of historical New Testament Christianity, broke ground on that day for its new 10,000+ square foot building.

In May, 1984 the Board of Directors of Apologetics Press announced plans to begin construction of the new facility, which is being constructed on property made available through the courtesy of the elders of the Landmark church of Christ in Montgomery.

The Board of Directors is composed of three men: **Bert Thompson**, former professor in the College of Veterinary Medicine at Texas A&M University and currently professor of Bible and science at the Alabama Christian School of Religion in Montgomery, Alabama; **Wayne Jackson**, evangelist for the East Main church of Christ, Stockton, California; and **J. R. Clark**, whose medical practice in obstetrics and gynecology is in Waxahachie, Texas.

Thompson and Jackson 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 foot structure to include administrative offices, reception area, computer/word processing room, typesetting room, mail room, warehouse area and the like. **Don Torode** and **Allen Gunn**, members of the Landmark congregation, have served without charge as designer and engineer, respectively, on the project. **J. J. Powell**, an elder at the Dalraida church of Christ in Montgomery, is serving as contractor of the project at no general contractor's fee as a donation to the work.

Cost of the new structure is now estimated at \$225,000, of

which \$175,000 already has been raised. Projected completion date is July 31, 1985. The Board of Directors of Apologetics Press, Inc. currently is seeking interested individuals who might wish to contribute to the building fund.

Inquiries concerning the new facility and contributions to the work may be directed to: **Apologetics Press, Inc., 230 Landmark Drive, Montgomery, Alabama 36117-2752**. All contributions are tax-deductible.

Bound Volume XV Now Ready!

SERIOUS STUDENTS of what happened to the Restoration Movement in the closing third of the 20th century are certain to read and study at least two sources of information, which still are available, in case you have not already secured your sets.

First will be the three-volume set of *AXE ON THE ROOT*, which covers the period from 1965 to 1970. Still available at \$5.00 per set (plus \$1.00 for postage and packaging), literally **thousands of sets** already have been ordered. We have just a few hundred sets left. When these are gone, there won't be any more.

Second, covering the period from 1970 to the present, we have been binding 1,000 copies or less of each volume of *CONTENDING FOR THE FAITH* each year. Our entire supply of Bound Volumes I, II and III is now exhausted. However, we still can supply Volumes IV through XV—and plans are in the works to reprint Volumes I, II and III, Lord willing, later this year, so that you may be able to complete your sets.

For any single bound volume of *CONTENDING FOR THE FAITH* please enclose \$7.95 (postage and packaging included). Anyone ordering as many as **FIVE BOUND VOLUMES AT ONE TIME**, you may have these at a 20% discount (plus \$2.00 for postage and packaging). This same 20% discount applies *also* to those ordering **ALL TWELVE** of the bound volumes now available, as a set, which would be \$66.72 for the set, plus \$3.28 for postage and packaging, making a total of \$70.00.

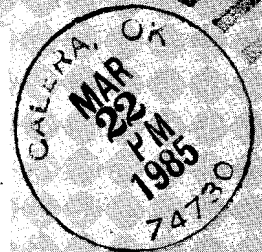
Please address all orders, whether for *AXE ON THE ROOT* or for **BOUND VOLUMES**, to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**, inclosing payment with order.

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

Are Churches Of Christ Ready To Follow Phillips, Others Into Fellowship With 'Crossroadism' And 'Christian Church'?

The Same Types of Brethren Who Are Willing to Accept and Uphold One Appear To Be Just As Willing to Go Along With the Other. With Their Annual So-Called 'Tulsa Workshop' Approaching, This May Be a Good Time For a 'Second Look'...

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."(The apostle Paul to the Ephesian elders, as recorded in Acts 20:28-31.)

For naive and gullible brethren who are more impressed by numbers and bigness than they are with the truth of the gospel as it is in Christ Jesus our Lord, it may come as something of a surprise and shock that we believe the above passage may very well apply to **Marvin Phillips** and others like him who continue to **"arise, speaking perverse things, to draw away disciples after them..."** However, now for the past several years, it has become more and more apparent that Phillips and those connected with the so-called "Tulsa Workshop" are more concerned by far with "drawing away disciples after them" than they are with winning souls to the truth.

This first became evident years ago, when Crossroaders and fellow-travellers with the Crossroads Movement began to be featured on the Tulsa Workshop programs. It became *further* evident when Marvin Phillips (just like Chuck Lucas) began appearing on Christian Church programs (at Canton, Ohio, for instance) teaching *them* how to develop and grow! It became *even further* evident when Phillips and the Garnett Road church, where he preaches in Tulsa, hired not just *one* but *two* Crossroads-trained preachers to work with their young people — **Denny Shepherd** and **Jerome**

Williams. (Shepherd, truly, now is gone, but Williams is there still!)

Some correspondence has come to our hand, in which brother Phillips seems to be trying to back away from his and Garnett Road's well-documented "Crossroads Connection." Under date of August 7, 1984, he wrote the following to brother **John Weekley**, who preaches to the Annapolis Avenue congregation, in Sheffield, Alabama:

August 7, 1984

Mr. John Weekley
% Annapolis Ave. Church of Christ
Sheffield, Ala. 35660

Dear John,

I was in Florence recently speaking at the East Colbert Church of Christ. Our theme was "Religious Freedom" as applied to the Collinsville, Ok. trial and "Building Dynamic Churches in America Today." I received great treatment from the media and among the churches of the area and I really enjoyed being there.

It was brought to my attention that you announced from the pulpit that I was of the "Crossroad's persuasion" and that you discouraged people from coming to hear me. I'm interested in two things: (1) is this rumor true? and (2) are you aware that your information is inaccurate? In the interest of peace and unity I would like very much to correspond with you.

Thank you very much and may God bless the work you do for Jesus.

Yours because His,

(Signed)

Marvin Phillips

MP:am
c.c. Albert Hill

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 3

March/1985

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	Archib 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 \$1.65 postage	\$6.65
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, \$3.50 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 Belview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

EDITORIAL

Pervie Nichols Had The Courage To Say No To Welch Endorsement

In the August/1983 issue of *Contending for the Faith*, we published a letter dated February 17, 1975, signed by seven preachers who then lived in the Greater Jackson, Mississippi area endorsing Alonzo Welch as a sound and faithful gospel preacher even though he (even then) was endorsing Chuck Lucas and the apostate church at *Crossroads/Gainesville, Florida*.

In this connection, Ken Gardner, of Jackson, Mississippi, under date of September 23, 1983, responded as follows:

9/27/83

RE: 1975 LETTER ENDORSING
ALONZO WELCH

Dear Bro. Rice,

I appreciate the information contained in your August, 1983 issue of CFTF. Bro. Rice, in regard to the letter dated Feb. 17, 1975 from the seven preachers of the Greater Jackson area to Bro. Underwood, please allow me to make one clarification. Bro. Pervie Nichols was regular minister of the Clinton congregation at that time. However, as you noticed his name is not listed among the seven, although Clinton is in the Greater Jackson area.

His name is missing although he was approached and strongly urged to sign this letter. This faithful preacher had the courage to say no.

Thank you for the opportunity to make you aware that this letter written in 1975 was not representative of all the preachers in the Jackson area.

In Christ,

(Signed)

Ken Gardner
3045 Suncrest Dr.
Jackson, MS 39212

As we all know, brother Pervie Nichols, younger brother of the late, esteemed Gus Nichols, is gone now, having succumbed a few months ago to the lingering ravages of cancer. It had been our intention to publish the above letter while he lived. Well do we know the courage it takes *not* to "follow a multitude to do evil." (Exodus 23:2). Brother Pervie had such courage; and it seems fitting even yet that everyone who knew him should become aware of his refusal to sign that letter endorsing Alonzo Welch while Alonzo was endorsing and taking part with the Lord's enemies.

In good conscience, he simply could not sign it! Neither could the ones who *did* sign it, if they had not been trying to ride somebody's bandwagon, even if it cost them their souls!

Yes, Pervie Nichols has gone on to meet his Maker. But he, being dead, yet speaketh. May God raise us up more faithful brethren with the courage to say NO when NO is the thing that *should* be said!

—Ira Y. Rice, Jr., Editor

Are Churches Ready To Follow Phillips?

(Continued from Page 1)

To which, under date of August 22, 1984, brother Weekley replied to Phillips, as follows:

Annapolis Avenue Church of Christ
610 Annapolis Avenue
Sheffield, Alabama 35660

August 22, 1984

Dear Marvin,

The statement that I made from the pulpit was that you are associated or affiliated with those of the Crossroads philosophy. I am very careful when I make such a statement for I am aware that false accusations would be sinful. As far as discouraging the brethren here, that was not necessary. For when I pointed out your association with the Crossroads advocates I had enough confidence in the faithful brethren that they would respond in the proper way.

As far as documented proof of your associations with people of the movement there are many such proofs. In Robert Nelson's book "Understanding the Crossroads Controversy" under the caption "What Kind of Ministers Serve Restoring Churches?", in paragraph six it reads, "*Marvin Phillips is the preacher at Garnett Road. Several ministers of the staff at Garnett Road were trained at Crossroads.*" This statement is found in the Appendix 1, page Ap I-19. Also, in the same Appendix page Ap I-18 Larry Craig a campus minister from Crossroads commends the Crossroads congregation for their sponsorship of a seminar on which program Marvin Phillips spoke, see Ap I-18.

I have in front of me an article written by W. R. Craig who is director of the Oklahoma College of the Bible. In this article he points out that the Tulsa Workshop, which you help direct, is a "Siamese Twin" to the Crossroads Crowd. Some of the speakers at the workshop have been Jerry Jones, who was fired at Harding University because of his involvement in the Crossroads philosophy movement, and Kip McKean, "one of Chuck Lucas', the Crossroads leader's, chief men."

These should be enough sources to prove your association with the Crossroads people and its philosophy. The statement I made that night was brief and I ended it with this thought, "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."

Since you have written to me, I would appreciate your answering some questions. I have the paper "One Body" in which you, Christian church preachers, W. Carl Ketcherside, and Reuel Lemmons wrote together. Would you please respond to these questions.

1. Do you believe that there are faithful Christians in denominations?
2. Do you believe that there are faithful Christians in the Christian church? (which is a denomination)
3. Do you believe that churches of Christ are in fellowship with the Christian church as taught in Acts 2:42 and I John 1:1-7?
4. Do you believe that if a faithful member of the Christian church died he would be saved, *i.e.*, eternally?
5. Do you believe the Crossroads advocates are teaching the will of God when they teach the Crossroads philosophy?
6. Do you believe that there is a Crossroads philosophy as exposed by the many periodicals, lectureships, tracts, and individuals who have repented from the Crossroads movement and tell their past experiences with that philosophy?

7. Do you believe that the Bible teaches it is the work of elders, preachers, and all Christians to expose and withdraw from unfruitful works of darkness as taught in Ephesians 5:11?
8. Do you believe that any area of doctrine can make a difference in one's salvation?
9. Do you think of a Christian church preacher as a righteous man as in Acts 10:34, 35?
10. Do you believe that the Christian church is part of the "one body" as taught in Ephesians 4:4?
11. Do you believe that the Christian church is a part of the "one body" as taught in the paper in which you, W. Carl Ketcherside, Reuel Lemmons, and Christian church preachers wrote?

I would greatly appreciate your response to these questions. All correspondence will be xeroxed and sent to "Contending for the Faith."

Thank you,

(Signed)

John Weekley
1100 North Nashville Ave.
Sheffield, Alabama 35660

Brother Weekley, meanwhile, got in touch with me by telephone, with regard to the above correspondence. I suggested that he send it along and that I would await his further reply as to its publication.

Under date of August 23, 1984, he enclosed the correspondence together with the following covering letter:

Brother Rice,

Here is the correspondence I said that I would send you. I would like for a statement to be made for the elders at East Colbert church of Christ. "I do not believe that the elders at the East Colbert church of Christ knew of Marvin Phillips' association with Crossroads people and Christian church affiliations."

Also, I quoted from Nelson's book and he has all rights reserved in the front of the book. If a quote is illegal you can change the statement to a generality if you want to.

I really appreciate the work you are doing. Please keep it up and train someone else to keep it up.

If and when Marvin responds, I will send all correspondence to you.

(Signed)

Thank you,

John Weekley
1100 North Nashville Avenue
Sheffield, Alabama 35660
Home phone 381-7993
Office 383-1322
Area Code 105

Approximately one week later, under date of September 1, 1984, I replied to brother Weekley, as follows:

September 1, 1984

John Weekley
1100 North Nashville Avenue
Sheffield, Alabama 35660

Dear brother Weekley,

Thank you for your telephone calls — also for the letter and enclosure you posted to me under date of August 23, 1984.

I plan to publish the material you sent — and will carry the

statement you wanted that you did not believe the East Colbert elders knew of Marvin Phillips' association with Crossroads people and Christian Church affiliations. If they had been "keeping up", though, they *should!*

Inasmuch as I am planning another "Crossroads" issue in November, it seems to me that *this* material should be included at that time. In the unlikely event that you have anything further by way of response from Marvin Phillips between now and the end of October, please get it to me.

Much appreciation,

(Signed)

Ira Y. Rice, Jr.

Almost two months passed — then, under date of October 24, 1984, brother Weekley further wrote, as follows:

Brother Rice,

I have not heard anything else from Marvin Phillips. I hope that you received the last correspondence in which was an article on the "Unity in Diversity" Movement. Also that response from Marvin was his last and only in which he said, "thanks, but no thanks..."

I have done an article on the subject, "The Number God." I want to submit it to you for your consideration of using it in *Contending for the Faith*.

Keep up the good work.

(Signed)

John P. Weekley

That all may know precisely the extent of brother Phillips' response (if you could call it that) to brother Weekley's reply of August 22, 1984, per foregoing, we are reproducing it photographically as written in his own hand, as follows:

John —
Thanks, but "no thanks!"
May God help you do a
great work for Him!
Marvin

Is that all there is? you ask. That's all he wrote! For someone who had said in his letter of August 7, 1984, "I would like very much to correspond with you", when brother Phillips saw that to answer Weekley's 11 points raised in his August 22, 1984 letter would be self-condemnatory, evidently he decided that he was not nearly as interested in such correspondence as he had supposed.

A year now has passed since Marvin Phillips wrote that article "Accept One Another", which appeared on pages 13 and 15 in the Christian Church's publication *ONE BODY*, which, in turn, was distributed massively to those attending the Tulsa Workshop in March, 1984. Five months later, August 7-9, 1984, Marvin's presence was very much in evidence at the so-called "Unity" meeting at the Christian Church's Ozark Bible College campus, in Joplin, Missouri. Also, as one of the ten group leaders or chairmen for the

various study groups (half church of Christ and half Christian Church) at that meeting, Phillips was assigned an on-going task to help try to unite us with the Christian Church, something which cannot be scripturally done. In November, 1984, on page 23 of the second issue of the Christian Church's *One Body*, following are five things that Phillips advocated to try to unite the two bodies. He said:

Here are some of the things we can begin to do now:

1. Local brethren, instrumental and non-instrumental, need to meet and get better acquainted.

2. Joint sessions such as at preachers' luncheons could be held for food, getting better acquainted, and listening to a good lesson, and possible discussion.

3. Agree to speak at any gathering where your conscience will allow. We only make progress when we reach out.

4. We need more sessions where our people get to know where the other group is coming from. We will do this by hearing their men speak their convictions.

5. Don't be negative. If you don't like this plan, then attempt one you believe in. This effort was backed by prayer and preparation. It represents our best efforts at reaching an end of hostilities between brethren who really want to be "One in Christ" together.

Brethren, as you read the foregoing, please note that there is *not one word* about what God wants or what the Bible says. The *whole appeal* is to *humanly* devised plans, what "your conscience" will allow, with *no* reference to such pertinent passages as Romans 16:17-18, 11 John 9-11 and the like.

I make no pretense of being a prophet; and I certainly am not a prophet's son. Still, if I might be permitted a wee bit of prognostication based on what already has gone before, I predict that those who take part in or attend the Tulsa Workshop this month will be inundated with the Christian Church's *One Body* and that every conceivable influence will be brought to bear by Marvin Phillips, the Garnett Road elders, and those standing with them to break down the barriers to union with the Christian Church — and that *without the Christian Church even being required to surrender the instrument*, much less the *many other* errors that they have acquired since going "out from us because they (were) not of us" 100 years ago.

Elders, deacons, preachers, teachers and concerned Christians: It has taken a long time; but we at long, long last are getting down to where these brethren have been heading for the past two decades. If indeed we are ready to surrender the scriptures and have union with the Christian Church, so be it. However, if we still believe in "earnestly contending for the faith which was once delivered unto the saints" (Jude 3), if ever there was a time for us to stand up and be counted, that time is NOW! — Ira Y. Rice, Jr., Editor

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 Rd., Pensacola, FL 32506

Oxford (Mississippi) Church Involved With 'Crossroadism'

Another congregation whose elders evidently cannot be warned against the Crossroads heresy is the one at Oxford, Mississippi, where the University of Mississippi is situated.

In his church bulletin, *The Nesbit Informer*, for Nesbit, Mississippi, where **Guy F. Hester** is both the minister and one of the elders, brother Hester has had quite a lot to say in this regard.

Under date of August 1, 1984, he wrote, in part, as follows:

Attendance was good at both services Sunday. We had several visitors for which we are grateful. Let's show our visitors by the warmth and sincerity of our greeting that we appreciate them and consider them honored guests. Although it was not planned that way, our entire time in the auditorium class was devoted to a discussion of Crossroadism. Crossroadism is a matter of vital concern to all faithful brethren in Mississippi with brethren like *Alonzo Welch*, who is fully endorsed by Magnolia Bible College, which is advertised by our most prominent brotherhood papers as a good place to send young men to receive their training to preach the gospel; and *Ray Notgrass* of the Christian Student Center in Oxford and *F. D. Shields*, an elder in the Oxford church of Christ, who embrace and teach this false doctrine.

Brother *Curtis Cates*, director of the Memphis School of Preaching, has made a special study of Crossroadism and we have arranged for him to come to Nesbit this Sunday and speak on this subject to the combined classes and he will also speak at the 11:00 A.M. & 6:00 P.M. services. I will be in a meeting with the Hillcrest church in Baldwyn, Mississippi...

Two weeks later, under date of August 15, 1984, brother Hester pursued the matter further, in *The Nesbit Informer*, as follows:

CROSSROADS???

On Saturday night, August 11, 1984, I had a call from brother *Ray Notgrass* of Oxford, Miss. Brother Notgrass accused me of misrepresenting him in the August 1, 1984 *Nesbit Informer* and demanded that I publish a written apology. Brother Notgrass denied that he endorses or teaches "Crossroadism." He said that he had just returned from the workshop in Columbia, S.C., and had read the article that I had written and that both he and his wife "were very upset." I will not knowingly misrepresent anyone, and if I should do so unknowingly I certainly will apologize as soon as it is brought to my attention that I have done so.

I reminded brother Notgrass that my information came from *The Christian Chronicle*, Vol. 41, No. 7, July 1984, in which it was stated that he and Oxford elder, F. D. Shields, would be speaking on the "1984 International Campus Ministers Seminar scheduled for Aug. 7-9...under the direction of the Shandon Church of Christ eldership in Columbia" along with *Chuck Lucas* of Gainesville, Fla. (founder of Crossroads), *Jerry Jones* of Boston (fired by Harding University in Searcy, Ark. because of his involvement with Crossroads), *Kip McKean* and several other known "Crossroads ministers."

I asked brother Notgrass if, since he neither teaches nor endorses Crossroadism, he refuted the Crossroads philosophy at the seminar. His answer was NO, that he just presented a series of lectures on the book of Daniel. He went on to say that he believes that one may appear on such a seminar, teach the truth, and neither endorse nor refute what the rank and file of the others on the seminar believe and teach. *This I emphatically deny!* The business world has long recognized that the best endorsement for their products are those who use them. Why does General Motors boast in their advertisement that more people drive G.M. automobiles than any other make? You know the answer, those who drive their cars are the best endorsement they can get.

Mention was made that Paul went into the synagogue of the Jews. That is true, but did he simply lecture on an Old Testament

book, which he certainly was qualified to do, and not speak out against Judaism? The answer is obviously NO! Acts 17:17 says, "Therefore *disputed* he in the synagogue with the Jews and devout persons, and in the market daily with them that met with him." Did not Jesus by his presence and participation at the marriage feast, John 2:1-11, endorse the marriage and family relationship? But one may say, He ate with publicans and sinners (Matt. 9:11), does that mean that he endorsed sinners? No, he was calling the "sinners to repentance" (Matt. 9:13). It would have been fine for brother Notgrass to have gone to the seminar and called upon *Chuck Lucas*, *Jerry Jones*, *Kip McKean* and the others there to repent of their false doctrine, but this he admittedly did not do. Instead he told me that he regards *Chuck Lucas* as "a faithful Christian." He said that he did not agree with all the Crossroads doctrine but that he thought they had "some very good ideas on evangelism and commitment." He had just told me that he gave NO endorsement to Crossroads and then turned right around and endorsed their evangelism and commitment ideas in the same conversation. This is the same thing that I have heard from every Crossroader that I have ever talked to. In their "Master Plan of Evangelism" (*Coleman*), *Soul Talks*, *Prayer Partners*, *Quiet Time*, etc. are all under the general heading of Evangelism and Total Commitment. Jesus gave the *real* Master Plan of Evangelism in Matt. 28:18-20. How can some sectarian book by the same name improve on the plan that Jesus gave!

Then brother Notgrass accused me of being unloving and violating the teaching of the New Testament by criticising him without first talking privately with him. Why would one believe that he can go public with his error but that his error can be refuted only in private? If a first grade teacher gives her students a test in arithmetic and Johnny puts on his paper 2+2=3, the teacher may call him to her desk and privately explain that he has the wrong answer and show him the correct answer. But if the teacher puts the problem on the board and has Johnny to go before the class and work it and he puts 2+2=3 on the board, then she must make the correction before the class.

Romans 16:17 says that we are to "mark...and avoid" those that "cause divisions and offences contrary to the doctrine which ye have learned." 2 John 10, 11 says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

I deny that I am unloving and violating the teaching of the New Testament in doing what the New Testament says do with reference to false teachers. I charge that brother Notgrass, by his association with *Chuck Lucas* and the others that we have mentioned and considering them faithful Christians, is bidding them God speed and that makes him a partaker of their evil deeds. Therefore I mark him and call upon him to repent because I love his soul and the souls of our precious young people who will come under his influence at the student center. (*Signed*) **Guy F. Hester.**

Cogdill-Woods Debate

Widely recognized as able defenders of their respective positions, **Roy E. Cogdill** and **Guy N. Woods** met in public discussion in 1957 in Birmingham, Alabama on the subject of intercongregational cooperation and church support of orphan homes.

A classic discussion of this subject, if you don't have it already, you need it..... **Cloth: \$8.75**

(Please add \$1.00 for postage and packaging)

Order From

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Brother Hester also photocopied the following article from the Christian Chronicle for July/1984 into the same issue of *The Nesbit Informer* (the underscoring is his):

Christian Chronicle Continues Serving As Crossroads Mouthpiece

In a recent issue of *Contending for the Faith* we pointed out that Publisher James O. Baird, Editor Howard Norton and Managing Editor Joy McMillon rapidly are turning the *Christian Chronicle* into a veritable mouthpiece for Chuck Lucas and his *Crossroads Movement*.

The item here reproduced photographically from the *Christian Chronicle* issue for July/1984 is Exhibit A in support of this charge (see left). Chronicle readers would not know, from reading this item, that the *Shandon Church of Christ*, of Columbia, South Carolina, probably is the leading "Crossroads church" (outside of *Crossroads/Gainesville, Florida*) in the southeastern United States — which it is! The *International Campus Ministers Seminar* is almost wholly oriented to the *Crossroads Movement*. Among those mentioned as appearing on the program in the article are noted Tom Jones, Elena McKean, Geri Laing, Rita Lindo, Kay McKean, Kip McKean, and Tom Brown — all of whom received their training at *Crossroads/Gainesville* — to say nothing of Chuck and Ann Lucas, who are responsible for this whole heresy. Jerry Jones was not trained at *Crossroads*, but now is a so-called "intern" (also a deacon) in the *Crossroads*-type church at Boston.

Columbia: campus workers meet

COLUMBIA, S.C.—"The Race Marked Out For Us" is the theme of the 1984 International Campus Ministers Seminar scheduled Aug. 7-9. The seminar, under the direction of the *Shandon Church of Christ* eldership in Columbia, will be held in the Columbia Marriott.

Over 800 are expected to attend, said Calvin Conn, *Shandon* elder. "We have planned the seminar to encourage evangelism on campuses and to build a greater unity among existing ministries," said Conn.

The workshop will begin at 9 a.m. Aug. 7. Tom Jones, *Kirkville, Mo.*, will deliver the opening lecture entitled "The Campus Ministry and the Restoration Movement."

Expositions of Biblical texts in Daniel, Jeremiah, Ezekiel and Isaiah will be done by Ray Notgrass, *Oxford, Miss.*; John Moreland, *Boise, Idaho*; Charles Mickey, *Houston*; and Paul Phillips, *Arlington,*

Texas.

Fifteen workshops will be offered during the seminar. Jerry Jones, *Boston*, will also teach a special four-hour workshop on expository preaching.

Women's classes will be taught by Ann Lucas, *Gainesville, Fla.*; Elena McKean, *Boston*; Geri Laing, *Atlanta, Ga.*; Rita Lindo, *San Diego, Calif.*; Kay McKean, *Columbia, S.C.*, and Cindy Lemko, *Boston*.

Additional lectureship speakers include Milton Jones, *Seattle, Wash.*; Kip McKean, *Boston*; Tom Brown, *Berkeley, Calif.*; Calvin Conn, *Columbia, S.C.*; F. D. Shields, *Oxford, Miss.*; Stephen Eckstein, *Portales, N.M.*; Chuck Lucas, *Gainesville, Fla.*; James Lloyd, *London*; Greg Jackson, *Terre Haute, Ind.*; and Scott Bell, *Kingston, Jamaica*.

(NOTE: Above item photocopied from *Christian Chronicle* for July/1984. Underscoring by Guy F. Hester.)

Immediately prior to the appearance of the above material in *The Nesbit Informer*, but too late for inclusion with same, brother Notgrass addressed the following letter, under date of August 13, 1984, to brother Hester:

Oxford Church of Christ
P. O. Box 333
Oxford, Mississippi 38655
August 13, 1984

Mr. Guy F. Hester
Nesbit church of Christ
P. O. Box 112
Nesbit, Mississippi 38651

Dear brother Hester,

Thank you for your time in our phone conversation Saturday night. The elders here feel that further discussion is not necessary, so I no longer see a need for us to meet. I appreciate your willingness to think about such a discussion nonetheless. I will be happy to talk with you if you feel such a need. I would appreciate your prayers for me and for our work here.

Your brother,

(Signed)

Ray W. Notgrass
Minister

In response to brother Notgrass' above letter, brother Hester replied, under date of August 20, 1984, as follows:

Nesbit Church of Christ
P. O. Box 112
Nesbit, Mississippi 38651
August 20, 1984

Mr. Ray W. Notgrass
Oxford Church of Christ
P. O. Box 333
Oxford, Mississippi 38655

Dear Brother Notgrass:

Thank you for your letter of August 13. I have heard from some

preachers and elders of this general area that share the same concerns as I. Would it be possible for some of us (preachers and elders) to set up a meeting with the elders and ministers of the Oxford church to discuss these concerns? I personally believe that such a meeting could be profitable for all.

Brotherly,

(Signed)

Guy F. Hester

Then, under date of August 22, 1984, brother Hester carried the following in *The Nesbit Informer*:

...I received a short letter from brother Ray Notgrass dated August 13. Brother Notgrass and I had discussed the possibility of a meeting between us and perhaps other interested brethren to discuss his involvement with the *Crossroads Seminar* in Columbia, S.C. In his letter he said, "The elders here feel that further discussion is not necessary, so I no longer see a need for us to meet. I appreciate your willingness to think about such a discussion nonetheless." I would like to make it clear that I have no animosity toward brother Notgrass nor any of the brethren at Oxford. I am concerned for souls and this should be the concern of brethren everywhere. Brother Notgrass ended his letter by saying, "I would appreciate your prayers for me and for our work here." We have been, still are, and will continue to pray that brother Notgrass and the other Oxford brethren might recognize the danger of the course they are taking and the error of *Crossroadism* and "...come out from among them and be...separate."

Meanwhile, in addition to brethren Notgrass, Shields and the church at Oxford, Mississippi, yet another brother trying to play both sides of the "Crossroads" controversy, appears to be Cecil May, president of Magnolia Bible College.

In an earlier issue of *Contending for the Faith*, we showed that although brother May claims not to believe the *Crossroads* heresy — indeed claims to be *against* it — nevertheless, he continues to endorse Alonzo Welch as a sound and faithful brother, even though Welch endorses both Chuck Lucas and *Crossroadism*!

This and other relevant matters occasioned the calling of a special meeting on Monday, January 7, 1985, at Granada, Mississippi, for the express purpose of discussing these differences in the hope that some correction and settlement might be forthcoming.

Inasmuch as it was brother Hester who called the brethren for these discussions and who chaired the meeting, *Contending for the Faith* requested that he also write up a report of what transpired, which he has graciously done. His account of the "Granada Meeting" is set forth in full as follows:

THE GRENADA MEETING

For several years now, in fact, almost from its beginning, I have had considerable concern about Magnolia Bible College. When brother *Rod Tate* was president, false teachers were used and promoted by the school and the church that sponsors it, the Church of Christ, 820 South Huntington Street, Kosciusko, Mississippi. Men like *Marvin Phillips*, *Alonzo Welch* and others who are known false teachers were freely used by them in their workshops and lectureships. At that time main emphasis seemed to be the "bus ministry" and all of the unscriptural ways of supporting and promoting it including the divided assembly (Children's Bible Hour, Children's Worship, and the like). We were constantly hearing talk about Magnolia Bible College becoming "the hub of the church in Mississippi" and that churches from all over the state would be able to look to them for whatever their needs might be. Elders were encouraged to let the school help them in "filling their pulpits," settling church disputes, and such. When representatives from the school would visit congregations in an effort to raise financial support, if the elders showed any reluctance or stated that the church budget would not allow it, they would try to "lay a guilt trip" on the elders by accusing them of not being interested in souls in their home state and, in some instances, trying to get them to divert support from other mission work or Schools of Preaching to them. So when I say that I have been concerned, that is understating it. I have been alarmed!

When the announcement came a few years ago that brother *Cecil May* would be coming back to Mississippi to work with Magnolia Bible College as president, I breathed a sigh of relief. I had known brother *May* for a number of years. He had preached in a gospel meeting where I was doing local work and I believed him to be a sound and faithful gospel preacher. As to this day I have never known brother *May* to preach or write anything contrary to the teaching of the Bible. I know that he preaches the truth on divorce and remarriage, Crossroadism, and instrumental music. (I do not know what he believes about the divided assembly. I understand that they have it at the Kosciusko church where he also serves as an elder.)

I thought that surely brother *May* and the Kosciusko elders would issue a statement that the school was taking a new direction and would purge itself of the error that had previously tainted it. Instead of such a statement being forthcoming, we began hearing that there were men on the faculty who were teaching the "Bales Doctrine" on divorce and remarriage, namely *Bill Lambert* and *Don Taylor*. As a result of this brother *May* issued a statement to a number of congregations (Nesbit was not one of them) in the State signed by himself and six other faculty and/or staff members including *Bill Lambert* and *Don Taylor* which said, "On November 12, 1980, a full faculty meeting was held in which the subject was discussed freely and at length. In this meeting I made a presentation on Matthew 19:1-12 and I Corinthians 7." A copy of his presentation was included. He then went on: "The conclusion reached in the discussion may be summarized as follows: Matthew 19:9 is Christ's word on marriage, applying universally, to all men. I Corinthians 7 does not limit its application to Christians. Neither does it add any other exception to 'except for fornication'."

Brother *May* and brother *Lambert* both wrote articles on the subject of marriage that were published in *THE MAGNOLIA MESSENGER*. After reading brother *Lambert's* article, the only conclusion that I reached was that one could not possibly

determine from what he had written what he actually believes. Other faculty members said that neither *Lambert* nor *Taylor* had changed their position even though they had both signed the statement issued by brother *May*. Some time later brother *Lambert* left Magnolia Bible College and accepted a position with Harding University in Searcy, Arkansas.

In addition to all of this, brother *May* has continued to use brother *Alonzo Welch*, who openly endorses *Chuck Lucas*, the whole Crossroads movement, teaches that women and girls may lead prayers in mixed assemblies and that a miracle takes place in conversion. *Calvin Warpula*, who is mixed up on almost everything that you can think of including the work of the Holy Spirit and Crossroadism, was invited to speak at Kosciusko. *Paul Franks*, the son of *A. L. Franks*, editor of *THE MAGNOLIA MESSENGER*, serves on the staff of Magnolia Bible College. Brother *Paul Franks* has on a number of occasions, when on official duty for the school as a representative to area congregations, defended the Crossroads movement.

When the December, 1984 issue of *THE MAGNOLIA MESSENGER* arrived, it carried an advertisement of Magnolia Bible College Lectureship scheduled for March 10-14, 1985. Some of the scheduled speakers are men who are known for their stand for truth throughout the brotherhood, some I do not know, and others are known false teachers: *David Chadwell*, *Ray Hawk*, *Mac Lynn*, and *Phillip Slate*.

David Chadwell is the pulpit preacher for the Oxford church of Christ. The associate preacher, *Ray Notgrass*, and an elder, *F. D. Shields*, of the Oxford church were both speakers in August, 1984 along with *Chuck Lucas*, *Jerry Jones*, *Kip McKean* and other known Crossroads preachers at the Shandon church of Christ in Columbia, S.C. The Oxford church sponsors the "Christian Student Center" at Ole Miss University. Last fall a young Christian lady from Coldwater, Mississippi moved out of the Student Center because of what she believes to be Crossroadism. When a preacher whose daughter moved to Oxford last fall to attend the University asked Brother *Chadwell* if he was for or against Crossroadism; he answered, "Neither!" He then asked him what version of the Bible was used in the teaching program and Brother *Chadwell* replied that a number of different versions were used.

Ray Hawk defends the use of the modern versions, the divided assembly and has called all of us who differ with him "Anti."

Mac Lynn is one of the preachers and is also one of the elders at the newly formed Ross Road church of Christ in Memphis and is a faculty member at the Harding Graduate School of Religion in Memphis. Brother *Lynn* reportedly taught Crossroadism in a class at the Freed-Hardeman Lectureship a few years ago. Just a few weeks ago he said in his church bulletin that so far as he was able to determine that there is no Bible principle that indicates that the elders of the church have the right to say how the money taken in by the church is to be spent.

Phillip Slate stated from the pulpit of the Park Avenue church of Christ in Memphis that a hot dog bun is just as scriptural for use in the Lord's Supper as unleavened bread.

After reading this Lectureship schedule I called two other preachers and asked them if they would be interested in a meeting to discuss these matters with other concerned brethren and hopefully brother *Cecil May* and others from Magnolia Bible College. They assured me that they indeed would be interested so I then called brother *Steve Hance* who preaches for the Elliot congregation just south of Grenada and asked him if he would arrange a meeting place for a luncheon and meeting. This he did at a local restaurant. On Sunday morning, December 23, 1984, I called brother *May* at his home in Kosciusko and asked him if he, along with some others from the school, would meet with us on Monday, January 7, 1985 in Grenada. He said that he would be there but that he was not sure whether others would be able to come since classes would have already started to meet again after winter vacation. I later called brother *Ira Rice* and invited him to go with me.

On the morning of January 7, brother *Rice* came to Nesbit and he, along with my son *Ferrell* who preaches at the Pine Bluff church of Christ, Toccopola, Mississippi and *Billy Bland* who

(Continued on Page 10)

Why Are Supposed-To-Be-Faithful, Sound Gospel Preachers C Influence By Participating In Crossroads & Crossroads-Oriented

Also, Why Are Supposed-to-be-Sound, Faithful Elders and Congregations Ignoring Fellowship and Continuing to Use These Compromisers with Known Heretics? It O

A large and growing phenomenon now extant among "us" as a brotherhood is the widespread ignoring of such clear passages as Romans 16:17-18 and II John 9-11 and going right ahead to take part with, rather than to "mark" and "avoid," those who "cause divisions and offences contrary to the doctrine" of Christ.

A large and growing file of advertisements keeps coming to our desk documenting the fact that many of our supposed-to-be-faithful, sound gospel preachers are paying no attention to these passages whatsoever, but are appearing on *Crossroads* and *Crossroads-oriented* workshops and

seminars as if these heretics were true brethren rather than contrary to the doctrine — and some of our supposed-to-be-sound, faithful elders and congregations likewise are using them anyway!

There simply is no way to have a genuine restoration of New Testament Christianity on such a basis of compromise with error.

On this page, we are photo-reducing several advertisements of *Crossroads* and *Crossroads-oriented* events that have occurred within the past five years. See how many of supposed-to-be-sound brethren you can find

appearing
difference w
wide they m
by faithful e

Don't be i
pilloried wit
charged wit
teachers in
appearance
workshops.

"RISE UP OH MEN OF GOD!"

1980 WISCONSIN EVANGELISM SEMINAR
OCTOBER 30, 31, NOVEMBER 1
Sheraton Inn and Conference Center - Madison, Wisconsin

THURSDAY, OCTOBER 30
8:00-7:30 p.m. Registration
Singing
7:30-8:00 p.m. **PREPARE YOUR MINDS FOR ACTION** - Jerry Tallman
8:45-9:00 p.m. Break
9:00-9:45 p.m. **BE STRONG IN THE LORD** - Rowel Lemmons

FRIDAY, OCTOBER 31
8:30-9:00 a.m. Singing
9:00-9:45 a.m. **THE LORD FOUGHT FOR ISRAEL** - Leroy Durley
9:45-10:00 a.m. Break
10:00-10:45 a.m. **BE READY ALWAYS** - Carl Frasier
10:45-11:00 a.m. Amusements
11:00-12:00 a.m. Discussion Groups
12:00-1:30 p.m. Lunch
1:30-2:30 p.m. Class Period #1
2:45-3:45 p.m. Class Period #2
4:00-5:00 p.m. Class Period #3
5:00-7:30 p.m. Dinner & Rest
7:30-8:00 p.m. Special Presentations
8:00-8:15 p.m. Singing
8:15-9:00 p.m. **BROTHERS OF THE SON OF MAN** - Gary Cleveland
9:00-9:30 p.m. Break
9:30-10:15 p.m. **LIFT HIGH THE CROSS OF CHRIST** - Rowel Lemmons

SATURDAY, NOVEMBER 1
9:00-9:15 a.m. Singing
9:15-9:30 a.m. **DO NOT BE AFRAID OF THEM** - Roger Lamb
9:30-9:45 a.m. Break
9:45-10:00 a.m. Discussion Groups
10:00-10:15 a.m. Break
10:15-11:00 a.m. **AND HE SAID "GO!"** - Leroy Durley
11:00 a.m. Closing

SUNDAY, NOVEMBER 2 (At Madison Church of Christ)
9:30 a.m. **LAY DOWN OUR LIVES FOR THE BROTHERS** - Don Truitt
10:30 a.m. **AND YOU WILL BE MY WITNESSES** - Carl Frasier
6:30 p.m. **WHO DO MEN SAY THAT I AM?** - Ron Thomas

THEME SPEAKERS
Jerry Tallman - Evangelist; Plainwell, Michigan
Carl Frasier - Evangelist; Beaver Dam, Wisconsin
Leroy Durley - Evangelist; Milwaukee, Wisconsin
Rowel Lemmons - Evangelist; Elder; Austin, Texas
Gary Cleveland - Evangelist; Onokosh, Wisconsin
Roger Lamb - Evangelist; Charleston, Illinois
Don Truitt - Evangelist; Onokosh, Wisconsin
Ron Thomas - Evangelist; Fort Atkinson, Wisconsin

CLASSES
Rising Up Through:
• Ministry Training
• Restoring the Erring Brother
• Initiating Christ
• Women and Evangelism
• Campus Ministry
• Establishing the "New Testament Church"
• Christian Family
• The Restoration Movement
• Adult Evangelism

1980

When F.F. Carson learned that this was "Crossroads" he did not take part.

WE INVITE YOU TO THE FOURTH ANNUAL MIDWEST SOUL WINNING WORKSHOP

THURSDAY, JULY 10

REGISTRATION
1:30 Terry Rush "Let My People Go"
• Debbie Young "Women Can Win Souls Too"
Mark Phillips "Having the Mind of Christ"
Wayne Monroe "Restoring New Testament Discipleship"
2:30 Chuck Lucas "Keys to Discipleship Training"
Phil Powers "Keeping the Saved Faithful!"
• Barbara Eaker "The Trap of Secret Sin"
Jerome Williams "Elaborate Washings"
3:30 Terry Rush "The New Testament Church in Soul Winning"
Marvin Bryant "Wiping out the Dead and Dying"
Mark Phillips "The Dead and Dying"
• Carol Monroe
4:30 - 6:30 Supper
7:00 Singing Jerome Williams

THURSDAY KEYNOTE SPEAKER TERRY RUSH

7:30 Keynote Terry Rush
The Exchanged Life
• For women only • Primarily for youth

FOR HOUSING CONTACT:
MAX MAYES
209 Oakwood Circle, Washington, IL 61571
Telephone: 309-444-3638 or 309-689-4684

JULY 10, 1980

THAT THE WORLD MAY KNOW

1984 NORTHERN CALIFORNIA EVANGELISM SEMINAR
SEPTEMBER 21-23

"I do not pray for these only, but also for those who believe in me through their word, that they all may be one, even as thou, Father, art in me, and I in thee... that they may become perfectly one, so that the world may know that thou hast sent me, and hast loved them even as thou hast loved me."
- John 17:20-23

Chapters 15-17 of the Gospel of John focus on the last night of Jesus' life on this earth. In these powerful verses, Jesus delivers a serious message to the church of Christ. This seminar is devoted to restoring our commitment to New Testament unity, love and fruitfulness. For three intensive days, we will attempt to listen to the message of Jesus and be challenged, encouraged and equipped to be true disciples of Christ, that the world may know...

THEME SPEAKERS
Mike Armour-Portland, OR Jerome Williams-Tulsa, OK
Mike Brown-Berkeley, CA Chuck Lucas-Colesville, PA
Kenwood DeVore-Los Angeles, CA
Andy Linds-San Diego, CA

PRE-SEMINAR WORKSHOPS
1:30 - 4:00 p.m. Friday
Dynamic Expository Preaching
Mike Armour
Boston Church of Christ: A Faith Known Everywhere
John Heitich
Excellence—the Goal of the Christian Student
Tim Szymanski, Gary Maratzky, Barry Beatty
Women That Make a Difference
Kelly Brown-Luo Beatty

FRIDAY, SEPTEMBER 21
7:00 a.m. Registration
8:00 a.m. Pre-Seminar
9:00 a.m. Dinner Break
7:30 p.m. Welcome and Singing
8:00 p.m. BY THE SEA
8:45 p.m. Break and Fellowship
9:00 p.m. Singing
9:15 p.m. THIS IS THE WAY

SATURDAY, SEPTEMBER 22
9:00 a.m. Singing
9:30 a.m. THE COUNSEL
10:15 a.m. Break
10:30 a.m. Singing
10:45 a.m. ASK WHAT YOU WANT
11:30 a.m. Lunch Break
11:45 a.m. MINISTRY
1:30 p.m. Classes - Special
2:45 p.m. Classes - Special
4:00 p.m. Classes - Special
8:00 p.m. Dinner Break
8:30 p.m. Entertainment
8:00 p.m. Singing
8:30 p.m. WHAT THEY WANT
9:15 p.m. Special Presentations

SUNDAY, SEPTEMBER 23
9:00 a.m. Singing
9:30 a.m. THE COMMUNION
10:00 a.m. THE COMMUNION
11:00 a.m. Worship Service
11:45 a.m. GREATER THINGS

1981 Midwest Evangelism Seminar

MARCH 12 - 14
ARLINGTON PARK HILTON
ARLINGTON HEIGHTS, ILLINOIS

"They Had Been With Jesus"

Speakers & Teachers

HUMPHREY FOUTZ Baltimore, Maryland	CHUCK LUCAS Gainesville, Florida	MARVIN PHILLIPS Tulsa, Oklahoma
G.P. HOLT Indianapolis, Indiana	KIP MCKEAN Boston, Massachusetts	RICHARD ROGERS Lubbock, Texas
JERRY JONES Searcy, Arkansas	ABE MILLER Byesville, Ohio	NICK YOUNG Anderson, Indiana
TOM JONES Kirkville, Missouri		AND MANY OTHERS

Compromising Souls & Workshops & Seminars?

Such Violations of Christian ought Not So To Be. Selah.

On these compromising events. It makes no who they are and how well known brotherhood may be, such men should be marked and avoided leaders and congregations until they repent. deceived by their pleadings that they are being in "guilt by association." If they don't want to be in such guilt, let them quit associating with false such a way that their appearances have the of endorsement of their false seminars and

Shandon church of Christ Invites You To Our Spiritual Enrichment Weekend with Jimmy Jividen of Abilene, Texas

Shandon is at Crossroads Church


- Friday, 7:30 p.m. The Gift of the Holy Spirit
- 9:00 p.m. The Present Work of the Holy Spirit
- Saturday, 9:00 a.m. Experiential Religion
- 10:00 a.m. Tongue Speaking/Healings
- 11:00 a.m. Questions and Answers
- 6:30 p.m. Fellowship Dinner
- 7:30 p.m. Who is this Jesus?
- Sunday, 9:30 a.m. Caring Enough to Confront (Part I)
- 10:30 a.m. Body Commitment
- 6:00 p.m. Caring Enough to Confront (Part II)

APRIL 16-18, 1982
 2925 Devine Street
 Columbia, South Carolina
 (803) 254-4934

SATURDAY, JULY 12	
8:45 Morning Devotional Period Nick Young - The Challenge of The Eighties	9:30 Alan Bryan - Rules of Happy Living A Leanne Wade - The Vibrant Christian Woman
10:30 Jefferson Walling Dick Weber Marvin Phillips - The Jerusalem Commitment Robert Shank - First Century Christianity in the Twentieth Century Bill Arnold - Effective Telephone Evangelism (Pt. 1) Why?	11:30 Paul Pope - Second Mile Service
12:30 Carl Wade - The Church Then And The Church Now Ron Gholston - Why Churches Grow Debbie Young - Seven Sure Steps to Happiness	1:00 Lunch
2:00 Dick Weber - Reaching Disfranchisement Robert Shank - Preachers With The Restoration Message Bill Arnold - Effective Telephone Evangelism (Pt. 2) How?	3:00 Paul Pope - If I Were A Teacher Again Stan Williams
3:30 Nick Young - Have You Come To Kadesh? Ron Gholston - Your Church Can Grow Laverne Wade - Christian Sister, What Are Your Goals?	4:30 Dick Weber - Supper
7:00 Singing - Led by Paul Pope	7:30 Keynote - Alan Bryan Why Congregations Do Not Win Souls
SUNDAY MORNING	
Bible Class - (Combined Adult-High School) Don Gholston	Making Your Faith Come Alive Carl Wade - The Great Surrender
Worship - Singing - Led by Paul Pope	
SUNDAY EVENING	
Robert Shank Great Commitments of the Church	

APRIL 12, 1980
EAST PEORIA CHURCH OF CHRIST
 320 Arnold Road
 East Peoria, Illinois 61611

CLASSES	
EVANGELISM The Evangelistic Group Bible Study Refuting Popular Fals Doctrine Evangelism among Internationals Diverse Cultures, Religions Evangelism among Women	<i>1984</i>
DISCIPLESHIP Digging Deeper into God's Word Helping New Christians Grow Growing through Discipleship Partners Advancing the Kingdom in Your Profession Expanding Our Vision for Teens Discipling Other Women	
CHRISTIAN CHARACTER Prayer, Fasting and Pervency A Closer Walk with God Christ-Centered Families Time Management Unity among Sisters	
CHURCH LEADERSHIP Building Great Churches The Role of Leaders in the Church of Christ Preparing for the Ministry and Mission Field Overcoming Obstacles to Congregational Unity Winning the Battle against Church Politics, Traditions and Pride	
CLASS TEACHERS	
Mike Aronow - Portland, OR Kerry Bealy - San Francisco, CA Liz Bealy - San Francisco, CA Ray Blough - Boston, MA Tom Brown - Berkeley, CA Kelly Brown - Berkeley, CA F. P. Dawson - Richmond, VA Betty Deane - Martins, GA Michael DeVore - Los Angeles, CA Wendy Fries - San Francisco, CA Vicki Linnard - Berkeley, CA Bill Lawrence - Seattle, WA Linda Lee - Berkeley, CA	All Leander - Martins, GA Chuck Lucas - Greenville, SC Tom Martin - Oakland, CA Jesse Martin - Oakland, CA Gregg Mastaglio - Pasadena, CA Key Ann McKeck - Madison, VA Martha Michael - Boulder, CO Clement Morrow - Berkeley, CA Mark Palmer - Oakland, CA Tom Blakey - Campbell, CA Dewey Snyder - Berkeley, CA Janice Williams - Tulsa, OK



1981 ROCKY MOUNTAIN EVANGELISM SEMINAR

Jesus Is Lord

YMCA of the Rockies Conference Center
Estes Park, Colorado
March 26-28

THURSDAY

1:00 p.m. Registration begins
5:00 p.m. Dinner (serving until 7:00 p.m.)
7:30 p.m. Introduction and Singing
8:00 p.m. *KING OF KINGS, LORD OF LORDS*
Richard Rogers
9:00 p.m. Break
9:30 p.m. *LORD OF THE HARVEST*
Kip McKeen
10:15 p.m. Closing announcements

FRIDAY

7:00 a.m. Breakfast and Quiet Time
8:45 a.m. Singing
9:00 a.m. *ONE LORD, ONE FAITH, ONE BAPTISM*
Jerry Jones
10:00 a.m. Fellowship, Sharing and Special Interest Meeting
11:00 a.m. *LORD, WHEN DID WE GET YOU?*Tom Brown

12:00 p.m. Lunch
1:45 p.m. First Class Session - see choices below
3:00 p.m. Second Class Session - see choices below
4:15 p.m. Third Class Session - see choices below
6:00 p.m. Dinner
7:30 p.m. Special Program of Entertainments
9:00 p.m. Break
9:30 p.m. *WE PRAISE JESUS CHRIST AS LORD*
Chuck Lucas

10:30 p.m. Closing Announcements

SATURDAY

7:00 a.m. Breakfast and Quiet Time
8:45 a.m. Singing
9:00 a.m. *THE SURPASSING WORTH OF KNOWING CHRIST JESUS MY LORD*
Jerry Jones
10:00 a.m. Fellowship, Sharing and Special Interest Meetings
11:00 a.m. *WHY DO YOU CALL ME LORD, LORD?*Gordon Ferguson
12:00 p.m. Lunch
1:30 p.m. Singing
1:45 p.m. *AMEN, COME LORD JESUS*
Richard Rogers

THEME SPEAKERS

Tom Brown - Campus Minister, Univ. of Colorado, Boulder, CO
Gordon Ferguson - Minister, Buckingham Road Church of Christ, Garland, TX
Jerry Jones - Minister, Crossroads Church of Christ, Cameron, TX
Kip McKeen - Minister, Lexington Church of Christ, Boston, MA
Richard Rogers - Sunday School of Preaching, Lubbock, TX

CLASSES

Dealing with Pressure in the Christian Life
Improving Adult-Soul Talks
Improving Soul Talk Leadership
Dealing with Mormonism
Building Great Churches
Training for the Ministry
Wives Can Win Other Women to Christ
Improving Pulpit Preaching
Lifestyle Evangelism
Converting the Religious Person
The Great Christian Family: balanced and fruitful
Deepening our Relationship with the Lord
Conducting a One-on-One Bible Study
Building a Great Campus/Young Singles Program

1981

SPECIAL CLASSES

What do you need when you say
Church Discipline
A Calm and Gentle Spirit
Prayer Fasting
Every Christian must be Evangelistic
Discipleship
We Can Expect More Out of Our Lives
You Can Lose Your Salvation

CLASS TEACHERS

Rick Bales, Tucson, AZ
Kelly Brown, Boulder, CO
Tom Brown, Boulder, CO
Paul Burkett, Denver, CO
Moffitt Michael, Boulder, CO
Dow Hichard, Granite Pass, CO
Bill Kowals, Ft. Collins, CO
Richard Rogers, Lubbock, TX
Tom Tambulli, Chatham, NC
Andy Neal Swamin, Charleston, SC
Holly Winkler, Ft. Collins, CO
Janice Williams, Tulsa, OK
Ron Whitman, Ft. Collins, CO
Kevin Younger, Greeley, CO

Chuck Lucas, Greenville, SC
Tom Martin, Oakland, CA
Paul Martin, Denver, CO
Moffitt Michael, Boulder, CO
Dow Hichard, Granite Pass, CO
Bill Kowals, Ft. Collins, CO
Richard Rogers, Lubbock, TX
Tom Tambulli, Chatham, NC
Andy Neal Swamin, Charleston, SC
Holly Winkler, Ft. Collins, CO
Janice Williams, Tulsa, OK
Ron Whitman, Ft. Collins, CO
Kevin Younger, Greeley, CO

ROCKY MOUNTAIN EVANGELISM SEMINAR
Sponsored and Directed by the Boulder Church of Christ
3198 Broadway, Boulder, CO 80508

THE GRANADA MEETING

(Continued from Page 7)

preaches at the Coldwater church of Christ, rode with me to Grenada. When we arrived at the Monte Cristo restaurant we found several brethren already there among whom were James Boyd, Ken Bursleson, S. C. Kinningham and Steve Mabry. By the time everyone arrived there were 28 brethren present. Brother May had A. L. Franks and two students from the school with him. After the meal, the meeting began at 1:00 p.m. and ended at 4:00 p.m. Everyone was cordial and good conduct prevailed throughout.

The meeting was conducted by my asking brother May questions to which he would respond and then the others present were given the opportunity to respond to his answers by comment or further questions.

The first question that I asked brother May was concerning his association with Alonzo Welch and continuing to use and fellowship him. His response was that because there is a relationship that is close to a father/son relationship between Alonzo Welch and Chuck Lucas, brother Welch has a "blind spot" when it comes to Crossroadism and Chuck Lucas. He went on to say that brother Welch neither teaches nor practices Crossroadism. But brother Welch has taught it by his endorsement of it and in an article in the *ARKANSAS GAZETTE* in defense of Jerry Jones and the Crossroads philosophy when Jerry was fired at Harding University because of his involvement with Crossroadism. Then brother May said that Welch no longer *calls* what takes place in conversion a miracle and that when two or more cottages are together for devotionals at the home he will not allow a girl to lead in prayer. But what difference does it make whether it is *one* cottage or a *dozen* cottages? Whether there are *six* people or *six hundred* people? If it is a mixed audience, the women or girls have no business leading in prayer! It does not change the fact that he said, "Before I'll stop the girls from leading in prayer, I'll sell the home to the Seventh-Day Adventists."

When asked about fellowshipping congregations and individuals that have been withdrawn from, he said that he just believed what those who have been disfellowshipped said about it over what those who have taken the withdrawal action have said. How many people do you know that have been withdrawn from that will admit that it should have been done? Every one of them that is not brought to repentance by action of withdrawing fellowship will deny that they were in the wrong.

Brother May denied that brother Lambert ever really held the Bales position on divorce and remarriage. Why did so many, even fellow faculty members at Magnolia Bible College, think that he did? He said that brother Taylor has changed his position, but some who have been very closely associated with him (brother Taylor) and who have recently talked with him say that he still holds "the Bales doctrine." I asked brother May if he would acknowledge in THE MAGNOLIA MESSENGER that some have held this position of Bales and that they have now renounced the position and name the individuals. Brother Franks, the editor, said he would agree to run such a statement but brother May did not indicate that he would.

When asked what versions are used at the school, brother May said that he personally uses the *KJV* but the school has *no version policy*.

It is my fervent prayer that the eyes of some brethren may have been opened by the things that were said at the Grenada Meeting and that hopefully changes will be made that will enable faithful brethren to get behind the school and give it the support that so many of us would love to extend. Many of the other brethren present contributed tremendously to the meeting with questions and comments, especially brethren S. C. Kinningham, James Boyd and Ira Rice.

As already stated, everyone was cordial, and hopefully the door was left open for future discussion. (Signed) Guy F. Hester

EXCERPTS FROM TAPE RECORDING AT GRANADA

Numbers of points that were forthcoming during the Grenada Meeting were especially revealing. Space precludes publication of the entire transcription; however, one or two

portions are especially appropriate to this overall report. One exchange between brethren Hester and May is quoted verbatim, as follows:

HESTER: Cecil, I want to make a couple of comments and then ask a question. To begin with, I have heard you preach on a number of occasions. You are an excellent speaker. I consider you a Bible scholar. One of the best meetings we had at Ripley, Mississippi, while I was there, you held the meeting. And you stated that you believe that Crossroadism is wrong and that at school you teach against Crossroadism. Am I correct in that?

MAY: That's correct.

HESTER: O.K. How can you do a good job in teaching against Crossroadism and not at the same time point out to those students that those preachers and teachers who uphold Crossroadism, who endorse it, are false teachers and must be marked and avoided?

MAY: Well, I do say that those who disagree with that are wrong.

HESTER: Yes, but you, in defense of Alonzo Welch, you said that you didn't believe that there was any basis for withdrawing fellowship from him. And I believe that any false teacher the Bible clearly teaches is to be marked and avoided.

After several minutes of discussion, brother Ira Y. Rice, Jr., pointed out that Alonzo Welch, Mid McKnight and Jerry Jones wrote the introduction to brother Gordon Ferguson's booklet advocating Crossroads, and that brother Welch is not passive but is actively advocating Crossroadism, that instead of just having a "blind spot" in this regard, he evidences the conviction that Crossroaders are teaching the truth or else he would not have written the introduction to Ferguson's book. Rice also pointed out that concerned brethren could not get behind the work at Magnolia Bible College and the work that brother May is doing until a clean break is made with Welch and he is taken out of the *Magnolia Messenger* and other places of influence. Brother May gave the following response:

MAY: If you decide that on the basis of Alonzo Welch that you can't support us, then understand if you will that this is the issue...What we are doing is continuing to support the children's home...We are continuing to do that. It is my conviction at the moment that that's what I need to continue to do. And in spite of the fact that it is costing us some, I wish that it weren't, but that is what I believe is right and that's what I'm going to continue to do for the moment and if you can't go with us in that, then I regret it...

It was pointed out repeatedly throughout the meeting that none of us are opposed to helping children in a children's home. We are opposed to Alonzo Welch, a known false teacher and an upholder of false teachers, being involved in the home, the school, the paper, and the churches throughout Mississippi. (II John 9-11). Because of his involvement with Crossroadism, his false doctrine on women leading prayer in mixed audiences, and that baptism involves a miracle, we simply cannot walk together with him. We are not against good works — but there are *other* children who need our support who are not being reared under the influence of a false teacher. As long as Magnolia Bible College and the Magnolia Messenger continue to use and support Alonzo Welch, they are supporting false doctrine and therefore are not deserving of the support of faithful brethren. We regret being no longer able to support these works, but the price of compromise with error is too great.

And what is that price?

Our souls.

ARE DISCIPLES SUPERCHRISTIANS?

Eddie Whitten

There is an unfortunate distinction being made in our brotherhood between the terms "disciple" and "Christian." In some technical respects there can be a slight difference, but not in which the distinction is being emphasized.

Specifically, the doctrine being propagated is this: One becomes a Christian according to the Biblical plan of salvation. Subsequent to the Christian birth, a process begins which is called "discipling." Not everyone who becomes a Christian is subject to, or party to, the discipling process. Those so privileged are only a "selected few" who are to be developed (usually in private homes) for the purpose of bringing them to a higher level of "spiritual maturity." Those so chosen and developed (or disciplined) are then ready for the "discipling" of others both in and out of the church.

To the ear of the novice, indifferent or unsuspecting, this procedure may be quite appealing, especially if he happens to be chosen for this special attention. However, this is a completely unscriptural use of the term "disciple." The context in which it is employed is non-Biblical, cultic, and divisive! There are a number of circumstances in which the term is used that thoroughly refutes such anti-scriptural notions.

I. The term "disciple" predates the Christian dispensation.

- (1) The Pharisees *claimed* to be the disciples of Moses (Mark 2:18; John 9:28). During the Mosaic period of the Old Testament, Moses was the one through whom God's law was given. To the Jew who refused to acknowledge Jesus as the promised Messiah, Moses, through the Old Testament scriptures, was still the lawgiver. Thus, they were followers, or disciples, of Moses.
- (2) John, the baptizer, had disciples. Such references as Matthew 9:14; 11:2; Mark 2:18; John 3:25; Luke 5:33; and 11:1, clearly indicate the term was used to designate one who was a learner, or follower, of another — in this case John, the forerunner of Jesus.
- (3) Specifically, all of the dozens of references to Jesus' disciples while he was on the earth, and until 50 days following his crucifixion, predated the establishment of the church. No one could be a "Christian" until *after* the establishment of the church. Therefore, since the term "disciple," was used to designate followers of Moses, John the baptist and Jesus before the establishment of the church, and since one must be a member of the church in order to be a "Christian," then it necessarily follows that the term, "disciple" could not be limited to "spiritually mature Christians."

II. The term "disciple" is used to designate ALL Christians after Acts 2.

- (1) Uniformly, after the establishment of the Lord's church, in Acts 2, the term "disciple" is used to identify *all* Christians. Jesus, in giving the great commission to his apostles, Matthew 28:19, said, "Go ye therefore, and make disciples (ASV) of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit..." A process takes place in the making of a disciple. Jesus continues: "Teaching them to observe all things whatsoever I commanded you..." That which Jesus

taught them (that made them disciples), he said, will also make disciples of others. That process made disciples then — and it will now! Anything taught more, or less, than the "all things whatsoever I commanded you," will make disciples of that teacher, not the Christ. But, if the teaching *is* "all things whatsoever I commanded you," then the first will be a disciple of Jesus, pure and simple.

- (2) The soon-to-be-apostle Paul avidly persecuted the disciples of Christ. "Breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1), he went to the high priest for letters (warrants for arrest, if you will) to the synagogues (Rabbin) in Damascus, "that if he found *any of this way* (not just the few more spiritually mature), **whether they were men or women, he might bring them bound to Jerusalem.**" No distinction, or selection of just a few, was indicated.
- (3) For an estimated ten, or so, years the church had been established. The preaching of the apostles had penetrated the hearts of the people. There were thousands added unto them (Acts 2:41, 47). Multitudes of believers were added to the Lord (Acts 5:13). The number of disciples was multiplied (Acts 6:1), and "they went everywhere preaching the word" (Acts 8:4). Peter had been given a vision at Joppa, and had been divinely directed to go to Cornelius' house. The church was now acknowledged to be available, applicable to every man (Acts 10). The gospel spread among both Jews and Gentiles (Acts 11), and the disciples were "called Christians first at Antioch" (Acts 11:26). It is interesting, and significant, to note that no selection of a few was made for this name. The scripture says simply, "the disciples were called Christians." If some identification is intended for the more "spiritually mature," it is not indicated any more than some specific "first day of the week" is indicated in Acts 20:7. We understand that the "first day of the week," in that context, means the first day of *every* week. To make any further "selection" of a special first day of the week would be adding to the scriptures. Why cannot we see the same addition to the scriptures taking place in the "selection" of some special Christians to be "disciples?"

- (4) The Grecian widows were being neglected. Acts 6:2 relates that "the twelve called the multitudes of the disciples unto them." There are two observations that need to be made. First, the church was in its infancy, yet there were "multitudes" of disciples. It is not inferred that only *some* of the church was called unto them. It *is* inferred that *all* of the church was called. Also, the very nature of the problem indicated a lack of spiritual maturity on the part of the disciples in letting this problem develop. Secondly, the "multitudes of disciples" were instructed to look out from among themselves special men for a special function. The point of emphasis here is that these special men were not selected to *be* disciples, they were *already* disciples!

III. The term "disciple" is applied also to the spiritually weak.

- (1) The apostle Peter was weak, as were the other apostles, at times. In Matthew 16:23, Jesus rebuked him sharply, because he **"savorest not the things that be of God, but those that be of men."** Paul also rebuked him because of his hypocrisy, Galatians 2:11ff. Jesus charged him as being **"ye of little faith"** (Matthew 14:31). Weakness characterizes all of us from time to time, even those who are considered to be the most scholarly, devoted, wise, consecrated, and spiritually mature. There are none of us who are self-sufficient without the love and the grace of God to sustain us.
- (2) Jesus fed the 5,000 men with five loaves and two fishes (John 6). After this event, he separated himself from them until evening. His disciples embarked upon the sea for Capernaum, but Jesus was not with them. He later came to them walking on the sea. They were **"immediately"** at the land to which they were going. The next day the people whom Jesus had fed discovered that he had left. They came to him at Capernaum. Jesus rebuked them saying, **"Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat the loaves, and were filled."** Beginning in verse 52, Jesus likens the Christian life to the eating of his flesh and drinking of his blood. The people did not understand this metonymy and said, **"This is a hard saying; who can bear it?"** Verse 66 tells us, **"From that time many of his disciples went back and walked no more with him."** Such conduct was not of the spiritually mature, but to the contrary, of the spiritually **IMMature!**
- (3) Judas Iscariot was one of Jesus' disciples. If there was ever an instance of someone being a "special disciple", Judas would qualify. He was one of the twelve special, chosen men who was given the awesome challenge of introducing the gospel of Christ to the world. He was in the very presence of Jesus for more than three years. Yet he is called a *thief* in John 12:6. It was only after Judas conspired with the chief priests that he no longer is called a **"disciple"**, but **"one of the twelve."** To deny and betray our Lord was certainly not a mark of spiritual maturity.
- (4) There are weak Christians in the church today. Jesus said, **"Whosoever doth not bear his cross, and come after me, cannot be my disciple"** (Luke 14:27). It is doubtful that the charge can be made that only a certain "few" of any congregation of the Lord's people can be credited with "crossbearing." There are many in the church who do not, and will not take Christianity seriously. Those who fall into this category need our prayers. It does take a concerted effort to be a Christian, a disciple. Every preacher should preach his heart out on the distinctiveness of the Christian life, its privileges, its blessings. Only to the extent that one can realize the singularity of the church can he appreciate the burden of the cross. Only to the extent one can realize the burden of the cross can he appreciate the privilege of discipleship!

SOME LOGICAL QUESTIONS AND CONCLUSIONS

Discipleship cannot be reserved to a select few. How can one know this? Let these questions be answered according to the scriptures: (1) Who decides who is to be "discipled?" (2) What is the criteria for the selection of those to be

"discipled?" (3) When is the "discipling" process completed, or is it? (4) What happens to those not so privileged? (5) What does one call another who is *not* discipled? (6) Can a Christian who is not "discipled" be saved? To answer these questions scripturally with the intention of distinguishing between "Christian" and "disciple" is an impossibility!

The mark, the goal of every Christian should be to achieve the very highest degree of spiritual maturity. We are charged to do that in Hebrews 5:12; II Timothy 2:15, et al. **Not just some of us, but all of us.**

The purpose of this article is to point out (1) there is simply no distinction to be made between the terms "disciple" and "Christian" in the church, and (2) to address attention to something far more important: The carelessness with which the scriptures are being handled by our brethren today is *tragic!* Much of the religious division in the world stems from such disregard for **"handling aright the word of truth."** The result is denominationalism. The same type of religious division will occur *in the church* if the same type of disregard for the truth is allowed to persist unchallenged.

May God help *all of us* to be the kind of disciples he wants us to be!

—Brown Trail School of Preaching
Post Office Box 865
Hurst, Texas 76053

The Second Annual Northside Church of Christ

10208 Sharp
El Paso, Texas 79914

COME HEAR THESE OUTSTANDING MEN

on the theme:

"TEACH ME THY WAY, O LORD ..."

(Psalm 27:11; 119:33)



Loy Mitchell



Larry Fluitt



Hugo McCord



Bobby Duncan



Bill Jackson



Dave Collier



Jerry Moffitt



Goebel Music



Dave Dugan



Oran Rhodes



Don Tarbet



Jack Pape



J. Noel Meredith



Bubba Phillips

ADDITIONAL SPEAKERS
NOT PICTURED.

Byron Denman

Jim Morrow

Jack Mitchell

The Taproot Issue

Ben F. Vick, Jr.

It is an undeniable fact that there have been many issues which have confronted the church down through the ages. Presently, we, as the people of God, are faced with battling the peddling of unreliable versions, errors on marriage-divorce-remarriage, the Baptist doctrine of salvation solely by grace, the cultic ways of the Crossroads philosophy, the providing of entertainment by the church, the doctrine that elders have no authority except by example, and a host of other issues. In all of these areas, we, as Paul was, must be "set for the defense of the gospel."

But the main issue, or the taproot issue, is the practice of unity in diversity. All the above "roots" are peripheral and feed off the central, or main, root. If we "root out", or lay the axe to the taproot, then these others will die a natural death (Jeremiah 1:10; Matthew 3:10). Those who claim "soundness", those who speak of standing in the old paths, those who write of allegiance to truth need to roll up their sleeves and pick up the axe of God's word and destroy the taproot before it destroys us. Let friendship with Jesus and truth be the standard rather than amity with men in

supposedly high places. Let a beggar man on the street, with the truth, be held in higher esteem than the king on the throne without it. **"And ye shall know the truth and the truth shall make you free"** (John 8:32).

The Ketcherside doctrine of unity in diversity is exemplified by the brotherhood today. Some have accepted it "whole-hog" *i.e.*, knowingly. Others have condemned the movement by word but, in deed, practice it. Jesus, concerning the scribes and Pharisees, said to the multitudes and his disciples, **"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not."**

When preachers defend or run with the advocates of the Crossroads philosophy and congregations who oppose the same divisive doctrine invite these preachers into their assemblies, that is unity in diversity exemplified. The side issue of Crossroadism will not end until good brethren everywhere practice II John 9-11. **"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."**

When a well known and loved preacher teaches the dual fulfillment of Isaiah 7:14 and good brethren, who oppose such fallacious reasoning on a cardinal doctrine of the Bible, continue to invite such a man for workshops, lectureships, and meetings, that is unity in diversity practiced. Brethren, is not the view that Isaiah 7:14 has reference to an eighth-century — B.C. child, as well as Jesus Christ, simply a compromise with the modernists? Churches which desire to stand in the old paths and intend to deal with current issues need to study the taproot issue of unity in diversity and their own practices as well (II Corinthians 13:5). It is not enough to *claim* soundness; we must *be* sound. The denominational world *claims* soundness!

When good brethren who condemn the divided assembly (or children's church or whatever nomenclature is attached) continue to invite preachers who teach and practice the very opposite, it is a good example of unity in diversity. One preacher among us claims that those who oppose the divided assembly are in the same category with "the one-cuppers." I deny the allegation and charge the allegator. The assembly is not an expediency, but a command (Hebrews 10:25; I Corinthians 11). The one container is a matter of judgment. If he believes such, why does he not oppose those who object to the divided assembly? The taproot of the problem is not the divided assembly, but the encouraging of those who defend it.

When a preacher believes and teaches the Bales doctrine of marriage-divorce-remarriage, *i.e.*, Matthew 19:9 is a covenant passage and does not apply to the world, and yet brethren who abhor such a doctrine invite the preacher to speak to their assemblies, it is unity in diversity exemplified. The taproot issue is not with errors on marriage-divorce-remarriage, but encouraging those who teach it.

Now, brethren, let's stop and consider for a moment: If liberal brethren will refuse to use and cancel meetings with faithful gospel preachers, why is it that faithful congregations continue to use men who are holding and teaching untenable doctrines? Someone please explain this to me so that my ignorance might be enlightened! Brethren, let's get to the taproot!

—4915 Shelbyville Road
Indianapolis, Indiana 46237

Northside Lecture

MARCH 6 — 10, 1985

"TEACH ME O LORD ABOUT"

(Psalm 27:11; 119:33)

WEDNESDAY, MARCH 6, 1985

7:00 p.m. Bubba Phillips/El Paso, TX Dangers Posed By Crossroadism
7:45 p.m. Dave Dugan/Silver City, NM Building Up The Local Congregation

THURSDAY, MARCH 7, 1985

9:00 a.m. Loy Mitchell/Odessa, TX Being A Good Wife
10:00 a.m. Jack Pape/El Paso, TX Purposeful Giving
11:00 a.m. Byron Denman/Lawton, OK Self Sacrifice
12:00 p.m. — 1:30 p.m. Free Time/Noon Meal
1:30 p.m. Jim Morrow/Alamogordo, NM Creation (vs) Evolution
2:30 p.m. Larry Fluitt/Sweetwater, TX Church Discipline
3:30 p.m. Loy Mitchell Training Children
4:30 p.m. — 7:00 p.m. Free Time/Evening Meal
7:00 p.m. Congregational Singing
7:30 p.m. J. Noel Meredith/Lawrenceburg, TN Restoring Respect For Bible Authority
8:15 p.m. Bobby Duncan/Adamsville, AL Earmarks of Liberalism

FRIDAY, MARCH 8, 1985

9:00 a.m. J. Noel Meredith The Fellowship Question
10:00 a.m. Larry Fluitt Is The New Morality Really New
11:00 a.m. Bobby Duncan Being A Good Husband
12:00 p.m. — 1:30 p.m. Free Time/Noon Meal
1:30 p.m. Goebel Music/Colleyville, TX God's Marriage Law
2:30 p.m. Oran Rhodes/West Plains, MO Background to Apostasy
3:30 p.m. Bill Jackson/Austin, TX Elders, Faithful Leaders
4:30 p.m. — 7:00 p.m. Free Time/Evening Meal
7:00 p.m. Congregational Singing
7:30 p.m. Dave Collier/Highlands, TX Worldliness In The Church
8:15 p.m. Jerry Moffitt/San Antonio, TX The All-Sufficiency Of The Word Of God

SATURDAY, MARCH 9, 1985

9:00 a.m. Don Tarbet/Denison, TX Reincarnation
10:00 a.m. Goebel Music Lukewarmness
11:00 a.m. Bill Jackson Importance Of Bible Class Teaching
12:00 p.m. — 1:30 p.m. Free Time/Noon Meal
1:30 p.m. Jerry Moffitt Eternal Punishment
2:30 p.m. Byron Denman Our Obligations As A Christian
3:30 p.m. Jack Mitchell/El Paso, TX Evangelism
4:30 p.m. — 7:00 p.m. Free Time/Evening Meal
7:00 p.m. Oran Rhodes Greatest Dangers Facing The Church
8:15 p.m. Hugo McCord/Midwest City, OK God's Perfect Plan

SUNDAY, MARCH 10, 1985

9:00 a.m. Dave Collier What It Means To Preach The Word
10:00 a.m. Hugo McCord The Cross
11:00 a.m. — 1:30 p.m. Congregational Luncheon
1:30 p.m. Congregational Singing
2:00 p.m. Hugo McCord Bible Questions And Answers
3:00 p.m. — 6:00 p.m. Free Time/Evening Meal
6:00 p.m. Congregational Singing And Lord's Supper
6:30 p.m. Bubba Phillips The Sin Of Homosexuality
7:15 p.m. Don Tarbet Faith And Works

WHAT ABOUT THAT "BLIND SPOT"?

One of the more perplexing points introduced into that special, called meeting January 7, 1985, at Granada, Mississippi, had to do with Alonzo Welch's alleged "blind spot" re: Chuck Lucas and Crossroadism.

If anything, it appeared to most of the 28 preachers, elders and others present for the meeting, that the "blind spot" was on the part of Cecil May toward the unsoundness of Alonzo Welch!

In any case, in his church bulletin *The Southwester* for February 6, 1985, Bill Jackson, minister to the Southwest church of Christ, 8900 Manchaca Road, Austin, Texas 78748, shed some light on the problem, as follows:

SATAN'S DEVICES — "HE HAS A BLIND SPOT"

A certain congregation has been under fire for some time because, in their work of preacher-training they were closely aligned with brother A, who defends and supports Crossroadism, and who defends and supports, also, brother B, who founded the false system. In a meeting held to try and clear the air, it was set forth that brother A is not supportive of a false teacher, nor of false doctrine, but rather he just "has a blind spot" in the matter.

Satan has his devices (II Corinthians 2:11). Let's see how that weak-kneed language fits. In Matthew 23, Jesus should not have harshly condemned the scribes and Pharisees, for, after all, they just "had a blind spot" regarding love of money and love of prominence. And, Paul should not have condemned the fornicator at Corinth (I Corinthians 5) and demanded withdrawal action, for, after all, the man just "had a blind spot" regarding fornication. And wonder why John would be so harsh on fellowship with a false teacher (II John 9-11) — doesn't he know that some might just "have a blind spot" in these matters? And Paul really went too far, didn't he, in condemning the works of the flesh (Galatians 5:19-21); surely Paul could realize that some just "have a blind spot" regarding lasciviousness, drunkenness, strife, idolatry, etc.!!!!

What will Satan come up with next? Who knows? — But we do know that some brethren will buy it!

That's A Good Question!

Dan Rogers

The September, 1983 issue of *Contending for the Faith* featured an article by brother A. L. Parr of Gainesville, Florida entitled, "Why Doesn't He Repent?" (pp. 1, 3-5). As he dealt with certain aspects of the continuing Chuck Lucas/-Crossroads heresy malignancy of which he has firsthand knowledge, brother Parr raised the question, as it is so expressed in the title of his article, as to why brother Lucas will not repent of his sinful doctrines and practices.

This question, as raised by brother Parr, is a good one! Why is it that so very often, men, including brethren such as brother Lucas, even after repeatedly being confronted with their sins, refuse to repent of them, continuing to deny in the face of insurmountable documented evidence that they are guilty of any sin?

Without presuming to judge the motives of brother Lucas or anyone else who falls into the category of those who refuse to repent (for after all, "who among men knoweth the things of a man, save the spirit of the man, which is in him?" — I Corinthians 2:11), I would like to present at least a partial list of some of the reasons, as drawn from the Word of God, as to why men, including brethren, variously refuse to repent of their sins.

1. For some, it is simply a matter of loving their sins too much to let go of them and turn from them. Such ones love darkness rather than light. (John 3:19-21). They love the world more than they do the Lord. (I John 2:15; II Timothy 4:10; Colossians 3:2).
2. For others, it is a case of choosing to reject the command-

ments of God, and instead choosing to hold to the precepts and traditions of men. (Mark 7:6-9).

3. Again, some do not have a love of the truth, and so therefore refuse to have God in their knowledge. (II Thessalonians 2:10; Romans 1:28). As a result, God sends them a working of error, permitting them to be blinded to the truth by the god of this world, in order that they might believe a lie. (II Thessalonians 2:1; II Corinthians 4:3-4). These are ones who have "itching ears," and who thus "heap to themselves teachers after their own lusts." (II Timothy 4:3).
4. Once again, there are some whose hearts have been hardened by the deceitfulness of sin. (Hebrews 3:13). Their consciences are no longer good and pure. (I Timothy 1:19; 3:9). No longer do their consciences convict them of sin. (John 8:9). Rather, their consciences are defiled, being seared over as with a hot iron. (Titus 1:15; I Timothy 4:20). Thus, their sins no longer bother them.
5. Finally, for some it is a matter of pride, prosperity, prestige, power, and such like. (II Timothy 3:1-7). They become "puffed up", thus refusing to repent of their sins. (I Timothy 6:3-4). They teach "things which they ought not, for filthy lucre's sake". (Titus 1:10-11). They love the praise of men more than they do the praise of God. (John 12:43). And, like Diotrephes, they desire to have the preeminence among men. (III John 9).

As the above listing so indicates, there are various reasons as to why many who are caught up in sin, including brethren such as brother Chuck Lucas, refuse to repent of their sins. Yet, regardless of why such ones do not repent, it is both God's desire and command that they do come to repentance. (II Peter 3:9; Acts 17:30). However, if they should choose to persist in their way of impenitence, then, in the words of our Lord, let them be warned: "I tell you, Nay: but, except ye repent, ye shall all likewise perish!" (Luke 13:5).

—Post Office Box 277
Bellevue, Texas 76228

"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!

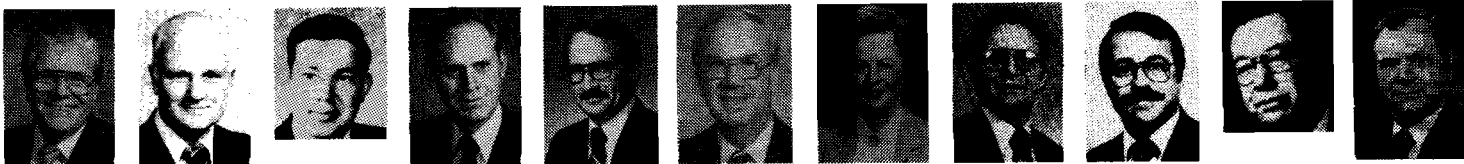
Cloth bound, 340 pages, \$13.95 (plus \$1.25 postage).

Order from

CONTENDING FOR THE FAITH

2956 Allshore

Memphis, Tennessee 38118



E.L. Whitaker Ira Y. Rice, Jr. Noel Meredith James Bobbitt Paul Cates Richard Curry Irene Taylor Bobby Gayton Bud Bayless Thomas Warren Nicholas Deiger



Bobby Wood Buster Dobbs Paul Sain Ed White Terry Joe Kee Clifford Lyons Leon C. Jones J. Westmoreland Pat McGee Earnest Underwood Dub McClish



Bobby Duncan



Sidney White



James Dearman



William Cline



Wayne Coats



Clifford Runley



Dan Goddard

NINETEENTH ANNUAL LECTURESHIP
Memphis School of Preaching
4400 Knight Arnold Road Memphis, TN 38118
THEME: "Challenges Of First Century Christianity"
Acts 9, 12-28

Sunday, March 31, 1985
9:30-10:20 a.m.
10:30-11:30 a.m.
6:00-7:00 p.m.

Nicholas Deiger "A Good Conscience"
E.L. Whitaker "The Conversion of Saul the Persecutor (Acts 9, 22, 26)"
Thomas Warren "One Can Know Absolutely that God Exists (Acts 17:24)"

4:10-4:30 p.m.
4:30-7:00 p.m.
7:00-7:30 p.m.
7:30-8:30 p.m.

Dan Goddard "Is the Conservative Christian Church Really Conservative?"
INTERMISSION FOR DINNER (Annual Alumni Dinner)
CONGREGATIONAL SINGING
Andrew Connally "Persecutors of 'the Faith' (Acts 13:10)"

Monday, April 1, 1985
9:00-9:50 a.m.

Roy J. Hearn "Peter in Lydda and Joppa, Tabitha Raised Question of Soul-Sleeping (Acts 9:31-43)"
Thomas Warren "Crucial Questions—and Bible Answers—on Current Issues"
Bobby Gayton "Current Issues: What About Councils, Synods, Missionary Societies? (Acts 15)"

Wednesday, April 3, 1985
9:00-9:50 a.m.

William S. Cline "Paul in Athens—Truth Versus Human Philosophy (Acts 17:16-34)"
Thomas Warren "Crucial Questions—and Bible Answers—on Current Issues"
Leon Cole "Current Issues: The Major Emphasis—Should It Be On Unity or on Adherence to Scripture?"

10:00-10:30 a.m.
10:30-10:50 a.m.

Mrs. Irene Taylor "Principles for Christian Womanhood as Seen in the Book of Acts" (Ladies Class)
Bud Bayless "The Church in Jerusalem Again Persecuted; Herod Eaten of Worms—Give God the Glory (Acts 12:1-24)"

10:00-10:30 a.m.
10:00-10:50 a.m.
11:00-11:50 a.m.

Mrs. Irene Taylor "Principles for Christian Womanhood as Seen in the Book of Acts" (Ladies Class)
Olu Shabazz "The Gospel Goes to Corinth, Paul before Gallio, His Vow and Return to Antioch—Christ Sent Me Not to Baptize" (Acts 18:1-22; 1 Cor. 1:17)

11:00-11:50 a.m.

Classes
Richard Curry: Class 1-Elders "An Elder Speaks to Elders: Meeting Challenges of Current Issues"
Paul Cates: Class 2-Meeting Personal Needs "Pre-Marital Counseling"

11:00-11:50 a.m.

Classes
Jim Dearman: Class 1 - Elders .. "Building the Local Church, or 'From Glory unto Glory'"
Wayne Coats: Class 2 - Meeting Personal Needs "On Death and Dying"
Charlie Boddy: Class 3 - Preachers and Preaching "Building Spirituality in the Local Church"

11:50-1:10 p.m.
1:10-2:00 p.m.

James Bobbitt: Class 3-Preachers and Preaching "The Preacher and His Finances"
Paul Sain: Class 4-The Bible School "Meeting the Challenges and Needs of Early Childhood"

11:50-1:10 p.m.
1:10-2:00 p.m.

INTERMISSION FOR LUNCH
Sidney White "Acts on the Wapath—Question of Waiting for a Convenient Season (Acts 23:34 - 24:27)"
Rex A. Turner, Jr. "Paul Mobb'd, Rescued, Speaks from Castle of Antonia, Before the Sanhedrin, Sent to Caesarea—Race Crisis (Acts 21:27-23:33)"

2:10-3:00 p.m.
3:10-4:00 p.m.

Noel Meredith "Acts on Wapath—Does the Bible Command Christians to Fast? (Acts 13:3)"
Ira Rice "Paul's First Missionary Journey—Asia Minor Hears the Gospel (Acts 12:25-14:28)"
Gary Shaver "Controversy Regarding Circumcision—To Which Law Are All People Amenable Today? (Acts 15:1-35)"

2:10-3:00 p.m.
3:10-4:00 p.m.
4:10-4:40 p.m.
4:40-4:40 p.m.

John Priola "Gods that Are No Gods (Acts 19:21-41)"
Dub McClish "Is Fellowshiping the 'Conservative Christian Church' (Sect) Scriptural?"

4:10-4:40 p.m.
7:00-7:30 p.m.
7:30-8:30 p.m.

Dan Goddard "Why I Left the Conservative (?) Christian Church"
CONGREGATIONAL SINGING
Garland Elkins "The Power of the Word Versus The Impotent Creeds of Men"

7:00-7:30 p.m.
7:30-8:30 p.m.

CONGREGATIONAL SINGING
Bobby Duncan "Judging Yourself Unworthy of Everlasting Life (Acts 13:46)"

Tuesday, April 2, 1985
9:00-9:50 a.m.

Donald F. Rhodes "Paul's Second Journey—Strengthening the Church (Acts 15:36 - 16:5)"
Thomas Warren "Crucial Questions—and Bible Answers—On Current Issues"

Thursday, April 4, 1985
9:00-9:50 a.m.

Ernest Underwood "The Breaking of Bread—What, How, When, Where, Why? (Acts 20:1-16)"
Thomas Warren "Crucial Questions—and Bible Answers—on Current Issues"

10:00-10:30 a.m.
10:30-10:50 a.m.

Roger Jackson "Current Issues: Is Profitable Preaching Negative, Positive, or Balanced? (Acts 20:20)"
Mrs. Irene Taylor "Principles of Christian Womanhood as Seen in the Book of Acts" (Ladies Class)

10:00-10:30 a.m.
10:00-10:50 a.m.

Bobby Duncan "Problem Passage: Paul and the Jewish Woe—Did Paul Sin? (Acts 21:17-26)"
Mrs. Irene Taylor "Principles for Christian Womanhood as Seen in the Book of Acts" (Ladies Class)

11:00-11:50 a.m.

Clifford Runley "The Conversion of Lydia—Does the Lord Open Hearts Directly or Through the Word? (Acts 16:6-15)"

11:00-11:50 a.m.

Pat McGee "Wherefore Watch Ye (Acts 20:7-39)"
Wayne Coats "What Do Ye Weeping and Breaking My Heart? (Acts 21:1-16)"

11:50-1:10 p.m.
1:10-2:00 p.m.
2:10-3:00 p.m.

Classes
E.L. Whitaker: Class 1 - Elders .. "Meeting the Challenge of the Family Concept/People Center Leadership"
Paul Cates: Class 2 - Meeting Personal Needs "Helping the Alcoholic"
Keith Mosher: Class 3 - Preachers and Preaching "How to Reach the Delinquent Child of God"
Bobby Wood: Class 4 - The Bible School .. "Meeting the Challenges and Needs of Adolescents"

11:50-1:10 p.m.
1:10-2:00 p.m.
2:10-3:00 p.m.

Classes
Curtis A. Cates: Class 1 - Elders .. "The Dynamic of Decision-Making"
John Renshaw: Class 2 - Meeting Personal Needs "Coping With the Death of a Child, a Parent, a Spouse"
Jerry Westmoreland: Class 3 - Preachers and Preaching .. "Building an Effective Visitation Program in the Local Church"
Leon Jones: Class 4 - The Bible School .. "Meeting the Challenges and Needs of Younger, Middle-Aged, and Older Adults"

3:10-4:00 p.m.

INTERMISSION FOR LUNCH
Ken Butterworth "Acts on the Wapath - Demonology and Astrology"
Wayne Coats .. "The Conversion of the Jailor—Believe on the Lord Jesus Christ and Thou Shall Be Saved" (Acts 16:16-40)
H.A. (Buster) Dobbs "The Gospel Goes to Thessalonica and Berea—A Preacher Can Reason Out of the Scriptures While Demonstrating the Spirit of Love (Acts 17:1-15; Eph. 4:15)"

3:10-4:00 p.m.
4:10-4:40 p.m.
7:00-7:30 p.m.
7:30-8:30 p.m.

Terry Joe Kee "Paul's Voyage to Rome, Shipwreck, Melita, Arrival in Rome, Prison (Acts 27:1-28:31)"
Ed White "Church of Christ Is Not a Secularian Designation"
CONGREGATIONAL SINGING
Robert Taylor "For Souls to be Saved the Saving Message Must be Preached"

Dan Goddard Gary Shaver Roger Jackson Curtis A. Cates Max R. Miller R.J. Hearn Keith A. Mosher R.R. Taylor, Jr. Leon C. Cole J.H. Renshaw John G. Priola

SAVE
ON
GOSPEL ADVOCATE
COMMENTARIES

—14 VOLUME SET ON THE NEW TESTAMENT — REGULARLY PRICED AT \$135⁰⁰—

\$99⁹⁹
PLUS
\$6.00 POSTAGE
(Offer Expires May 1, 1985)

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)

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 OF FELLOWSHIP: Church of Christ & Christian Church

Lester Eugene Walp, Sr.

(EDITORIAL NOTE: When H. Leo Boles, of Nashville, Tennessee, at the invitation of Claud F. Witty, addressed the so-called "unity meeting" that was held in early May, 1939, in Indianapolis, Indiana, he was one of the most respected voices then extant among the churches of Christ. So powerful was brother Boles' address that it was carried verbatim both in the Christian Standard, of the Christian Church, as well as in the Gospel Advocate.

Of this address, entitled "The Way of UNITY Between 'CHRISTIAN CHURCH' And CHURCHES OF CHRIST," the late, lamented B. C. Goodpasture, then editor of the Gospel Advocate appended these words in the gospel tract, which was later made from the article as it had appeared in the Advocate: "The foregoing address was delivered by H. Leo Boles at the 'unity meeting' in Indianapolis, Ind., May 3, 1939. It produced a profound impression on the minds of those who heard it... The recent publication of the speech in the Gospel Advocate and the Christian Standard has created a widespread interest and called forth much favorable comment.

"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.

"The extensive circulation of this address will be productive of much good."

Brother Boles' address, thus in tract form, was circulated by the tens of thousands over the ensuing decades but had been allowed to go out of print. When Alan Cloyd announced that a so-called "Restoration Summit" would be held August 7-9, 1984, at Joplin, Missouri, Garland Elkins, minister to the Getwell church of Christ, of Memphis, Tennessee, requested and was granted permission of the Advocate's present editor Guy N. Woods to reproduce this tract for general circulation.

This is the same tract, of which 100 copies were taken to the Joplin Meeting by one of the Obion (Tennessee) elders, Paul Crockett, who made the long journey there and back specifically for this purpose. When they were thus made available during the meeting, they caused such a stir that Alan Cloyd gathered up what were left and tried to suppress the effect the tract had already had. Under date of September 5, 1984, brother Woods wrote 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, brother Cloyd responded, saying,

"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..."

One who did feel that these tracts would have been in the best interest of the Joplin meeting is brother Lester Eugene Walp, Jr., now a long-time elder of the Bellview church of Christ, in Pensacola, Florida. When I learned that he himself had been a member of the Christian Church, in Nashville, Tennessee, when the Boles address originally appeared, back in 1939 — and that it had had a direct bearing on his conversion from the Christian Church to the churches of Christ — I asked him to put his thoughts into an article for publication. The following is what he had to say. —Ira Y. Rice, Jr., Editor)

Can there be fellowship between the church of Christ and the Christian Church? It is certainly possible if unity is what

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 4

April/1985

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 Sautley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

Are Joplin Summiteers 'Getting The Message'?

Precisely just what Alan Cloyd and his fellow "summiteers" hoped to accomplish re: their so-called "Restoration Summit" last August, at Joplin, Missouri, it might be hard to say. If it really was "unity" between the churches of Christ and the Christian Church they were after, then their entire exploit was an abject failure. About the only "unity" evident so far is a general closing of ranks among the faithful *against* the type of unity they seemingly had in mind!

One of the *first* adverse responses to their ill-conceived "summit" was an editorial by **Guy N. Woods** that appeared in the issue of the *Gospel Advocate* for October 4, 1984. Reprinted by permission of the Advocate in our issue of *Contending for the Faith* for November, 1984, anyone reading it has no illusions as to where the *Gospel Advocate* stands; they stand exactly where **H. Leo Boles** stood, when he delivered his address at the "Unity Meeting" in Indianapolis, May 3, 1939.

ARTICLES, EDITORIALS RESIST THE "SUMMIT"

The series of articles by **Dan Goddard**, former Christian Church preacher, featured by the *Firm Foundation*, starting with their issue for January 1, 1985, leaves no one in doubt where the Foundation and its present editor **William S. Cline** stand. The same is true for **Gary Workman** and *The Restorer*, who not only carried a guest editorial by **John Waddey**, on "Why Reject Instrumental Music" in their issue for October, 1984, but also the magnificent article entitled "Reflections on the 'Restoration Summit,'" by **Dub McClish**, in that same issue. (In fact, *Contending for the Faith* thought enough of brother McClish's article that we reprinted it in our issue for February, 1984.)

Besides all these, we have featured articles by **Yarbrough Leigh** on "Toward Unity of the Spirit"; by **Victor M. Eskew** on "A Review in Review"; and by **Fred House** on "Rubel's Bandwagon" — all in our issue for January, 1985. Further articles appeared in our February/1985 issue by **Ben F. Vick, Jr.**, on "Is Shelly A Disciple of Ketcherside?"; by **Roger Jackson** on "A Contribution to Unity"; by **James W. Boyd** on "Shall We Bow to the 'Summit?"; and by **Alan Highers** on "A Warning from the Past."

JOPLIN BACKLASH UNITES OPPOSITION

In *this* issue, we have an article by one of our faithful elders of the Bellview congregation, in Pensacola, Florida, **Lester Eugene Walp, Sr.**, on "Unity of Fellowship." Inasmuch as brother Walp was himself a member of the Christian Church, when the battle for "unity" was raging back in 1939 — and came out of her as a result — his front-page article, it seems to us, is particularly appropriate.

If indeed the backlash from the Joplin "summit" results in helping to unite conscientious brethren for the truth of the gospel and against a doctrinal compromise, something good may come out of Nazareth (pardon me, Joplin) after all. Whether such summiteers as **Alan Cloyd**, **Wayne Kilpatrick**, **Reuel Lemmons**, **Marvin Phillips**, **Rubel Shelly et al** are getting the *real* message still is open to question.

—Ira Y. Rice, Jr., Editor

UNITY OF FELLOWSHIP

(Continued from Page 1)

we want and both sides are willing to pay the price.

I became a member of the Christian Church in 1922 at the age of 12 at Bellvue, Tennessee, when I was baptized by A. I. Myhr and placed my membership in the Bellvue Christian Church where my parents worshipped. This was an independent Christian Church, very conservative and devoted to the principles of the restoration movement. This was true of all the independent Christian Churches that I knew anything about. I knew *of* the Christian Churches that were affiliated with the "Disciples of Christ" but I knew nothing *about* them and assumed that they were about the same as the independent churches.

In the spring of 1934 my wife Claudine and I moved to Decatur, Alabama, because of a change in my work. I placed my membership with the only Christian Church in Decatur, which was the First Christian Church, and it was affiliated with the "Disciples of Christ." Although Claudine was a member of the Baptist Church, she attended church with me.

I quickly became aware that this church was different from anything that I had been used to. It was with surprise and somewhat of a shock when, on the first Lord's Day we attended church at that place, the preacher's subject was taken, not from the Bible, but from Charles Dickens' "A Tale of Two Cities." His text was: "It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known."

Well, I do like the works of Charles Dickens and A Tale of Two Cities was one of his best. The preacher was a fine speaker and, as denominational sermons go, it was a fine speech. But I knew that it was out of place in a church that was supposed to be the Lord's church. We were to hear many such sermons during the seven years that I was a member of that church. Not once did we hear a sermon that was based on God's truth; never was anything about the restoration movement mentioned; never was baptism mentioned; never was anything said that would lead anyone to obedience to the gospel.

Why did I stay there while the Grant Street church of Christ was only a few blocks away? I have no excuse. The only thing that I can say is that we were very young and in a strange city where we knew no one and it was a very friendly congregation. We found friends that we will always remember with love.

During the time that we were there I was appointed a deacon and taught the young adult Bible class. I can say that I did what I could to turn things around. I asked for and received of my elders permission to put aside the literature that my class had been using and to teach only from the Bible. I also took advantage of every opportunity to stress the principles of the restoration movement. My elders and fellow deacons were never in doubt about what I believed at that time to be the truth.

We received in our home both the Gospel Advocate and the Christian Standard. If my memory serves me, it was in 1936 that both of these papers began to report the activities of certain brethren of the Christian Church and the church of Christ who were interested in the joining together of the two fellowships. I was very interested in the possibility of such unity. The interest continued to build up and it seemed that there was much sincere desire to conduct a series of unity meetings and invite prominent brethren from both

sides to speak on the subject of unity. This interest finally resulted in a series of "unity meetings" around the country, beginning in 1938 and continuing into 1942. Many fine speakers spoke in those meetings and their speeches were reported in both the Advocate and the Standard. It became evident that there was indeed a possibility of union. I was elated and so were a number of my friends on both sides.

It was clear by this time that the only thing that was keeping us apart was the musical instrument and the missionary society. And there was not a word in the Bible that authorized either one of them. I thought that surely this could be resolved. All that had to be done was to put them aside and all other problems could be resolved almost at once. I had always considered that the missionary society and the musical instruments were merely expedients and I could never understand how anyone could have considered them important enough to cause so much trouble. Surely, we thought, peace and unity were at hand.

As I continued to read every word about the meetings and the speeches and writings of the brethren, it began to seem as if instead of coming together they were actually getting farther apart and some were even sounding like they were becoming angry. I found myself praying that my brethren in the church of Christ would not compromise an inch. I need not have worried. They didn't.

Then came the one speech that should have solved everything. It was powerful. It was to the point. It was the truth. It was "THE WAY OF UNITY" and it was delivered by H. Leo Boles, in 1939.

This speech was reported in both the Advocate and the Standard and later published in full by both papers. The Christian Standard was not entirely critical of the speech (how could they have been!); nevertheless it became plain that it would be rejected and the chance of unity would be lost forever. The blind would continue to lead the blind.

But they were not all blind. Many members of the Christian Church were turned around, myself among them. Brother Boles' speech and the speeches of other brethren were not in vain. They did a lot of good. Those who were not turned around were those who were saying that they did not care what anyone said, they liked the instruments and the societies and they were going to keep them. They were really saying that they preferred these worldly things that were put in the church by the wisdom of men to that which was authorized by the word of God. How could they have been so blind? They were the ones that were left in the Christian Church. All the others left it.

Can the unity meetings that are going on now be successful? How can they be when such lovers of worldly things and the indifferent remain in the Christian Church? They care not a thing about the restoration movement; in fact they mock it. It would not surprise me if there was a unity attained between some of the liberal churches of Christ and the Christian Churches. But what kind of church would be the result of the union? It certainly would not be a church that our Lord founded.

In December of 1941 Claudine and I with the children moved to Mobile, Alabama again because of my work. On the first Lord's Day that we were there we sought out and attended the Oakdale church of Christ. Pervie Nichols was the preacher; and on that day Claudine obeyed the gospel and I requested to be rebaptized and we were both buried with our Lord in baptism by Pervie Nichols.

I doubt very much that any faithful Christian will be allowed to speak at any unity meetings going on today. I

understand that they have already refused to have the 1939 speech of brother Boles posted at the meetings. It is my hope that it will be reprinted in entirety by Contending for the Faith and the Firm Foundation.

—3660 Wellington Road
Pensacola, Florida 32504

(EDITORIAL NOTE: *It has always been remarkable to me that when someone is trying to contend earnestly for the faith as it was once delivered unto the saints, there is a certain ring of truth that comes through. Such is the case with brother Walp's statement, per foregoing.*

Subsequent to the Joplin Meeting, in series form, the Gospel Advocate once again published brother Boles' 1939 address in its entirety. Whether the Firm Foundation and Contending for the Faith decide to do so or not, our readers

do not have to wait to find out what it was that brother Boles said that was so effectively received in 1939 and so abjectly rejected by Alan Cloyd and the Joplin Meeting in 1984. Contending for the Faith has laid in a good supply of brother Boles' tract, which you may order for general distribution everywhere.

*Please address all 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. Help us get this particular tract out to the brotherhood by the tens of thousands. Alan Cloyd and his "Restoration Summiteers" may have tried to make an end run, but if we get this tract distributed far and wide enough, we predict that **THEY SHALL NOT PASS!** Ira Y. Rice, Jr., Editor)*

UNITY — OR POLARIZATION?

Max R. Miller

With modern systems of communications indeed "the world is getting smaller" — but man drifts farther and farther away from his fellows. Our modern and sophisticated age not only has seen a separation of man from man, but it also has seen a separation from the old and divine standards of morality. Personal conviction, commitment and responsibility are not the norms of our day. The concepts of brotherhood, fellowship and friendship are not the same as once held by the faithful of God. A growing and fast world finds us all drawing into our own quiet little places, guarding against invasions of privacy, living in a selfish little world all our own. With this withdrawal and separation soon lines are drawn over which we will not cross, neither will we willingly allow others to transgress. Crystalization and permanent separation become the polarized state of life.

Polarization, the inclination to be directly opposite in character and action, has been characteristic of the world from earliest times. Ethnically, politically, socially, the population of the world has drawn itself into its own groups, paying allegiance only to its kind, and with hostility resisting the crossing of well drawn lines of separation. Social polarization breeds prejudice, fear, ignorance, and blinds our eyes to universal truth. Social polarization, crystalized, causes division. It builds walls between people. It establishes permanent alienation, enmity, unhappiness, friction and social strife. Political polarization in its extremes has cursed the world with the constant carnage of warfare.

As polarization has adversely affected the world, it has had a like effect on the church of the Lord. Polarization in the church of Christ is not a modern malady. Some in the church at Antioch, Syria, had withdrawn into Jewish factions (Galatians 2:11-14); at Corinth the rich had drawn their circle and separated from the poor. (I Corinthians 11:17-22). Time and history would witness the polarization of sects and parties in the Lord's church, which would ultimately see the body shattered into hundreds of denominations, creeds and parties of vain religion. In more modern times, with the restoration of New Testament worship, we have seen the body of Christ again fragmented by premillennial heresies, anti-ism of various colors, liberalism, and personality followers.

Perhaps no day in the history of the church of Christ has the danger of separation, polarization and crystalization of

sects been more pronounced than now. The spirit of division threatens the glorious cause of Christ. We today are paying the high price of polarization. Sin and condemnation will be the cost demanded at the judgment. Friendship, mutual trust, spiritual and social fellowship, and brotherhood are all forfeited in division. Hate and resentment displace love and brotherly kindness. Polarization affirms a lack of love and understanding, a lack of caring for one another in the family of God. **"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."** (James 3:14-16.)

It is easy for divisions to occur. It takes little character or dedication to polarize — only little people, who, as Ephraim of old, are joined to their idols (Hosea 4:17). Self will, personal ambition to make a name for one's self, party allegiance, favoritism become idols and carry one away from genuine love for truth and the Christ. It is easy for many to succumb to the pressures of parties, papers, schools and brotherhood factions. *Not* to polarize requires genuine Christian character and a willingness to stand alone, if necessary, on the bedrock of truth with Christ. Those of that character are found **"endeavoring to keep the unity of the Spirit in the bond of peace"** (Ephesians 4:1-3), **"striving...for the faith of the gospel"** (Philippians 1:27). Such was the character of those of the early church. They were Jews from every nation, Gentiles from the corners of the world — rich, poor, of all kinds — yet they were **"of one heart and of one soul...they had all things common"** (Acts 4:32). They were of the same mind and the same judgment. They spoke in unity. (I Corinthians 1:10).

The divisions of our day can be overcome. We all must hearken to Jesus' prayer and plea for unity — that all who believed in Him would be as one (John 17:20-23). A striving to "walk worthy of the vocation wherein ye are called" will close the roads to division and allow a closer walk with Jesus. One either walks in the light with Christ, or he walks in the darkness of division (I John 1:5-7).

Our plea is that we all — all who call on the name of Jesus — will discard the Corinthians' partisan spirit and factionalism, and **"with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring**

to keep the unity of the Spirit in the bond of peace." (Ephesians 4:2-3). Surrender the party spirit, the uncertain sounds that introduce error, the stubborn will, and seek for the oneness of the body of Christ. Christ brings unity, love, fellowship. He brings sweet peace. Let us all lose our identity in Christ; let His cause be ours.

—*The Defender*
4850 Saufley Road
Pensacola, Florida 32506-1798

(EDITORIAL NOTE: It is not often these days that one finds two successive generations in the same family wherein father and son are equally zealous for the great Restoration Movement, which now has been underway for almost 200 years. However, in the instance of **Max R. Miller** and his son **Grady Miller**, such is the case, Max Miller, author of the

foregoing article, as you know, is preacher to the Bellview church of Christ, in Pensacola, Florida, where he also serves as director of the Bellview Preacher Training School and as editor of **The Defender**, in which this article originally appeared, last September.

Grady Miller, who now preaches to the church at Greenfield, Tennessee, has written a most prescient article, too, on "The Joplin Meeting," which first appeared in **The Defender** for November, 1984. While letting so many others be heard from with regard to "unity" these days, it seems good to reprint brother Max's article in this issue of **Contending for the Faith** — and brother Grady's article, Lord willing, in our next issue. I recommend both of these excellent brethren — and their articles — for the appreciation of our readers. —*Ira Y. Rice, Jr., Editor*)

UNITY — the Joplin Summit

"Can two walk together except they be agreed?" (Amos 3:3)

Harrell Davidson

Nearly everyone in the Lord's church knows of the Joplin summit. We have read about it in the different gospel papers, such as the *GOSPEL ADVOCATE* and various others. This conference was held on the campus of the Christian Church's Ozark Bible College, in Joplin, Missouri. Those of you in this congregation (Obion, Tennessee) knew of it because one of our elders had the first 1,000 tracts printed that contained the speech that brother **H. Leo Boles** made back in 1939. These tracts were printed by the Getwell brethren in Memphis and our own brother **Paul Crockett, Jr.**, hand-delivered them to Joplin, Missouri. I know that this is not a strange subject to you or others that will read this. All will remember the *GOSPEL ADVOCATE* dated October 4, 1984, and the article by its fine editor, brother **Guy N. Woods**.

Brother Woods reported of writing to brother **Alan Cloyd** of the Vultee church of Christ in Nashville, who was also the organizer of this summit meeting, about the removing of this tract from the participants in this meeting. Brother Cloyd said that he did remove the tracts because they "were uninvited materials which were not appreciated." He said, "Brother Boles' language is abusive and crude." Not one faithful brother — and I underscore FAITHFUL — in our brotherhood would agree with Cloyd in this matter. Brother Woods, editor of the *GOSPEL ADVOCATE*, thought well enough of brother Boles' address to reprint it in the *ADVOCATE*. The late brother **B. C. Goodpasture**, also editor of the *ADVOCATE*, didn't think the language abusive and crude. Brother Goodpasture first introduced it in the *ADVOCATE* in May of 1939. Brother Cloyd needs to get his act together. Those in the Lord's church in 1939 agreed with brother Boles and those in the Lord's church today still agree with brother Boles. Brother Cloyd shows his disregard for the unity of faithful believers. But, brother Cloyd had several helpers in this deception.

Don DeWalt, President of Ozark Bible College, is also behind this movement. A new paper has also been cranked up to promote this *unity in diversity* idea. The paper is named "One Body" and Don DeWalt is the publisher of this paper though **Victor Knowles** is the editor. Some of the writers for this paper are **Reuel Lemmons**, **Carl Ketcherside**, **Marvin Phillips**, **Rubel Shelly**, and, of course, many others. Brother Shelly has almost a full-page ad in the *second* issue of *One Body*, advertising a book that he has written. These

four brethren, along with 46 others from churches of Christ, participated in this meeting. The meeting at Joplin was video-taped and we have seen the tapes and studied them and have the audio reproduced from the video tapes. The tapes are very interesting and revealing. Brethren cannot make the claim that they did not know that the programs were being recorded. They were told that the various separate meetings would have the video camera coming by and taking pictures. The participants were divided up into groups of ten for the discussion periods. Fifty men from the Christian Church and 50 from the church of Christ. This made 100 and divided into ten groups for discussions. The groups would have a secretary that would report to the entire 100 participants at the appointed time. One of the small groups that was taped had brother **Furman Kearley** of Abilene, Texas, and brother **Wayne Kilpatrick**, of Homewood, Alabama. Word for word of the video tape follows:

FURMAN KEARLEY: "The aspect of the isolation is the lack of knowledge of our histories. If we could start in our congregations doing some more study of the Restoration history outside of our own branch and look at the distinctions between the conservative instrumental and the Christian churches..."

WAYNE KILPATRICK: "I wonder, too, if bringing Christian Church preachers in for a class like this might not be good — let them come in and tell their history in a class situation. I think you could ease from the class to the pulpit."

KEARLEY: "Right. And you could get by with telling history."

KILPATRICK: "Yeh."

KEARLEY: "...whereas if they were telling doctrine (ha, ha, ha)..."

KILPATRICK: "...and while they were telling history, they could tell enough doctrine to let us know that, hey, we believe alike, so much of it. So that may be a beginning point, in the classroom."

Brother Cloyd was not alone in the deception or the conspiracy. Participants reporting back to local congregations have said that no compromise was attempted or discussed or planned. Brethren are disturbed about this meeting at Joplin. They ought to be.

Will Lemmons' New 'Image' Attempt To Lead 'Us' Into Fellowship With The 'Christian Church'?

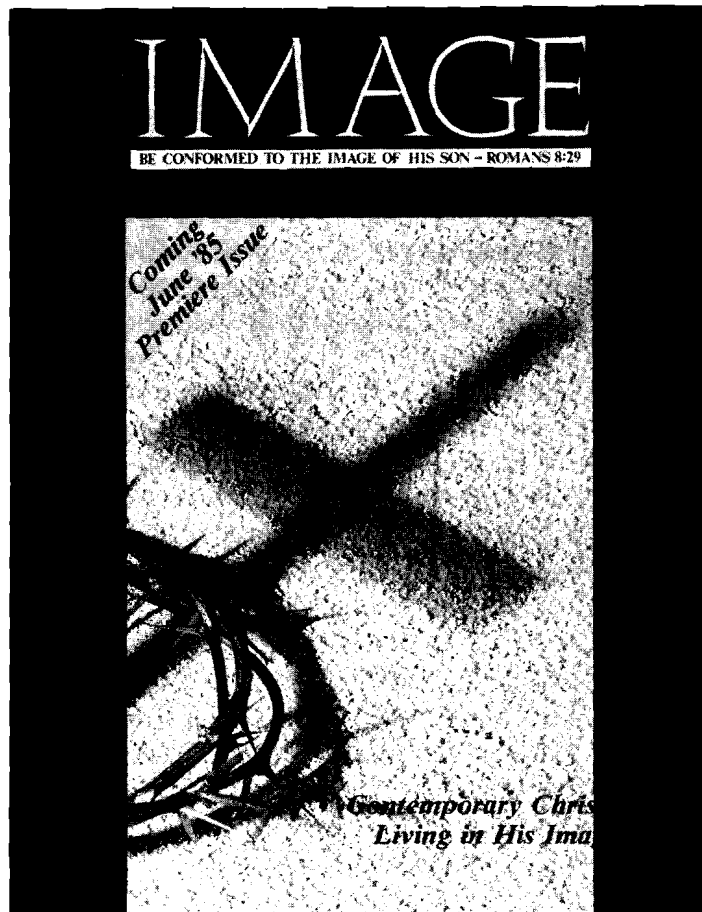
Ira Y. Rice, Jr.

The history of movements — especially among churches of Christ — by and large is the history of publications and periodicals enunciating the principles and developments of those movements. For instance, anyone wishing to trace the ideas and early growth of the great Restoration Movement of the late 18th and early 19th centuries almost *has* to go back to the *Millennial Harbinger* and contemporary writings by **Alexander Campbell**, **Barton W. Stone**, **Walter W. Scott** and others. As the movement matured, later came the writings of such men connected with the *Gospel Advocate* as **Tolbert Fanning**, **William** and **David Lipscomb**, **E. G. Sewell**, **F. D. Srygley**, **H. Leo Boles**, **Foy E. Wallace, Jr.**, **B. C. Goodpasture**, **Guy N. Woods** and many others.

When apostasy from the restoration raised its ugly head in the middle of the last century, those departing from the movement tended to rally around the *Christian Standard* and publications of like mind. In fact, for years it was a toss-up as to which point of view eventually would win out. Those in harmony with the *Gospel Advocate* generally stayed with the churches of Christ, whereas those agreeing with the *Christian Standard* tended to gravitate toward the Christian Church.

When **Austin McGary** instituted the old *Firm Foundation*, in 1884, it was to become the great rallying ground west of the Mississippi River that the *Gospel Advocate* had been for the brotherhood in general prior to that time. Under McGary and, later, **G.H.P. Showalter** the *Firm Foundation* became a tower of strength — especially in the west — for those who espoused the cause of restoring Christianity to its original status of the First Century. When Showalter died and **Reuel Lemmons** was selected by the Showalter family to step into his shoes and carry forward as editor of the *Firm Foundation*, I doubt that anyone could have been found brotherhood-wide more confident than I was then that this guiding influence once again was in safe hands. In fact, for the first ten years or so of his editorship, Lemmons appeared to be not only content but determined to keep the *Firm Foundation* in the “old paths.”

Then something must have happened — just what we may never know. Whatever it was, the *Firm Foundation*, under Lemmons' editorship, began to emit uncertain sounds. And from the middle of the 1960s until his editorship was relinquished a couple of years ago, he and the Foundation no longer were firm for the truth of the gospel any more. Editorially, he began to swing wildly from one side of an issue — almost any issue — to the other. Gospel preachers and elders all over the brotherhood kept asking, “What has happened to Reuel Lemmons and the *Firm Foundation*?” Nobody ever came up with the answer. Articles of error became just as welcome on its pages as articles of truth. As a result, the circulation of the *Firm Foundation* went into decline. Faithful gospel preachers and elders no longer could support its editorial policy. When **Pat Boone** started into Pentecostalism — and Lemmons upheld him — great numbers of us either canceled our subscriptions or just never renewed. When **Jim Bevis**, **Wesley Reagan** and others connected with the now defunct *Campus Evangelism* headed out into left field — with Lemmons' blessing —



others abandoned the *Firm Foundation*. When **Don Finto** and the **Belmont Church** in Nashville started leaving the faith — and Lemmons thought “they must be doing something right” — still others quit supporting the *Firm Foundation*. But possibly the “last straw” was when Chuck Lucas and his Crossroads Movement started dividing families and churches all across the brotherhood — and Lemmons and the *Firm Foundation* came out on the side of their error. By then, from a high of over 30,000 circulation, the *Firm Foundation* had dwindled to a little over half that.

How much of this information was understood by brethren in general, we are not sure. As “success”-minded as many of those ostensibly standing with Lemmons *seem* to be, it makes no sense at all that they would knowingly back a “loser.” Yet, no sooner had he lost control of the *Firm Foundation* than rumors started circulating all around the brotherhood that a *new* paper soon would appear — and that Reuel Lemmons would be its editor! Some felt that “their voice” had been taken away in the changing of editorial policy of the *Firm Foundation* back to the “old paths” whence it had departed, and that something needed to be done to restore their pipeline to the brotherhood. A “blue ribbon” committee actually was invited to the Highland Oaks church of Christ, where **Gary R. Beauchamp** preaches, in Dallas. And we heard of still other discussions supposedly held in Abilene and maybe Nashville. Be all this as it may, it became clear at least by February of this year

(1985) that enough naive brethren had come up with the money to bring out a new magazine to be called *Image*, with Reuel Lemmons as its editor, and that the "premiere issue" (as they styled it) should appear in June '85 — which is just two months from right now.

FROM THE EDITOR'S DESK



Dear Brethren:

I am glad to see the beginning of a new magazine designed to promote contemporary Christianity. Eternal verities provide the solution to every problem of every age. The lifestyle taught by Jesus fits any generation. His *image* in our lives is a laudable goal. I am thankful that the dream to establish a new undenominational and non-sectarian medium of teaching is to become a reality.

I appreciate the invitation of the publishers to serve as the first editor of such a paper. To the extent of my ability I will serve.

We will attempt to produce a magazine that will be of real service to the brotherhood. We will attempt to present non-denominational Christianity in a modern-day setting. We will choose the writers that we feel have the most to offer, and address ourselves to concerns that are real and vital. We will strive to make the new publication one that will be worthy of the support of faithful Christians everywhere, and I would solicit your support of the effort.

Yours in the Faith,

Reuel Lemmons
Reuel Lemmons

Considering that Lemmons contributed one of the articles in the "premiere issue" of the Christian Church's "*ONE BODY*" that was sowed down at the Tulsa Workshop in March, last year — and that he flew all the way back from Europe expressly to participate in the so-called "Restoration Summit" that was held the following August, in Joplin, Missouri — great numbers of us now are made to wonder in just what "image" this new paper, with him as editor, may be cast. In leafing through the handsome, super-slick brochure announcing this *Image* to be forthcoming in June, we note the emphasis is placed on "contemporary" Christian living — as if *contemporary* Christian living might somehow be different from Christian living in any other century back to the first! In his opening statement, of course, Lemmons tries to make it appear that the magazine will be "worthy of the support of faithful Christians everywhere"; however, his writings for the previous two decades make us wonder if this will be so. We should always remember — and never forget — that this is the same man whom **Jimmie Lovell** lauded for his ability to write "equally well on both sides of any issue!"

In reading brother Lemmons' "Statement of Purpose" for the new paper, were it not for his recent articles in the Christian Church's "*ONE BODY*" — and his appearance with them and what he said at Joplin, Missouri — we might not be particularly alarmed. However, in the light of these,

we have certain qualms as to what he *means* by purposes such as "to encourage the disciples of Jesus Christ to practice the unity for which he prayed," "to promote vision among the Lord's people to have the courage and boldness to rise to the challenges put to the Christian community by the word of God," and "to forward the cause of undenominational Christianity as a dynamic and continuous plea." If by these he has in mind trying to lead us into "unity" with the Christian Church and calling the end result "the Christian community" and "undenominational Christianity," he needs to be put on notice here and now that faithful Christians and churches of Christ are going to be hard indeed to lead.

Glancing down his list of *staff* writers as well as *contributing* writers, many of them appear to be such non-entities that most of them we never heard of or have any idea at all as to just *where* they stand. However, the following are at least a few of them that we *do* know something of their views — and brethren generally need to know it too. For example, there are **Ken Durham** (get-along, go-along), **Bob Hendren** (Crossroads), **Charles Hodge** (false teacher), **Prentice Meador** (liberal), **Marvin Phillips** (fellow-traveler with Crossroads and Christian Church), **Tom Olbricht** (liberal), **Landon Saunders** (false teacher), **Rubel Shelby** (faithful Christians in all churches), **Lynn Anderson** (thinks the true church is a denomination, teaches denominations how to grow), **Calvin Warpula** (never know what position he'll take next), **John Willis** (rank modernist) and others. If these are a sample of what we may expect from the new magazine, then, brethren, we're "in for it!"

According to advance publicity, this *Image* is supposed to

THERE'S SOMETHING FOR EVERYONE IN IMAGE

Every Christian needs to be challenged! If we're not, we tend to become complacent and at times seem to be simply going through the motions.

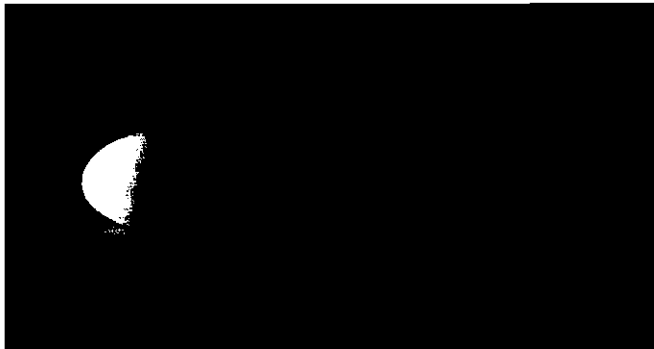
IMAGE magazine will expose concerned and sincere Christians to articles and features prepared by some of the most thought-provoking writers in the church today. A conscious effort will be made to confront any and every issue concerning contemporary Christian living.

From regular features to special reports, there will always be something encourage or inspiring for you in IMAGE.

Below is just a small sampling of the types of articles you can expect to find in every issue of IMAGE magazine.

- Being a Christian in a non-Christian world
- Balancing time in today's fast paced society
- When a friend has an abortion
- Burnout among preachers
- Christian financial planning
- Help for those Golden Retirement Years
- Marriage Improvement
- Helpful Hints to Deeper Bible Study
- Singles — Vital in today's church
- Making Time for the Family
- Getting Involved in the local church
- Christians in the Business World
- Tapping the Resources of Today's Christian Woman

NO ORDINARY
EGG. THIS ONE IS
SPECIAL. IT'S
UNIQUELY FRESH WITH A
DIFFERENT APPROACH.



IN JUNE 1985
AN EXCITING NEW MAGAZINE
WILL ARRIVE
AND YOU CAN
COUNT ALL 24 ISSUES
BEFORE THEY HATCH.

IMAGE

You can receive IMAGE twice a month by simply filling out and returning one of the subscription cards included in this brochure. Be sure and drop your card in the mail today, so you won't miss the premiere issue

115 Warren Drive
Suite D
West Monroe, Louisiana 71291
Ph. (318) 388-5915

help us all "be conformed to the image of his Son — Romans 8:29." In studying through the ones whom Lemmons has chosen to produce that image, it reminds us more of Nebuchadnezzar's dream, in Daniel 2. Before it was all over with Nebuchadnezzar, however, he had *another* dream, as recorded in Daniel 4. By the time such night visions were fulfilled, this king, though ruler over all the earth, was driven from men, his dwelling was with the beasts of the field, they made him to eat grass as oxen, and he was wet with the dew of heaven till his hairs were grown like eagles' feathers and his nails like birds' claws. (See especially verse 33.)

Hopefully such an experience does not await the presumptuous editor of the soon-to-be new *Image* Magazine. However, it *did* happen to the great Nebuchadnezzar — and God only knows what eventually will happen to Reuel Lemmons and his new venture into religious (not to say Christian) journalism.

ADDITIONAL COPIES OF THIS ISSUE AVAILABLE

In looking through the many special articles on "Unity" this issue, we decided best to print "extra" for April. If you wish to order additional copies for distribution where you worship, you may have them at the same rates as listed under "BUNDLE RATES" in the masthead on Page 2. In ordering, please stipulate that it is the APRIL/1985 issue that you want, enclose your check with order, and send it to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

What Hen Is Laying This Kind Of Chick Will

Bill Jackso

Down through the years it has been with much embarrassment that men have admitted that they have "laid an egg." Some statement, some move, some action resulting in chaos then brings the admission, "I laid an egg." Performers are most unhappy when they must admit such "egg-laying" or simply, "bombing." Seldom, though, would one find someone proposing to lay an egg, admitting such **IN ADVANCE**. But, we have documentation of such right here in our own brotherhood!

At the recent Abilene Christian University lectureship there were distributed copies of a prospectus for a new magazine — **IMAGE** -- to appear in mid-1985. Interestingly, on page 6, this magazine is described, with photo, as "no ordinary egg" but one "...special...unique... with a different approach." Well, an egg gone bad is "no ordinary egg" and "unique and different," and to a brotherhood already distressed over liberalism, sectarianism and softness among the saints, this egg is bad



Frank Starling



John Stacy

**Phillips!
CHURCH OF
Sixth Annual**

"Soldiers of Christ"
APRIL 17 -

912 Phillips Street, Dyers

WEDNESDAY: APRIL 17, 1985

10:00 - 11:00 First Speaker -- IRENE TAYLOR —
*How May The Christian Woman Be
A Fighting Servant.*
7:00 - 7:30 Singing — Doty Johnston
7:30 - 8:30 Second Speaker — ROGER
JOHNSON — *The New Testament
and Controversy*

THURSDAY: APRIL 18, 1985

9:00 - 10:00 First Speaker — JOHN STACY —
Prove All Things.
10:00 - 11:00 Second Speaker — NOEL MERIDETH
— *Contend Earnestly For The
Faith.*
11:00 - 1:00 LUNCH
1:00 - 2:00 Third Speaker — ROBERT TAYLOR
— *Was Jesus A Controversialist*
1:00 - 2:00 Fourth Speaker — LORETTA ARM-
STRONG — *The Demands Of A
Woman Soldier In A Mission Area.*
2:00 - 3:00 Fifth Speaker — JAMES BOYD — *Be
Ready To Defend The Truth*
3:00 - 4:00 PREACHERS PANEL
4:00 - 7:00 SUPPER
7:00 - 7:30 Singing — Bob Miller
7:30 - 8:30 Sixth Speaker — MAX MILLER —
Soldiers Of Christ - Arise

FRIDAY: APR

9:00 - 10:00 First Speaker
*Jesus And
Hated*
10:00 - 11:00 Second Spea
*Fighting Ch
vants*
11:00 - 1:00 LUNCH
1:00 - 2:00 Third Speake
*God's Peop
nism*
1:00 - 2:00 Fourth Speal
— *Who Are
Fellowship*
2:00 - 3:00 Fifth Speaker
*Are Only P
Truth*
3:00 - 4:00 PREACHERS
4:00 - 7:00 SUPPER
7:00 - 7:30 Singing — D,
7:30 - 8:30 Sixth Speaks
*How To Def
Religious Un*



Noel Merideth



Gary Colley



James Boyd



Gilbert Gough



Garland

denominationalism, advocating the Crossroads philosophy, and promoting a dozen other things weakening the church, with each passing day! Yes, this hen will produce an egg promising to hatch a vulture that will further tear the church to pieces!

When that egg is opened, in this preview, we note the type emphasis to be exerted. There is a listing of the type material as balancing time, abortion, preacher burnout, financial planning, the retirement years, the singles ministry, the Christian in business, and the like — all of course, under the stated purpose of revealing "Contemporary Christian Living." But looking over that list, one cannot help but wonder why contemporary Christian living would not include confronting error, dealing with liberalism in the kingdom, meeting the challenge of worldliness, avoiding sectarian tendencies in the church, and kindred topics. Indeed, so typical of a thousand liberal moves made down through the years, there seems to be a planned tendency to avoid any doctrinal firmness. Under that very listing of subject areas it would have been well to add the warning, "...some will not endure sound doctrine!" (II Timothy 4:3). Indeed, as we were told in the prospectus, this paper will be "no ordinary egg." In the Statement of Purpose on page 3, there is the declaration that effort will be made "to encourage the disciples of Jesus Christ to practice the unity for which he prayed," and yet the paper will be staffed by those leading the church into deeper division! There is the declaration "to inspire the people of God to respond fervently...to the mandate of Matthew 28:18-20," and yet there is promised no emphasis on taking the gospel to the man lost in sectarian error! There is promised an effort "to forward the cause of undenominational Christianity..." but no promise to show the sinfulness of denominationalism. There is very clear evidence that no great benefit will be to the kingdom by this egg, and it will be because of the liberal hen sitting on the nest!

Our times — that "contemporary" stress — are those



Max Miller



Keith Mosher



Wayne Coats



Richard Gull



Robert Taylor

SATURDAY: APRIL 20, 1985
 9:00-10:00 First Speaker — GARY COLLEY — *Can I Be Saved And Not Be A Member Of The Church?*
 10:00-11:00 Second Speaker — FRANK STANLEY — *Are The Ancient Landmarks Being Removed?*
 11:00-12:00 LUNCH
 1:00-2:00 Third Speaker — GARLAND ELKINS — *Wolves in Sheep Clothing*
 2:00-3:00 Fourth Speaker — CORINNE ELKINS — *Seek Ye First The Kingdom Of God*
 3:00-4:00 Fifth Speaker — KEITH MOSHER — *Is The Church The Exclusive Body Of Saved People?*
 4:00-5:00 PREACHERS PANEL
 5:00-7:00 SUPER
 7:00-8:30 Singing — WAYNE COATS
 8:30-9:00 Sixth Speaker — GILBERT GOUGH — *The Basis and Limits Of Christian Fellowship*
SUNDAY: APRIL 21, 1985
 9:00-10:00 First Speaker — GILBERT GOUGH — *The Soldiers Of The Cross*
 10:00-11:00 Second Speaker — WAYNE COATS — *The Marriage Of Some Modern Music*
 7:00-8:30 Third Speaker — WAYNE COATS — *Who Are The People Without A Pattern?*



SUNDAY: APRIL 21, 1985
 9:00-10:00 First Speaker — GILBERT GOUGH — *The Soldiers Of The Cross*
 10:00-11:00 Second Speaker — WAYNE COATS — *The Marriage Of Some Modern Music*
 7:00-8:30 Third Speaker — WAYNE COATS — *Who Are The People Without A Pattern?*

**LECTURESHIP:
 OF CHRISTIANITY**
 1985
 Max Miller — Why
 Early Church Wars
 James Boyd —
 Are Loving Ser-
 vants Are Loving Ser-
 vants
 Richard Gull —
 Must Oppose Modern-
 ism?
 Maggie Colley —
 Must That Must
 Noel Herdeth —
 Others To Demand The
 Pattern
 GARY COLLEY —
 The Biblical Basis Of

before we ever see it! We are concerned about this egg, but more so just now are we concerned about the hen laying the egg, and about the kind of chick to be hatched!

We're told something about the egg in the announcement that brother Renee Lemoons will be the editor. In the house with him, as staff writers, are such as Ken Dye, Charles Hodge, Jim McQuiggan, Prentice Meador, Marvin Phillips, Tom Oibricht, Landon Saunders, Rubel Shelly and Silas Shotwell. Also on the nest are, as contributing writers, such as Lynn Anderson, Steven Clark Goad, Jim Mankin, Calvin Warpula, Larry West and John Willis. We see these set forth as representing "all levels of maturity" and bringing to the paper "a variety of regional influences." Those in the Lord's kingdom who know and love the truth will, by seeing these names, and others listed, instantly know that there is more than just "regional influence" at work. Among these names are those currently leading the church down the road to complete apostasy, advocating fellowship with

**his Egg, And What
 Be Produced?**

**WE'RE EXCITED
 ABOUT IMAGE!**

I am excited about the birth of this new publica-
 tion. I realize that the spirit of this journal will influence
 the church in a positive way. I am particularly pleased that these pages will
 feature editorials by Renee Lemoons. No journalist
 I know provides more insightful and challenging
 thoughts than he.

Joe B. Barnett
 Parkway Evangelist

I have just learned of your new publica-
 tion, IMAGE. I am particularly impressed with the
 name, IMAGE. I realize that the spirit of this journal will influence
 the church in a positive way. I am particularly pleased that these pages will
 feature editorials by Renee Lemoons. No journalist
 I know provides more insightful and challenging
 thoughts than he.

John B. Barnett
 Parkway Evangelist

CONGRATULATIONS on the beginning of your new
 journal, IMAGE. I am very much impressed by the great
 concept and the diversity of offerings that will be
 coming from your staff writers. You have put
 together an excellent team that promises to fill an
 obvious vacuum in our brotherhood. I'm looking
 forward to being a subscriber and encouraging others
 to do so too.

Gary B. Branstetter, Minister
 Highland Oaks Church of Christ

I welcome a new publication to the brotherhood.
 Its goal of a balanced exposition of scripture is well
 deserved and worthy of the support of all.

Steve Lemley, President
 Lubbock Christian College

CONGRATULATIONS on the beginning of your new
 journal, IMAGE. I am very much impressed by the great
 concept and the diversity of offerings that will be
 coming from your staff writers. You have put
 together an excellent team that promises to fill an
 obvious vacuum in our brotherhood. I'm looking
 forward to being a subscriber and encouraging others
 to do so too.

Gary B. Branstetter, Minister
 Highland Oaks Church of Christ



calling for a strong and militant proclamation of the gospel of Christ. Our times call for a condemnation of liberalism and sectarianism and every other kind of "ism" confronting the saints. Our times call for a "hewing the line" that truth might stand out clearly, and that error will be spotlighted for what it is. Would to God that our brethren could see that, and lend themselves with all of their being to see that these things are done. Rather than that, we see efforts wherein weakness is planned, vagueness is purposed, and liberalism is furthered! Yes, no doubt the egg will be produced, and in knowing the hen we also will know the product being hatched!

—8900 Manchaca Road
Austin, Texas 78748

Time Has Run Out

Oran Rhodes

If you have been waiting for the apostasy, you are too late — it has already happened! I do not plan to leave the church of my Lord; neither do I believe that the church has outgrown me and left me in my antiquated thinking. I can observe, however, that a large portion of the churches of Christ has departed from its biblical base. Denying such would be self-delusion. We have not wanted to admit that our brethren were "that far gone"; no one wants to be pointed out as one who causes or even identifies division. But it is real; and it is here.

Whenever I pick up a "brotherhood newspaper" and what I read about concerning the activities of the church is so secular, so materialistic, and so denominational, not only in concept, but even in the language used to describe them, I realize it is too late for so many. The ideas of reaching the lost and for edifying the saved come from sources, but rarely are they from the Bible. To modern brethren, Ford is not the only one who has a better idea.

Many today cannot identify with the preaching they are hearing in the church because it is not biblical preaching. So many today think that if they can sprinkle two or three passages of unrelated scripture throughout what is otherwise a secular message, it makes it a sermon — but it doesn't. People who are ignorant of the Bible or who have been trained under such balderdash cannot comprehend anything of that which we speak, but truth-loving, knowledgeable Christians know things are not proper — they just do not know what to do about it.

The new unity movement and peace at any price philosophy has gained headway because of ignorance of the truth and indifference to the same. To demonstrate the far reaching effects of this effrontery to God, one only has to see the attitude of some of those in the church today. Recently I received a tape and letter from *ONE BODY*, the organ of the unity effort from Joplin, Missouri. In the letter from **Don DeWalt** of the independent Christian Church, we find the following:

"The White's Ferry Road Church of Christ elders have asked that we share with them to help meet the traumatic need of the starving in Ethiopia."

In another letter included in the same packet from the International Disaster Emergency Service, Inc., which I would surmise to be a benevolent society (of which some are developing in the church), **Richard Sprague** wrote:

"Then we received an appeal from the White's Ferry Road Church of Christ in West Monroe, LA asking for help for Ethiopia..."

Later in the same letter, he wrote:

"Since the Churches of Christ (non-instrumental) and our

churches preach the same truths from the Word, we have concluded we ought to help them with this need."

Still yet, he says,

"We hope all will want to do something regularly as this is the only way we can continue doing more for and through our missionaries who represent Christian churches and the Church of Christ."

If that doesn't stir you to see the dangers already present, you ought to check your spiritual pulse — you may be dead already!

I do not feel any pride in seeing and in pointing out error. I see no glory nor benefit materially in someone trying to lead some new restoration. I do feel an aching in my heart and tears do fill my eyes when I realize how many souls have been entrapped under the guise of New Testament Christianity who will evidently never understand what it is truly all about. **"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."** (Acts 20:29, 30).

I also feel anger toward those who should know the truth, but who have sold out for nothing but that which amounts to less than a bowl of pottage — price, popularity and pecuniary pittance. I am tired of my preaching brethren who stand so firm in one crowd, but are peculiarly silent when it might cost them a gospel meeting invitation. Truth is truth, anytime and anywhere, and faithfulness in preaching it means anytime and anywhere — all the time. Silence may be the greatest enemy truth has today. Wherever apostasy goes, preachers lead the way — especially as weak as many elderships are today.

I, too, feel frustration, as so many others do, at not knowing what else to do in trying to stop this avalanche of error upon us, except to continue preaching the word. But that shall I do as long as I am able as God gives me the strength to do in the class, one on one, in the pulpit, and in this paper. Apostasy is here; it is time for the remnant to make itself known.

"THE GOSPEL OF JOHN"

Edited by Fred Davis

This book is made up of lessons presented at the Third Annual Lectureship of the Garfield Heights church of Christ—Indianapolis, Indiana in October, 1984. There are 36 chapters dealing with the gospel of John. These are written by: Charles Blair, Tom Bright, Dean Buchanan, Ken Burleson, Leon Cole, Andrew Connally, Ron Cosby, Harry Darrow, Fred Davis, James Davis, Mac Deaver, Roy Deaver, Clinton Elliott, Melvin Elliott, Joe Gilmore, Dan Jenkins, Bob Jent, Wally Kirby, Grady Miller, Max Miller, Mark Nunley, Walter Pigg, Charles Pugh, Johnny Ramsey, Ira Rice, Robert Taylor, Jimmy Thompson, Terry Varner, Ben Vick and Jim Waldron.

You will want this book for your library.

Cloth bound, 402 pages, \$13.95 (plus \$1.25 postage and handling).

Order from

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

calling for a strong and militant proclamation of the gospel of Christ. Our times call for a condemnation of liberalism and sectarianism and every other kind of "ism" confronting the saints. Our times call for a "hewing the line" that truth might stand out clearly, and that error will be spotlighted for what it is. Would to God that our brethren could see that, and lend themselves with all of their being to see that these things are done. Rather than that, we see efforts wherein weakness is planned, vagueness is purposed, and liberalism is furthered! Yes, no doubt the egg will be produced, and in knowing the hen we also will know the product being hatched!

—8900 Manchaca Road
Austin, Texas 78748

Time Has Run Out

Oran Rhodes

If you have been waiting for the apostasy, you are too late — it has already happened! I do not plan to leave the church of my Lord; neither do I believe that the church has outgrown me and left me in my antiquated thinking. I can observe, however, that a large portion of the churches of Christ has departed from its biblical base. Denying such would be self-delusion. We have not wanted to admit that our brethren were "that far gone"; no one wants to be pointed out as one who causes or even identifies division. But it is real; and it is here.

Whenever I pick up a "brotherhood newspaper" and what I read about concerning the activities of the church is so secular, so materialistic, and so denominational, not only in concept, but even in the language used to describe them, I realize it is too late for so many. The ideas of reaching the lost and for edifying the saved come from sources, but rarely are they from the Bible. To modern brethren, Ford is not the only one who has a better idea.

Many today cannot identify with the preaching they are hearing in the church because it is not biblical preaching. So many today think that if they can sprinkle two or three passages of unrelated scripture throughout what is otherwise a secular message, it makes it a sermon — but it doesn't. People who are ignorant of the Bible or who have been trained under such balderdash cannot comprehend anything of that which we speak, but truth-loving, knowledgeable Christians know things are not proper — they just do not know what to do about it.

The new unity movement and peace at any price philosophy has gained headway because of ignorance of the truth and indifference to the same. To demonstrate the far reaching effects of this effrontery to God, one only has to see the attitude of some of those in the church today. Recently I received a tape and letter from *ONE BODY*, the organ of the unity effort from Joplin, Missouri. In the letter from **Don DeWalt** of the independent Christian Church, we find the following:

"The White's Ferry Road Church of Christ elders have asked that we share with them to help meet the traumatic need of the starving in Ethiopia."

In another letter included in the same packet from the International Disaster Emergency Service, Inc., which I would surmise to be a benevolent society (of which some are developing in the church), **Richard Sprague** wrote:

"Then we received an appeal from the White's Ferry Road Church of Christ in West Monroe, LA asking for help for Ethiopia..."

Later in the same letter, he wrote:

"Since the Churches of Christ (non-instrumental) and our

churches preach the same truths from the Word, we have concluded we ought to help them with this need."

Still yet, he says,

"We hope all will want to do something regularly as this is the only way we can continue doing more for and through our missionaries who represent Christian churches and the Church of Christ."

If that doesn't stir you to see the dangers already present, you ought to check your spiritual pulse — you may be dead already!

I do not feel any pride in seeing and in pointing out error. I see no glory nor benefit materially in someone trying to lead some new restoration. I do feel an aching in my heart and tears do fill my eyes when I realize how many souls have been entrapped under the guise of New Testament Christianity who will evidently never understand what it is truly all about. **"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."** (Acts 20:29, 30).

I also feel anger toward those who should know the truth, but who have sold out for nothing but that which amounts to less than a bowl of pottage — price, popularity and pecuniary pittance. I am tired of my preaching brethren who stand so firm in one crowd, but are peculiarly silent when it might cost them a gospel meeting invitation. Truth is truth, anytime and anywhere, and faithfulness in preaching it means anytime and anywhere — all the time. Silence may be the greatest enemy truth has today. Wherever apostasy goes, preachers lead the way — especially as weak as many elderships are today.

I, too, feel frustration, as so many others do, at not knowing what else to do in trying to stop this avalanche of error upon us, except to continue preaching the word. But that shall I do as long as I am able as God gives me the strength to do in the class, one on one, in the pulpit, and in this paper. Apostasy is here; it is time for the remnant to make itself known.

"THE GOSPEL OF JOHN"

Edited by Fred Davis

This book is made up of lessons presented at the Third Annual Lectureship of the Garfield Heights church of Christ—Indianapolis, Indiana in October, 1984. There are 36 chapters dealing with the gospel of John. These are written by: Charles Blair, Tom Bright, Dean Buchanan, Ken Burleson, Leon Cole, Andrew Connally, Ron Cosby, Harry Darrow, Fred Davis, James Davis, Mac Deaver, Roy Deaver, Clinton Elliott, Melvin Elliott, Joe Gilmore, Dan Jenkins, Bob Jent, Wally Kirby, Grady Miller, Max Miller, Mark Nunley, Walter Pigg, Charles Pugh, Johnny Ramsey, Ira Rice, Robert Taylor, Jimmy Thompson, Terry Varner, Ben Vick and Jim Waldron.

You will want this book for your library.

Cloth bound, 402 pages, \$13.95 (plus \$1.25 postage and handling).

Order from

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

Evangelist Narrates Entire Bible

Fort Smith, Arkansas — After a decade of urgings from brethren coast to coast, **Richard E. Black**, evangelist among the churches of Christ for 30 years, completed a narration of the *King James Version*, both Old and New Testaments, in 1984. A "first" within the brotherhood has been accomplished in this production, and the reception that the work has received in the few weeks it has been available marks it with the potentiality of a bestseller.



Richard E. Black

Black has served such congregations as East Oakland, California; Tenth & Bell, Shawnee, Oklahoma; Southwest, Austin, Texas; Central, Ardmore, Oklahoma; Dudley Avenue, Texarkana, Arkansas; St. Charles, St. Louis, Missouri; and currently lives in Fort Smith, Arkansas where he serves the Van Buren church. He not only meets the obligations of local work, but publishes a quarterly journal entitled **Torch Of Truth**, writes a weekly newspaper column, conducts a daily radio broadcast, and accepts 13 gospel meeting and lectureship dates each year.

The Biblical research he has practiced, six to eight hours per day for more than thirty-five years, has produced an invaluable combination of Biblical knowledge and tone of voice that makes *The King James Audible Bible* a unique work. Black has narrated from the standpoint of one aware of each text, and his reading precisely emphasizes the terms within each passage that convey the meaning of the reference. Earlier narrations that followed the rhythmic cadence ordinarily used by actors when unacquainted with the content fail to communicate the Word.

The Scriptures literally come alive through Black's narration according to those who reviewed the work just prior to production.

George DeHoff, only scholar among us to author a commentary on the entire Bible, and staff writer for the *Firm Foundation*, as well, respects the success brother Black achieved in opening the text through his narration. He said: "The reading is superb. *New meaning fairly leaps from every chapter* as it is read by one who believes and loves the

message. *One who listens will recognize the difference and know why this task was necessary.*"

Guy N. Woods, editor of the *Gospel Advocate*, notes: "The reading is reverent, clear, and deliberate, making it easily followed."

Hugo McCord, professor of Bible at Oklahoma Christian College, Oklahoma City, Oklahoma, aptly observes that "Richard Black can take no credit for the rich tone of his voice, a gift from his Maker, but for his unceasing application to a noble work he is to be praised unsparingly. There is a way to read sacred scripture, and there is a way not to read it. *Richard Black communicates*, and that is exactly what reading is meant to do."

Willard Collins, president of David Lipscomb College, Nashville, Tennessee, has said: "I have just been listening to a cassette of *The King James Audible Bible* by Richard E. Black. The voice quality is wonderful. The sound engineer is one of the top men in his field. With brother Black's voice and the ability of this engineer, *The King James Audible Bible* will be a tremendous resource for thousands of people. I am glad that Richard Black is using his unusually good voice for this particular endeavor. This person of unique ability is a former student at Lipscomb."

The King James Audible Bible was recorded in professional studios under the direction of a sound engineer with 16 gold records to his credit for sound reproduction. Every possible aspect of his expertise was used to assure a work knowing no superior in sound quality.

The recording schedule was carefully pursued. Black researched the material twice each day that was scheduled for recording that night, studying six hours and recording three. His day usually began at 6:30 a.m. and ended between 1:00 and 2:00 the next a.m. Forty-two actual recording days were used between March 9 and May 29, 1984, meaning that he read the entire Bible three times in 42 days!

There are approximately 800,000 words in the *King James Version*. The total narration time is 96 hours which required 44 miles of recording tape. Brother Black then supervised the editing of every inch and proofed the masters so as to assure accuracy in the reproduced cassettes. His comment: "The narration of *The King James Audible Bible* was the most difficult task I have ever undertaken, and the most rewarding for I am convinced that our work will be a positive influence in preserving and circulating more widely than ever that peerless grand old version that brought the church to us while perfectly exposing the notion that the *King James Version* cannot be understood as a sham."

Further details are available by writing: **The King James Audible Bible Co., Post Office Box 5261, Fort Smith, Arkansas 72913-5261.**

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, and Address Order to
CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, TN 38118.

ENTHUSIASTIC READERS

— Our Best Source Of Subscription Growth!

It continues to amaze us how many readers of *Contending for the Faith* continue to put themselves out to sign up new readers for this militant journal in the cause of truth.

Just within recent weeks and months, for instance, we have noticed the following: **Joe McDonald**, of Oklahoma City, Oklahoma, turned in six new subscriptions; **Wayne D. Tague**, of Kansas City, Kansas, two new; **Ken Charles**, of Max Meadows, Virginia, renewed his own and sent 11 new; **Mrs. Elizabeth Davis**, of Nashville, Tennessee, renewed her own, sent one new; **James D. Branscum**, of Wilburton, Oklahoma, renewed two, sent one new; **Paul Hatton**, of Garden City, Michigan, renewed four, sent six new; **Mary Shipley**, of Crandall, Texas, renewed her own, sent two new;

A. E. Stevens, of Brenham, Texas, sent six new; **Oscar Prince, Jr.**, of Pochantotas, Arkansas, renewed his own, sent two new; **Alan A. Glazier**, of Bonita Springs, Florida, renewed three, sent four new; **Hermitt Williston**, of Middletown, Ohio, sent four new; **Robert A. Simmons**, of Cleveland, Oklahoma, sent two new; **Debbie Meili**, of Haysville, Kansas, renewed her own, sent seven new; **Goldie Rogers**, of Salinas, California, sent three new; **Howard W. Smith**, of Huntsville, Alabama, renewed his own, sent ten new; **Louis S. Felker**, of Bethlehem, Pennsylvania, sent one new; **Mrs. Ronald E. Jones**, of Englewood, Florida, renewed her own, sent one new;

Clifford B. Golden, of Philippi, West Virginia, sent three new; **Mrs. M. McCall**, of Tyler, Texas, renewed two, sent eight new; **Mrs. Gus L. Martin**, of El Paso, Texas, renewed her own, sent two new (with \$2 extra for use as needed); **Dale W. Manor**, of Tucson, Arizona, sent one new; **Keith Dart**, of Palmdale, California, sent three new; **Ethel Page**, of White Hall, Illinois, sent three new; **Randall Karamoski**, renewed his own, sent three new; **Jimmie Jones**, of Fort Gibson, Oklahoma, renewed one, sent 18 new; **Steve Qualline**, renewed for three years, sent three new;

M. E. McNish, of Burkburnett, Texas, renewed one, sent two new; **Ida Utley**, of Norton, Kansas, renewed her own, sent one new; **R. G. Shrode**, of Midland, Texas, renewed his own, sent five new; **B. J. Jones**, of Sheffield, Alabama, renewed two, sent eight new, saying, "I personally enjoy *Contending for the Faith*, and appreciate you and all our faithful brethren who are engaged in the fight against liberalism. Compromise on almost every subject of truth seems to be the order of the day, but we cannot afford to give up."

James Bumbalough, of Muncie, Indiana, renewed 11, sent three new; **Mrs. Loyal McKinney**, of DeQueen, Arkansas, sent six new, saying, "Keep up the good work. We are in need of more that will stand for the truth. I enjoy *Contending for the Faith*"; **Lee Frazier**, of Noble, Missouri, sent three new; **Timothy J. Farmer**, of Ypsilanti, Michigan, renewed his own, sent two new; **Irene Laxton**, of Caulfield, Missouri, renewed her own, sent nine new; **Cecil J. Hawk**, of Denton, Texas, sent 16 new; **Wendell V. Clipp**, of Nashville, Tennessee, sent seven new; **Roy E. Welch**, of Huntsville, Alabama, renewed his own, sent one new; **Nina G. Maloney**, of Middleton, Tennessee, renewed her own, sent in five new;

J. W. Pennington, of Muskogee, Oklahoma, sent six new; **Mr. and Mrs. Charley Reeves**, of Elizabethton, Tennessee, enclosed ten new ones, saying, "We look forward to getting it every month, pray for your success"; **Ethel R. Blevins**, of Shady Valley, Tennessee, renewed her own, sent 14 new; **Dorothy Colton**, of Coleman, Florida, renewed her own, sent one new; **Woodrow Dennis**, of Marlow, Oklahoma, renewed his own and two more; **Lloyd L. Smith**, of Allen, Texas, renewed two, and sent 12 new; **Harry Hass**, of Denison, Iowa, subscribed for every family there, saying "Continue to fight the unscriptural congregations and people"; **Randall W. Johnson**, of Hillsborough, North Carolina, sent two three-year subscriptions; **Ed Glover**, of Independence, Virginia, sent one new;

Mr. & Mrs. Gerald H. Powers, of Gainesville, Florida, sent two new; **Bob McGoldrick**, of West Plains, Missouri, sent four new; **Ted Lingren**, of Memphis, Tennessee, sent four new; **Norman Barnes**, of McLoud, Oklahoma, renewed nine, sent two new; **Jane Wellborn**, of Phoenix, Arizona, renewed her own and sent two new; **Grady Arnett**, of Arlington, Texas, sent ten new; **Rod Cicchetto**, of Matthews, Missouri, sent 16 new, saying, "If you are feeling down, this hopefully will cheer you up. We appreciate you."

Gardean Latham, of Irving, Texas, enclosed \$50.00 for our work, renewing her own subscription and one more; **Terry A. Cordell**, of Corinth, Mississippi, renewed his own, sent in two new; **Jimmie B. Hill**, of Orlando, Florida, sent three new; **Ken Carter**, of Henderson, North Carolina, sent three new, plus \$2 extra; **J. B. Renner**, of Greenville, Tennessee, renewed one, sent seven new; **Odessa Russell**, of Baker, Florida, renewed her own, sent two new; **Lucy M. Cook**, of Wing, Alabama, sent two new; **Raymond D. Mitchell**, of Obion, Tennessee, renewed his own, sent nine new; **Mrs. Grant Best**, of Oklahoma City, Oklahoma, sent one new subscription, plus \$45.00 extra, saying, "Use the balance anywhere it is needed most";

Don Killen, of Killen, Alabama, renewed his own, sent three new; **Mrs. M. McCall**, of Tyler, Texas, renewed one, sent 12 new; **Tim L. Long**, of McMinnville, Tennessee, renewed his own, sent two new; **Mrs. T. R. Bryan**, of Wilkesboro, North Carolina, sent two new, with \$10.00 extra, saying, "Use balance to spread the gospel"; **Mrs. Emmett Gough**, of Florence, Alabama, sent three new; **Mrs. W. H. Bragg**, of Bonifay, Florida, renewed her own, sent two new; **Dr. J. N. Mason**, of Versailles, Kentucky, sent three new; **Mrs. L. A. Badger**, of Tell City, Indiana, subscribed for herself and one more, saying, "I learned about the magazine from my sister **Mrs. Katye Young**, who lives in Wardell, Missouri"; **Vernie D. Whitsett**, of Mt. Juliet, Tennessee, renewed seven, sent 15 new; **Carl G. Hecker**, preacher, Atoka, Oklahoma, sent eight new;

Harold McRay, of Lawton, Oklahoma, sent six new; **Mrs. Gayle McDonald**, of Panama City, Florida, renewed her own, sent one new; **Eleanor Edwards**, of Elizabethton, Tennessee, sent one new; **A. J. Meredith**, of Hazelhurst, Mississippi, sent 11 new; **Russell J. Bell**, of Benton, Kentucky, renewed two, and sent one new; **Mrs. C. M. Smith**, of Roxie, Mississippi, sent three new, adding \$87.00 onto her check, saying, "Use this donation as you need"; **Don & Donna Gibson**, of Farmington, New Mexico, sent 19 new, saying, "Thank you again for being watchful and informative against this insidious and evil (Crossroads) movement"; **Mr. & Mrs. Thomas Boren**, of Woodland Park, Colorado, sent two new; **Barbara K. Absher**, of North Wilkesboro, North Carolina, renewed one, sent two new; **Charles A. Hueter**, of Warm Springs, Arkansas, renewed his own for three years, sent one new; **J. W. Blackburn**, of St. Mary's, Georgia, sent ten new; **Fred R. Bogle**, of Orlando, Florida, renewed one, sent five new;

E. G. Hadley, elder, East Liverpool, Ohio, renewed four, sent eight new; **Webb Chapel church of Christ**, of Dallas, Texas, sent three new; **Alfred C. Bradbury**, of Havre, Montana, sent six new; **Chris E. Steele**, of New Port Richey, Florida, sent two new; **Celia Hopkins**, of Corinth, Mississippi, one renewal, one new; **Wanda Lancaster**, of Corinth, Mississippi, three new; **Johnny Garland**, of Jefferson City, Tennessee, enclosed 15 new subscriptions, saying, "Keep up the good work"; **Joseph Chase**, of Longview, Texas, renewed his own, sent two new; **Robert W. Doak**, of Apache Junction, Arizona, sent ten new; **Barry Miller**, of Broomfield, Colorado, sent two new; **V. B. Dishongh**, of Friendswood, Texas, renewed his own, sent one new; **Brad Hamblin**, of Amarillo, Texas, renewed his own, sent one new;

David P. Montague, of Groton, Connecticut, renewed his own, sent ten new; **Richard C. Haase**, of Medon, Tennessee, six new; **Archie Collins**, of Memphis, Tennessee, sent 16 renewals, two new; **Mrs. John Jackson**, of Wellington, Texas, sent three new; **N. J. "Stan" Stanford**, of Columbia, Tennessee, renewed three; **Gary Bush**, of Lebanon, Tennessee, sent 17 new; **Eldon Whitfield**, of Canute, Oklahoma, sent ten new; **Clarence Lavender**, of Christiansburg, Virginia, renewed one, sent 12 new; **Charles J. Brown**, of Sacramento, California, renewed two, sent four new,

saying, "Thanks for contending for the faith. I enjoy reading sound articles"; **Dolph C. Heavener**, Walnut, Mississippi, renewed his own, sent one new;

Robert M. Noland, New Cumberland, West Virginia, renewed for three years, sent one new; **Louise J. Lavender**, of Valdosta, Georgia, renewed one, sent nine new; **Loyd O. Word**, Hampton, Arkansas, sent four new and renewed his own for two years; **Charles Wellborn**, of Palatka, Florida, sent three new plus \$7.00;

Woodrow Dennis, of Marlow, Oklahoma, renewed four and sent in two new subscriptions; **Ralph E. Ulm**, of Fairfield, Illinois, renewed four, added six new; **Mr. & Mrs. Jack Coleman**, of Muncie, Indiana, two new; **Louis S. Felker**, of Bethlehem, Pennsylvania, one new; **Steve Mabry**, on behalf of the church in Laurel, Mississippi, where he preaches, 24 new; **Johnnie L. Phillips**, of Oakland, California, one new; **W. E. Kaufman**, of Parkersburg, West Virginia, sent eight new subscriptions together with his own renewal, adding \$24.00, saying, "Use rest as needed"; **Maurice Crowley**, of Moore, Idaho, enclosed two new subscriptions, asking us to send each one our packet of special issues on Crossroads; **Richard Haase**, of Medon, Tennessee, renewed his own and sent in two new, saying, "We are endeavoring to continue to contend earnestly for the faith. We're thankful that through the means of publication that ones in the brotherhood can be aware of the danger facing the Lord's church"; **Clyde Ray**, who preaches at Weaver, Alabama, sent in two new; **Kenneth Bayles**, of Bowling Green, Kentucky, enclosed 21 new subscriptions, saying, "I am writing on behalf of the Rich Pond church of Christ, in Bowling Green, Kentucky. We appreciate your concern for the truth and the good job that you are doing with *Contending for the Faith*. The brotherhood needs to be informed of error, and you are helping to achieve that goal"; **John Sparkman**, of Livonia, Michigan, sent in six new; **Mrs. L. J. Bise**, of Sebring, Florida,

renewed her own and sent in one gift subscription; so did **Mrs. Bernard L. Henebry**, of Mobile, Alabama; **G. B. Cyphers**, of Burkesville, Kentucky, sent in ten new; **John M. Hamilton**, of Shadyside, Ohio, renewed two; **Louise B. Hassler**, of Ringgold, Georgia, renewed one and sent in one new; **Zellie R. Daniel**, of Dunlap, Tennessee, six new; **Mrs. Mary Barnett**, of East Liverpool, Ohio, renewed her own, sent two new; **Mrs. Nell Bryan**, of Wilkesboro, North Carolina, renewed two, sent two new; **Wreath Kelley**, of Rantoul, Illinois, sent two new; **Mr. & Mrs. Herman S. Carter**, of Dearborn Heights, Michigan, renewed four, added six new; **Melvin Elliott**, of Indianapolis, Indiana, sent three new; **Cecil T. Lanning**, of Mascoutah, Illinois, renewed his own and sent nine new; **V. E. Howard**, of Texarkana, Texas, renewed his own and two more for three years and sent in one new subscription; **Paul Riffle**, of Phoenix, Arizona, sent two new; **Park Avenue church of Christ**, of LaGrange, Georgia, renewed its own and three others, plus sending in ten new subscriptions; **K. C. Nelson**, of Lake Placid, Florida, renewed his own and sent in 11 new, adding \$5.00 onto his check to "do what you wish with it. Sorry I cannot do more. Keep up the good work. We really need to know where the traps are set so we can avoid them"; **George Kesler**, of Morrison, Tennessee, renewed his own and sent in three new; **W. A. Collins**, of Memphis, Tennessee, renewed 11 and sent in two new; **Jane Wellborn**, of Phoenix, Arizona, enclosed two new; **Mrs. Bill Hughes**, of Clarkston, Michigan, two new; **Nona Mae Roberts**, of Lansing, Michigan, renewed her own, sent in five new; **Miss Susie Sobel**, of LaVergne, Tennessee, renewed her own for three years, and sent one new; **Thomas E. Newberry**, of Odessa, Missouri, renewed his own, sent one new; **Thomas L. Campbell**, of Hawthorne, California, renewed his own and sent three new; **B. J. Jones**, of Sheffield, Alabama, renewed two, sent one new; **B. J. Gallaher**, of Pensacola, Florida, renewed 12, sent 19 new.

OTIS HANES, GREAT LOVER OF TRUTH AND THOSE WHO PREACH IT, PASSES

He was not all that well known among the rank and file of the members — even of the preachers — of the brotherhood; however, in his own reserved, quiet way, a wheat farmer by the name of **Otis Hanes**, who lived southeast of Keyes, in the panhandle of Oklahoma, was one of the major lovers, supporters and defenders of the truth in this century.

I first met brother Otis and his lovely wife sister **June Hanes** some 12 or 15 years ago, when I had been invited to speak on world evangelism at Boise City, Oklahoma. They had come over from Keyes that morning to hear me — and from then until just before his passing January 10, 1985, at his farm home southeast of Keyes, they continued sending occasional checks of \$200, \$500, sometimes \$1,000, in support of our work both as missionaries as well as contending for the faith.

As time went on, I gradually came into contact with numbers of others whom they were helping, too, totalling an average of approximately \$20,000 per year! When he would find out that someone he'd been helping no longer stood for the truth of the gospel, brother Hanes would call me weeping from Keyes, Oklahoma, his heart breaking. Nevertheless, as far as the truth of the gospel was concerned, he never became disillusioned or lost faith. If anything, when others around him were leaving the truth, he seemed to gather strength in his love for it and help all the more!



Otis Hanes

Melvin Elliott, of Indianapolis, Indiana, was great friends with brother Hanes. "I'm sure you already have heard that Otis Hanes passed away," he wrote, under date of February 2, 1985. "I helped him in his wheat harvest last year and was not surprised. In fact, he would have died at that time had not his daughter been with him. He was a very sick man mentally. He seemed to be 'normal' in things involving the church, but

otherwise he was incapable even of taking medicine. That is what brought on his attack last July and is entirely possible the cause of his death."

I had been away on appointments (as I seem to be most of the time these days), when brother Otis telephoned in December. Upon returning home during the holiday season, I returned his call, and was deeply distressed because of his extreme depression. He had had to put his beloved wife, sister June, into a nursing home, since he no longer was physically able to take care of her; and it was tearing him apart. I tried to console him; but he could not help feeling terribly about it.

According to his sister-in-law sister **Lillian Hanes**, "June was home with Otis when he passed away. They found both on the floor, don't know all the details. She told her daughter she had fallen off the bed and she couldn't get up." The immediate cause of death was an apparent heart attack.

Graveside services were conducted Saturday, January 12, 1985, at the Willowbar Cemetery with Kenneth V. Mansur, minister of the Elkhart church of Christ, officiating. Cimarron Mortuary was in charge of the arrangements.

Born April 30, 1913, at Texhoma, Texas, brother Hanes was 71 years old at his passing. He is survived by his wife, June, of Keyes; one son, **Alan R. Hanes**, of Paragould, Arkansas; one daughter, **LaVera E. Burkett**, of Searcy, Arkansas; four sisters, **Ethel Smith**, Oak Ridge, Tennessee; **Mabel Falls** and **Edith Pugh**, of Keyes, Oklahoma; **Nona Cannon**, of San Diego, California; one brother, **Paul Hanes**, of Bluejacket, Oklahoma; seven

grandchildren and two great-grandchildren.

We know that those near and dear to him — sister June, in particular — will miss him beyond measure. However, there are any number of his preacher friends whom he had helped support in their proclamation and defense of sound doctrine who will miss him more than we can express. We did not know of anyone quite like him in his generation. We know of none now growing up who can take his place. — Ira Y. Rice, Jr., *Editor*.

Gertrude W. Broy, Ypsilanti, Michigan: "In the past week I have learned that the 'Crossroads Bunch' have scheduled a lectureship (?) workshop (?) at the Hyatt Regency Hotel in Chicago, Illinois. I understand that some young people from a congregation in a nearby big city plan to attend *against* the advice of the eldership. I'm sure 'Crossroadism' is in the area, as no area seems to be unscathed by these heretics.

"Could you give me any information on congregations in Michigan who have embraced this nonsense? I sometimes feel that I'm a voice crying in the wilderness. So many refuse to discuss the issue and so many preachers are refusing to warn people. (You know the old philosophy — 'ignore it and it will go away'). Also, I continue to be amazed at the number of people who have been in the church 30-50 years, and still seem to be at the 'starting point,' and seem to have no desire to go any farther. How I fear for our children, grandchildren and all generations to come.

"Also this 'unity' bit is sweeping through this area, as I'm sure you are aware...Thanking you and thanking God for you and your never ending fight to 'contend for the faith'."

(NOTE: In my reply to the foregoing, I said, in part, "Your mentioning those young people who planned to attend the Crossroads event in Chicago *against* the advice of their elders...this is so typical these days. We seem to have raised up a rebellious generation. Most young folks seem more interested in what is *popular* than in what is *true*."

"I am not informed of churches in Michigan where the Crossroads philosophy may have infiltrated. The only way we learn of such is when concerned Christians, such as you, find out about it and send us information and documentation.

"One thing I know: Once it infiltrates, Crossroadism will not go away by itself if we just ignore it. Ignoring seems to be looked upon by them as an *invitation* to infiltrate.

"Yes, I am sure the so-called 'unity' movement is having a field day in Michigan. When we tried to warn the Michigan churches of Liberalism, most of them *embraced* it instead of turning from it. From all that I have been able to learn, almost any false doctrine you can mention now is entrenched at least *somewhere* in the state of Michigan. No doubt many of the churches will unite with the Christian Church. It is still wrong even if they do so.

"Many of these so-called lectureships, seminars, workshops or whatever that are being featured in various areas, including Chicago, are devices that Crossroads has engendered to infiltrate especially the young people of the church brotherhood-wide." (YRJR.)

.....

There was a little boy who asked his father the meaning of the term "Religious Awakening." His father explained that a "Religious Awakening" is what takes place after the preacher has ended his sermon. — *Burbank Gardens Newsletter*.

.....

FLORIDA SCHOOL OF PREACHING

2 or 3 Year Program
Tuition Free
G. I. Benefits
Scholarship Available
Sound Teachers



Call or Write:
(813) 683-4043
Florida School of
Preaching
Lakeland, FL 33803

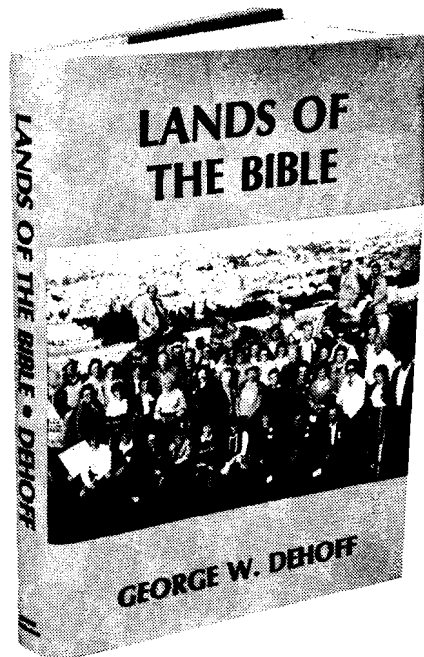
B. C. Carr, Director

APPLICATIONS NOW ACCEPTED

NEXT ENROLLMENTS: September 9, 1985 - January 27, 1986

LANDS OF THE BIBLE

George W. DeHoff



A ready reference book to countries and places mentioned in the Bible. A discussion of all Bible Lands with special emphasis on Egypt, Israel, Jordan, Greece and Turkey. This book contains much information not found in any other book. More than 137 specially made photographs.

Experience the rich and rewarding history of Egypt, Israel, Turkey, Jordan, Greece, Syria, Iran, Iraq and Rome. Here one can get acquainted with the exotic wonders of antiquity. Here is a guide for the traveller, a reference book for the student, enabling one to take a trip to Bible Lands while remaining in his arm chair at home.

The lands forever made sacred by the footprints of our Lord and where humanity and civilization began, come alive as you read this book.

DeHoff has studied these lands for more than 55 years and since 1950 has made many trips to these counties. His familiar condensed, straight to the point style is again seen in this beautiful book.

Twelve counties, dozens of places discussed. 137 photographs, including four color jacket and beautiful gold stamped, hard case binding. The entire book is truly a work of art.

Price \$9.95

(Please Add \$1.00 for Postage)

Please Address All Orders To—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Ronnie L. Hurst, minister, Snead, Alabama: "I am grateful for your stand for the truth of Jesus Christ. Please continue to keep our great brotherhood informed. What a great service you are providing by your publication."

Phillip R. Acuff, Huntsville, Alabama: "I value your publication highly."

Mrs. Virginia M. Shockley, Rock Falls, Illinois: "I do enjoy *Contending for the Faith*. It is a very good Christian paper."

James M. Snell, Fort Hood, Texas: "I am so glad to be receiving my issues of your magazine...I pray you keep it pure and free from false doctrine, because it is for Him to whom you do this great work."

Mrs. Tom Spohnholtz, Mayport, Florida: "Enjoy reading *Contending for the Faith*."

Johnnie E. Williams, Nipomo, California: "Please send me a copy of the August 1981 *Contending for the Faith*, and the five issues on the NIV Bible."

(NOTE: Any of our readers having difficulty getting friends to realize how truly dangerous to the cause of truth the *New International Version* really is, you may order sets of brother A. G. Hobbs' massive review of the NIV as it appeared in *Contending for the Faith* for just \$4.00 per set (including postage). Please order these sets from **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Daniel F. Carver, Ypsilanti, Michigan: "Most pleased to see the reports of the work that you and the brethren have been doing in Singapore, Taiwan and China, having been in the Navy and touring Singapore, Taiwan and other oriental countries. This has given me a fair understanding of their way of life, of their poverty and their need for change from idols to worship the true and living God. I recall seeing many gold Buddhas in the Orient and am convinced that much of their poverty comes from idolatry. I am thankful that brethren are willing to give up much to go preach the word to these, for I know of their need of God and am thankful that a door has been opened that they have this great opportunity to receive the word. These are precious souls and they need the truth as does all mankind..."

Owen H. Thomas, Charlotte church of Christ, Charlotte, North Carolina: "Please send me the five issues of *Contending for the Faith* that contain brother Hobbs' review of the *New International Version*. Am enclosing...\$3.95 to cover the cost of the papers and the postage."

Mrs. Leo B. Switzer, Sr., Biloxi, Mississippi: "Appreciate so much the good work you are doing and hope you will have many more years in the Lord's service." (NOTE: **Sister Switzer enclosed \$10.00 "to help out."**) IYR Jr.)

George Reed, preacher, Salinas, California: "I really do enjoy getting *Contending for the Faith*."

Mrs. Edna E. Rogers, Lawrence, Kansas: "I really enjoy getting this magazine. Keep up the good work."

B. D. Heidemann, Prosser, Washington: "I don't like to miss an issue simply because I want to know what's going on."

Robert W. Doak, Apache Junction, Arizona: "I enjoy *Contending for the Faith* very much and glad we have some that will stand for the truth. It seems that the departures from the truth are not sparing many congregations."

Aaron Nicholas, Stamps, Arkansas: "I was very sorry to hear that you had to make a special trip overseas to try to stop some false doctrine being sponsored by brother Bales. It is a sad thing to hear of one of our brethren with the ability that he has but not using it to the glory of God. But I remember the Lord said, through the apostle Paul, **"But evil men and seducers will wax worse and worse, deceiving and being deceived."** (II Timothy 3:13). It is happening every day — churches being torn to pieces by **Chuck Lucas'** Crossroads heresy, Bales' teachings on marriage, divorce and remarriage (right opposite to what the Lord himself taught), others teaching if you meet Sunday morning and partake of the Lord's supper and give your money and just forget the Bible classes and Sunday night services, you are okay and have not forsaken the assembly."

David Hester, Freed-Hardeman College, Henderson, Tennessee: "I am a sophomore Bible major at Freed-Hardeman College. I plan on becoming a preacher of the gospel, so I need to keep 'in touch' with the current issues facing the church. Your firm Bible stand has always been refreshing; thus I enclose a check for a year's subscription to *Contending for the Faith*. Freed-Hardeman has stood, and will continue to stand, 'in the old paths.' I am sure that you will also."

Mrs. Willard Burwell, Dayton, Texas: "We are glad to be receiving *Contending for the Faith* but saddened to learn of the compromises with error which are taking place. We are thankful your publication is so informative and pray that many eyes will be opened to the necessity of standing for the truth."

A New Book from Stacy Publications

Jesus Bore It All

by John Stacy

ONE OF THE MOST PROLIFIC writers of our time, **John Stacy** now has preached the gospel in 11 states and in 15 foreign countries. His books have been distributed all over the world. This new paperback volume contains 20 full-text, Christ-centered sermons. 127 pages.

EACH: \$5⁰⁰

OTHER BOOKS BY JOHN STACY:

CITIZENS OF ETERNITY — SERMONS ON ANGELS, DEMONS AND SATAN. Discusses kinds of Angels, what angels do, angels in action, evil angels, the origin and fall of Satan, his character and how he may be overcome. **Paper \$2.50**

MESSIANIC PSALMS AND OTHER SERMONS. 42 full-text sermons on topics including the Messianic Psalms, the Seven Sayings from the Cross, Character studies dealing with Moses, David and John the Baptist, and Moral Issues. **Paper \$5.00**

PREACHING THROUGH GALATIANS. A book of expository sermons from Galatians. Useful tool in understanding and preaching the book of Galatians. . . . **Paper \$4.50**

PREACHING THROUGH REVELATION. Full content outlines covering the whole text. **Paper \$5.00**

SERMONS FROM SONGS. 17 full text sermons centered around some of our greatest spiritual songs. 104 pages. **Paper \$4.00**

SERMONS ON HEAVEN AND HELL. A much needed volume on the only two eternal alternatives. Full Text. **Paper \$3.00**

SERMONS ON THE TEN COMMANDMENTS. Full text. **Cloth \$5.00**

STACY'S SERMONS. This book contains several series of sermons on topics like The Life of Christ, The Great Commission, The Twelve Apostles, and The Gospel Armor. Full content outlines in series. . . **Cloth \$6.00**

(Please add 8% on all orders for Packaging and Postage. Minimum, 80 cents.)

Address All Orders To:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Ernest L. Walker, Greenville, Missouri: "I appreciate your paper. It helps me keep up with what is among us. It helps me to keep alert in teaching the truth as it is revealed in the scriptures."

Mrs. Sam D. Keele, Manchester, Tennessee: "All of our young people who go to Lipscomb and worship at Ashwood think **Rubel Shelly** is just great. I'm sorry he is making an 'uncertain sound.' I appreciate so much the work you are doing in *Contending for the Faith*. I know it must be a discouraging job but it is a much needed one."

Dan Harless, of Hillsboro church of Christ, Nashville, Tennessee, ordered a complete set of our issues dealing with the Crossroads heresy, saying, "Upon receipt of these papers, I hope to interest our elders in ordering a few sets and having them bound for our church library."

Earl Gieseke, evangelist, Hartford, Kentucky: "Am enclosing \$40.00 for 13 new subscriptions for *Contending for the Faith*. Most of my brethren know only what they read on the sports page or see on television. I have asked some if they have heard about Crossroadsism, and they act like it might be a location at a crossroads. One had heard about 'prayer-partners.' She is a student at Western Kentucky University...Perhaps, in a small way, I can help the local brethren to become more aware of what is happening in the church across the world."

"Some here may not read it — but I have placed some of the responsibility on their shoulders by sending the paper to them. I believe this to be the principle that is taught in Ezekiel 3:17-21, not only in evangelism but in everything in which we have a responsibility for teaching others."

"Many in the church do not know the difference between truth and error, and some could not care less. I appreciate you and your efforts very much, and I know that thousands of faithful Christians do, too. I am hearing more and more preaching which does not have the ring of conviction. Too few are willing to lay their jobs on the line when they step into the pulpit. God will judge! Too much psychology is being preached, and not enough Christ."

Mrs. R. N. Adams, Kaufman, Texas: "If it were not for *Contending for the Faith*, there are lots of false teachers I would not have known about. You have opened my eyes to lots of things I had no idea that were happening and I am sure there are lots of people just like me. Just keep up the good work you are doing and I will help you." (NOTE: Sister Adams enclosed \$100.00. It truly helps. IYR Jr.)

Eleventh Annual Lectureship

Bellview Preacher Training School Lectureship

May 12-16, 1985

Jesus And His Times

SUNDAY, MAY 12

9:00 A.M. Is It Lawful To Do Good On The Sabbath
10:00 A.M. Thou Shalt Not Tempt The Lord Thy God
7:00 P.M. Christ Before Wicked Men
8:00 P.M. Art Thou The Christ

Luke 6:9
Luke 4:12
Luke 24:7
Luke 7:19-23

John Priola
Bill Coss
Eddie Smith
Ernest Underwood

SUNDAY, MAY 13

1:00 P.M. The Cup Is The New Testament
2:00 P.M. Can The Blind Lead The Blind
3:00 P.M. Let Him Deny Himself And Follow Me
7:00 P.M. Annunciation To Mary
8:00 P.M. The Law And The Prophets Were Until John

Luke 22:21
Luke 6:39
Luke 9:23
Luke 2:26-28
Luke 16:16

L. E. Wishum
Mitchell Temple
Garry Brantley
Curtis Cates
Rex Turner, Sr.

TUESDAY, MAY 14

8:30 A.M. Believe Only, And She Shall Be Made Whole
9:30 A.M. Whereunto Then Shall I Liken The Men Of This Generation
10:30 A.M. O Jerusalem O Jerusalem
1:00 P.M. Why Call Ye Me Lord Lord
2:00 P.M. Simeon Glorifies The Christ
3:00 P.M. Jesus And False Teachers In Luke's Gospel
7:00 P.M. Who Is Greatest In The Kingdom
8:00 P.M. With Power And Great Glory

Luke 8:50
Luke 7:31
Luke 13:34
Luke 6:46
Luke 2:25-32
Luke 9:46-48
Luke 21:27

Kenneth Cook
Gerald Reynolds
Charles Tharp
Jimmie C. Steele
Grady Miller
Jim Boyd
John Mays
Robert Taylor

WEDNESDAY, MAY 15

8:30 A.M. This Day Is This Scripture Fulfilled
9:30 A.M. I Am Come To Send Fire On The Earth
10:30 A.M. Judge Not And Ye Shall Not Be Judged
1:00 P.M. Woe Unto You Lawyers
2:00 P.M. Sifted As Wheat
3:00 P.M. My Father's Business
7:00 P.M. Having Put His Hand To The Plough
8:00 P.M. The Baptism Of John: Was It From Heaven?

Luke 4:16-21
Luke 12:49
Luke 6:37
Luke 11:52
Luke 22:31-32
Luke 2:49
Luke 9:62
Luke 20:4

A. L. Parr
Charles Blair
William S. Cline
Ken Burleson
Fred House
Ira Y. Rice, Jr.
Guy Hester
William Wardlaw

THURSDAY, MAY 16

8:30 A.M. All These Things Must Be Fulfilled
9:30 A.M. The Kingdom Of God Is Within You
10:30 A.M. He That Is Not Against Us Is With Us
1:00 P.M. Let The Dead Bury The Dead
2:00 P.M. Repentance And Remission Of Sins
3:00 P.M. O Ye Of Little Faith
7:00 P.M. A House Divided Falleth
8:00 P.M. The Harvest Is Great, Laborers Few

Luke 24:44
Luke 17:20, 21
Luke 9:50
Luke 9:57-62
Luke 24:47
Luke 12:29
Luke 11:17
Luke 10:2

Eddie James
Fred Stancliff
Mac Deaver
John Grubbs
Howard Swann
Jim Faughn
Gary Workman
Roy Deaver

BELLVIEW PREACHER TRAINING SCHOOL

Bellview Church of Christ, 4850 Saufley Road, Pensacola, FL 32506

Max R. Miller, Director

Telephone: 904/455-7595

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

We Must Have Bible Authority

Pat McGee

Things, doctrines and all matters which are not authorized by God's all-sufficient word (II Timothy 3:16-17, *i.e.*, inspired, perfect and free of error, mistake or contradiction) are strictly forbidden by God in religion. This is a statement of factual truth involving a valid principle. Man may doubt it, deny it or ignore it, but truth will still stand. It cannot be successfully refuted. The Lord declared, "**And whatsoever ye do in word (teaching) or deed (practice) do all in the name** (*i.e.*, by the authority of or by the teaching of) **the Lord Jesus...**" (Colossians 3:17).

Therefore brethren, that which we do with God's approval can be done only as a matter of faith or Bible teaching — for faith comes from hearing the word of God. (Romans 10:17). That which is not authorized cannot be "heard" from God's word and is therefore *not a matter of faith*.

Because men have presumed to believe and practice that which is not authorized by God through the Bible, we have the deplorable condition of denominationalism and sects, which presently exist along with their numerous doctrines of error ("**no lie is of the truth**" — I John 2:21). *If we had only that which is authorized by and from the Bible* there would not be a Catholic Church, Methodist Church, Baptist Church, Salvation Army, Mormonism, Jehovah's Witness Church and the hundreds of other religious bodies which make up the world of denominationalism and sectarianism with each having differing names, teachings and practices. This may be too hard for some to swallow, but it is exactly what the Lord teaches in Matthew 15:8-9, 14; Mark 7:7-9, 14; and I Corinthians 1:10. Religious division and divergent doctrines fly in the face of our Lord's prayer in John 17:17-23, *i.e.*, through the Word "**...sanctified through the truth...that they all may be one...that they may be made perfect in one...**" Read these verses, cast aside your emotions, and see if that isn't exactly what Christ taught. Brethren, this is plain and simple Bible teaching whether some like it or not. And this fact and plea is what makes the church of Christ mighty, distinct and different. If we are not going to be this way we might as well go out of existence and

join hands with the denominations who long ago gave up any desire to have only Bible authority in their religious beliefs. *ONLY* the "one body", which is the church (Ephesians 1:22-23, 4:4, 5:23; Colossians 1:18; John 10:16, 11:52), is authorized by the scripture — and Christ prayed to the heavenly Father (John 17) that unity would reign within that "one body." When men obeyed the gospel (Mark 16:15-16, Matthew 28:18-20) on the day of Pentecost (Acts 2: 38-41), the Lord added them to that church (Acts 2:47). They were *not* members of the Baptist Church or *any other* religious organization. Now, who can take his Bible and deny it? Think, dear friend!

Since the practice of listening, following or practicing that which is *not* authorized by the Bible has led to confusion, strife (James 3:16) and religious division which is completely unacceptable to the Lord, why should my friends and brethren today even *consider* following the same course? Why? Jesus said, "**Beware** (which means beware of) **false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**" (Matthew 7:15). Why did Christ, the Lamb of God, say such a thing, if God's people did not need to be warned (Acts 20:29-31; II Timothy 4:2-5) and also to watch out for such dangers?

Doctrine determines destiny — and man cannot be taught error and be saved. He cannot believe error and go to heaven. Only truth can make man free (John 8:31-32; Galatians 5:1; I Timothy 6:3-5). The gospel is the power of God to save lost man (Romans 1:6). That is why Christ said, "Go...preach" it. (Mark 16:15).

Yet it seems that the demand for a "Thus saith the Lord" is being heard less and less. There are those mistaken souls who say that such a demand is *legalism* or *unloving*. Foolishness! Away with such attitudes! Read what Christ taught in Matthew 28:20; John 14:15; John 15:14 and what John wrote in I John 2:3-5 or I John 5:3. We show ourselves to be Christ's friends when we do *only* those things that Christ authorizes us to do, "**...because we keep His commandments and do those things that are pleasing in his sight...**" (I John 3:22). No man has the right, therefore, to be wrong in religion. No man (nor do we) has the right before a

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 5 May/1985

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 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

Editor Returns From Another Extended Missionary Effort In Six Far East Countries

Much appreciation is expressed to everyone who had a part in helping my wife and me return to the Far East again early last month, where we devoted several weeks to seeking the lost, restoring the erring, strengthening the faithful, and helping our missionaries as we had therefore opportunity.

It's a good thing we got back to Singapore just when we did, too; for the day before we arrived there, April 5, the Government of Singapore already had sent notice that they were taking over our property at Four Seas College as a small part of another of their unending housing developments on that bursting-at-the-seams island.

Many legal matters needed seeing after almost immediately; therefore I was able to sit down with our law firm there, signing papers authorizing them to proceed to represent us to the Singapore Government regarding reimbursement for the property and also concerning their possibly granting us a new site elsewhere on the island for the college.

NEW ADMINISTRATION INSTALLED AT COLLEGE

As I informed a great many of you by letter, prior to our departure, one of our reasons for returning to the Far East just when we did was in order to install a new administration for Four Seas College. Brother **Gordon Hogan**, who had served as president since August, 1968, had advised the board of directors under date of February 1, 1985, that he was resigning that post in order to devote more time to evangelism both in Singapore as well as in other Asian nations.

With his concurrence, the board had selected **David Chew**, long-time dean-registrar, to become the new president; **Eddy Ee**, for many years the dean of students, to become the new dean-registrar; and **Kwan Tai Choom**, one of our teachers at the college, to become the new dean of students. With me, as chairman of the board, and with **Pat McGee**, one of our newer board members, present, we were privileged to conduct the installation of these three brethren as the new administration for Four Seas College, in a special ceremony the night of April 8, 1985, at the Moulmein Road church of Christ auditorium.

WATCH FAR EAST NEWSLETTER FOR FURTHER WORD

Besides speaking five times to the Moulmein Road church, which was initiated in our home 30 years ago, in Singapore, I also spoke at Lim Ah Pin Road, at Jurong, and at Bukit Panjang, where **Kwan Tai Choom**, **Eddy Ee** and **Kenneth Sinclair**, respectively, are the preachers. Also I spoke twice at the college.

A combined service of surrounding congregations from Klang, Petaling Jaya and Seramban came together at Kuala Lumpur the Lord's Day night of April 14. From there we proceeded to Thailand, where I spoke to the Youth Bible Camp, at Pattiyah, during the week and three times the following Sunday at Chiang-mai. Further work was done at Hong Kong, in mainland China, and in Taiwan. Contributors to our missionary work will find a full report in our *Far East/World Evangelism Newsletter*.

—Ira Y. Rice, Jr., *Editor*

We Must Have Bible Authority

(Continued from Page 1)

God of Love to allow or encourage him to stay in his religious error. God forbid! (Romans 6:1-2). Jesus said, "Whosoever therefore shall break (*i.e.*, relax, soften or annul) ONE of these least commandments, AND SHALL TEACH MEN SO, he shall be called LEAST in the kingdom of Heaven..." (Matthew 5:19). Error damns (11 Peter 2:1-2), but truth saves (1 Timothy 2:4, Romans 2:8). Thank God for the truth! (Romans 6:17-18). May all men continue in it (11 Timothy 3:14), that the truth of the gospel might continue with you (Galatians 2:5), "For we can do nothing against the truth but for the truth." (11 Corinthians 13:8). Amen!

Brethren, scripture must not be broken (John 10:35). No man can break it and live. Rebellion breeds division and

disobedience. May we follow after the things that make for peace (Romans 14:19). Only this makes for peace in the one body (Ephesians 2:14, 16). "Great peace have they that love thy law." (Psalms 119:165). And remember that we are all under law to Christ. (1 Corinthians 9:21). Therefore may we all say with David, the man after God's own heart, "I have chosen the way of truth...I have stuck unto thy testimonies..." (Psalms 119:30-31). Amen and Amen!

If we practice, teach, or allow to be practiced or taught among us, that which is not authorized by God's word, it will lead us to the same place it has led denominationalism. Is that what we want? I trust not.

"As for me and my house, we will serve the Lord"...*"in sincerity and truth."* "Choose you this day whom ye will serve." (Joshua 24:14-15). —*Mansfield church of Christ*
201 East Broad Street
Mansfield, Texas 76063

What Is Now Seen In God's Own House?

Bill Jackson

In encouraging faithfulness on Timothy's part, the apostle Paul stressed his need to "behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15). The church, then, is the house of God. Just here we are reminded of the Old Testament king, Hezekiah, who showed spies from Babylon all valuables of his kingdom, and bringing about Isaiah's searching question, "What have they seen in thine house?" (11 Kings 20:15). This gives us the basis now for commenting on some things seen in the church of the Lord — and what startling things we do find! It surely must break the heart of God, to know the range of the unholy as he thinks of his own house!

We suggest these things, known and seen by all who will listen, look, and read:

(1) We see those congregations now completely liberal in every way, including doctrine. They no longer speak of the *Old Paths*, no longer have any Bible in their pulpit and classroom teaching, and they have long since ceased to speak in terms of the New Testament pattern of things. The great question, "What saith the Scripture?" (Romans 4:3) has been laid aside, and they have no interest in abiding in the Word (11 John 9). They see themselves as denominational, and they move into those forbidden fellowships closer by the day.

(2) We see also those congregations who state that they insist on Bible in their teaching program, and they desire a "thus saith the Lord" from their preachers, but who *also* are in the market for every sectarian and denominational gimmick that comes along. Here is a marvelous inconsistency: To claim loyalty to the Word as the authority, and yet to be anxious eagerly to embrace every kind of denominational tactic, method and terminology! Invariably, those who persist in this end up denominational in doctrine as well! It is a matter of taking pleasure in the unsound (Romans 1:32), and it follows that finally there will be the participation in it!

(3) Then, there are those congregations who will insist on doctrinal soundness, and who will speak of "walking in the Old Paths", and yet they will participate with and support activities wherein exponents of error are part and parcel of

the teaching. Yea, what shameful inconsistency! These do not abide by the teaching of John regarding bidding Godspeed to false teachers, apparently (11 John 10, 11). They will not have a false teacher in their own pulpits, but will travel far and both with presence and money give the false teacher comfort, encouragement and support! To think that such a weird twist of values can be seen by the Lord in his own house!

(4) There are also those congregations who insist on their own soundness, and who state they desire nothing but strength from their pulpits, but at the same time they will place the most dangerous materials in the members' hands. Soundness from the pulpit, and then error from the classroom, soundness from the pulpit, and then nothing but liberalism in the periodicals made available to the members in the church foyer! What an odd view some elders have regarding their watching for the souls of the flock! (Hebrews 13:17). In this same area, there is the insistence of soundness from the pulpit, and the sending of financial support to brethren outside the congregation who use the support to further error! Yea, what can the Lord find in looking down at the affairs in his own house today!

(5) Finally, there are those congregations who insist on standing firm in the Old Paths, and who insist in soundness in the teaching program, and yet will never speak out against and oppose any error at all — in the church or out of it! They believe the part of God's Word declaring the value of truth (Proverbs 23:23; John 8:32), but not that part that states that proper attitude toward truth is to have a hatred for the false way (Psalms 119:104, 128). Denominational errors go unchallenged, errors in the kingdom go unchecked, and the church tries to proceed on a "non-controversial" course — which course, by the way, is not prescribed in Scripture!

Indeed, what is seen in God's house today! Someone has put it this way, (though it be sad at the same time is true): "You can find just about anything you want in the church today." Many sound congregations are finding this to be true, for newcomers arrive and are with you for just a service or two, and then they move on down the road to a congregation that will please their fancies. If one wants, under the name of the church, sectarian error, he can find it.

If one wants to hear only the positive, leaving off a part of God's whole counsel, he can find it. If one wants the social gospel, with emphasis on community service and family fun-time, he can find it. Yes, whatever one wants! What can be seen in the house of God, today, and how shameful it is!

We rejoice that there are yet congregations that have not given way to the temptation to fashion "their own thing" to

further break the heart of God. May those congregations increase! And may we now warn that someday there will be an accounting given by those who have labored to transform the church into a denomination, and whose fruits have been to cause men to "find anything you want in the church!"

—8900 Manchaca Road
Austin, Texas 78748

Preachers Who Say One Thing And Do Another

George Reed

While I was a student at the Bear Valley School of Preaching, I had a course entitled *Preacher and His Work*. The class was taught by the late **W. S. Boyett**. One of the words we studied was the word opportunism. Webster says this word means, "The policy or habit of adapting one's actions, thought, and utterances to circumstances, as in politics, in order to further one's immediate interests, without regard for basic principles or eventual consequences." Hence, an opportunist is one who adopts the principles of opportunism.

There always has been and always will be preachers who preach one thing and do another for gain. Some preachers will condemn other preachers who preach false doctrines on marriage, divorce, and remarriage, and then turn around and use the very man they condemned on a lectureship. I know of preachers who hold to the truth on social drinking, mixed swimming, smoking, and the like. But when it comes time to rebuke these sins from the pulpit, they water it down so much you can't tell what they are preaching against. Then there are the preachers who preach against immodest apparel and then when they get on vacation, or at the Family Encampment, they let their wives and daughters strip down practically naked. There are those types of preachers who are out for all the gospel meetings they can get. Some preachers are playing church politics: You hold us a meeting and I'll hold you a meeting. It is just like gospel preachers are out to win friends and influence people. **"Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?"** (Romans 2:21). The passage that was just quoted is a good passage for many of our modern day preachers. Too many preachers compromise their high standards for money, a pat on the back, or a "good influence." *Gospel* preaching cannot be compromised regardless of the cost.

"There is no peace, saith my God, to the wicked." (Isaiah 57:21). Therefore the Lord says in chapter 58:1: **"Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins."** The preacher should not let up on preaching against sin until the wicked repent. This is what God demands, and should be in the heart of every gospel preacher. Too many preachers will be in hell because they didn't have the courage to preach ALL the truth. (Proverbs 28:1). Ninety-nine percent of the truth will not save anyone's soul. God made Isaiah's mouth like a sharp sword (Isaiah 49:2); Jeremiah's word (God's word) was like a fire and a hammer. (Jeremiah 23:29). Ezekiel's face was made as hard as flint (Ezekiel 3:9) because Israel had a hard forehead and a stiff heart. (v. 7). Notice what God tells Ezekiel in verse 10: **"Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears."** I wonder if Isaiah, Jeremiah, and Ezekiel would

preach against sin, and use the false shepherds of their day for a gospel meeting? (Cf., Jeremiah 23). When we use men that compromise the word of God, we ourselves compromise the word. What influence would Jesus have had if he would have used the religious leaders of His day as His apostles? Maybe Paul could have gotten Hymenaeus and Philetus on the Jerusalem lectureship to speak on the subjects of faith and baptism. Paul could have said, "I really don't think they'll bring up the resurrection, but if they do, I'll be ready to do battle with them."

Brethren, it just doesn't make sense to say one thing and do another. Jesus said, **"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."** (Matthew 7:18). My question is, how can a good gospel preacher use a corrupt gospel (?) preacher?

—17691 Pesante Road
Salinas, California 93907

19th ANNUAL MEMPHIS SCHOOL OF PREACHING LECTURES

THE BOOK OF ACTS — II

55 chapters — over 450 pages

Writers include:

H. A. Dobbs	John Priola
Andrew Connally	Ernest Underwood
William S. Cline	Wayne Coats
Dub McClish	Ira Y. Rice, Jr.
Pat McGee	Roger Jackson
Robert R. Taylor, Jr.	Leon Cole
Roy J. Hearn	Jim Dearman
Curtis Cates	J. Noel Meredith
Dan Goddard	Bobby Duncan

Price (includes shipping):

\$15.25 — first copy

\$14.45 — each additional copy

Send check with order to:

Contending for the Faith
2956 Allshore, Memphis, TN 38118
(901) 363-6498

BROTHERHOOD ADVERTISEMENTS

Louis Rushmore

Many years ago at least one gospel magazine carried advertisements for such items as pots and pans. Both secular and religious papers usually must rely heavily on advertising in addition to subscriptions to underwrite publication expenses; other religious journals are under the oversight of elders and therefore are funded by the church. Gospel magazines not overseen and supported by the church may also operate book stores and otherwise function much the way any business does. However, any Christian-run business — and especially gospel magazines — should operate within the parameters of Biblical principles.

The majority of contemporary advertising in our religious journals pertains to church-affiliated activities, lectureships, colleges, and the like. In place of pots and pans, advertisements also now appear in our papers for office equipment, insurance, bonds, church furniture, and buses. It is no less necessary now than in years past to help underwrite publication expenses with advertising. And any Christian-run business — and especially gospel magazines — should still operate within the parameters of Biblical principles.

Businesses, whether or not owned and/or operated by Christians and whether they sell groceries or something else, must earn a profit to remain solvent. However, may a Christian who operates a grocery store sell beer or wine? The pleasurable consumption of alcoholic beverages is a sin. (Proverbs 23:29-35; Galatians 5:21; I Corinthians 6:10). Is it enough that the Christian businessman knows that drinking alcohol is sinful, he does not drink it, and he does not keep company with drunkards? Can the brother then sell the satanic poison in his store with divine approval? May he sell pornographic magazines along with milk, eggs, meat, and canned goods?

Does God recognize a form of the Catholic doctrine of mental reservation; may a Christian profess one thing and then say or do something contrary to his profession, and still remain a faithful child of God? (Matthew 10:28, 32, 33; Revelation 2:10). Are Christians really obligated to **“have no fellowship with the unfruitful works of darkness, but rather reprove them”** (Ephesians 5:11), or may they actually promote sin for the sake of a profit margin? Is it possible that II John 9-11 applies only to instances in which voluntary associations are made with sin? Or, are not associations between the righteous and unrighteous, motivated by a financial or contractual agreement, also included under the scope of II John 9-11?

Although a gospel magazine must often be operated as a business, especially it should first be governed by Biblical principles. It is no more right for Christians to make financial or contractual agreements with false teachers than with beer distributors. It is no more right for Christians to market or recommend false doctrine through advertisements in gospel magazines than to sell beer or pornographic magazines from the grocery store shelf. The business management of gospel papers cannot be successfully severed from its editorial department.

Some of our papers have been attempting such a feat; they assure the brotherhood of their soundness and fidelity to God's truth, while often carrying advertisements endorsing false teachers, heinous doctrines, unsound lectureships, and corrupted colleges. Such behavior is nothing more than a

feeble and indefensible effort to invoke for themselves the doctrine of mental reservation. How can sound papers legitimately **“reprove the unfruitful works of darkness”** and *advertise them, too!* (Ephesians 5:3-11). The divine admonitions of II John 9-11 and Ephesians 5:7 are not invalidated simply because a financial transaction is involved.

Advertisements in gospel magazines (without disclaimers to indicate otherwise) for anything known to be Biblically unsound (that is, beyond the doctrine of Christ) constitute endorsements, though indirectly, of the same. A *paid* endorsement of error is nevertheless an *endorsement* of error. This is a violation of II John 9-11. **“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”**

It appears that for the price of an advertisement, sometimes even otherwise sound gospel papers are willing to bid the false teacher God speed and become partakers in his evil deeds. There are simply advertisements for unsound preachers, colleges, lectureships, and books appearing in editorially sound journals which have no valid place therein. Faithful brethren should not contribute to the promotion of sin and error, profit margin notwithstanding. Pots and pans or cameras and such are preferable to advertisements wherein Satan's kingdom is bolstered by followers of Christ. However, if sound gospel magazines cannot stay solvent without the devil's money, let every religious journal among us be overseen and financially underwritten by faithful elderships and the congregations with which they respectively labor.

—Post Office Box 156
Greenfield, Tennessee 38230

“THE GOSPEL OF JOHN”

Edited by Fred Davis

This book is made up of lessons presented at the Third Annual Lectureship of the Garfield Heights church of Christ — Indianapolis, Indiana in October, 1984. There are 36 chapters dealing with the gospel of John. These are written by: Charles Blair, Tom Bright, Dean Buchanan, Ken Burleson, Leon Cole, Andrew Connally, Ron Cosby, Harry Darrow, Fred Davis, James Davis, Mac Deaver, Roy Deaver, Clinton Elliott, Melvin Elliott, Joe Gilmore, Dan Jenkins, Bob Jent, Wally Kirby, Grady Miller, Max Miller, Mark Nunley, Walter Pigg, Charles Pugh, Johnny Ramsey, Ira Rice, Robert Taylor, Jimmy Thompson, Terry Varner, Ben Vick and Jim Waldron.

You will want this book for your library.

Cloth bound, 402 pages, \$13.95 (plus \$1.25 postage and handling).

Order from

Contending for the Faith
2956 Allshore, Memphis, TN 38118
(901) 363-6498

A DISORDERLY, DEVASTATING, AND DAMNABLE TEACHING ON MARRIAGE AND THE HOME

Goebel Music

There is not a single doubt in my mind about *God's men* being concerned relative to that which is now being both taught and practiced, yea, upheld by some elders in local congregations, on the subject of "marriage and the home."

Unless a person is totally oblivious to that which is happening in our great (perhaps I should say "to" our great) brotherhood, then he will know of some of the items being taught on one of the greatest subjects revealed to us in THE BOOK. Indeed, it has some of the most far-reaching influences and consequences of any topic that I know.

I now list some of the so-called Biblically-based teachings that our people have been taught in the past few years. However, rest assured that such teachings are completely contrary to that faith which has once and for all been delivered and which we are to defend. (Cf., Jude 3; 1 Peter 3:15; 4:11). *Please note the following teachings:*

- 1) The Lord's teaching on marriage, as set forth in Matthew 19:9, does not apply to anyone outside of Christ. That is, it applies only to a Christian married to a Christian.
- 2) The "guilty party" of Matthew 19:9 may, with God's approval, form another marriage union.
- 3) The deserted "believer" of 1 Corinthians 7:15 is free (that is, has God's approval) to remarry.
- 4) Every person may continue in the particular marriage situation in which he happens to be at the time he, or she, is immersed, regardless.
- 5) Baptism makes "holy" an "unholy marriage union" (that is, one may continue in a relationship which was formed in violation of God's law).
- 6) Repentance means, if one says, "I'm sorry, and I do not intend to do it again," then he is free to live in that particular relationship, as this makes it all right.
- 7) The non-Christian is not under, that is, amenable to the law of Christ, Christ's law on marriage.
- 8) The "sin," if there be such, is in the "divorcing," and in the remarriage.
- 9) If such a narrow stand, the opposite of the above, is to be taken, then it will not be long until we will have no one before whom to preach. That is, the church will be put out of business in a society where divorce has become so prevalent.
- 10) The Master's teaching, as per Matthew 5:32; 19:9, is only the teaching of the law of Moses.
- 11) Unless you can find the Lord's teaching (as per Matthew 5:32; 19:9; and related scriptures) restated by one of the apostles after the day of Pentecost, it is not really a part of the New Covenant, therefore, we are not bound by (to) it.
- 12) We "today" need a new definition to (on) the word "adultery" as it is used in the Bible. That is, to limit, to restrict, it to the meaning of Matthew 19:9 is not valid any longer.
- 13) 1 Corinthians 7:20 says, "However you come into the body, the church, that is the way you should stay."

To be a "preacher of righteousness" (11 Peter 2:5), "speak the oracles of God" (1 Peter 4:11), "give an answer" (1 Peter 3:15), feel the depth of being "put in trust with the gospel." (1 Thessalonians 2:4), realize nothing can be "withheld," (Acts 20:20, 27) "Preach the word" (11 Timothy 4:1ff) and not give in to a "multitude" of pressures (Exodus 23:2; Isaiah 30:9-11; 5:30-31 of Jeremiah) is, indeed, to invite "persecution" (11 Timothy 3:12; Matthew 5:10-12; Galatians 1:10); but when the teaching of Jesus brings a sword, or causes division

(cf., Matthew 10:34-39; Luke 12:51-53), then let it come and let the "chips fall where they may!" Amen to the statement, "The greatest danger we face is that of facing ourselves." (Cf., Acts 20:28ff.)

Potent, poignant, penetrating, peppery, piercing, pointed, provocative and persuasive, I trust, will be my words relative to *another* teaching on "marriage and the home." If it stands unchecked, unchallenged, undefeated, unbeaten, and unconquered, then mark it down that we have not even seen the "tip of the iceberg" as to the disorderly, devastating and damnably carnage, a real butchery, of "marriage and the home." I now turn my attention, *and hope to focus yours*, upon 1 Corinthians 7:10-11. (Please realize that I know the teaching against which I now write, that it is being taught, sanctioned and practiced by some in the blood-purchased body of Jesus).

1 Corinthians 7:10-11 reads as follows:

"But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."

The teaching, worthy of damnation, yea, hellish, infernal and diabolical, to which I refer is this. A woman or a man, husband or a wife, can leave, whenever he or she wants to, without mutual consent, doing whatever is necessary to accomplish their desires (and this means catching the other gone, getting a non-Christian lawyer, failing to meet with the eldership until after the fact, taking of mutual property, and such like) and has God's sanction for such.

If such a daredevil, rash adventurer, truly inconsiderate person, along with any person — elder or otherwise — tries to validate such an idea, then I want him or her (yea, them) to consider and to answer the following.

- 1) IF THIS IS TRUE, then the marriage vow is not binding! However, any good Bible student knows of the seriousness and solemnity of a vow made to God and a marriage vow is one made to God. (Cf., Ecclesiastes 5:1-5).
- 2) IF THIS IS TRUE, marriage is not "till death do us part," but only until one becomes unhappy or dispirited. However, any good Bible student knows the teaching of the thoughts of Jesus. (Romans 7; Matthew 19; Genesis 2:18-3:19).
- 3) IF THIS IS TRUE, the thought of "let not man put asunder," is violated. However, any good Bible student is well aware that this includes husband, wife, husband and wife, judge, lawyer, or whomever, and Matthew 19:6 states it very explicitly. "Not man" means "ANY MAN!"
- 4) IF THIS IS TRUE, the thought of "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband" is useless and means absolutely an unprofitable, unserviceable, unavailing and impracticable scripture. (Romans 7:2). A good Bible student knows it!
- 5) IF THIS IS TRUE, it overlooks the statement, "I GIVE CHARGE." This is a command, and the charge is "not I, BUT THE LORD." The charge is "do not depart...do not leave." It is an ORDER FROM HEAVEN. (1 Corinthians 7:10). Good Bible students know this charge, this order.
- 6) IF THIS IS TRUE, then the first part of 1 Corinthians 7 is contradicted, as any good Bible student knows. Read

again down through verse 7 and see what the teaching is and remember it is by heaven's authority. (Cf., I Corinthians 14:37).

- 7) IF THIS IS TRUE, then one can be guilty of setting before (placing) ungodly temptation before the other mate. To deny, as any good Bible student knows, the God-given privilege of marriage to your partner is to be guilty of defrauding, that is, stealing. (I Corinthians 7:1-5).
- 8) IF THIS IS TRUE, then it is all right to set aside some of the God-given laws and divide, without scriptural foundation, a divine institution, and one with which the church is compared. (Cf., Ephesians 5:22-33). However, a good Bible student knows better.
- 9) IF THIS IS TRUE, then the husband is not the head of the house, and subjection and submission have been cast asunder. (Ephesians 5:22ff). However, good Bible students do know God's chain of authority (cf., I Corinthians 11:3), and it cannot be broken nor rent asunder.
- 10) IF THIS IS TRUE, it is an example, an instance suitable for imitation, for if *one* can do it *all* can do it. This means there is in such an act a pattern, an ideal, a rule and a norm for others to follow. Any good Bible student knows that what we do is to be an example for others to follow. (Cf., I Corinthians 4:16; 11:1; Greek *mimetes*; also note Ephesians 5:1-2).
- 11) IF THIS IS TRUE, then desertion is in no way a sin, but something honorable, God-sanctioned, elder-approved, and can be "member-practiced." However, any good Bible student knows the difference in desertion and separation (separation as taught in I Corinthians 7:1ff).
- 12) IF THIS IS TRUE, then God is saying that a "believer" can leave a "believer," but a "believer" is to STAY WITH an "unbeliever." Any good Bible student can see that this is absolutely preposterous. (Cf., Romans 2:11.)
- 13) IF THIS IS TRUE, then there is not a homesafe any where in the entire world! I mean no *elder's* home, no *deacon's* home, no *preacher's* home, yea, not a single *member's* home is safe. Anyone, who so has the desire, can just "get up and pull out" and say "as long as I remain unmarried God sanctions my actions." However, any good Bible student knows that God has "safeguards" for this divine institution.
- 14) IF THIS IS TRUE, then I personally can relate over 100 principles in God's Word that have been violated, therefore, the hem of the garment is not touched in this one article. For one to tell me that there is not a power in the world that can touch such a one who "moves out," on his or her married partner is to tell the wrong person!

Such an act, the one I have described in the above verses, they being I Corinthians 7:10-11, is:

- 1) *Disorderly*, as one is not walking according to the truth of the gospel.
- 2) *Devastating*, as it divides a home and tears the heart of the children asunder and does untold damage.
- 3) *Damnable*, as it sets the wrong example, is a path of sin (cf., I John 3:4; 5:17), and this is what separates man from his God. (Cf., Isaiah 59:1-2.)

If a person will just read I Corinthians 7:10-11 without the parenthesis, it will read: "But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband; and that the husband leave not his wife." Can any right-minded, self-possessed, level-headed, and well-grounded person think God is telling the wife that she can depart but, "THAT THE HUSBAND LEAVE NOT HIS WIFE." (Cf., Romans 2:11.)

Marriage is for life! The Bible only admits of fornication and of death as causes for a permanent division in the home, and I do understand how the law (Romans 13) can be used, IF NECESSARY.

—5114 Montclair
Colleyville, Texas 76034

Spiritual Symbiosis

Dan Harless

A condition in which the union of unlike organisms becomes mutually advantageous is called *symbiosis*. We are persuaded there is a spiritual aspect of this phenomenon.

An unsigned article appeared recently in a publication of the Royal Bank of Canada. It had to do with roles played by two disparate groups back in the early days of Canada. On one hand were nomadic adventurers who explored and charted a vast, untamed wilderness. Then there were those content to stay in one place, cultivating the soil, following the professions, or engaging in business and manufacture. Both types were essential to the nation's progress. What was true of Canada was also true of the United States and, of vital importance, was and is true of the church of our Lord.

John B. Hardeman, staunch gospel preacher and grandfather of our **Greg Hardeman**, once confided to me that his half-brother, the great **N. B. Hardeman**, truly one of the outstanding preachers of modern times, simply "was not suited for local work." Through his long, effective career as a teacher and evangelist, N. B. Hardeman went from place to place preaching the word in his inimitably eloquent manner. Yet the work of this brilliant man was dependent in great part upon elders, preachers and other workers who were content to remain with and build up the local congregation.

There are times when those brave souls who go to the far corners of the earth to preach the gospel are just a mite critical of expensive meeting houses in which we at home are accustomed to worship. "That money," it is sometimes said, "should have been used in preaching the gospel in foreign lands rather than put into such fine places to worship at home." And yet, more often than not, when money for mission work is forthcoming, it is in answer to the pleas of missionaries in behalf of their desperate needs — which usually include an adequate building in which to teach and worship.

There is much to be said of those who go in faith in answer to our Lord's commission. There also is much to be said of those who "stand and wait," fighting the battles that constantly arise on the home front and who make it possible for others to go into all the world and preach the gospel to the whole creation.

—Hillsboro Herald,
5800 Hillsboro Road at Tyne Boulevard,
Nashville, Tennessee 37215

FOURTH ANNUAL LECTURESHIP AT GARFIELD HEIGHTS CHURCH

Fred Davis

The Garfield Heights Church of Christ, 2842 Shelby Street, Indianapolis, Indiana, will host its fourth annual lectureship October 6-10, 1985. The theme of this lectureship will be "The Gospel Is For All", using the book of Luke as our text. This will be dealing with the basic mission of the church which is seeking and saving the lost. We believe some have lost sight of our basic divine mission and we pray that this lectureship will cause us to rekindle our hearts and souls so that we may focus upon the millions of lost souls that we are failing to reach!

Thirty-one speakers have been selected for our lectureship. We believe that some of the finest material that can be found comes from the book of Luke. Also, there will be ladies classes taught by Vada Rice and Irene Taylor. Why not mark these dates — October 6-10 — on your calendar and plan to attend this great lectureship.

The lectureship will be available in a lovely hardback book of approximately 500 pages, and on cassette tapes and video tapes for those who cannot attend.

The Bellview Church of Christ

Bill Coss

For the last 11 years I have spoken on Bellview / Pensacola's lectureships; and for the past two years I have been a member of this congregation, working and worshipping under the oversight of these good elders. Jesus said, "...by their fruits ye shall know them." (Matthew 7:20). I would like to share with you some of these fruits to encourage us all to do more so that we can go to heaven when we die.

This congregation is made up of Christians from all walks of life—dedicated men and women, boys and girls working together in a common cause to preach the gospel to all the world. (Matthew 28: 18-20). We do not set ourselves upon a pedestal and say look at us, we are without fault. We know the only infallible thing in the world is "**the word of God.**" (James 1:25). "**The law of the Lord is perfect**" (Psalms 19:7); but we do know that the nearer one keeps himself to the word of God, the more nearly perfect he will become.

BELLVIEW'S PEOPLE

Whenever or wherever you see a congregation that is working in unity trying to save the souls of the lost — and when you see the results of their labor — how thrilling it is to be a part of that congregation. You can see them support their elders in the programs of the work, and how they give more than just their contributions on the Lord's day — always working, going beyond that which some term as their "duty" to do, giving themselves unto every good work.

The very thrust of all the good works here at Bellview is the result of its dedicated Christian people, who love the truth and know with all their hearts that the scope of the Great Commission (Matthew 28: 18-20) should not be limited by race, nationality or geography because the Bible teaches us to go everywhere to every creature (Mark 16: 15, 16). Anything short of this is a misconception. The conquest of the world is the mission of the Church, and we know that we must be evangelistic, aggressive and always on the offensive.

We must never go weeping and sobbing because someone is afraid that we will hurt someone else's feelings. We know that this fear and lack of faith is holding the church to a standstill in so many places — this unforgivable idea that the gospel will not work unless it is watered down. If you tell it like it is, many will not like it; but God says, preach it like it is (II Timothy 4:1-5). From the pulpit of this congregation rings the pure gospel of Christ (Romans 1: 16, 17). Our people, instead of being ashamed of the gospel, are proud of it, and they insist on the pure, unadulterated word of God. (II Timothy 3: 16, 17). Bellview is a people for God's own possession. (I Peter 2: 9, 10). God's people in these verses are designated as "an elect race" which signifies their divine origin. They are called "**a holy nation**", which stresses their holy characters, "**a peculiar people**", which signifies their divine ownership. It is very significant that every title ascribed to temporal Israel is here ascribed to the church of our Lord.

How wonderful indeed it is to be a part of a congregation such as this, striving to do all we can for the cause of Christ.

BELLVIEW'S PULPIT

Extremists abound in all walks of life. This causes a ceaseless struggle between the new and old. In the field of politics, we see a constant struggle between the Liberals and the Conservatives. We know that extremists abound in the

field of religion almost more than anywhere else. It is a sobering fact that extremists do not contribute to the oneness of God's people. Every case of division in the body of Christ has been produced by men being either too far to the left or too far to the right of the truth. (II Timothy 2:15). The marginal reading of this verse is "holding to a straight course in the way of truth". The course of truth runs straight. A zigzag course is a departure from the truth.

Sermons that come from this pulpit are filled with a "thus saith the Lord." In all the years that I have heard and seen, I do not believe there is another place where the gospel has been preached in purity and in love more than here. A great host of preachers has spoken from this pulpit, along with our regular preachers. These men never read articles from sources other than the Bible. There is no "social gospel" that only tickles the ears and appeals to men's pride. The so-called "modern" versions of the Bible are never used here, but they are denounced wherein they teach error. These men preach Christ with all their strength, mind, and soul — and with love from the very depths of their beings. Our truth-loving people are always encouraged to open their Bibles and to follow that which is grounded upon good sound gospel preaching and teaching. What a great privilege it is to get into a pulpit and preach the truth, where good people love it and want it, and know the difference between soft-soaping and preaching the word of God! Congratulations go out to these preachers and a Big Thanks for their great love of the Truth. "Ye shall know them by their fruits."

BELLVIEW'S ELDERS

We have six fine men as elders of this congregation. They are hard working men with responsibilities to their families and jobs, but above all know and understand the responsibilities of being elders in the Lord's Church. (Acts 20:28). They will defend the truth at any cost. They have given themselves to the study of God's word and will stand and defend the truth as it is preached, men who will not trim their sails to fit every little breeze that blows. Some of our elders have preached the gospel and understand the meaning of the scripture that says "**Preach the Word.**" (II Timothy 4: 1-5). Even while this article is being written one of our elders is in Taiwan; brother **Fred Stancliff** and his good wife **Rheba** are there to visit their daughter **Barbara**, who is the wife of **Daniel Denham**, one of the fine preachers and their families who are in a great mission work in Taiwan, Republic of China. We know that brother Stancliff will have a great report to make after visiting those preachers and their work in that area of the world. The church here is proud of these elders and we want to congratulate them on the great work they are trying to do. They want as we do to evangelize the world. I would to God that we had men like these elders all over our great brotherhood. What a difference it would be in the conditions that confront us now. "Ye shall know them by their fruits."

IRA RICE AND OUR MISSION PROGRAM

Ira Y. Rice, Jr., is under the oversight of the elders here at Bellview. He has done so much for worldwide evangelism. I do not know of another man who has gone as far and done so much to take the gospel to the lost. He has spent many years in Southeast Asia and the Far East. He has been around the world several times always preaching Christ. He advises, encourages and helps raise support for those who

go, always with patience and sound doctrine. He is always on the go for others, upholding the "old paths", defending the truth. To know him is to love him and respect him. He knows that the work of the Church will not be fully accomplished in any generation until every person has had a chance to hear the gospel. (Romans 10: 13-17).

Whether it be in India or Indiana, in the next town or next door, they are lost to Devil's Hell unless they obey the Gospel. (II Thessalonians 1: 7-9). This congregation knows that a program so ambitious demands that good, honest, sincere men with convictions be sent to do this work. We know that brother Rice will be doing all he can to encourage others to go, as he will be leaving for China again soon. We ask God's richest blessings upon these good men who are taking the gospel to those in far-off places. We congratulate them on a job well done and our hearts go with them. "Ye shall know them by their fruits."

BELLVIEW'S PREACHER TRAINING SCHOOL

The Bellview church is trying to be a part of evangelizing the world. The preacher-training school was started with this in mind. **William S. Cline** started this school along with these good elders and great people in this congregation. It opened its doors in 1973. Brother Cline was its director until 1983, when he became the editor of the *Firm Foundation*. The elders then got brother **Max R. Miller** as the new director. This school has trained and sent out 40 or more men who are preaching all over this brotherhood. Five of these men and their families are in Taiwan, Republic of China. These men are doing the greatest work on this earth, preaching Christ and him crucified. Only God knows the fruits of their labors. The preacher-training school wants to send faithful gospel preachers into every community and be kept there so the cause of Christ would be established in all

the world. (Romans 10: 13-18). We congratulate brother Bill Cline for the great work he has done with the school, brother Miller as he continues to do this great work, and all those who work with the school for their contribution to a job well done. There are so many that do so much. May God continue to bless us all in this good work. "Ye shall know them by their fruits."

BELLVIEW'S REWARD

What a blessing it is to see these men as they are being taught to preach the gospel to the lost. We see them as they leave the school with their cups running over going out into the world of lost sinners. Each one of these men takes a little of us with them and leaves a little of themselves behind. May God bless them and keep them ever close to him as they go and unfold the unsearchable riches of Christ to the lost.

As each preacher-student leaves us, we realize we must have other men who can be properly trained to do this great work, we need you to help us. We need your prayers and your financial support. But above all we need students. Encourage your congregation to encourage men to preach. This is a great school. Become a part of this great work in the saving of souls. Just think: God had one Son. He was a "preacher." Help us here at Bellview to do the greatest work on earth. "Ye shall know them by their fruits."

—4742 Saufley Field Road, Pensacola, Florida 32506

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

DEBATE OF THE DECADE!!
"THE INDWELLING OF THE HOLY SPIRIT"

Proposition #1. The scriptures teach that the Holy Spirit, the Third person of the Godhead, does not actually, bodily, literally or in his own person, dwell in the individual Christian.

Proposition #2. The scriptures teach that the Holy Spirit, the Third person of the Godhead, does actually, bodily, literally and in his own person, dwell in the individual Christian.

Guy N. Woods (representing the church of Christ) will be debating Given O. Blakely (representing the Christian Church) at the High School auditorium — 510 W. Main — Marlow, Oklahoma. Dates: June 14-15, 1985. Time: 7:30 p.m. each evening.

Affirmation Guy N. Woods
 Denial Given O. Blakely
 Affirmation Given O. Blakely
 Denial Guy N. Woods

For motel reservations, check with the following:
MARLOW
 Town N Country Motel — 658-5441
 Century Motel — 658-6695
DUNCAN
 Chisholm Trail Motor Inn — 255-6000
 Quality Inn (Highway Inn) — 252-5210
 Holiday Inn — 252-1500
 The Inn Place — 252-0810

A Rare Opportunity! — Plan Now To Attend — Don't Miss It!

For more information, contact the CHURCH OF CHRIST, P. O. Box 322, Marlow, OK 73055.
 Telephone: 658-3186.

“New Anti-ism” and “Old Liberalism”

John M. Grubb

Back in the 1940's, some of our brethren came out against using money from the church treasury to support orphans and orphans homes. They were also against churches cooperating in doing mission work. These brethren were called “antis.” The word *anti* simply means “against.” These brethren claimed that to support orphans in an orphans home from the church treasury and to cooperate with other congregations in doing mission work violated the scriptures.

At that time, brethren such as **G. K. Wallace, Guy N. Woods, Gus Nichols, Thomas Warren, Roy Deaver**, and a host of others rose up to *prove* that to use money from the church treasury to support orphans in an orphans home, and for congregations to cooperate together in doing mission work was indeed scriptural. They did not just *assert* it, they *proved* it.

In the late 1950's certain men among us, instead of binding where God has loosed, began to advocate loosing where God had bound. Two of the men who led this movement came from among the *anti* brethren — **W. Carl Ketcherside** and **Leroy Garrett**. Before this time, there were very few among us who were willing to tamper with the word of God.

During the 1960's and 1970's, the church was literally torn apart by various forms of liberalism. There was the *neo-Pentecostal* movement that took away men such as **Pat Boone, Ben Franklin, Don Finto**, and others. There was *Campus Evangelism* that passed away and *Crossroadism* that replaced it, being led by **Chuck Lucas** and a host of others. There was the problem with the *Herald of Truth* as it gradually *left* the truth. There were men in the early 1960's and even into the late 1960's who were standing for the truth — but no longer. These include men such as **A. C. Pullias, Reuel Lemmons, Rubel Shelly**, and others. Then, there are those who have *never taken a stand* for the truth and *probably never will*.

Now we come to the 1980's — and there is a cry coming from some quarters of the brotherhood of a “*new anti-ism*.” There are some brethren who are standing up and speaking out against such innovations as the divided assembly, new unreliable versions of the Bible, gymnasiums and such like. Those who advocate these positions *claim* (assert) that these practices are scriptural. Many of us ask, “Where is the authority for such practices?” Instead of proving that their position is scriptural, they simply exclaim the scriptures do not condemn it! This is exactly the argument that the Christian Church has made for years in trying to defend the use of instrumental music in worship. Instead of *proving* their claims, there is simply an *assertion*.

Brethren who are trying to *defend* the positions that we stated above instead of *proving* their claims, simply charge, “There is arising a new anti-ism among us.” Brethren, it is not a new anti-ism arising among us. It is still just the “old liberalism” reaching its tentacles farther and farther out.

Jesus prayed for unity among the believers (John 17:20, 21). Paul urged unity among Christians (1 Corinthians 1:10-13; Ephesians 4:1-6). Paul also said, “**Prove all things...**” (1 Thessalonians 5:21). We ask some of our brethren to set about to *prove* their positions instead of just calling those who are against these things “anti.” If these positions are scriptural, then let the scriptures be forthcoming that *prove* they are scriptural.

It does not bother me for someone who “looses” God's word where God has “bound” to call me an “anti.” I always *will be against* binding where God has loosed, and loosing where God has bound. May we all do the same.

—Post Office Box 27-28
Taichung 400, Taiwan
Republic of China

The Neglected, Normal, Middle-Aged Members!

Earl Gieseke

Heard anyone speak kindly of us normal, middle-aged folks lately? Know of any special “ministeries,” “forums,” “rallies,” “seminars,” or special recognition for those who are between “teen” and “keen,” (keen-agers equal senior citizens, in some places) and who are not divorced? Seems like one must be a teenager, divorced, a single parent, or a senior citizen to get any special attention. I don't want to sound too much like a radical; but, what of the folk in every congregation and community who “foot the bill” for all these “special” groups within the Lord's church? In recent years there has been a movement in the church to cater to special groups. If one is over 20, not a “single,” undivorced, and not a keen-ager, then “you ain't nuthin'!”

We are seeing special “ministers,” “ministeries,” and “lock-ins,” *IF* you are not over 20, or are divorced, or you are an expectant unwed person. We have retreats for teens, singles seminars, and devotions for the divorced! We even have “children's church” and “youth worship.” Where do they fit into “the pattern?”

Now I “ain't agin'” giving good attention to those who need it, and when it is according to the New Testament pattern! But, where in the pattern do we find the authority for the special emphasis being given a few in the church while the silent majority are being ignored? That is, as long as the silent majority continue to “cough up” monies to keep the special programs going!

Let an elder or preacher show me from the Bible how they can justify the hiring of a “minister” to take care of the 13-through-20-year-olds, without hiring one for each group with the same age span! According to that kind of age range, we would be hiring one minister for each similar age span. If not, why not?

What does a “youth minister” do? Is it not true that if he is not the “pulpit preacher” he has to be usurping the responsibilities of either the parents, or the evangelist, or the elders, or a Bible class teacher? Is it not true that these “youth ministers” are hired to do the work of some of the sluggards — whether they be parents, elders, evangelists, deacons, or some other member — who wish to do their service to God by proxy?

Some may put it under the old “umbrella of expediency”, but we already have shoved too many new programs under there. It is long past time for the churches of Christ to “go back to the old paths, and walk therein.”

—222 West Washington Street
Hariford, Kentucky 42347

INTEREST GROUPS IN THE CHURCH

Mark K. Lewis

Last year at the Democratic National Convention an event caught my eye that—although it was not intended to be—was rather humorous to me; and even more than that, because it so perfectly illustrates the direction our political system is heading, was rather disturbing. Candidate **Jesse Jackson** was speaking to a black caucus group and was somewhat upset because they (the blacks) had been ignored when political privileges were being handed out. “The south got so-and-so,” he told them, “the women got such-and-such, the north got this, the Hispanics got that, and you (blacks) didn’t get anything.” Interest groups are very powerful in our country today, and usually the candidate who can appease the most of them, who can promise the most to the largest number of groups is going to be victorious. **John Kennedy’s** wonderful maxim of “ask not what your country can do for you, but what you can do for your country” is far down the tube. Everybody wants to *have*; every group wants to be *served*; like a bunch of selfish little birds we all sit in the nest with our mouths open wanting mama bird to feed us the biggest worm. It is no wonder that government has gotten so large and out of control. Selfishness will be the ruin of this great land.

Much of this same type of attitude easily can be detected in the Lord’s church today. Service has almost completely disappeared — unless it is someone serving *me*. And not only is service no longer voluntary, it is now hired. The larger a congregation grows the more men it puts on the payroll. Service is paid for so that our youth, our old people, our singles, our young marrieds, our fat people, and such can be kept happy and coming, putting money into the plate to keep this large staff paid for! Oh, yes, let’s not forget the dynamic, good-looking, 20-minute-after-dinner-speech preachers that keep our rich, socially-minded folk from getting angry—we wouldn’t want to convict *them* of sin, or worldliness, because they, too, contribute—and quite largely—to keeping our “servants” employed. It honestly seems like a large portion of our “programs” are designed more to keep our people entertained and to help them adapt in society than to prepare them for service to God and man and an eternity in heaven. The three great Bible “S’s”—service, sacrifice, and suffering—have been *effectively* deleted from the vocabulary of most Christians today. Our interest groups are just like the *political* ones—they have to be coddled and handled, oh so carefully, or we will lose them to some other who will promise and give them more. Churches with “the most activities for the young people” are attracting them like flies—and usually away from smaller churches who emphasize service above fun. Have a party and huge numbers appear; have a spiritual work session and those numbers disappear. Require a *sacrifice* and the *other* preacher gets some more followers. New Testament *Christianity* looks suspiciously like American *democracy* today with elders’ authority dwindling and our churches becoming more “democratic”—*de facto* if not *de jure*. We say elders still have authority but rebellions among the people are becoming increasingly more frequent. More and more elders are having to be “politicians”, mingling among the people, keeping everyone happy and putting out grass fires. Our following democracy is apparent in our “interest groups”—everyone wants to *have* and nobody wants to *give*.

As such horror is weakening our country, it is sure to weaken the Lord’s church. With more and more people committed to *self* and their *own* desires rather than the Lord Jesus Christ, and with more and more church leaders *catering* to it so that they can remain in the money and in the power, it is not surprising that God’s people are no longer known for their Bible knowledge and humble service. Liberals, conservatives, and “middle-of-the-roaders” now dominate the church; the largest group will be the one that gives the most people what they want. How revolting this must be to the God of heaven and earth.

Jesus’ words still read the same: “It is more blessed to give than to receive” (Acts 20:35); “whosoever of you will be the chiefest, shall be servant of all” (Mark 10:44); “if any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9:23).

Christians, let us *all* quit asking what the *church* can do for *us*, and begin to ask what *we* can do for the *church* and the rest of mankind. The route of service is the route to heaven; I truly wonder if this even matters anymore—I’m suspicious that some brethren believe that heaven will have basketball courts and volleyball nets—but, by the grace of God, it is hoped that more of us will become committed to Christ first and only. Let us cease our selfishness, and hide God’s word deeply in our hearts, letting it lead our every step.

Route 1, Box S E 50
San Marcos, Texas 78666

Hermeneutical Agnosticism

A Critique of Subjectivism
in Biblical Interpretation

Jody L. Apple

Foreword by
Thomas B. Warren, Ph.D.

IS THE BIBLE REALLY
GOD’S WORD?

CAN GOD COMMUNICATE HIS WILL TO
MAN?

CAN MAN UNDERSTAND THE BIBLE . . .
AND WHAT ARE THE LIMITS OF BIBLE
KNOWLEDGE?

HERMENEUTICAL
AGNOSTICISM
answers these important
questions. It is **MUST**
reading!

“It is my sincere wish that every former student of mine would do such good works as Apple has done in writing this present book.” Thomas B. Warren, Ph.D.

Send \$7.95

(Plus \$1.00 for Postage)

With Your Order To:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, TN 38118

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 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 brother Wallace, having a previous engagement, 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 "pureminded 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 downright 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."

"Interesting Exchange"

Frank Morgan

Two of our brethren, **Furman Kearley**, of Abilene, Texas, and **Wayne Kilpatrick**, of Birmingham, Alabama, were together in one of the small-group discussions consisting of ten men at the Restoration Summit Meeting held in Joplin, Missouri, late last year. An interesting exchange took place between these two men in that small group discussion meeting as follows:

KEARLEY: "The aspect of the isolation is lack of knowledge of our history. If we could start in our congregations doing some more studies in Restoration history..."

KILPATRICK: "I wonder, too, if bringing Christian Church preachers in for a class like this might be good. Let them come in and tell their history in a class situation. I think you could ease from the class to the pulpit." (Emphasis mine, FM.)

KEARLEY: "Right! And you could get by with telling history."

KILPATRICK: "Yeah."

KEARLEY: "...whereas if they were telling doctrine — heh, heh, heh."

KILPATRICK: "And while they are telling history, they could tell enough doctrine to let us know that we believe alike — so much of it. So that may be a beginning point; in the classroom."

Mark it, brethren. Unless this brotherhood awakens in far greater numbers than it now appears to be doing, and demands a halt be put to such maneuvering as is suggested above, we will see the day much too soon when fellowship between the Christian Church and Churches of Christ will be acceptable letting the use of instruments of music in worship be optional. Yes, I hope I'm wrong, but the indications are stronger than ever.

—2434 West Okmulgee
Muskogee, Oklahoma 74401

A New Book From Stacy Publications "God's Message For Modern Man"

By John Stacy

- Paperback
- 55 Full Text Sermons
- 140 Pages
- \$5.00 (plus \$1.00 for packaging and postage)
- Suitable also for newspaper articles or radio sermons
- Minister For Glendale Church of Christ

John Stacy has preached the Gospel in eleven states and in fifteen foreign countries. His books have been distributed all over the world.

ORDER FROM:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, TN 38118
(901) 363-6498

Notes & Quotes...

Thomas Waldrum, Bradleyville, Missouri: "I enjoy *Contending for the Faith* very much, and to keep up with the troubles of the church. That Crossroads sure is a mess. It worries me . . . to think some of our old gospel preachers are falling for it. It is creeping in up here or out here. I suspect a young boy and his girl friend of it now. Had a small talk with him. He just didn't know what it meant. Said, can't we pray for each other that way? I gave him a *Contending for the Faith* and told him I wanted it back. That was October/80. I haven't received it yet.

"Yesterday I encountered another man, said to be a good minister, which had been to India. Had lost track of what is going on. He didn't have time for us to get into it. But it seems like he is for it. He doesn't like elders very much. Said they didn't have any authority to control members of the church. Some other questions about soul talks, prayer partners, quiet times, I asked him about. He didn't know how to answer."

Darrell Hanson, of Stephenville, Texas, ordered 125 copies of our July/1981 issue re: Crossroads, saying, "We plan to send about 25 copies to various congregations in the Dakotas. Their bulletin, *Harvest Field*, reveals that they are sending their people to the *Tulsa Soul-Winning Workshop* and some of the people holding meetings, workshops, etc., that may be of the Crossroads persuasion.

"We distributed the 100 copies of the April issue in this area. Many of the people had never heard of 'Crossroads' and some recognized that we had had it here in the former Bible Chair director (he was let go) and we have had some degrees of it coming in with new people moving here and others going to various seminars and workshops — particularly the *Tulsa Soul-Winning Workshop* and the one in Springfield, Missouri. The awareness of the people will help a lot . . ."

J.E. Stewart, Greenfield, Tennessee: "In the early '70's, I renewed my subscription to *Contending for the Faith* annually. Quite honestly, during those years, I thought you would soon return exclusively to overseas' efforts, leaving a terminated paper, its purpose having been fulfilled. After all, did you not love off-shore mission work, and surely the flood of liberalism would abate, evaporated by the intense heat of dutiful elders, faithful evangelists and 'I'll stand on the Rock' teachers. I was correct on the former to the extent that you continued your labor of love in the foreign mission fields, but how empty my hopes, relative to the latter.

"At my last renewal, a three-year subscription was chosen; this time please enter it for six. . . You are not alone in your stand for the truth. . ."

(NOTE: "Yes," I said, in part, in my reply, "we are continuing our labor of love both overseas as well as in the U.S. Sometimes we feel stretched pretty far; however, we have survived thus far. The Lord continues blessing our missionary efforts (this time we are headed for Peking, Singapore and Taipei); however, liberalism seems to be cursing the brotherhood stronger than ever in great numbers of areas. . . Let us continue to hold and defend the truth." IYR Jr.)

Jimmy Carver, of Manchester, Tennessee, when he was just beginning his ministry with his first congregation, wrote us to send "any back issues that deal with the subject of the Crossroads CULT!"

W. B. Hill, Bowling Green, Kentucky: "Please discontinue sending me *Contending for the Faith*. I did not subscribe for it nor do I wish to."

Robert Powell, of Montgomery, Alabama, turned in two subscriptions, saying, "The second subscription is for my father-in-law. We both enjoy your paper, so I thought it would make an excellent gift."

Ernest & Carolyn Burnette, of Norcross, Georgia, enclosed a check for \$500.00 together with seven subscriptions, saying, "We appreciate your good work! . . . Enclosing a check for \$500.00 which can be used as you see best after paying for the subscriptions. Perhaps you could send single issues to several congregations to generate additional interest in *Contending for the Faith*."

(NOTE: The Burnettes said that God has blessed them greatly with material things. They are planning, with His continuing help, to go as missionaries to some other country, January 1, 1986. Their travel fund and complete support are just about arranged. How wonderful! IYR Jr.)

Jean Christian, of Edmond, Oklahoma, renewed for one year, enclosing an "extra" \$11.00, saying, "The remainder of the money is to be used as you see best."

Kenneth J. Johnson, Philadelphia, Pennsylvania: "I appreciate the way you keep the brotherhood on the alert against wayward brethren. They, though wrong, are our brothers and earnest prayers should be made that they resolve their error in the light of the Lord's instruction."

J. Cleo Scott, Temple, Texas: "The anonymous letter seems a little harsh! I know the people like those are destroying the Lord's church but surely there is some other way of exposing them."

William H. Bragg, of Bonifay, Florida, ordered four copies of our issue for June/1984.

Mike Ray, Brandon, Mississippi: "Please remove my name from your mailing list."

Sara J. White, Richardson, Texas: "It is encouraging to see that your efforts are paying off."

Charles E. Campbell, Montgomery, Alabama: "I was surprised and shocked and I pray that the eldership of the *White's Ferry Road* congregation will realize the danger concerning the 'Crossroads Philosophy' as well as false doctrine being taken into other congregations and by force and intimidation causing divisions and also causing babes in Christ to fall away and their souls being lost. . ."

Harry D. Johnston, Pocahontas, Arkansas: "Please take us off your mailing list."

W. L. Totty, since deceased, Indianapolis, Indiana: "I continue to enjoy *Contending for the Faith* and appreciate so much your efforts to try to keep the church pure from all innovations, though I am sure you receive much criticism. Someone has to do it, and you seem to be well able to document the exposures that need to be made. . ."

Mrs. & Mrs. John Barbieri, of Sacramento, California, contributed \$25.00 to our contending for the faith fund.

Louella Russ, Corpus Christi, Texas: "Please discontinue."

Ron Lawrence, Lawton, Oklahoma: "Keep up the good work. As a preacher here in Lawton I am continually amazed at my brethren's lukewarmness about the liberalism in the Lord's church. It grieves me that churches still use these men."

Ted & Mildred Prater, Morrison, Tennessee: "We believe very strongly in you and your work through *Contending for the Faith*. We believe all people should be made aware of the error being taught today. We will give at least \$10.00 a month to this program until further notice. . ."

Roger Jackson, who preaches to the *Betta View Hills* congregation, at Oxford, Alabama, ordered two packets of our issues on the "Crossroads" heresy, saying, "I gave mine away and need another one for my records . . . Where would we be without *CONTENDING FOR THE FAITH*? I shudder to think of it! Can you imagine trying to fight against Crossroadism in the dark, with only rumors to go by instead of this great documented material? May our great brotherhood never, never be without it!"

(NOTE: Our "Crossroads" packets now contain 16 special issues exposing this heresy — each one different from all of the others. In ordering, please enclose \$8.95 for each packet (which includes \$2.00 for postage and packaging) and address your order to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. Hundreds are ordering these "Crossroads" packets and passing them around to inform brethren and churches of this false doctrine which has divided more than 150 congregations already. IYR Jr.)

Richard H. Woodlee, Mountain Home, North Carolina: "I appreciate your efforts in informing the brotherhood on the Crossroads mess. I think once the brotherhood knows what is going on, then maybe the money-hungry Crossroads bunch will close up and possibly repent."

The Seneca church of Christ, of Seneca, Missouri, ordered a bundle of 100 copies of our February/1983 "Crossroads" issue for distribution there.

Laura Mode, Sacramento, California: "I enjoy the paper so much and feel it is needed to keep Christians everywhere informed."

Dale Shouey, Shepherd, Michigan: "In some of the congregations, it is so evident that the kids are leading the old folks. Lack of respect for the elder members and the Word of Truth will soon have the 'infected' congregations in such a condition that recovery will be out of sight."

"It appears sizeable growth and membership stems from this source. Could it be that the 'infection' is causing a glandular swelling? Large memberships housed in great, fancy buildings are being served all kinds of nick-nacks topped off with a large serving of homogenized love spiked with the leavening love of the soap opera variety. If these congregations do not come to their senses, repent and get back to the Truth, they will surely get in such a rotten, slimy, decomposed condition they will go slithering right down the steep slope of destruction."

"Love, as Jesus spoke of it, is not reflected in this kind of an operation. John 15:12-13: 'Jesus said, this is my commandment; love one another as I have loved you; Greater love hath no man than this; that a man lay down his life for his friends.'

"Godly Christians are to give of themselves to support the GREAT CAUSE. Not squander their substance on pacifying unruly, rebellious children that should be taught to obey within the family homes and not left to be the responsibility of the congregation."

"God, knowing the beginning of troubles, told Israel how to handle the rebellious. (Deuteronomy 21:18, 21). How thankful we should be for the new covenant, that we may have the blood of redemption."

Quentin Dunn, gospel preacher, Oilton, Oklahoma: "I have sent \$25.00 to *Contending for the Faith Fund*. I hope that many brethren will help pay the \$6,000.00 debt. I am glad that *Contending for the Faith* continues to do a unique job of fighting the many isms that cause strife and division."

Ethel R. Blevins, of Shady Valley, Tennessee, enclosed \$5.00 to help us provide Chinese Bibles, Testaments and printed teaching literature for our workers among Chinese people.

Kelley Dean Smith, Fairfield, Illinois: "I have been reading my bound copies of *Contending for the Faith* and I wish to commend your reply to sister Todrick's letter in the '78 October issue, page 12. I am in total agreement that Christians should not observe Christmas or Easter in any form. I fail to see how anyone who even remotely proposes to follow God's teaching would choose to speak half in the language of Ashdod (false religions) and blaspheme Christ's name by associating it with a *mass* in any form.

"Psalm 1:1 and Joshua 23:7 both show that one is to refrain from progressing into apostasy. The Joshua passage states that God's children were not to even mention the names of the false gods.

"When the children of God today observe and use all the names of the false religions and their holidays today they are not coming out from among them and being separate and not touching the unclean things as is commanded in II Corinthians 6:18. They are following these because they take pleasure in unrighteousness (II Thessalonians 2:12). It is my prayer that my brethren will see the great harm such does to the cause of Christ and repent and turn away from such observance.

"Keep up the good work of promoting and defending the faith."

(NOTE: It astonishes me why our brethren are so hard to show what is false about observing Christmas, Easter and other such days. IYR Jr.)

Thomas R. Boley, Arlington, Texas: "I get the *Contending for the Faith* via **Minnie Hunter**. She says that you and she know each other personally. She is a great and good Christian. She is now past 98 and goes to every meeting of the North Davis church of Christ.

"Both of us live in the same Arlington Villa where more than 300 elderly people live. Most of them are fundamental Baptists. But the word fundamental is used wrongly. Their literature can be found everywhere — but let a piece of truth be left, it will soon disappear.

"I baptized brother **Basil Overton** in 1941 in Greenfield, Tennessee. I feel sure that you know of him. I write often for the *World Evangelist*. I came to Texas at the age of 11 in 1903. A LONG TIME? Yes! I have returned twice. I was in the home of brother Overton in 1973.

"I appreciate your paper. KEEP HITTING CROSSROADS. We have a man here in Arlington who attended the 'SUMMIT MEETING.' He is a liberalist and a compromiser. I once attended where he preaches. That is the beginning of the story about him."

(NOTE: "It is wonderful that you know sister Minnie Hunter," I replied in part. "Yes, she and I write back and forth from time to time. She is a great supporter of our work. When you see her, please give her my best regards.

"Thank you for what you said of *Contending for the Faith*. We shall indeed keep hitting Crossroads. They are a straight-out heresy. As for that so-called 'summit meeting' at Joplin, Missouri, it was a compromise from the word GO." IYR Jr.)

Mrs. Barbara Bell, Tulsa, Oklahoma: "I regret that I did not renew my subscription before now. I now realize how valuable this publication is. I had the idea that this paper was 'anti-love' but I now see that it is no such thing. This paper is by and for people who truly love the truth. We are having a lot of trouble here in Tulsa, and I need your paper to help me defend the truth."

(NOTE: Now that is a letter that we deeply appreciate. IYR Jr.)

W. L. Hettick, of Carthage, Mississippi, sent \$55.00 "to be used as needed to further the gospel in the Far East."

Victor M. Eskew, respected and much appreciated young gospel preacher, of Fulton, Mississippi: "This morning I took my Bible in hand and began reading Paul's epistle to Titus. In chapter one I read the following which made me think of you and your good work in *Contending for the Faith*:

"One of themselves, even a prophet of their own, said, The Creteans are always liars, evil beasts, slow bellies. This witness is true; Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth" (vss. 12-14).

"Please continue to rebuke them sharply. We need plenty more to be sound in the faith."

John A. Mays, who preached for ten years to the East Corinth church of Christ, at Corinth, Mississippi, now is preaching in Kentucky."

Joseph H. Terry, Jupiter, Florida: "In the July 1984 issue of *Contending for the Faith*, there is a reply by you concerning White's Ferry Road church of Christ.

"Because of a conversation with a member of our congregation, we let him read the letter and answer. His reply was that the letter must have been written some time ago, because White's Ferry is in good standing.

"We believe what you say is true, but maybe a letter would convince him. Then again maybe not..."

(NOTE: In my reply, I said in part, "Brother Terry, I do not know where he got his information. After Chuck and Ann Lucas were invited to conduct that seminar for White's Ferry Road, this was called to the attention of the brotherhood via Contending for the Faith. Instead of correcting it by confessing faults for what they had done and asking the forgiveness of the brethren, they pretended that they had done nothing wrong. In fact, they have refused to correct anything to this day. II John 9-11 forbids us from receiving false teachers, neither bidding them God speed, saying that if we bid them God speed we are partakers with their evil deeds. I do not know how much more to bid Chuck and Ann Lucas God speed than by having them come to White's Ferry Road to teach!..." IYR Jr.)

Charles Morris, of Beltsville, Maryland, enclosed \$30.00, saying, "Please extend my subscription for *Contending for the Faith* for another three years and then use the remainder of enclosed money order to help with the expenses of sending the paper to the brotherhood throughout America. I thank God daily that we still have a few that are willing to stand up for the truth."

Jerry McDonald, Kennedale, Texas: "I want to, first of all, commend you for your efforts to stamp out this Crossroads Philosophy. I know it must be difficult, but I do have faith that you will be successful in your efforts with God's help, of course, and his guidance.

"The main reason I'm writing is I want to find out more about this Crossroads thing. I want to learn how to fight it. You see, I'm afraid that it is slowly seeping into the Fort Worth area and I want to stop it or help stop it if I can. But I need to know more about it..."

(NOTE: Probably, one of the best ways to find out about Crossroadism is to order and study all the back issues we have published on this subject since 1979.

Please enclose \$8.95 with your order and address it to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

J. C. Green, deacon, Kerens, Texas, in subscribing to *Contending for the Faith*, said, "We are concerned about this Crossroadism. It has not yet reached us (I hope). We want all the information we can get, lest it moves in on us and we won't recognize it because of our lack of knowledge. We appreciate your effort."

Tharon Wayne Marshall, Huntsville, Alabama: "I have found that some of brother Rice's predictions concerning the apostasy of those of whom he warned us against in Volumes 2 and 3 (of *Axe on the Root*) have come to pass. Nothing miraculous about these predictions; it's just that brother Rice and other thoughtful brethren knew that the false doctrines of those liberal teachers, followed to the logical end, could only result in the apostasy of those false teachers, and to the leading of many souls astray. Theirs is the 'denominational cell' that is on the grow within the church of our Lord, as so sad it is to say.

"Brethren, we need, we MUST be forewarned and forearmed to fight the error being taught by the denominational churches, and the great errors being taught and believed among even our own ranks! I would recommend 'Axe on the Root' — all three volumes — to anyone who wants to do his part in being actively involved in the fight against error — without and within!"

(NOTE: Brother Marshall has moved to another city, since writing the above. We appreciate what he had to say. Others desiring our three-volume set of *Axe on the Root*, please send \$5.00 with your order (plus \$1.00 for postage and packaging) addressed to: CONTENDING FOR THE FAITH, 2956 Allamore, Memphis, Tennessee 38118. IYR Jr.)

Chan Kim Foh, Kuala Lumpur, Malaysia: "I don't know whether you have seen the bulletin of the Central London Church of Christ, dated 23 Dec. 84. A photocopy is enclosed from which you will see what plans they have for **Daniel (Eng)** in 1987 — they want to start a new work in Singapore! No doubt the brethren in Singapore should be forewarned about this."

(NOTE: When I first heard of this impudence by the Crossroads-type Central London (so-called) Church of Christ, I telephoned to Gordon Hogan, in Singapore, to make sure that he and the Singapore churches knew of this projected invasion of the Crossroads heresy into Singapore, where churches of Christ have existed now for more than 30 years! He did. In fact, he said that a joint letter was being circulated for signatures among the Singapore churches inviting Central London *not* to send Daniel Eng — or anyone else — for this purpose! IYR Jr.)

Bruce A. Ziebarth, preacher, Jonesboro, Louisiana. "Some brethren will not allow themselves to be warned, Ira. But of this you obviously are well aware. Nevertheless, we must go and tell them 'whether they will hear, or whether they will forbear, (for they are a rebellious house), yet shall know that there hath been a prophet among them.' There are some very strong Christians at Sullivan, Missouri, now, and we hope that they will be able to stay faithful and sound while they battle the liberal influence that is growing there. Due to their love for the truth, we were able to leave on a peaceful note..."

"We are working with the congregation in Jonesboro, Louisiana, now...They have the spirit of Christ. If you would, please let the brethren know that we have relocated here."

Jimmie B. Hill, who was trained at Florida School of Preaching, in Lakeland, Florida, now is raising support so that he may be sent as a missionary to Ghana, about the middle of 1986. Brethren interested in helping to send this fine young preacher, please get in touch with him % **Pinacastle church of Christ, 21 W. Lancaster Road, Orlando, Florida 32809.**

"I deeply appreciate your offer to call attention to our need for support in your fine publication," he wrote recently. "I am just happy for the opportunity to have it appear in your magazine...I appreciate your stand for the truth and realize that in time past you have had to stand alone many times, but I pray that more of our brethren will see the light and 'EARNESTLY CONTENT FOR THE FAITH.'"

Arthur W. Blackwell, minister, 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 mind and say I am 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, 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-scripture for the things believed and practiced. Not so today."

"May God richly bless you in the work you are doing in calling the attention to the things that are out of harmony with the scripture."

Bruce R. Curd, Preacher, Fort Charlotte, Florida: "The last issue of CFTF was super-excellent. The Crossroad cult is having a heyday in these parts. I think it is the most sinister problem that has arisen among us and cannot understand why the *Gospel Advocate* and *Firm Foundation* have not taken it by the horns as you have."

"Also, the neo-Ketchersideism now being advocated by **Rubel Shelly, Joe Beam, Jack Exum** and others is having its effects in the brotherhood."

"These and the new per(versions) are the serious problems we must deal with, and thoroughly, in the waning years of this century."

"May God bless you with health and strength to use your trenchant pen in the forefront of the fight. God being my helper, I will stand with you."

Victor M. Eskew, presently at Fulton, Mississippi, while still preaching at Eastland, Texas, a year ago, wrote, "I am a young preacher, but I want to start early in taking a stand against the enemies of the cross of Christ."

"I want to join you even more strongly in the future than in the past against the tide of liberalism. KEEP UP THE GOOD AND MUCH NEEDED WORK."

Cody and Ida Burgin, Baytown, Texas: "We are so thankful that you are back safely in this country, but we are so happy that you are so dedicated to the Lord's cause and hope you will be blessed with good health so you can continue this good work." They enclosed \$25.00 for use as needed.

B. J. McDonald, Longview, Texas: "I have been receiving *Contending for the Faith* for several issues and enjoy reading it very much. It is encouraging to see publications which support biblical principles while opposing unfounded traditions and liberalism in the church."

Mrs. Elizabeth Davis, Nashville, Tennessee: "I read with interest your travels and your conflicts with false teachers. I grow weary sometimes. So thankful you don't!"

Mrs. Naomi I. Price, Duncan, Oklahoma: "Brother Rice, I believe the greatest problems in the church of our Lord today are unlearned and unqualified elders."

Dan Jenkins, evangelist, West Palm Beach, Florida: "We are living in exciting times. The future of the church hangs in the balance. Let's work hard to keep it in the right direction!"

Harold D. Minton, Dunmor, Kentucky: "I enjoy *Contending for the Faith* very much. I find it most helpful not only for general information but it is useful in sermon preparation..."

"I do have a favor to ask of you if it is possible. I have just started preaching around the southern Kentucky area. I am in need of reference material. If some of your readers would happen to have back copies of various publications they won't mind me having, I would appreciate getting them. If they have some they wish to keep but would allow me to have them long enough to photocopy, please send them to me and I will return them as soon as possible. My address is as follows: **Harold D. Minton, P. O. Box 102, Dunmor, Kentucky 42339-0102.**"

"I am preaching on a part time basis with the Beechmont church of Christ in Beechmont, Kentucky. I am also helping out the Elkton Road church of Christ in Greenville, Kentucky, as they have no regular minister at present. Any help you or your readers could give me in this matter would be greatly appreciated."

"Thank you very much for your strong stand for the truth and keep up the good work." (NOTE: Brother Minton renewed his subscription for three years and added \$5.00 onto his check to use as we see fit. IYR Jr.)

Rich Rogers, Worthington, Indiana: "Your fine editorial in the July/1984 issue, 'Is God's Truth Negotiable?', was simply outstanding! If we, the members of the Lord's church, compromise the truth even one jot, then we're not different from the denominations. This, of course, includes the withering Christian Church."

Wilda Henry, Golden Gate, Florida: "Please cancel."

Hoover Delbridge, St. Louis, Missouri: "I enjoy Jude 3 very much."

Reg Rogers, aged gospel preacher, Salinas, California: "Something has gone wrong. The gospel plan is no longer adequate to raise money for the ongoing of the church as it is structured today! The old chapter-and-verse method of giving upon the first day of the week as God has prospered us cannot hope to compete with \$1½-million Sundays, where oil leases, vacant lots, bikes, quilts, churns, wedding rings, pianos (grand), oriental rugs, mink stoles, silver tea sets, tickets to basketball games, and name it are donated to the church for a parking lot auction! Who wouldn't go to such a sale? The 'pie supper' era went the way of the horse and buggy, but this present garage-sale craze seems to be the answer to raise money to pour concrete. The money saved in interest can pay for the blacktop by the acre. This plan will be employed to cover sins but it can cover the ground."

"I look forward to receiving each month *Contending for the Faith*. It is the only paper that I read in its entirety before laying it down. God's church will stand forever, but he will certainly destroy the troublemakers of it. They will all perish with their human methods."

Bill Mielke, of Waupaca, Wisconsin, wrote, "As you may know, we have many ignorant to the dangers of this so-called new restoration movement. And to top it all off, talking to a minister in Stevens Point, all this about Crossroads is TRASH and he will tell his members to throw it in the trash! So I do not think you should send anything to Stevens Point, Wisconsin...I surely hate to see sincere people of the Lord's flock led astray. Inclosed are the addresses of the churches in the state."

Troy G. Thomason, Amarillo, Texas: "I love your paper very much. Keep up the Lord's work."

Louis S. Felker, of Bethlehem, Pennsylvania, after reading two of our articles on "What Is Happening to Us" and "A Silent City for Discipline", wrote, "I was struck with the thought that somehow we need to 'round up' the false teachers among us and list them by name along with their unscriptural teachings. Perhaps *Contending for the Faith* would be the perfect tool for this brotherhood exposure."

"This special issue could emphasize scriptural discipline, the danger these false brethren's teachings are causing by way of division, heresy, apostasy and such like in the church, and the need for brotherhood-wide unity and awareness in bringing these brothers to repentance. Perhaps the least that could come out of this effort could be that all congregations by way of a survey page would take a stand one way or another concerning these brethren."

"We here at Bethlehem church of Christ would certainly do our part in getting this issue (or issues) throughout this section of the country, and I am sure there are congregations elsewhere that would do their part where they are located. In this way we could notify the brethren 'throughout the world' and see what will come of it. Finally, our false brethren might be exposed well enough to lose the appeal, influence and sympathy that attract because of widespread ignorance among brethren throughout the brotherhood, not only in the 'mission fields.'"

"Realistically, I expect to find that those *contending for the faith* are in the vast minority and that these false brethren are popular because they are accepted among most brethren along with their sin. However, let's go on the offensive and alert the brotherhood that we aren't going to sit idly by while these brethren destroy the church. Perhaps the most positive thing that could happen is that the faithful congregations would finally write in disfellowshipping not only these brethren but congregations that 'fellowship them.'"

"Brother Rice, you have done much toward this end already. Perhaps with the help of a unified effort on the part of all faithful (conservative) brethren, we can give our 'liberal' and 'false' brethren everywhere reason for worry..."

"Thank you for listening. I truly appreciate your stand for the truth. You are not alone. Let us know how we can help. For the Bethlehem congregation, (Signed) Louis S. Felker."

MARIANN BURRIS, WIFE OF BILL BURRIS, PASSES

Special sympathy goes out to brother **Bill Burris** and family upon the passing of his wife **Mariann**, December 16, 1984, at West Plains, Missouri.

She was a faithful Christian and had been a charter member of the Central church of Christ, of West Plains.

Bradley Anderson, Church of Christ, 1114 South Randolph Street, Garrett, Indiana 46738: "Please remove us from your mailing list. We do not wish to receive your publication."

Hazel Powell, Cincinnati, Ohio: "Your good work is to be commended."

Ernest L. Walker, Baldwin Mississippi: "I appreciate the good work you are doing through *Contending for the Faith*. I have been getting the paper regularly for about two years, but have had access to most of the copies for the last several years...I am still preaching the gospel of Christ as it is written and have been since 1949. I appreciate more than ever to find a few faithful brethren who are holding forth in the true faith, fighting the good fight of faith. Inclosed is a small contribution to help in whatever way you see fit. (Note: He enclosed \$30.00. IYR Jr.)"

Lee Haglett, Shawnee, Kansas: "I just had to write and express my alarm after what I saw in your 'Annual End-of-Summer Sale' on page 15 of the July issue of *Contending for the Faith*. In the midst of books by faithful brethren was a book by brother **Rubel Shelly!** After exposing Shelly for his liberal views, you now give forth an uncertain sound by offering his books for sale. What fellowship can light have with darkness? Is this not a violation of your time honored principle of marking and separating from false teachers? "I urge you to repent and withdraw the sale of any book by brother Rubel Shelly. Please give this matter serious consideration. Now is no time to go back on the principles you have so long espoused."

(NOTE: In my reply to the above appreciated letter, I said to brother Lee, "I could not agree with you more. When Rubel Shelly started moving away from the faith, my wife and I discussed a few books we had by him, which were written when he still stood for sound doctrine. We decided to put them on sale and close them out! Which is what we are doing. Once these are gone, we plan not to order anything more from him until he returns to soundness. The books themselves are sound — and so was the author when they were written! The books still are, but the author no longer is.

"Probably it would have been better if we had mentioned that we are closing them out not to be restocked. At any rate, such is the case. Thank you for caring. (Signed) Ira Y. Rice, Jr."

Glynn V. Purdy, minister, Columbia, Louisiana: "I appreciate the paper very much."

Jane Wellborn, of Phoenix, Arizona, in renewing her own subscription and sending in two more, said, "I really look forward to reading your paper each month. I, too, love the truth and can't believe how the church is becoming more and more like the denominations. I especially am glad to see you reporting on the 'Crossroads' movement, since I was caught up in that for a couple of years. Fortunately I had a strong base in the Bible which I received at Columbia Christian College in Portland, Oregon, long before I ever moved to Arizona and got caught up in the Crossroads group at Tempe. I finally had the courage to leave the group and I am glad I did. May God continue to bless you as you stand for truth."

A lot of people have principles until it costs them something.

Charles W. Burr, of Fordland, Missouri, renewed for three years, added an extra \$2 for use as we see fit, saying, "*Contending for the Faith* is a mighty good paper. Keep on keeping on..."



These little blue booklets by A. G. Hobbs have gone from border to border, from coast to coast and around the world...

GOSPEL TRACTS by A. G. Hobbs. Single Copies \$.45, Dozen \$4.00, Hundred \$30.00; 1,000 \$160.00 (The 1,000 price may be divided into 10 tracts of 100 each.)

Are We All Headed for the Same Place?
 Are You Facing the Facts?
 Are You Walking by Faith or by Feelings?
 Can a Child of God be Lost Eternally?
 Did the Book of Mormon Come from God?
 Does Every Person Have a Right to His Own Belief?
 False Testimony of Jehovah's Witnesses
 Harmony and Happiness in the Home
 Have Miracles Ceased?
 Holy Spirit Baptism
 How to Become a Christian
 How to Understand the Bible
 If Any Err from the Truth...
 Is Church Attendance Essential?
 Is Conscience A Safe Guide?
 Is It Right to Dance?
 Is Salvation by Faith Only?
 Is the Sabbath Binding Today?
 Is There Anything in a Name?
 Misconceptions of the Church of Christ Clarified
 Misconceptions of the Church of Christ Clarified
 New International Version, Vol. I
 New International Version, Vol. II
 New International Version, Vol. III
 New International Version, Vol. IV
 New International Version, Vol. V

Objections to Baptism Answered
 Religious Unity — A Prayer, A Plea, and A Plan
 Should Christians Oppose Communism?
 The Church that Jesus Built
 The Lord's Supper
 The Right Church
 The Second Coming of Christ
 The Work and Death of John the Baptist
 Things Morally Right but Religiously Wrong
 Things We Cannot Escape
 To Our Baptist Friends
 Was Peter the First Pope?
 What About Masonry?
 What About Tobacco?
 What About "Today's English Version"?
 What About "The Living Bible Paraphrased"?
 What Difference Does It Make?
 Why Be a Christian?
 Why Infant Baptism?
 Why Others Use Instrumental Music in Worship
 Why We Do Not See the Bible Alike
 "Will A Man Rob God?"
 Will the Good People of All Churches Be Saved?
 You Are Not the Judge

(On All Orders Under \$10.00, please add 80¢ for Postage And Packaging. Tract Orders Over \$10.00, Add 10%.)

Please Address All Orders To—

CONTENDING FOR THE FAITH
 2956 Allshore, Memphis, Tennessee 38118

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

The Joplin Meeting

Grady Miller

(EDITORIAL NOTE: In keeping with our attempt to keep our readers informed of significant statements by other editors and writers with regard to the so-called "Restoration Summit", August 7-9, last year, at Joplin, Missouri, so far we have carried reprints entitled "The Joplin Unity Meeting" by Guy N. Woods from the Gospel Advocate for October 4, 1984; "Toward Unity of the Spirit", by Yarbrough Leigh, from The Good News; "A Contribution to Unity", by Roger Jackson, from Betta View Hills Bulletin; "Reflections on The 'Restoration Summit'", by Dub McClish, from The Restorer; "Shall We Bow to the 'Summit'", by James W. Boyd, from East Main Informer; "A Warning From The Past", by Alan E. Highers, from the Gospel Advocate for May, 1968; "Unity — Or Polarization?", by Max R. Miller, from The Defender; and "UNITY — the Joplin Summit", by Harrell Davidson, from The McCloud Messenger.

One of the best reviews of what happened at Joplin to come to our attention thus far was written by Grady Miller, son of Max R. Miller, which appeared originally in The Spirit of Truth, of Trenton, Tennessee, and, since then, perhaps other gospel papers as well. It had been our intention to reproduce this fine article by brother Grady in our May/1985 issue. It being rather lengthy, there just wasn't room; so we are presenting it here in the June issue instead. I know that you will find it profitable. Please read —and study carefully—what its author has to say. —Ira Y. Rice, Jr., Editor.)

There can be no greater desire on the part of God's people than for peace and unity among brethren. Our Lord fervently prayed for unity and concord among his disciples. (John 17). Like David, every Christian should view unity among brethren as sweeter than the ointment that ran down Aaron's beard: **"Behold, how good and how pleasant it is for brethren to dwell together in unity!"** (Psalm 133:1). To keep the unity of the Spirit in the bond of peace should be the ambition of every Christian and the plea of the church Jesus built.

Every effort to achieve, maintain and defend unity in Christ should be applauded. Every forum and means at our disposal should be utilized in the pursuit of unity. Every child of God ought to be ready and willing to go anywhere at any time to promote and forge unity. Every Christian should stand ready to yield personal opinion and perspective and accept his brother in full fellowship and friendship. There can be neither shame nor disgrace in working toward unity among brethren in Christ. How could there be, seeing as how this was the attitude of Jesus himself, and God abhors all who would destroy such precious unity? (Proverbs 6:19; Romans 16:17, 18). A failing of desire for unity among all believers violates the historic principles of the Restoration

Movement; it contradicts the spirit of our sweet Savior.

It is in this context that recent events warrant our attention. The past few years have witnessed a renewed emphasis on unity between the churches of Christ and the Conservative or Independent Christian Church. Rubel Shelly has spoken and written a great deal concerning the direction the Lord's church is taking. According to brother Shelly, the church has lost sight of and has abandoned the unity theme of the Restoration Movement; all those who share a common historic heritage [church of Christ, the Christian Church, and the Disciples of Christ] need to do some serious rethinking and examining of certain fundamental issues; gospel preachers blunder and manifest a sectarian spirit if they insist that a Christian Church preacher must renounce the use of the instrument in Christian worship; the time is right for the church to once again stress the theme of unity and restore a spirit and attitude we have lost.

A new tabloid published by Don DeWelt of Joplin, Missouri, and called *One Body*, began in February, 1984. Featuring writers from both the churches of Christ and the Independent Christian Churches, *One Body* proposes to be a national paper addressing unity between all believers in Jesus, but especially those who are "heirs of the Restoration

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 6

June/1985

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 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 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

Is Cloyd Really Our Brother — Or Still 'Christian Church' At Heart?

Although some 13 years now have passed since Alan Cloyd supposedly switched his allegiance from the so-called Independent Christian Church to the churches of Christ, practically everything he either has *said* or *done* with regard to what he styled the "Restoration Summit" and things growing out of that misbegotten meeting last year in Joplin, Missouri, cause many of us to wonder if he *even yet* understands what *genuine* restoration is all about.

In listening to a tape-recorded report of the Joplin Meeting, which he delivered December 23, 1984, before the church at North Canton, Ohio, he so clearly was out of his element that it was like trying to fit a square peg into a round hole. If he *really* understands "us" as a brotherhood and "where we are coming from" (as he repeatedly puts it), such was not apparent. **CLOYD CHARGES WOODS WITH CAUSING REACTION**

While it is true that brother Guy N. Woods and the *Gospel Advocate* had quite a lot to say about "The Joplin Unity Meeting" in their issue for October 4, 1984 (photographically reproduced in full in our own issue for November, 1984), it is *not* true, as charged by Cloyd, that "the rest of us" waited until we saw what brother Woods had to say before we said what we said.

Long before last October, for instance, after the Christian Church publication, falsely named "ONE BODY", had been sowed down at the so-called *Tulsa Workshop*, in March, brother W. R. Craig, in *The McCloud Messenger*, reviewed this action under the heading of "TULSA WORKSHOP AND CROSSROADS: SIAMESE TWINS."

As early as May or June, last year, brother Joe McDonald, of Oklahoma City, had telephoned to me one night asking what I thought of his going to Joplin, not as a participant, but to record on video-tape, as much as possible, what was said and done. I assured him that I thought this was a good idea, if he could get permission. Somewhat to my astonishment, he already had permission!

HICKS, OTHERS PICK UP "UNITY" THEME

Growing out of the Tulsa Workshop's fostering the Christian Church's "ONE BODY" and in view of the so-called "RESTORATION SUMMIT" being announced for August 7-9, 1984, at Joplin, Missouri, I sought and received permission from Tommy J. Hicks to reproduce two articles, which I combined into one, under the heading of "UNITY: How Badly Do We Really Want It?" Originally appearing somewhat earlier in *The Handley Herald*, in June, I carried this fine article, together with one entitled, "The New Unity Movement", by Harrell Davidson, in our issue for July/1984. This, too, already had appeared in *The McCloud Messenger*.

"By the time that brother Woods' admirable article on "The Joplin Unity Meeting" appeared in the *Gospel Advocate* for October 4, 1984, any number of our editors (including me) were busy reviewing the Joplin tapes. Rather than *causing* any of us to say what we later said, it was just a matter of *sequence*, which Cloyd seems not to comprehend. In any case, we did and do agree with the Woods article.

—Ira Y. Rice, Jr., Editor

The Joplin Meeting

(Continued from Page 1)

Movement.” Don DeWalt hopes to publish *One Body* on a quarterly basis and mail it to 22,000 preachers among the churches of Christ, Independent Christian Churches, and Disciples of Christ; if enough money can be raised, *One Body* will be sent to an additional 350,000 Protestant preachers.

And then, on August 7-9, 1984, a “Restoration Summit” was conducted on the grounds of Ozark Bible College, a small school operated by members of the Independent or Conservative Christian Church. More than 100 men (preachers, teachers, professors, editors, school administrators, and the like), half from the Christian Church and half from the churches of Christ, met together for a period of discussion and study. According to **Alan Cloyd**, who was instrumental in planning the Summit and apparently spearheaded the effort, these meetings were an attempt to “open a dialogue” between two groups that share a “common heritage.” Similarities and differences between the two were dealt with “in an extremely friendly and cordial way” (*The Christian Chronicle*, September, 1984). Scriptural reasons were set forth as to why “the two groups should exist as one body in Christ” (*The Christian Journal*, October, 1984). The Summit is to be the first of several unity meetings which will take place in the next few years.

Certainly it is right and proper for brethren to address these issues, and quite a number have! The speeches and writings of Rubel Shelly have been reviewed in many papers, including this one [March, 1984]. It remains to be seen whether *One Body* will survive and how much influence it will have. The recent Summit in Joplin, however, needs to be publicized, analyzed, and scrutinized. It cannot be ignored. In the months that have passed since the Summit a number of reviews and responses have found their way into church bulletins, papers and magazines. Those who heartily approve what was said and done in Joplin have exercised their liberty to say so. It seems only fair that we be granted the same license to review and examine these recent events, make a few inquiries, and offer a few observations.

WHAT WAS SAID AND DONE IN JOPLIN?

The Summit was attended by 106 men from 23 states and Canada. About 52 of this number were members of the church of Christ. [Incidentally, a few of our brethren who were invited and whose names appear on the list of participants did not attend the Summit; some were sick, and some have not said why they did not go.] The sessions began Tuesday evening, August 7th, continued all day Wednesday, and concluded about noon on Thursday, August 9th. Several lectures were given before the whole assembly: **Monroe Hawley** spoke on the “History and Current Profile of Churches of Christ”; **Boyce Moulton** on “History and Current Profile of Independent Christian Churches”; **Furman Kearley** and **Fred Thompson** on “Exegesis and Hermeneutics as They Relate to the Unity Question”; **Hardeman Nichols** on “Authority...Where Does It End?”; **W. F. Lown** on “Liberty...Where Does It Start?”; and **Reuel Lemmons** on “Where Can/Where Do we Go from here?”

The participants also broke up into smaller groups of eight to ten men for a period of study and discussion. Meeting four times over a two-day period, these study sessions were led or chaired by **Marvin Phillips**, **James C. Smith**, **Rubel Shelly**, **David Corts**, **Phillip Slate**, **Richard Crabtree**, **Bob Hendren**, **Dick Jorgenson**, **John Fisk**, and

Max Ward Randall. Not only were the major speeches critiqued and discussed in these smaller group meetings, but time was also spent in formulating proposals and putting forth suggestions on how unity might be pursued. After each session the participants would reconvene and the recording secretaries of each group would report to the general assembly.

What was accomplished in Joplin? What impression does one have after reviewing the video and audio tapes and working through the material presented? How much, if any, progress was made toward scriptural and Biblically-based unity between the church of Christ and the Independent Christian Church?

One cannot help comment on the irenic and gentlemanly spirit that characterized the Restoration Summit. Each participant conducted himself in a most cordial way. Indeed, it appears that this harmonious and loving spirit is being hailed as the single greatest accomplishment of the unity meetings; one brother has written that the Summit was “not a brawl. A beautiful spirit of love for God and one another as estranged brethren pervaded the discussion.” (Rubel Shelly, church bulletin of August 19, 1984).

Several reasons might be given to explain why the Joplin meeting enjoyed such a serene and pleasant atmosphere. Certainly, any time brethren come together to discuss Biblical themes we expect them to be Christ-like in behavior. Men ought to not only speak the truth, but do so in love. (Ephesians 4:15). A forum on sensitive and controversial issues does not justify a hateful and ugly spirit. The opening comments of Alan Cloyd set the tone for the Summit:

“Keep it cordial. Above all things, brethren, love one another in this meeting. Now, if you’re not equipped to do that please politely excuse yourself tonight and just go on home.”

Then, too, the men invited to attend the Summit were carefully chosen. Only those who were viewed as able to get along gracefully with others who might differ with them were invited to Joplin. Alan Cloyd told them:

“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 you have been chosen also because of certain personality characteristics and traits. You are the kind of fellows that can discuss matters of mutual interest and concern without coming to blows. And we want to really stress that.

There is, however, another possible reason that may help to explain the “beautiful spirit” that existed in Joplin. The Summit had no teeth. It was purposely dehorned and neutered before it even started. The caffeine was taken out.

It was decided months ago by the organizers and planners of the Restoration Summit that the unity meeting would *not* be: [1] An open forum of study or (heaven forbid!) a debate on the key issue of instrumental music in Christian worship. It was felt that previous unity meetings of the past had not achieved the greatest benefit because they had centered around the question of instrumental music (Alan Cloyd, “Conclusion and Review of Wednesday Activities”). In his introduction of Furman Kearley, Cloyd asserted that “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 cause of those differences.” [2] An open forum wherein a faithful and influential brother could have opportunity to declare — with all candor and no restrictions — the unyielding refusal of the church of Christ to compromise truth and downplay the issue of the instrument. The “ground rules” simply would not permit it;

there was no rebuttal of a major address and no questions received from the floor in Joplin. Every brother who attended and participated in the discussion, and especially those who spoke on the major sessions, did so with full understanding and consent that plain talk about the instrument was out of bounds at the Summit. One wonders why and whether a faithful gospel preacher could agree to have his hands tied and wear a muzzle.

Much of what was said in Joplin was true and timely, Biblical and basic to the issues involved; some can only be viewed as unfortunate and regrettable lapses from good common sense and the authority of Scripture. Furman Kearley spoke at length about the principles of Biblical hermeneutics and exegesis; the thoughts he outlined were related to the question of *unity* (which was his topic), but did not teach top, bottom or side of the issues that *divide* the Christian Church and the church of Christ. And, with an audience of some 50 Christian Church preachers, here was a golden opportunity to say something — anything — other than broad and sparkling generalities. Monroe Hawley took pains to emphasize that a small, vocal minority in the church of Christ does not speak for the masses — they only talk louder. Fred Thompson, former president of Emmanuel School of Religion, read a paper in which he spoke of “illumination” and challenged the notion that the Bible is a “divine blueprint” for the structure of the church; happily, he was a target for both groups to take aim at and hit. Hardeman Nichols dealt with the authority of Scripture as plainly and powerfully as possible — at Joplin. One regrets that circumstances did not allow him to hammer home the point that the Christian Church has abandoned the authority of God’s Word and that unity cannot be restored until it returns to the New Testament pattern for worship. Reuel Lemmons was...well, Reuel was Reuel.

The smaller study groups are of more concern and import. Here, away from the main assembly, assigned topics and designated speakers, every “delegate” could get into the act. Questions could be asked, statements made and challenged, proposals outlined, criticisms offered, and the Bible opened in a less formal and more open setting. Hopefully, in these smaller sessions truth and conviction were held aloft. We wonder, however, if this was indeed the case. It was in this study group environment that the following exchange took place:

FURMAN KEARLEY: “This is an aspect of the isolation, is, a lack of knowledge of our histories. If we could start in our congregations doing some more study of the Restoration history outside of our own branch and looking at the distinctions between the conservative, instrumental and the Christian Church.”

WAYNE KILPATRICK: “I wonder, too, if bringing Christian Church preachers into our class like this might not be a good thing. Let them come in and tell their history in a class situation.”

FURMAN KEARLEY: “Yes, that’s right.”

WAYNE KILPATRICK: “I think you can ease from the class to the pulpit.”

FURMAN KEARLEY: “Right, and you can get by with...”

WAYNE KILPATRICK: “...the class...”

FURMAN KEARLEY: “...telling history...”

WAYNE KILPATRICK: “Yeah.”

FURMAN KEARLEY: “...whereas if they’re telling doctrine... [chuckle]”

WAYNE KILPATRICK: “And while they’re telling history let them tell about doctrine...”

FURMAN KEARLEY: “Yeah.”

WAYNE KILPATRICK: “...to make us know that, ‘Hey we

believe alike on so much of this.’ So that may be a beginning point — through the classroom.”

There can be no doubt that brethren Kearley and Kilpatrick would be better off if **Rose Mary Woods** had taped the Summit and not brother **Joe McDonald!**

During these sessions each group was asked to develop, refine and commit to writing a plan that could be followed to knit together and unite the Independent Christian Church and the churches of Christ. These were to be solid, practical steps that could be put into practice immediately. On Thursday morning each study group, one by one, revealed the fruit of their labors. This was to be “the most important three hours of Restoration history in the 20th century (Alan Cloyd, *Restoration Leadership Quarterly*, Winter, 1984). The first few proposals were voiced by Alan Cloyd and Don DeWelt on Thursday morning. The study groups were asked to develop and enhance them in whatever way they saw fit.

First, should the Restoration Summit be an annual, continuing event? On this there was unanimous assent. The details are yet to be hammered out but we can expect other unity meetings to be held soon, perhaps in loose conjunction with the Abilene Christian University Lectureship, the North American Christian Convention, or the Tulsa Workshop on Soul-Winning.

Second, should there be unity meetings held on a smaller scale? Although this proposal met with considerably less enthusiasm, most of the Joplin delegates urged that these could and should take place if proper caution and careful steps were followed. It was quickly pointed out that a local Summit would probably not enjoy the tight-rein that characterized the Joplin unity meeting. Alan Cloyd warned that just any “knucklehead” could attend and no doubt disrupt these smaller Summits.

Third, should 1985 be hailed as a “banner year” for joint worship services — under one roof — for churches of Christ and the Christian Church? This suggestion met with fear and trembling, and was viewed as premature. Several alternate avenues were held out: a joint “forum” instead of a worship service, a joint “retreat” focusing on some historical topic instead of a doctrinal issue, or perhaps a Wednesday evening session since this would be viewed as “less threatening” than a Sunday service.

Other specific suggestions included: the sharing of articles for church bulletins and religious papers so that people could become aware of “the other guy” and realize he is saying much the same thing in the same way; pulpit exchanges in those congregations ready to take such a dramatic step; joint efforts against common enemies, such as legalized liquor, humanism, atheism, and other issues on which churches of Christ and the Christian Church share common cause; and exchanging “specialty” teachers (loneliness, alcohol abuse, divorce, and the like) so that both groups can benefit.

SOME MATTERS OF INQUIRY

It was feared that the mere proposal of a Restoration Summit would prompt some to rush into print a condemnation of the unity meeting before it even began. Alan Cloyd pleaded, “I ask you as a brother and a gentleman to hold your articles. Give this a chance to work.” (*Restoration Leadership Quarterly*, Winter, 1984). This request has been honored. Now that the Joplin unity meeting is over and before the next Summit will convene it is time to examine and weigh what took place in Joplin. After reviewing the record, therefore, these questions and concerns come to mind:

[1] Where will these unity talks lead us? Exactly how will unity be restored and fellowship extended between the Independent Christian Church and the church of Christ? What will be the specific steps along the way to unity?

In 1939, at another unity meeting in Indianapolis, **H. Leo Boles** began his hour-and-a-half address by quoting **Edwin R. Errett**, a grandson of Isaac Errett's brother and late editor of the *Christian Standard*:

"No man in Christendom generally is such a bore today as the man who merely pleads for unity and offers no plan, and no man in the brotherhood beats the air so uselessly with platitudes as he who bores the brethren with mere pleas for peace. Such pleas have become something of an insult to the brotherhood. What we all want now is some thoroughgoing study of the way of peace, the basis for true unity." (*The Christian Standard*, March 25, 1939).

Are we wrong in inquiring with Errett and Boles, "Where is the plan for unity?" Don DeWalt assures us in a letter mailed out with the first issue of his paper, *One Body*, that "we already have a strategy for unity by 1999 on the drawing board." Very well, what is it? Yes, we have noticed the specific suggestions and immediate actions urged by the Summit delegates. We are not so naive as to think these few proposals constitute the whole of Don DeWalt's strategy for unity.

Does this strategy lead to the renouncing of the instrument in Christian worship by the Independent Christian Church? We think not. If anyone knows Don DeWalt's strategy surely Alan Cloyd does. At Joplin he declared that each man present was "sound in the faith" — including 50 Christian Church preachers who defend instrumental music! Why should they renounce or even forego the use of the instrument if they are indeed sound brethren? Does the Joplin plan lead to the acceptance of the instrument among churches of Christ? No. Might it possibly include, then, the treatment and handling of instrumental music as a non-issue, a matter purely of conscience and personal opinion, and not fundamental to the division that began some 100 years ago? Does it call for a resolution that the Christian Church silence the instrument when members of the church of Christ visit but continue to play the piano at other times?

[2] What caused the division and the shattering of unity between churches of Christ and the Christian Church? Is this not a matter to be explored and defined? Some might object and denounce an attitude that assigns "blame" to someone or some church. True, this is an old issue and a point of much contention. But, how can the walls of fellowship be repaired unless it is determined why they were breached to begin with?

An incredibly simplistic view of Restoration history and a totally unrealistic solution to the problem of division has been voiced by one Summit delegate:

"It was amazing to me that we have remained at a distance from our brethren for so many years, largely because of isolation, lack of communication, misunderstandings, misconceptions. Simple association and friendship can serve to topple those barriers in the future." (Victor Knowles, Editor of *One Body*, November, 1984).

Is this a fair representation of the attitude present and conclusions reached in Joplin? Is there no doctrinal difference between churches of Christ and the Independent Christian Church?

[3] When will instrumental music be discussed and what will be said about it? Even though an attempt was made to rule this issue "off limits" in Joplin, it came up again and

again and again. Try as hard as he might to "ride real close herd on this whole event" Alan Cloyd could not wish the piano and the division it brought about away. In one study session after another instrumental music popped up. **Dick Wamsley** and **Alvin Jennings** reported on the first meeting of their group Wednesday morning:

"However, we began then to deal with an issue that seemed to be one that more of the group wanted resolved, and that is, what is the real essence of our divisions? What is the best issue there? And we seemed to resolve that, when it gets right down to it, it's the instrument."

"...and yet, at least among the non-instrument brothers in our discussion, it was expressed that the gut problem is instrumental music and its use."

Surely it is clear to all by now that, while instrumental music may be symptomatic of a deeper malady, the instrument itself is fatal to unity between Independent Christian Churches and churches of Christ.

Is the instrument no longer to be viewed as making a "heaven-and-hell difference"? Is it fatal error? Does its use cause God to look upon worship as unacceptable? One Summit delegate has declared:

"If I believed that I'd have gone hammer and tongs to say, 'Now people, you gotta give it up; we can't talk about sharing this, that — you just gotta give it up. It's going to condemn you!... I'm not ready to pass a judgment one way or the other on somebody over that issue.'" (Rubel Shelly, Sunday evening sermon in Nashville, August 12, 1984).

Those who are formulating the strategy and laying the plans for unity would do well to remember that faithful members of the church of Christ are not willing nor able to compromise the issue of the instrument; instrumental music in Christian worship is objectionable and sinful whenever and wherever it occurs — *even in those settings where no member of the church of Christ is present*. If the instrument is right in the sight of God let us not object to its use in Christian worship. Let those who are weak in conscience and deficient in knowledge be taught and trained to "handle aright the word of truth." Let those who would shatter unity in Christ over a matter of opinion be censured and opposed. If, on the other hand, the use of the instrument violates the authority of the New Testament pattern for worship it is *never* right — even though no one may be present who objects to its use!

[4] Can such meetings as the Restoration Summit result in permanent and lasting unity when men of tremendous influence and widespread recognition are ignored and discounted? We are told that 50 of our "finest men" were invited to Joplin and that they represent the "main-line thinking" of the church of Christ (Alan Cloyd, *Restoration Leadership Quarterly*, Winter, 1984; Rubel Shelly, church bulletin of August 19, 1984). And yet, why were not such men as **Guy N. Woods**, **Thomas B. Warren**, **Alan Highers**, **Noel Merideth**, **Robert Taylor**, **Bill Jackson**, **Garland Elkins**, and others invited? Are these men on that "far right" and "radical" fringe? Are these the "knuckleheads" Alan Cloyd fears will upset the apple cart? Who can believe it! Those who are masterminding the current unity drive must sooner or later — and the sooner the better — reconsider their "mainline", "sideline" and "out-of-line" definitions. Who determines "main-line" standing? Alan Cloyd? Don DeWalt?

We do not subscribe to the view that disagreeing brethren are, by the nature of the case, unChristlike or unkind in spirit and demeanor. A brother who begs to differ with us — and says so — is not necessarily a "belligerent partisan."

Even in Joplin there was some [not enough!] disagreement on certain fundamental issues, and yet that "beautiful spirit" still prevailed. By what right can one say that an even stronger discussion of more pointed and immediate matters will result in an ugly spirit and a disappointing end?

[5] What of those who voice honest and sincere objections to the "strategy for unity by 1999" revealed so far? What of those who might express reservations and concerns? **Sam Long** of Milton, Florida, suggested that the opening up of the Summit to "anyone and everyone" would be a "dangerous" thing. One reporting secretary predicted that some would criticize and *label* the Summit participants; critical brethren who would resort to such calumny were *labeled* "extremists, particularly right wing." Rubel Shelly has dismissed objectors and dissidents as misguided brethren bending under the pressure of "church politics" (Sunday evening sermon in Nashville, August 12, 1984). The bold and uncompromising — and we think "mainline" — words of H. Leo Boles have been dismissed as "abusive and crude." (Alan Cloyd, *The Gospel Advocate*, October 4, 1984). Yes, much has been said of late about "harsh, steely-voiced arrogance." Some of it slipped out in Joplin.

CONCLUSION

We have been neither reckless nor rabid in our review of the Restoration Summit. The questions we have raised and the misgivings we have voiced are offered in the best of spirit and the kindest of manner. Our disappointment — and to some degree, alarm — does not result because we do not understand what took place in Joplin; it is because we understand too well!

Here, then, is the focal point of our concern. Not one single voice pleaded for repentance in Joplin. Not one single voice was heard to lament the introduction of mechanical instruments of music into Christian worship and acknowledge the bitter division that accompanied that innovation. Not one single voice stressed that instrumental music in Christian worship must be forsaken if unity is to prevail. The point is not that matters of great importance were discussed at the Summit in a kind and cordial way; the tragedy is that no clarion call pealed forth from Joplin directing men back to the fount and foundation of unity — the God-given pattern revealed in the New Testament scriptures!

— Post Office Box 156
Greenfield, Tennessee 38230

Instrumental Music And Dialogue

Bobby Duncan

(EDITORIAL NOTE: Rather than anyone outside the so-called "Restoration Summit" causing so many to write as they have about this regrettable happenstance, it was almost wholly in response or reaction to the event itself. One of the earlier editorials in this regard came from the trenchant pen of Bobby Duncan. I was impressed enough with it and an article by R. W. Gray in that same (November 1984) issue that I sought and received permission to reprint both. Brother Duncan's editorial was as follows. — Ira Y. Rice, Jr., Editor)

This is not the first article you have seen with reference to the subject of instrumental music within the past few weeks. The so-called "Summit Conference" in Joplin, Missouri, a few weeks ago has resulted in a number of articles in church bulletins and in publications such as this one. Some of these articles extol the conference, while others indicate their authors were not so favorably impressed.

For those who may not know, the conference was a meeting between certain gospel preachers and certain members of what some refer to as the conservative Christian Churches. Its purpose was to see if there is any possibility of dissolving the differences which stand between us and them. It is reasoned that their roots, like ours, are in the Restoration Movement and that the only difference between us and them is their use of mechanical instruments of music in worship.

I strongly feel that some observations are very much in order with reference to this conference:

(1) **Members of the church of Christ who attended this conference represented nobody.** They expressed in their speeches, no doubt, what a number of other people also believe to be true, but they were not sent to be representatives of the church or of any group of people within the church.

(2) **Not only did those attending the conference not represent anyone, but they were not, for the most part,**

brethren whose philosophy is representative of most of the brethren I know and respect. Those whose idea it was to have the conference are not the men in our brotherhood who are sought after because of their scriptural soundness, their Bible scholarship, or even their good judgment in dealing with problems. In all fairness, some who were invited to speak are brethren whose qualifications in these areas are well respected.

(3) **Few, if any, would oppose an effort to win those presently in the Christian Church.** I, for one, realize also that wisdom, patience, and tact must be used in turning people from error to truth. No doubt, most of us have at one time or another been impatient — even rude — in our efforts to save the lost. But should we be referred to as "knuckle-heads" simply because we would not be willing for a Christian Church preacher to speak to our Bible classes or occupy the pulpits where we preach? I am not opposed to dialogue, but it seems to me that the dialogue which Hardeman and Boswell had in Nashville in 1922 accomplished more to bring about correct understanding of the music question than the dialogue which took place in Joplin, where speakers avoided any specific mention of the instrumental music issue.

(4) **The use of mechanical instruments of music in worship does not represent a small difference between them and us.** Look at it this way: There was just a small difference between the worship of Cain and that of Abel. (Genesis 4). The only difference was that Abel worshipped as God instructed, and Cain worshipped in a manner not authorized. The only thing wrong with the worship of Nadab and Abihu (Leviticus 10) was just a small matter; they used fire which was not authorized in the burning of incense. There just wasn't much difference between them and the other priests who used only the fire which God commanded. And there is just a small difference between those of us in the church of Christ and those in the

conservative Christian churches (sometimes also referred to as churches of Christ); that difference is that we have enough respect for God's word to worship as he has authorized, while they, like Cain, Nadab, and Abihu, worship as they please, and not as God has authorized. Is this a small difference?

(5) **Romans 14:1-3 does not apply to the subject of instrumental music in worship.** Some have tried to show from this passage that our attitude toward those who use the piano in worship should be governed by this passage. In other words, we occupy the room of those who had scruples about eating meats; we have scruples about the use of instruments of music in worship. And while we are not to violate our own consciences by the use of the piano, we must not judge those who, because of superior understanding,

know there is nothing wrong in using the instrument, and proceed to use it. This is a misuse of the passage, unless it can be shown that the use of the piano in worship is, like the eating of meats, a matter of indifference. When such is shown to be the case, we will gladly receive into our fellowship those in the Christian Church.

—An editorial in *Vigil*, November, 1984

(EDITORIAL NOTE: Farther along in that same issue of *Vigil*, brother Duncan carried an article by **R. W. Gray**, of Bremen, Georgia, which, no doubt, our readers will deeply appreciate. As one of the 100 invited "Summiteers", brother Gray surely cannot be charged with not knowing what went on; he was there! Please read — and study carefully — what he had to say, as follows. —Ira Y. Rice, Jr., Editor)

Conservative Christian Churches — An Enigma

R. W. Gray

The late **H. Leo Boles** observed: "The churches of Christ and the 'Christian Church' hold the same fundamental doctrine of the New Testament; both recognize in the New Testament the two lessons taught therein — what sinners must do to be saved and how saints must live to go to heaven..."

While the foregoing remains true to a great extent, there has always been an enigma involved when men of the Christian Churches apply these principles. When the conditions of pardon for the alien are set out they respond with a hearty "Amen!" But with many among them the Calvinists who repudiate the idea of baptism unto the remission of sins are nonetheless presumed to be Christians.

The Christian Churches decry the introduction of tongue-speaking and other charismatic ideas into some of their churches, referring to them as a work of Satan. Yet, in a recent article in their leading paper, one of them sets forth a Pentecostal Church as a case in point as to how one segment of the "body of Christ" should respond to another congregation in need.

Preachers among them admit no element in the Lord's Supper that is not specifically authorized. They insist that unleavened bread and fruit of the vine ONLY must be used. These same men will look you straight in the face and say, "I have no idea what my non-instrumental brethren mean by the 'law of inclusion and exclusion'."

Many Christian Churches repudiate the premillennial fallacy, insisting, as the Bible teaches, that the kingdom of Christ was established on the first Pentecost following the resurrection of Christ from the grave. But with a shrug of the shoulder they will affirm, "Whether or not one is premillennial in view is a matter of little consequence."

In a book that is actually an autobiography of his life as a Christian Church minister the late **James DeForest Murch** tells in glowing terms of his relationship with the magazine called *Christianity Today*. In the same book he is proud to have been a part of the *Christian Standard*, the most conservative voice among the Christian Churches. He also relates his experience with great churchmen among the denominational churches, referring to them as "great and good men." In the same book he writes of his great desire to be in fellowship with his non-instrumental brethren, a people he knows will not regard denominational preachers in such a favorable light. He was obviously as much at home with **Norman Vincent Peal** as with **B. C. Goodpasture**.

In a unity meeting in Joplin, Missouri, earlier this year five leading men among the Christian Churches agreed that they would suffer no pain if every organ in every Christian Church in the land should be burned overnight. Yet, these same men refuse to give up those same organs for the unity they say they so much desire.

A point made repeatedly in the Joplin Meeting by Christian Church brethren was their desire to be recognized as a totally different fellowship to that of the Disciples Movement. This was, in fact, the point pressed hardest by them. Following the meeting a fine editorial appeared in the *Standard* in which the editor set out clearly and fairly the differences between the two groups, showing the distance we have to travel toward unity, but expressing high hopes that we would find that road to peace based upon truth. The editorial also stressed the point of the difference between Conservative Churches and the Disciples Movement. But while brethren were pondering the possibilities such an open-minded approach represented, the same paper came out with an editorial praising a worldwide convention of the Disciples and the Christian Churches held in South America.

These are puzzling contradictions indeed. A real barrier to unity, or even the prospects for unity, is this seeming duplicity within the Christian Church. Honorable men cannot find a common ground when some speak with a forked tongue. If unity is to be achieved it must come when men sit down in mutual respect and love for truth and one another, and with a holy regard for speaking plainly to the point of their actual position. Trust and confidence will not be built when men boast on the one hand of "having so much in common with non-instrumental brethren" while holding hands with the Disciples with the other. It may be that we have drifted beyond the point of no return. But it is a foregone conclusion that any hope for unity is dashed when we fail to speak truthfully with one another.

The enigma of which we write may be summarized in a mathematical formula: Christian Church men agree when we affirm that two plus two equals four. They say, "We are together on that — we have much in common." However, when it is pointed out that some of our religious neighbors affirm that two plus two equals one or even three, they respond by saying, "But who are we to say they are not right? They, too, belong to the body of Christ." This is a mind set that is so far removed from the form of hermeneutics we believe to be correct that the prospect of our coming to a

mutual agreement on fundamental issues remains dim.

Brother Guy N. Woods has well warned:

"There is an effort to breach these barriers of truth, and, whether intended or not, to create conditions conducive to the acceptance of that formerly opposed. The tragedy is that some individuals, motivated by a desire to enjoy fellowship with those who use the instrument, will suffer the loss of deeply embedded inhibitions, and throw off restraints normally protecting them from unauthorized practices in worship by being influenced to tolerate, and then to accept, that which is wrong." (Gospel Advocate, Oct. 4, 1984).

May we seek to avoid the extremes we believe to be present in others, as we utilize every proper avenue opened to us as a means of seeking Bible-centered unity with all who have been immersed into Christ, while maintaining a balance that will not permit an acceptance of that which is contrary to the will of God for the sake of some facade called unity. We must never lose sight of the fact that it is the unity of the Spirit and not the union of finite minds that we seek.

—Route 3, Box 306
Bremen, Georgia 30110

REFLECTIONS ON THE SUMMIT MEETING FROM ONE WHO WAS THERE

Dalton Key

(EDITORIAL NOTE: Dalton Key, editor of Old Paths, of Liberal, Kansas, was invited to and participated in the so-called "Restoration Summit" meeting at Joplin, Missouri. Because I always have thought highly of brother Key, at first I was distressed to see his name listed among the participants. Having seen his statement resulting therefrom, however, which appeared in his issue of Old Paths for February, 1985, now I feel somewhat better. Following is his statement, in full, including his own "Editor's Note", word for word as it appeared. —Ira Y. Rice, Jr., Editor)

(Editor's note: Several inquiries have been received concerning my part in and observations concerning the recent "Restoration Summit Meeting" conducted last August on the campus of Ozark Bible College in Joplin, Missouri. The following reflections are given in hopes of answering these many questions and requests.)

About a year ago, I was invited to participate in what was termed a "Restoration Summit Meeting," which was to be held in Joplin, Missouri during the coming Summer. It was proposed that 100 men meet together — 50 from the Conservative Christian Church, and 50 from churches of Christ — to discuss differences and similarities between us. It was quickly hailed by many as a "unity" meeting. I was not at all hasty in my decision to attend. After receiving my formal invitation, I teetered from "No" to "Yes" for some time before making up my mind. I finally decided to attend for these reasons: (1) I hoped that some measure of good might be done, (2) I felt obligated to represent the truth, (3) I was somewhat curious, and believed at the very least I would receive a unique education, and (4) I respected and had no reservations in supporting a few of the men who were to be there.

Having a fairly good understanding of the history of similar meetings of the past, I went expecting little in the way of concrete results. Those in attendance had no authority to make decisions or chart courses for either the Christian Church or for the Lord's church. And, as well, and perhaps most important, the issues in question were rigid — to bring about unity, one side would, of necessity, be required to give in.

Those of the Conservative Christian Church, viewed as a whole, share with us a strong faith in the nature of God, in the inspiration of the scriptures, and in many other fundamentals of the faith. Our disagreements center upon the issue of scriptural authority; and more specifically, upon divine authority as it relates to the silence of the scriptures. This distinction of our views is most clearly seen in the divergent convictions we hold concerning the use of instrumental music in worship.

Those at the Meeting representing the Conservative Christian Church are to be commended for their willingness to study and learn. As the issues were discussed openly, the atmosphere was cordial; the participants, from both groups, friendly.

Most alarming to me, however, was the observation that there were more of our brethren present who would freely fellowship and welcome those who use the instrument than there were those of the Christian Church who would be willing to give it up. There were those of our brethren who seemed to promote the idea of "overlooking" the instrument issue and finding some measure of cooperation and fellowship in spite of our differences. There were, however, a number of our brethren who stood staunchly against any and all departures from the old paths.

Personally, I am desirous of unity. This desire prompted me to attend the Meeting. And yet unity at the expense of truth is not unity at all — it is merely disjointed union. Until and unless the issue of biblical authority is resolved and agreed upon in substance by those of both groups, there can and will be not true and lasting unity. We simply cannot "agree to disagree." We cannot ignore the issues in hopes they will in time fade away. We must not — I, for one will not — compromise truth and right in a mad frenzy for religious acceptance.

I do not foresee any mass "sell out" of our churches to the Christian Church. I still believe the mainstream of our brethren and brotherhood is dedicated to the ancient order and looks for a "thus saith the Lord" for religious authority. We must not — we will not — exchange conviction for comfort.

The reports concerning the Summit Meeting have been many and varied. I have one large binder bulging with letters, reports, articles and speeches which comment on the Meeting. Some believe we've taken a great stride forward, and suggest future compromise and cooperation with the Christian Church. I cannot agree to any projections which require the compromise of truth. Some others have written fiery exposes which seem to pronounce a blanket condemnation upon all those — from either side, taking whatever part — who attend the Meeting. I find the extremism of these condemnations equally disagreeable. Our brotherhood suffers from much too much liberalism; and yet, at the same time, from different quarters, we are plagued by many who have exchanged the spirit of Christ for the nature of Diotrefes. The Christian must stand or fall before his God alone — not before some nebulous, unidentified brotherhood quorum; not before fanatical

writers, speakers, or editors. While this truth does not justify the compromise of truth, neither will it tolerate the unkindness, the rabidness evidenced by those of the opposite extreme.

I wonder at times if the church is not in danger of being taken over by the extremists — from both liberal and seeming ultra-anti camps. If we would just be content with the Bible — and the Bible alone — we might just be surprised how much smoother things would go.

I doubt seriously I'll attend any future "unity" meetings such as the one in Joplin. They seem, in retrospect, to promote and result in more division and confusion than unity.

— Old Paths
Post Office Box 563
Liberal, Kansas 67901

...and What About "Mini-Summits"?

In a brotherhood that has grown accustomed to elders and preachers who stand for nothing — except against those who stand militantly for the truth — it is getting so that most such cannot really discern wherein real danger lurks.

For instance, we have hundreds — maybe thousands — of such who might draw back at attending a full-fledged "Summit" like the one at Joplin (or more recently at Tulsa), but who would evidently think nothing at all of participating in a so-called "Mini-Summit", which differs not at all from the larger meetings, only in size.

In talking with brother **Dub McClish** one day late in May, he had received the April 24, 1985 issue of *CARE (Christians at Richardson East)*, which is the bulletin of the Richardson East Church of Christ, of Richardson, Texas. When he described a frontpage article by their local preacher, I asked him to send me a photo copy of it. If you will read it, as follows, you will see a classic example of what we are talking about:

Celebration

Larry James

Last week at the invitation of **Gary Beauchamp**, Highland Oaks Church of Christ minister and **Art McNeese**, South MacArthur Church of Christ minister, **Aubrey Anderson** and I attended a fellowship gathering of leaders from area Churches of Christ and Christian Churches (Independent). **Jon Jones**, Richland Hills

Church of Christ minister, provided a report on last fall's meeting of 100 Church of Christ and Christian Church ministers held at Ozark Bible College, Joplin, Missouri. Jon's report was so encouraging as was the meeting and the meal which followed. We met on the campus of Dallas Christian College, the local Independent Christian Church school. As I listened to Jon speak, and as I visited with the fine fellows present, I realized our history of division over the issue of *instrumental music* is truly ridiculous. The Christian Church folk all confessed willingness to lay aside the use of instruments for the sake of unity. The whole discussion called to mind Paul's advice to the weak and the strong in fellowship. (1 Corinthians 8, 10; Romans 14-15). Implicit in our dialogue was the realization that our division in the past has been over an issue of opinion not revelation. From my perspective in a non-instrumental congregation, it seems that I stand in the camp of the weaker brethren. I was made glad last week at the generosity and maturity of my stronger brothers from the Independent Christian Churches. Maybe there is hope for our movement after all as we are challenged by the Lord's dying prayer in John 17. Division is terrible, especially in view of a lost world and a rugged cross. What do you think? Thanks, Gary and Art for your leadership!...

There was more to this column; however, this is all that brother James had on this particular subject. *What do we think?* Well, for one, I think it is later than we thought! When Gary Beauchamp came to Memphis three or four years ago as keynote speaker for the Mid-South Teacher Training Series — and spent most of the day visiting with a local Baptist preachers! — it seemed late even then. When he brought that preacher with him to hear him speak that night and introduced him to a *standing ovation* by undiscerning brethren, it seemed later still. When, mindless of all this, he was later invited to speak at the Lipscomb Lectures, just a few months ago, I did not know *what* to think. But now, with him, Art McNeese, Jon Jones, and other of *our* brethren playing "weevilly wheat" with Christian Church preachers, evidently in full fellowship, in Dallas, it may not just be "late." The apostasy against which we have warned for so long is already here — and these brethren, together with Larry James and Aubrey Anderson (a Richardson East elder) already have embraced it.

Brethren, do not be deceived by these "Mini-Summits", so-called. They may be smaller but they are just as deadly compromising with and the embracing of error as anything that occurred at either Joplin or Tulsa. There is just no way to play with a rattlesnake without, sooner or later, succumbing to its venom. From his own statements, it is clear that Larry James, for one, already has.

Who will be next?

TULSA RESTORATION FORUM REVIEWED

Frank Morgan

"We need as quickly as possible...to go back to 100 localities across the United States and set up similar local 'Summit' meetings. That one scares me. I've got to tell you, that one scares me...The local one scares me because every 'knucklehead' in the country is going to get in on these. They won't be nearly as cordial as this has been." (Alan Cloyd as quoted in "Reflections on the Restoration Summit", *THE RESTORER*, October, 1984, page 12, **Dub McClish**, Author).

Perhaps the fear of a "knucklehead" invasion was what prompted the secrecy that shrouded the *Restoration Forum*.

March 18-20, 1985, at the Garnett Road Church in Tulsa, Oklahoma, where brother **Marvin Phillips** is the preacher. I became aware such a meeting was possibly scheduled upon the return of brother **Cliff Lyons**, who preaches for the East Side Church in Muskogee, Oklahoma, from the Freed-Hardeman Lectures. Until then, I had received no mail-outs, no advertising, and had seen nothing in the numerous bulletins I receive each week.

In early March I called the Garnett Road church and inquired about the report. I learned such a meeting was scheduled, and was given the date. I requested some

information from the secretary to whom I spoke (brother Phillips was out), and expressed a desire to attend the meeting as an observer. She indicated she would relay my call and my request to brother Phillips. I had not heard within the following week, and mentioned this at West Side (Muskogee) where I preach. One brother said he was going to Tulsa the next day and would get some information from some people he knew. He called me Monday evening upon returning, and reported that he had contacted people he knew in three different congregations in and around Tulsa, and none of them knew anything about it.

After this I again called the Garnett Road church, and subsequently brother Phillips returned my call. I again asked permission to attend as an observer. Brother Phillips wanted to know the nature of my interest, and explained that they were being careful not to open the meeting to any-and-all, because some did not have the proper understanding or spirit to participate in such discussions without being contentious. After some discussion of these matters I was extended an invitation to attend as an observer.

The format for the meeting was the same as was used at Joplin in August, 1984. There appeared to be about 80 participants with an undetermined number of auditors. I gathered that with the exception of a small number, perhaps less than ten, the auditors had all been invited. I was aware of a few who came without having been invited. Those who did also attended as auditors. The only restriction placed upon the auditors was that they not speak out in any of the sessions. They could make notes or tapes, and could attend the sessions of their choice, but they were asked not to speak or enter into the discussions. This, as far as I could tell, was carefully observed by the auditors.

I did not attend the Monday night opening session when brother **Bill Humble** of Abilene Christian University, and **James North** of the Christian Church each spoke on "The Historical Perspective of Our Division". I have listened to the tape of brother Humble's address, and, as the title suggests, found his remarks to be historical in nature. I did attend the remainder of the sessions held on Tuesday and Wednesday. The principal topics and speakers were: "Developing A Non-Divisive Vocabulary," **Kenny Boles**, Christian Church; "Fellowship Without Compromise," **Rubel Shelly**, Church of Christ; "Biblical Understanding of Worship," **Seth Wilson**, Christian Church, and **Reuel Lemmons**, church of Christ; and "Rekindling A Great Desire For Oneness," **Richard Rogers**, Church of Christ.

The general session on Wednesday morning was devoted to "Restudying Restoration Slogans". **Richard Rogers** of the church of Christ, and **Enos Dowling** of the Christian Church discussed "In Essentials Unity, In Opinions Liberty, and In all things Love". **Jimmy Wood** of the Church of Christ, and **W. F. Lown** of the Christian Church discussed "Where The Bible Speaks We Speak, Where The Bible Is Silent We Are Silent".

With the exception of brother Rogers, who spoke last on Tuesday evening, each of these principal presentations was followed by group study sessions consisting of ten participants balanced between men from churches of Christ and men from Christian Churches, plus a number of auditors. After each group study session everyone reassembled and a secretary from each group gave a brief report as to the discussion of each group. I attended a different group study each time trying to get a feel for the

overall thinking of the participants. Following are samples of comments I noted in the discussion sessions, which were not taped, and I have taken from some of the tapes of all other sessions including the group reports and principal speeches. Understand that I was not in a position to identify, by name, each participant in the group study sessions, so I will not attempt to do so here.

Comments I heard from "church of Christ" participants included:

"I have a problem with making silence matters, matters of going to heaven or hell."

"I don't see the silence of scripture as being restrictive."

"I don't put instrumental music in the same group with fornication and adultery." This participant (church of Christ) explained he thought those in churches of Christ who think instrumental music in worship is a sin that will cause people to be lost are a minority.

"I would not put it (instrumental music in worship) in the category of sinful or non-sinful."

I'm sure such comments did not represent the views of all participants from churches of Christ, but I got the impression a significant number of them would subscribe to such.

One secretary for a discussion group reported:

"We concluded that probably the grass-root membership of the churches of Christ would be more receptive to the instrument than the leadership would."

Another secretary reported three questions were raised in his group. Here are the questions and the responses:

Question #1 — Could we, the ten men, could we all meet together without an instrument? Answer: 100% said yes.

Question #2 — Could we exchange pulpits? Answer: All ten said yes.

Question #3 — Could we worship with the instrument? Three of the four acapella men (in this group — FM) said they could; one said he could attend, but not sing. At the end of this reporting session brother Marvin Phillips said he was one of those three who said they could worship with the instrument, but wanted to explain that all three were solidly opposed to instrumental music, but could worship with it if they went to a place where it was customarily used.

As was true in the Joplin "Summit" meeting it was suggested numerous times that if congregations of the churches of Christ and Christian Churches could not yet worship together, perhaps there could be an exchange of pulpits, and that speakers from the opposite "fellowship" could be used on lecture/workshop programs, or write articles for papers "on the other side." It was suggested that we should/could fellowship in such areas as benevolence, evangelism, youth activities, and such like. Reports of such interaction now taking place in several locations were made in passing.

Is the Independent Christian Church seriously considering discontinuing the use of instrumental music in worship? Well, consider the following statements. A group discussion secretary reported that the question was put to the Christian Church participants in his group, "Would you leave the instrument aside, permanently, for the sake of unity?" The response was, "Yes, if it was in the sense of unity and in the sense that the instrument offends. No, if it was in the sense of demand."

Kenny Boles of Ozark Bible College said in his speech, "Developing A Non-Divisive Vocabulary," "If it is your heartfelt conviction that the use of the piano, or other instruments is sin; if it is your heartfelt conviction that I am damned to hell thereby, it's gonna be tough, it's gonna be tough for us to be brothers. Is there a difference between sin

and error? If you believe I am in error, I can talk about that. If you believe I am in sin, and going to hell, we've just drawn the battle lines, and we'll have to fight."

A quotation from the speech, "Fellowship Without Compromise", given by brother Rubel Shelly, I think very well summarizes the general attitude of a majority of the participants. Brother Shelly said,

"Charles may believe the use of pianos in worship to be acceptable and Donald be convinced they are sinful, but neither need deny the other is a Christian and a partaker in the fellowship of the saints with him... Under certain circumstances brethren with these different views could continue to work together in a local body. Under other conditions they might cease meeting together in the same congregation... In issues of personal conscience, personal preferences based on past experiences, and failure stemming from causes other than willful rejection of the truth the born-again body can practice a 'limited fellowship' which encourages and shares in all the good we see in each other and lovingly challenges and tries to correct the errors we observe... We have acknowledged one another at the first level of spiritual fellowship — as brothers in Christ. Then, at the second level of fellowship, we have found many things in which we have been able to agree and encourage one another."

The last speaker was **Ken Idleman**, president of Ozark Bible College. In addressing the question, "Where Can We Go From Here?" he said,

"We at the college are proceeding as though there is no division at all." He added, "As we close out this session, where can we go from here? Men, let's write it up positively. Let's talk it up positively... We are looked to as leaders in our fellowships, and I think it is vitally important for us... to do our very best to cooperate with what appears to all of us to be a movement of God's Spirit among us to draw us together... Let's make sure our words... perpetuate the momentum of unity and oneness in Christ... I want to challenge you to do your best at your level, at your place of influence to continue to generate a spirit of unity, a spirit of oneness; to find some practical ways to apply the truths that we've shared here, and the expressions that we've made here, and the oneness that we have felt here. Let's not let it just be stirred up from meeting to meeting. Let's keep it stirred up, do our best to generate a continued emphasis in this direction between the meetings, and we can build on each one, one after the other."

That's the way Christian Church men perceive these meetings, and I have no doubt about that perception being shared by many participants from the church of Christ.

Prior to, and following the Joplin meeting I had stated my own conviction that many brethren were moving toward a posture of fellowship with the Independent Christian Church letting their use of instrumental music in worship be optional. I went to the Tulsa meeting hoping I might see or hear something to dissuade me from thus thinking. I regret to say I came away more firmly convinced that my conviction is based on fact, not fantasy.

I would be remiss if I did not say that brother Jimmy Wood, director of Preston Road School of Preaching in Dallas, made a very solid speech. Perhaps the best proof of this lies in the fact that afterward I overheard at least three Christian Church men state their discomfort with it as being too hardline and restrictive.

Another such meeting is planned at Pepperdine in the summer of this year. I would encourage brethren who are deeply concerned about this movement to attend, and get involved in some manner. Otherwise, the tidal wave may be higher than anticipated.

—West Side church of Christ
2434 West Okmulgee
Muskogee, Oklahoma 74401

"The Few"

Lewis G. Hale

There are movements afoot in our brotherhood concerning which many good people are totally unaware. One of these is directed to obliterating our identity as the people of God. There have been several "unity" meetings throughout the country. Many involved in them are well-intentioned. In fact, in the sixties, we had about ten such meetings in Oklahoma City and I attended most of them. These were meetings with the "conservative, independent Christian churches." These meetings, on our part, were never with the intention of surrendering one item of faith but to discuss our differences in the light of Scripture.

It seems to me that many involved in the present "unity" meetings are not so much interested in resolving differences as in ignoring them. There are many preachers in our brotherhood who would fellowship them without any change of faith or practice.

In a recent bulletin of the Burke Road Church of Christ, Houston, Texas, they wrote that they did use instrumental music "but not in our regularly scheduled services — Sunday morning, evening and Wednesday night — and not then because we do not want to offend the few who have a problem with this kind of praise." And, "So, if anybody got upset about a guitar being used on Monday night, remember we hold to our tradition at all regular services... For 10 years now, following a serious study by the elders and other leaders, we have said aloud, publicly, 'Hey, this is not an issue biblically, but respecting the conscience of a few we'll refrain from using instruments for the present time'."

We are a part of "the few" who have a problem with that kind of praise. The non-use of the instrument by them is not from conviction but convenience. —*Southwest Bulletin, Oklahoma City, Oklahoma*

Some Excellent Books !

The Fort Worth Lectures

Premillennialism, True or False?	\$8.95
The Holy Scriptures	\$10.95
What ... About the Holy Spirit?	\$12.95
Difficult Texts of the N.T. Explained	\$12.95
Difficult Texts of the O.T. Explained	\$13.95
The Person and Life of Christ	\$11.95
The Evangelistic Church	\$11.00
Morals in an Immoral Age	\$15.00

Annual Denton Lectures

Studies in First Corinthians	\$13.00
Studies in Hebrews	\$13.00
Studies in the Revelation	\$13.00

Add postage:

\$1.25—first copy
50¢—each additional copy

Send check with order to:

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

Founding Director of Memphis School of Preaching Roy J. Hearn Finds Life Fulfilling in Retirement

When **Roy J. Hearn** finally retired as the founding Director of Memphis School of Preaching, at the end of March, 1983, being replaced, as Director, by **Curtis A. Cates**, it was one of those landmark events which happen only a few times in life.

Actually, the idea for starting such a school as Memphis School of Preaching grew out of something the beloved **N. B. Hardeman** had said some three years before his passing. "If I could start over," brother Hardeman had mused, "I would have a school in which only Bible would be taught." That thought lay dormant in brother Hearn's mind until 1965, at which time he initiated efforts to begin such a school.

It took until September, 1966, for what is now known as Memphis School of Preaching actually to be established. For the succeeding 17 years, he served as Director — and even after turning over the reins to brother Cates continued to serve in teaching capacity.

The fact that Memphis School of Preaching established such a reputation for soundness in the faith, strict discipline, thorough study of the Bible and related subjects, with an effort being made to establish integrity in every student probably is attributable most of all to the background and development of its founder.

Roy J. Hearn was born November 15, 1911, at Wilmar, Arkansas. After his family moved to Memphis, Tennessee, in 1925, he graduated from Memphis Technical High School in June, 1930. By 1935 he had met and married Sadie Tisdale, who bore him two daughters, **Dolly** and **Janet**, who, in turn have produced six grandchildren.

Baptized July 14, 1934 by **H. A. Brown**, brother Hearn's first effort as a gospel preacher came in January, 1936. Preaching on a part-time basis for the next several years, he was employed for five years by the N. O. Nelson Company, wholesaling plumbing and heating supplies, and later for six years at Railway Express.

Entering Freed-Hardeman College in September, 1941, Hearn graduated as an honor student in May, 1944, later receiving the B.A. degree *magna cum laude* from David Lipscomb College as well as the M.A. degree from George Peabody College for Teachers.

Hearn further prepared himself as a teacher of preachers by doing local preaching in several states — Tennessee, Texas and Kentucky — before turning to college work. For seven years he preached in Crossville, Tennessee, where much mission work was done. Many skirmishes were had with sectarian preachers, and two major debates were held, the first with the Jehovah's Witnesses on the immortality of the soul, the second with Sabbatarians on the Sabbath and the Lord's Day. Notes on both of these debates were published.

For many years brother Hearn made a deep study of Catholicism and exposed and opposed them widely. In 1956 he ran two half-page articles in the Louisville (Kentucky) *Courier-Journal* and had additional exchanges in that paper with a Catholic priest.

In addition to serving on administrative staff and faculty of Christian colleges, brother Hearn served as business manager of the *Gospel Advocate* for a long time and did much writing for that paper. He served as editor and publisher for *Gospel Herald*, at Crossville, Tennessee, and later for several years in this same capacity for *First Century Christian*, a paper devoted to exposing liberalism in the church. He has served as writer and associate editor for several other papers and contributed many articles to them, as well. He is a voting member of Creation Research Society.

All of this work, plus heavy teaching responsibilities with Memphis School of Preaching, surely did put quite a lot of stress upon brother Hearn — and at least two of his doctors did advise him to leave the school at the end of the school year, 1984, because of the stress situation under which he was working, which could cause problems. Nevertheless, they placed no restrictions upon him whatever — and, since leaving the school, though working at his own pace, he has been exceedingly busy. From September 2 through 22, 1984,

he travelled 3,000 miles while holding meetings. From April 6 through 17, 1985, he travelled 2,000 miles and preached 20 lessons in eight days. He preaches twice and teaches a Bible class every Lord's Day at the church on Highway 77, North, in West Memphis, Arkansas; also, on Wednesday nights, he teaches Bible class at Knight Arnold church in Memphis.

In addition to preaching in meetings and speaking on lectureships, brother Hearn has standing invitations to write for eight brotherhood papers. He has been named to the regular staffs of *Contending for the Faith* and the *Firm Foundation*, which he deems a signal honor in both instances.

Brother Hearn states that he now is as busy as he ever was and gets more calls than he properly can handle, but hopes to be able to fulfill all requests for articles. Now that he is free from all that stress, his health is generally good and he is going strong.

Any who wish to get in touch with brother Hearn for gospel meetings, speaking appointments or whatever, please address him at 4035 Barron Avenue, Memphis, Tennessee 38111. He has a private telephone which he is willing for any friends to have, but not the burglars who raided his house.

The most recent contribution that brother Hearn has made to the needs of the brotherhood is a 15-lesson class-study guide or workbook, entitled *Basic Bible Lessons*. Originally prepared in mimeograph form and used by the author in local work at Crossville, Tennessee, 34 years ago, he found them to be well received and profitable to those who studied in the classes.

Although brother Hearn never sought to make them available generally, many have insisted they be put in permanent form with the desire that they be given wider circulation and use. This work has been undertaken by **E. L. Whitaker**, minister of the Knight Arnold church of Christ, and another member of the congregation who is in the printing business.

This workbook includes chapters on the holy scriptures, importance of studying the scriptures, studying the Bible, the Bible our only guide, the Holy Spirit, influence of the Holy Spirit in conversion, faith, repentance, confession, baptism, obedience, authority in Christianity, and the standard of authority in religion.

(NOTE: This workbook by Brother Hearn is highly recommended to the churches for classroom study. Please address your orders to **E. L. Whitaker, 4400 Knight Arnold Road, Memphis, Tennessee 38118, enclosing \$2.25 for each workbook, plus \$1.00 for postage and packaging up to four books. Orders exceeding \$10.00 include 10% for postage and packaging. IYR Jr.)**

A Best Seller!

Studies in Revelation

**The 1984 Annual Denton Lectures
36 chapters—over 550 pages**

Price (includes shipping):

\$14.25—first copy

\$13.50—each additional copy

Send check with order to:

**CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118**

Notes & Quotes...

Mr. & Mrs. Jim Ward, Pass Christian, Mississippi: "We truly appreciate the work being done by all of you."

R. A. Townsend, Livingston, Texas: "Best wishes on your Far East trip. I wish I could have talked to you before you left. Enclosed \$50.00 for use as you see fit...I will try to send at least \$20.00 per month for *Contending for the Faith*. I wish I could have learned of all this earlier."

Garland M. Robinson, while still minister to the Waynedale church of Christ, Fort Wayne, Indiana: "Please send us a bundle of 25 copies of the May/1984 issue. We appreciate your good work and wish you many more years in God's most holy service. Keep on contending for the faith and letting brethren know the truth of what is happening."

Hugh Wright, of Dayton, Tennessee, in ordering a full set of our "Crossroads" issues, said, "I appreciate your exposing this error as well as other errors that you let the brotherhood know about over the years."

Granville O. Allen, Huntsville, Alabama: "I really enjoy the publication of *Contending for the Faith*...Permit me to say that I am almost 69 years young and when I came up in the church the old time preachers were contending for the faith, were very aggressive being ready always to defend the faith, and through this medium the church was growing by leaps and bounds and we did a good job converting the denominational people. By the same token, however, they have brought over into the church the language of Ashdod. In fact, I am still preaching part time as my health permits. I am sorry to say that if I should get into a public discussion with some denominational preacher I do not know any one who would be ready to stand for the truth and debate the issues."

"I guess my reasons for that is that I am sorry but I took my stand with the conservative (Anti) brethren for over 20 years. Some four years ago I came back to the old paths where I stood for so many years. Permit me to say I cannot buy all that the conservative, saints-only brethren contend for, but we have to give them credit: they are aggressive, and since I stood with them so long I guess that is why I do not know any faithful brethren that would be ready to enter the ring for a bout with some denominational preacher."

"I do admire your stand against error, and exposing those who have espoused a false doctrine. Continue the good work. Let me encourage you to stand on the rock of truth regardless of the trials and persecutions. Let the truth shine and expose all those who teach false doctrine. My prayers are with you with all good wishes...I attend the West Huntsville church of Christ, preach at Corning church of Christ, Lincoln County, Tennessee."

(NOTE: In my reply, I said in part, "It really encourages us when such as you express such thoughts...You mentioned how few there seem to be nowadays who would debate with denominational preachers even if such could be arranged. Believe you me, brother Allen, there still are such. Right here in Memphis we have *Garland Elkins*; at Henderson, Tennessee, we have *Alan Highers*; at Nashville, Tennessee, *Guy N. Woods* still stands ready; so do *Ben Vick* and *Fred Davis*, in Indianapolis, Indiana; *Noel Meredith*, also, in Lawrenceburg, Tennessee; and there are many, many other." IYRJR.)

Michael L. Moore, Murray, Utah: "I read September/1983 issue on Crossroads, and it has had a great impact on me as to what Crossroads really is."

Don and Donna Gibson, Farmington, New Mexico: "We do so appreciate the work you are doing in exposing the 'Crossroads' cult. How frightening it is to have this in the Lord's church!"

Foy L. Smith, Riverside, California: "I appreciate what you are doing in these troublesome days. It is a hard fight and some of us don't have much time left perhaps as we would like."

James W. Berry, Montgomery, Alabama: "Please send me 12 copies of the issue where you printed some of brother Truman Boyd's letter about 'Lads to Leaders' on the back cover...Enclosed is a check for \$6.85 for the bundle."

Ralph B. Kuykendall, Livingston, Texas: "We had a nice visit this past week with **Jack L. Davidson**, in Conroe, Texas. He gave me some tapes by you and others on 'Crossroads.' I have made some copies and hope to use them with material I received from you on 'Crossroads.' Thank you for standing up for the faith. (Note: \$150.00 enclosed "to use as you see fit.")

TAPES ON HUMANISM AVAILABLE Victor M. Eskew

A recent lectureship was conducted on the Itawamba Junior College campus in Fulton, Mississippi. The subject which was examined was "Humanism." The following is a list of the speakers and topics which were discussed: **James Boyd**, "Humanism, What Is It?"; **Robert R. Taylor, Jr.**, "Humanism, Its Effects On Our Homes"; **J. Noel Merideth**, "Humanism, Its Effects On Our Schools"; **Russell Artist**, "Humanism and Evolution Are Counterparts"; **Bobby Duncan**, "Humanism Seeks Our Young People"; and **Curtis Cates**, "Humanism, Its Threat To Christianity."

Each night two speakers presented their lessons. There also was a question-and-answer session following each night's presentations. This was recorded on a separate tape. Thus, there is a total of four tapes on this topic. These tapes may be purchased from the Fulton church of Christ. The entire set is \$4.00. Please send all orders to: **Fulton church of Christ, P. O. Box 251, Fulton, MS 38843.**

Clara Harris, of Bells, Texas, enclosed \$100.00, saying, "Sorry I can't send more often." (She is now deceased.)

D. Ray Pippin, of Oklahoma City, Oklahoma, enclosed \$50.00, saying, "I do appreciate very deeply your interest and attention to the work in Olathe and the Kansas City area in general. I'm happy to say that as a direct result of the very timely article a fine family from Ardmore, Oklahoma, that is moving to the Kansas City area will place membership with the faithful in Olathe."

"By the way, the phone number in the article is incorrect. It is listed as 728-7783. Should be 728-7782. I perhaps gave it to you wrong. At any rate, I received this good and encouraging call!"

"Thanks again...for all you have done and are doing to save lost souls, not only in this country but throughout the world. I shudder to think how much digression the church would have suffered if it were not for your efforts. God will reward you for this in the day of judgment."

W. Terry Varner, preacher, Marietta, Ohio: "Keep up the good work."

Dave Amos, elder, Steubenville, Ohio: "Appreciate the plainness, sincerity and soundness of *Contending for the Faith*. We, the elders, are totally supportive of your efforts in every way and so would like to order until further notice a bundle of 50 of each issue of your excellent publication."

Frank Morgan, minister, *Westside/Muscogee*, Oklahoma: "I've just been reading in the last two issues of *Contending for the Faith*. Thought you might like to know that I attended the *Restoration Forum* in Tulsa. Boy-o-boy! How vastly different from a *Spiritual Sword* Lecture or a *Denton* Lecture."

"As you know, the Tulsa meeting was kept pretty quiet. I called brother **Marvin Phillips** and after some discussions got him to agree to let me attend. I really didn't know how tight admission might or could be. As it turned out no one was turned away, but I only saw four or five that had not either directly or indirectly received invitations to attend."

"The direction of this meeting was, as best I can tell, a follow-up of the Joplin meeting. You may know that a third such meeting is apparently being set for Pepperdine sometime this summer."

"I made notes and have all the tapes. I'm going to start reviewing it all this week, and plan to write an article of my impressions and observations. When completed I'll send a copy to several of the papers for use as they see fit. Nothing really new, just confirmation of more of the same..."

(NOTE: "Your appreciated letter of March 25 caught me just as Vada and I were in the throes of getting ready to leave for the Far East yet once more, "I wrote in reply, in part.

"...Yes, I am sure that the Tulsa meeting indeed was quite different from the *Spiritual Sword* or the *Denton* Lectures! I feel that you have made a valuable contribution to brotherhood information through having attended. We are going to have to be sure of our facts as we move along. Such documentation really helps." IYRJR.)

Gary L. Anderson, minister, Lake Havasu City, Arizona: "This Saturday I will be speaking at the *Navada Forum* in Henderson, Nevada, on the subject 'Causes of Division.' This is timely since the Pepperdine Lectureship is right around the corner. **Rubel Shelly**, **Jim Woodruff**, **Reuel Lemmons**, **Lynn Anderson** and **Landon Saunders** will all be at Pepperdine. Such promotion of false teachers is one of the causes of division among us."

Bruce R. Curd, preacher, Port Charlotte, Florida: "Thank you again for standing for the 'Old Paths'. This preacher loves you as his own soul. I think you are doing more good for the church of our blessed Lord than any man living. May God bless you for many, many good years to come...Keep up the good work. We are with you and so is Jehovah God!"

Kym Polk, minister, Key West, Florida: "I appreciate your stand for the truth and pray for your continued health and service to the Lord."

Helen S. Riik, Jacksonville Beach, Florida, added \$4.55 onto her check, saying, "The July issue of *Contending for the Faith* is inspiring as always. To me, you always stand firm in preserving and protecting the purity of God's word, wherever false teaching and heresy enter into the Lord's church. You stand for Truth and are completely doctrinal in all matters that arise...Please use the balance to further your work! God bless you and keep on fighting the good fight."

Bernice Wiser, of Carpinteria, California, informs us that **Harvey Wiser** is now deceased.

George Hancock, of Jay, Oklahoma contributed \$13.00, saying, "We bid you God speed in your rewarding work. Debate the Cause loud to a dying world and stand tall and dare to speak the word in all of its glory and power. The gospel will never cease to be the only power that saves lost man. (Romans 1:16-17)."

Antonio N. Peralta, Davao City, Republic of the Philippines: "We are grateful for supplying me material of information regarding the 'Crossroads' movement. Should you have more issues about this ism or other isms that are infiltrating the churches in the U.S., which you reported in *Contending for the Faith* magazine, kindly send us so to be aware of them.

"If you don't mind, please allow me to request for a free subscription of this magazine for this year. Please include me and my address in your mailing list to receive a copy of any issue. I'm convinced you're doing a very sensitive job by exposing error being embraced by the brotherhood. The issues that you sent were read and re-read all over again and again."

(NOTE: Contributors to our contending for the faith fund may wonder what all we do to make use of their help. Well, this is just one of great numbers of cases in point. Besides sending brother Peralta all back issues of *Contending for the Faith* on "Crossroads" and paying the postage ourselves, we did indeed add him to our mailing list for a year without charge. But for the help of our contributors such things could not happen. IYRJR.)

H. N. Hurd, Aromas, California: "Received the UNITY or FELLOWSHIP issue of *Contending for the Faith* for July/1984. That was a good one...I have not been talking to **Reg Rogers**. In fact, I haven't seen him since we were looking for a lot down this way. From his letter in CFTF, it would seem that we have the same opinion of what is called the church of Christ...I am teaching the adult class on Wednesday night now. Boy, have I been digging. Pray for me that I might be able to so direct the class that we all will grow closer to God and be stronger in the Faith..."

Ben F. Vick, Jr., preacher, Indianapolis, Indiana: "It is always good to read your *Far East Newsletter* and *Contending for the Faith*. Things are going along about the same as usual here. We closed a good meeting last night with brother **Gariand Elkins**."

Bert E. Harvill, Springfield, Missouri: "May God bless your efforts in exposing error in our brotherhood."

Hazel Powell, of Cincinnati, Ohio, who helps our missionary work \$10.00 each month, wrote: "I thrill deep within my soul at the saving of lost souls when I read the *Newsletter* and see the progress being made in that far-away land (Taiwan)."

"I received my copy of *Contending for the Faith* re: Shelly. It is so, sad what has happened to him.

"I attended most of the Cane Ridge meeting at North Lexington the first week of August. It was most uplifting. It is always good to be with those who are still standing for the 'old paths.'"

James Nester, Jacksonville, Florida: "Please cancel my subscription immediately."

Mrs. Iva Gentry, of Haynesville, Louisiana, enclosed \$25.00 "to be used anywhere in your work which is needed the most. I read your paper each time through and think you are doing a wonderful work. Just wish we had more preachers that would contend for the faith, for the truth only. It's so sad that so many of our used-to-be-true preachers are drifting away from it. Keep up the good work."

Cecil Freeman, elder, Cumberland Furnace, Tennessee: "Enclosed is my check in the amount of \$300.00, which includes \$240.00...for 1985, for our contribution to *Far-East/World Evangelism*, \$37.50 for ten subscriptions to *Contending for the Faith*, and \$12.50 for printing fund or whatever.

"We do not have false doctrine problems at Mt. Olive (a small congregation where I am an elder) but I would like for the members to keep up with the things which are happening at other places, so we can all be on watch.

"We still enjoy *Contending for the Faith* and pass it on. We hope and pray that you will be able to keep on contending for the faith through it for many years...We continually pray for you and your family and all who contend for the faith."

Albert Riley, Buena Vista, Tennessee: "I am sending an order for the WHOLE SET of the BOUND VOLUMES...I have been reading the paper I get each month. They are the best thing to me. They make my day. I thank God we still have men that have the guts to stand against the false teacher—the whole staff of *Contending for the Faith*.

"Why do people like **Shelly** and all the rest of these false teachers do the things they do? I would think it is too highly educated or the love of money or both..."

Thomas Forrest, Sr., formerly preaching at Heber Springs, Arkansas, just before leaving for his work in Waukegan, Illinois, wrote, "I picked up my *Contending for the Faith*, January 1984 issue, and the front page read, 'Are our 'big' city churches still standing for the truth?' Ironic as it may seem, I am returning to the big city.

"The family and I have been asked to return to the work in Waukegan, Illinois, where we labored for well over four years from 1977 till 1981. I believe, however, that the church in Waukegan still stands for the truth. Yet the church is small in a city of 70,000 plus. Now that is not big as some count bigness, but with the church less than 100 we have our work cut out for us.

"We have enjoyed our work in this part of the country for the most part.

"The people here are good people and receptive to the truth, at least the members. With the split that occurred over four years ago the work has been hurt for some time and the church is not too well thought of..."

"The feeling of being asked to come back and work where one did work is great. I just pray that we will be able to get things really moving in Waukegan and build a church that the Lord will bless and be pleased by. Please pray for us.

"Also in this issue of *Contending for the Faith* you placed an article by **Ray Pipplin** concerning the question, 'Will the use of instrumental music in the worship service cause one to be eternally lost?' He noted the number of preachers who answered no and

the small number who said yes. The former preacher of 5th and Spring believes you can take it or leave it and not sin. I preached on that subject last Lord's Day and received a tremendous amount of encouragement. I tried to get those here who think it is in the matter of opinion to reconsider, to no avail I might add.

"Please continue the good work with the paper. We enjoy it."

Walter W. Pigg, Jr., is the preacher who took brother Forrest's place at Heber Springs, Arkansas, wrote, "Your reference to the brethren in Heber Springs resulted in my coming to work with them...I do appreciate your reference very much. It has been something else to be out of the pulpit from mid-December until June 1st simply because I was not of a mind to compromise the truth.

"The work here will not be an easy one (but where is it?). There was a split here almost five years ago and the congregation about equally divided. But the group here was more concerned about standing with the truth than the group that left. We have excellent facilities here but our attendance Sunday A.M. is from 70 to 120. We have no elders here and there appears to be a lack of leadership, but hopefully we will be able to get some more talent involved in the work than that which we have at present. The town of Heber Springs is now about 5,000 and is growing quite rapidly. We are in the door of Harding, but so far as I can tell Harding doesn't exert much influence over the people in this congregation.

"When the division came nearly five years ago there were two very liberal preachers working here. I heard the tapes of a long meeting in which liberalism was very evident. One of the preachers is now attending the Baptist Church some, I'm told..."

Joe F. Akin, preacher, Washougal, Washington: "I am writing this after much thought and prayer. I have been receiving your paper since coming to Washougal and I am very disappointed in it and you...Jesus said in Luke 17:3, 'If your brother sins, rebuke him, and if he repents, forgive him...' I feel it is my duty as a brother in Christ to inform you that after reading your *Contending for the Faith* it is apparent that you are contentious for the faith; for I have seen no love for Christ or for his people on the pages of your paper.

"Paul speaks very plain about one who is contentious in Romans 16:17, so therefore I respectfully request that you not send any more of your hate letters to the church in Washougal. When your paper becomes a love letter for Jesus (II Corinthians 3:2-3) and starts building up the body in love (Ephesians 4:11-16), I not only will read it gladly but will then recommend it to others...Please, won't you repent and fix your eyes upon Jesus? Weeping with Jesus, (Signed) Joe F. Akin."

FLORIDA SCHOOL OF PREACHING

2 or 3 Year Program
Tuition Free
G. I. Benefits
Scholarship Available
Sound Teachers



Call or Write:
(813) 683-4043
Florida School of
Preaching
Lakeland, FL 33803

B. C. Carr, Director

APPLICATIONS NOW ACCEPTED

NEXT ENROLLMENTS: September 9, 1985 - January 27, 1986

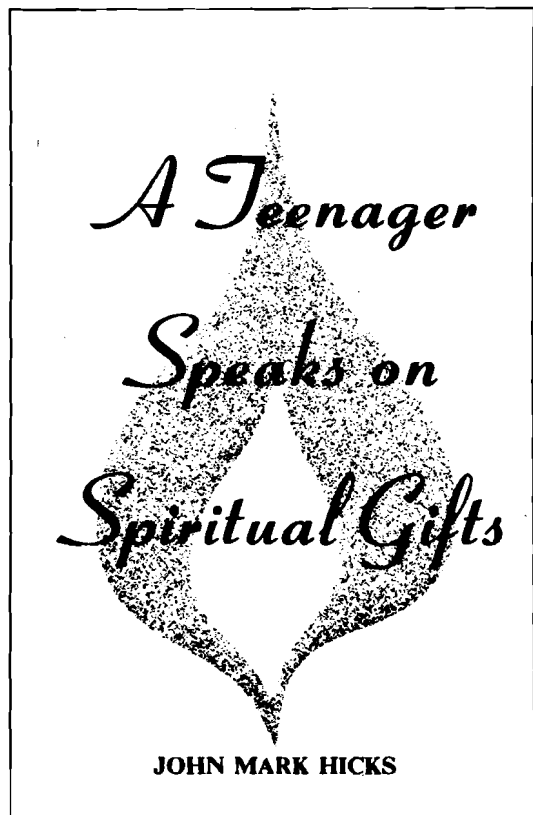


Contending for the Faith Booklets, Tract Designed to Fill Special Brotherhood Needs

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

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

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



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

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

The "Unity-in-Diversity" Movement

John Weekley

On the subject of the "unity-in-diversity" movement in the Lord's church, this idea of "agreeing to disagree" or gathering the church of Christ and denominations under one umbrella is as far from the truth as anything can be.

Man's plea for unity always has been division and compromise. Any attempted unity that also divides is condemned in the scriptures. (See I Corinthians 1:10-14.) The church at Corinth was trying to unite different sects under one head. Some of them were of Paul, Peter and others of Apollos. The result was that Christ was placed on an equal basis with men, as far as name was concerned. The names of these men carried as much authority as did Christ's. The attempt to unite by division at Corinth only destroyed faith and authority in Christ, and it always will. (John 17:22-23.)

Men always have desired to have unity at the cost of setting aside God's commandments. The builders of the tower of Babel, in Genesis 11:4, wanted unity at the cost of the command to "replenish" or "fill" the earth. They decided, contrary to Genesis 1:26, to bunch up in one place "lest we be scattered abroad upon the face of the whole earth." But what they wanted, and what God wanted were two different things. It didn't meet God's approval then to set aside his commands or compromise in order to have unity -- and it won't today. (Hebrews 13:8; Galatians 1:6-9.)

The Christian Church (or any other denomination) does NOT endeavor to keep the "unity of the Spirit" (Ephesians 4:3-6), because they have a church in the wrong name. (Acts 4:12; I Corinthians 3:11; and Romans 16:16.) They have an addition in worship that the New Testament does not authorize. (Ephesians 5:19). There could be other things pointed out, but only ONE thing contrary to the "unity of the Spirit" causes any religion to be vain and rejected by God. (Mark 7:7-13).

Christians can never, with God's approval, fellowship as brethren in Christ Baptists, Methodists, Catholics, Christian Church members, or other religious bodies

because they do not abide in the doctrine of Ephesians 4:3-6. The apostle John said, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God..." (11 John 9). Note the following contrast between faithful churches of Christ and religions of men, re: Ephesians 4:3-6.

The Bible says — and we, as faithful Christians, so teach:

1. One Body (church)
2. One Spirit
3. One Hope
4. One Lord
5. One Faith
6. One Baptism
7. One God and Father

The denominations say some of the following or all of the following:

1. Many churches — join the one of your choice
2. Deny a plurality in the Godhead
3. 2nd chances, such as Purgatory
4. Some yet looking for the Messiah
5. Many ways to believe, "faith only", "sincerity only"
6. Sprinkling, pouring
7. Many idols, and men wearing titles like "Father" in religious sense.

We need to remind brethren in our meetings, services, writings, and classes of the principles of the earlier days of the Restoration Movement. "Speak where the Bible speaks, and be silent where the Bible is silent." (See Deuteronomy 29:29.) "Call Bible things by Bible names." (See I Peter 4:11.) "In matters of faith, unity; in matters of opinions, liberty; and in all things, love." (See the Bible.)

These Bible-based statements and others adorn, uphold, and preserve the heart of the constitution for Divine unity found in Ephesians 4:3-6. If *what we stand for* is becoming a thing of the past, it won't be long before *we* become a thing of the past.

—1100 North Nashville Avenue
Sheffield, Alabama 35660

God forbid.

Save 20% Off By Ordering Bound Volumes By Sets!

HUNDREDS OF ELDERS, PREACHERS AND CHURCHES are ordering WHOLE SETS of BOUND VOLUMES of *Contending for the Faith* for ready reference concerning WHO said WHAT with regard to the CONTINUING APOSTASY among the CHURCHES OF CHRIST. Of the 15 Bound Volumes published thus far, Volumes I, II and III now are OUT OF PRINT; however, Lord willing, these are planned to be reprinted later this year.

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

Central London 'Crossroads' Church Undermines Klang, Targets Singapore For 'Missionary' Invasion In 1987

Ira Y. Rice, Jr.

U. S. brethren have known for more than a decade now that Crossroads-trained men coming out of Gainesville, Florida, have no qualms about invading older, established churches of Christ attempting to take them over, in lieu of which, where resisted, they divide such churches carrying off as many of their members as they can persuade to follow.

The entire Crossroads Philosophy is a classic example of what the apostle Paul warned the Ephesian elders about, when he said, in Acts 20:28-31,

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

In their earlier stages, those trained in the Crossroads Philosophy seemed content to move among the churches in a more or less helter-skelter, haphazard fashion, seeking whom they might devour. Without notice or warning, they would just show up in your congregation one day and begin to sow their heretical ideas among your members — usually in private, small-group, so-called "Soul-Talk" sessions — "speaking perverse things, to draw away disciples after them." Elders and churches who neglected to "watch" and to heed the warnings of those who recognized what was happening soon found that they had lost control of their flocks and that it was too late to protect them from the depredations of these skilled false teachers. As a result, scores and scores of erstwhile churches of Christ found themselves either taken over completely, or else divided; and

many such elders could do nothing about it but wring their hands and cry, "Why didn't somebody warn us!"

Somebody *did* — but they wouldn't listen!

TARGETING ESTABLISHED AREAS IS NEW PHASE

By the time Crossroaders had either divided or taken over outright something close to 150 congregations (by now it may be much more than that), they were emboldened to begin "targeting" areas for invasion. Instead of selecting areas where the church was either weak or almost altogether unknown, as would have been the case if they really sensed any true fellowship with faithful churches of Christ, the areas targeted in most instances were where the church was already long and well established.

After **Kip McKean**, one of **Chuck Lucas'** bright and shining stars, was so successful (together with **Roger Lamb**) in leading the church at Charleston, Illinois, into error and division, he (McKean) was invited by the church at Boston, Massachusetts, to come there and do them the same way! Not long after he had arrived, I received a telephone call from one of the smaller churches in the Boston area asking my advice as to how to prevent Crossroaders from Boston from moving in, outnumbering them, and taking over their property and work. The member who called me said that they had been going along, minding their own business, when approximately 40 from the Crossroads-type church suddenly started meeting with them, and soon were trying to take over entirely — a "Crossroads" technique they have used successfully in quite a number of places.

Not long after Kip McKean went to Boston, we began hearing from Crossroads/Gainesville and Boston alike of a planned invasion of England, starting with London. I recalled that the Clay Street congregation, in Thomasville,

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 7

JULY/1985

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 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

Do Anderson, Advocate Serve Cause of Truth By Replacing Woods With Kearley As Editor?

Many strange and some not-so-wonderful things are transpiring behind the scenes among "us" these days — not the least of which comes the sudden announcement that **Guy N. Woods** is being replaced as editor of the GOSPEL ADVOCATE by one **Furman Kearley**.

Brother Woods, we are told by President/Publisher **Neil W. Anderson**, "has faithfully served the Gospel Advocate Co. for more than 40 years, the last three and one half years as editor of the GOSPEL ADVOCATE."

And just *who* is Furman Kearley? Few of the brotherhood indeed ever heard of him until it was announced that he would be one of the featured speakers at the ill-famed, so-called "Restoration Summit" almost a year ago at Joplin, Missouri.

HOW RELIABLE WILL "OLD RELIABLE" BE NOW?

For a great many years it has pleased the GOSPEL ADVOCATE to refer to itself (and to be referred to) as the "OLD RELIABLE." If this *still* is their wish and intention, then why should Neil Anderson choose to replace one of brother Woods' reliability with one whose chief claim to fame is that compromising dialogue between himself and **Wayne Kilpatrick** that was video-taped by **Joe McDonald** at Joplin.

That there be no mistaking the compromising situation that now is being forced upon the *Gospel Advocate*, let us read the dialogue how Kearley and Kilpatrick would advocate fellowship with the Christian Church one more time, as follows:

KEARLEY: "The aspect of the isolation is lack of knowledge of our history. If we could start in our congregations doing some more studies in Restoration history..."

KILPATRICK: "I wonder, too, if bringing Christian Church preachers in for a class like this might be good. Let them come in and tell their history in a class situation. I think you could ease from the class to the pulpit."

KEARLEY: "Right! And you could get by with telling history."

KILPATRICK: "Yeah."

KEARLEY: "...whereas if they were telling doctrine — heh, heh, heh."

KILPATRICK: "And while they are telling history, they could tell enough doctrine to let us know that we believe alike — so much of it. So that may be a beginning point — in the classroom."

WAS WOODS UNDERMINED BY ALAN CLOYD?

As near as we can judge, this replacement of brother Woods as editor of the Advocate goes back to a conversation that **Alan Cloyd**, chief instigator of the Joplin Compromise, alleges he had with Anderson after Woods' marvelous editorial on "The Joplin Unity Meeting" appeared in the Advocate under date of October 4, 1984.

To hear Cloyd tell it, he thinks that he did quite a number on Woods with Anderson. If so, would this explain Woods being replaced with one favorable to fellowshipping the Christian Church?

—Ira Y. Rice, Jr., Editor

Central London Targets Singapore For Invasion

(Continued from Page 1)

Georgia, which had suffered such division at the hands of the Crossroaders, asked help in sending their material to all the churches of Christ in Great Britain, warning them what to expect should the projected invasion actually come to pass. The material was sent — and at least a few of the brethren in Great Britain took heed to it. However, as in the U.S., most of the churches in the U.K. (United Kingdom) could not be warned. Hence, when the Crossroaders arrived on England's shores, instead of being met with active opposition, for the most part they found seeming indifference, which, in Crossroaders' view, is practically an *invitation* for spreading their false doctrine.

Being thus emboldened, soon we began hearing of various **American** cities being "targeted" for invasion — cities like Birmingham, St. Louis, Oklahoma City and Honolulu. Be it said to the credit of the Honolulu brethren, that they did at least write to the Crossroaders in Boston and ask them *not* to come — to which, we learned in Manila last November, the Boston Crossroaders acquiesced. Some of the Oklahoma City brethren, too, sent letters of inquiry to Boston asking why they were targeting a city where the churches of Christ have existed for almost a century! At last account, no satisfactory answer ever has been received. With **Wayne Kilpatrick** and the *Homewood* church in Birmingham working at cross purposes with faithful churches in that city — and with Kilpatrick and Homewood pooh-poohing that Crossroadism is really any threat to the truth — for the most part the Birmingham churches are sitting ducks for a Crossroads takeover. As for St. Louis, as far as we are informed, no active plan has been projected thus far to prevent a Crossroads invasion there. In which case, unless active opposition is in evidence soon, the probability is that Crossroads/Boston actually will move in. Only time will tell.

ASIAN AREAS — INCLUDING SINGAPORE — TARGETED, TOO!

The first I knew that the Crossroads movement planned to invade *Asia* was when **Jim Blough** and **Doug Lightening**, from the Crossroads church in Boston, Massachusetts, so declared at the so-called *24th Annual Asian Mission Forum* in Manila, Philippines, when Archie W. Luper and I accompanied some of the brethren from Taiwan there in November. At that time it was announced that Bombay, India, had been targeted — and that Doug Lightening would be leading a team there, probably in 1986, as I recall.

However, it was not until a few weeks later that I learned that the Central London/Crossroads Church had targeted *Singapore* for invasion in 1987 — and that they already had subverted and led away young brother **Daniel Eng Leng Pang** from the thriving church at Klang, Malaysia.

Under date of February 22, 1985, brother **Chan Kim Foh**, of Kuala Lumpur, my beloved son in the gospel, whom I baptized there almost a quarter of a century ago, wrote, in part, as follows:

"I don't know whether you have seen the bulletin of the Central London Church of Christ dated 23 Dec. 84. A photocopy is enclosed from which you will see what plans they have for Daniel in 1987 — they want to start a new work in Singapore! No doubt the brethren in Singapore should be forewarned of this..."

The enclosure that brother Kim Foh sent featured a front-page article in the Central London/Crossroads bulletin, Vol. III, No. 23, for 23 December 1984, which reads as follows:

SINGAPORE 1987

The Central London Church of Christ are pleased to announce the arrival of another full-time worker, Daniel Eng, as well as the targeting of Singapore for a new church planting in 1987. Daniel has been the minister for the Klang Church of Christ (just outside Kuala Lumpur, the capital city of Malaysia) for several years, and so he brings with him a good deal of experience, in addition to a keen desire to learn to be more effective in building a discipling ministry.

Daniel was contacted initially by Douglas Jacoby and Chris Teoh on a visit to Malaysia last January. They found Daniel, the other leaders, and in fact the entire Klang congregation to be a warm and encouraging group, and a correspondence began that culminated in Daniel's decision to come to London for further training. The plan is for Daniel to take back a team of Singaporean and Malaysian citizens converted in London in order to begin a new work in Singapore (1987).

Singapore is an island country of about 224 square miles, yet with its population of over 2.5 million and its progressive way of life, it is one of the key cities to capture for Christ in all of Asia! Yet the student population of Singapore has hardly been touched. It is especially in this area that Daniel plans to make significant inroads to capitalize on that vast pool of talent and potential influence.

Daniel Eng is a Malaysia citizen, and fluent in Bahasa Malaysia as well as in several Chinese dialects, so why did he not plan to return there at the completion of his training? The policy of the government is Islamicisation: it is increasingly difficult for missionaries to enter the country, and sharing the gospel with the Muslim majority is a criminal offense. Thus for the short term Singapore, with its freer, predominantly Chinese population, is the better choice for most quickly disseminating the gospel throughout Southeast Asia.

We are confident that the addition of Daniel Eng to the congregation here for the next three years will prove a rewarding venture. His enthusiasm, his evangelistic lifestyle, and mainly his love for God will bring rich benefits to the lost of London as he assembles his team to take Singapore for Christ!

(Signed)

—The Evangelists.

Immediately upon reading the foregoing article from the Central London/Crossroads bulletin, under date of March 8, 1985, I replied to Kim Foh, in part, as follows:

"Thanks particularly for the enclosures you sent. Can you imagine the *gall* of supposed to be *brethren* not only stealing Daniel Eng away for false training, but then proposing to send him to a city such as Singapore where the work was begun *30 years ago tomorrow*, ostensibly to start a *new work*, as if nothing had ever been done there all these years! I was in touch with Gordon Hogan about this early in February. He said that a letter was being circulated among the churches in Singapore so that it could be signed *jointly* asking Daniel and those supposed to be with him *NOT* to come! All that could possibly result from such a venture would be to divide the church, because those who are 'Crossroads' or who stand with the Crossroads/Gainesville, Florida church, simply have received and bring *another* doctrine, not the pure, simple doctrine of Christ. II John 9-11 teaches that we are not to receive such, neither bid them God speed..."

In a postscript, I further wrote,

"P. S. Are the brethren at Klang standing firm against Daniel Eng and his acceptance of Crossroadism? Are they really knowledgeable about what it is? It may be that while I am there,

we need to invite a joint meeting of all the churches such as Kuala Lumpur, Klang and Petaling Jaya so that I can fully inform them as to what all is involved. I'd be happy to do so, if this can be arranged. IYRJR."

Brother Chan assured me that the Klang brethren indeed were standing firm, that they had tried their best to persuade Daniel Eng *not* to go with the Crossroads church in Central London, but that nothing would do him but that he must go! If I have my facts straight (and I have endeavored to do so), he first went to London for some sort of short course of two weeks duration, after which he flew back to Klang, resigned as minister to the Klang church of Christ within 24 hours, flew back to London, later flew to *Crossroads*/Gainesville, Florida, then back to London, where he now is.

COUNTERMEASURES TAKEN BOTH IN SINGAPORE AS WELL AS IN MALAYSIA

Having had full understanding of all things concerning the Crossroads Movement from the very first, I knew for certain that unless adequate countermeasures were taken both in Singapore as well as in Malaysia prior to their coming, those trained in Crossroadism, whether from Gainesville, Boston, London or wherever, would have a field day once they arrived.

Therefore, in addition to what I wrote to brother Chan Kim Foh, I also wrote to brother **Gordon Hogan**, suggesting that arrangements be made for me to speak to a general meeting of the churches in Singapore, when I would be there April 5 through 14, early this year. Brother **Pat McGee** and I both spoke to those thus assembled at Moulmein Road/Singapore, Monday and Tuesday nights of April 8 and 9. I addressed the Crossroads threat before a joint-meeting of churches assembled from Klang, Petaling Jaya, and Seremban at Kuala Lumpur the night of April 14.

In addition to the *spoken* word, I had brought along 100 *complete sets* of all 17 of the "Crossroads" issues of *Contending for the Faith*, which, in turn, were distributed among the churches both in Singapore as well as in Malaysia. Consequently, if the churches where I personally planted the cause of Christ from 1955 onward were to be led away after this perverted Crossroads "gospel", it would not be for lack of opportunity to be sufficiently warned and informed.

On my way over to Singapore, while flying high above the Pacific Ocean for my 41st crossing of that vast body of water in persuance of missionary work over the past 30 years — most of it in Singapore and Malaysia — I had settled down to read and study a copy of Central London/Crossroads Church's bulletin — which they now style *A Light to London* — for January/1985.

One of their evangelists, **James Lloyd**, in summing up what had transpired in London over the past 12 months, reported, in part, that:

"There are now small 'house churches' meeting in such places as Taiping, Malaysia, and Greek Cyprus...Finally, we had a goal to plan our first church planting. We saw this dream realized as Steve and Jo Ann Cassidy targeted Melbourne, Australia as the place they will go to begin a new church in 1987. But once again the Lord blessed us more than we had expected — yet another city was targeted: Singapore (next article)! We are thrilled to target this city so strategically located for the evangelisation of Asia..."

When I turned the page to the next article, you can but imagine my chagrin and vexation to read the article by Daniel Eng Leng Pang, which you see photo-reproduced from *A Light to London* on the facing page. My frustration, however, was not so much directed at *him* as

against those heretical Crossroaders who had crept in behind our backs and had influenced him to go contrary to sound doctrine and practice.

Knowing how Crossroads-oriented churches and preachers are, after having studied their *modus operandi* now for so many years, both in Singapore as well as in Kuala Lumpur I warned the brethren that the *probability* was that the Central London/Crossroads church would pay no attention to Singapore's request that they *not* send Daniel and others there to infiltrate the churches with their heresy, but that in all *likelihood* they would come on anyway!

There must have been someone who heard Pat McGee and me speak at Moulmein Road/Singapore on this matter who had gotten into touch with Central London, for by the time I had finished my appointments in Kuala Lumpur and was back through the Singapore International Airport on my way to Thailand, on April 17th, when I telephoned **David Chew** back on the Four Seas College campus, he and brother **Eddy Ee** informed me that word had come from London that two were on their way from Central London, and that they wanted to talk with me within the next couple of days or so. I told brethren Chew and Ee that I had long-scheduled appointments in Thailand, Hong Kong and Taiwan that I was expected to keep and that I could not stay back just then. However, I left telephone numbers with them at the various stops I should be making, saying, that if they really wanted to talk with me, I'd make myself available anywhere along the line of my appointments.

Through brother Chew I later learned that London Crossroaders **James Lloyd** and **Steve Pipkin** did actually arrive from London a few days later, that they asked for a special meeting with all the preachers from the churches in Singapore, to which most went, except that those connected with the administration of Four Seas College refused to attend. Lloyd and Pipkin evidently saw that without these three brethren — **David Chew**, **Eddy Ee** and **Kwan Tai Choom** — any hope they had of infiltrating Singapore was effectively blocked; so they asked for a *second* meeting with these three present. They were told that if they wanted to meet it could be arranged; however, that, if so, it would have to be on-campus at Four Seas College. Lloyd and Pipkin agreed to this; so it was arranged for all the preachers in Singapore, including these three, to meet with Lloyd and Pipkin the morning of April 23, 1985, at the Four Seas College Library.

I got back in touch with brother Chew by overseas telephone before leaving for the U.S. again, and he told me what had happened and promised to send me a tape recording of all that had transpired in the April 23rd discussions.

When the tapes reached my home address in Memphis, Tennessee, sometime the middle of May, I could not help feeling a certain pride over the way that most of the Singapore preachers (all but one, in fact) handled themselves in fending off the inroads Crossroaders Lloyd and Pipkin clearly were trying to make right then in Singapore. That *one* (**Henry Kong**) was critical of me, his own father in the gospel, for having said that Central London probably would ignore the joint letter they had received from the churches in Singapore asking them *not* to come, and would come on anyway. Henry said that brother Rice had "jumped the gun." What he did not seem to realize was that Lloyd's and Pipkin's own coming, *right then*, bore out what I had said — also, toward the close of the tape, Lloyd made it abundantly clear that as of then, even after

MISSION: SINGAPORE 1987

"You are like a lion among the nations . . ."

(Ezek 32:2)

THE name Singapore is derived from the Sanskrit word *Singapura*, which literally means "Lion City". The Central London church has targeted this city to begin a new work because we feel that it will become to Asia what Rome was to the ancient world, by virtue of its position geographically, politically, and economically. The verse quoted above refers to Egypt and goes on to describe God's might in dealing with the nations. With that same power behind us today, we are confident that a mighty church will be built that will have a great impact in that city as well as on the rest of Asia, the most populous continent on earth.

Singapore is an island roughly the size of the Isle of Wight, strategically positioned at the crossroads of Asia — truly a cultural melting pot. Its population of 2.5 million consists of Chinese (%), Malays (%), and Indians (%) living side by side with their own customs and costumes, yet blending together to become a distinctive Singaporean culture.

Singapore seeks to become the financial and technological capital of Asia, and no-one doubts that it will do so, given its achievements in the 25 years since gaining its independence. Its standard of living has been rising so sharply that it should overtake Britain's any time now, and possibly the USA's by the turn of the century. Its affluence is evident in its ever-changing skyline and lush tree-lined avenues. Visitors often find it hard to believe that they are in the middle of Asia in a city more modern than most western capitals. It now boasts the finest airport in Asia, the second largest port in the world, and will soon have a modern underground transport system (offering opportunities for "tube" evangelism!).

Singapore prides itself on being a clean and efficient city, and its title of "Garden City" is well deserved. Fruit trees line boulevards and one even finds lamp-

posts sheathed by flowering plants! Tourists add a cosmopolitan flavour to an already multiracial society. A stroll down Orchard Road (which has the world's busiest McDonald's!) in the heart of the shopping district is likely to bring you into contact with people from all corners of the globe — reminiscent of London! Singapore welcomes over 2 million visitors each year who come for the shopping, business, education, or just to see its many tourist attractions.

Most Singaporeans speak English and at least one other language. The official languages are Malay, Mandarin, and Tamil, as well as English. Mandarin is spoken by a quarter of the world's population, and Malay by neighbouring Malaysia (pop. 14 million) and Indonesia, the fifth most populous country in the world (pop. 135 million). Singapore places a heavy emphasis on educating its people, which it views as its primary resource, to produce a generation capable of leading it into the high-tech industries. Governmental policy on education has resulted in a high literacy rate (85%) and the development of several tertiary institutions, with a total of about 35,000 students, presenting exciting prospects for a dynamic student ministry.

There are four major religions in Singapore — Buddhism, Hinduism, Islam, and denominational Christianity. It is fair to say that most Chinese are Buddhists, most Indians Hindu, and most Malays Muslim. Even so, denominational Christianity is well established and thriving. The government is generally supportive of religious activities, and the people are open and tolerant. In recent years there has been an upsurge in religious interest as a reaction against what many Singaporeans perceive to be an increasingly mechanical and inhuman society. In fact, a leading politician said in a recent speech that "Singapore, in its pursuit of material success, must not forget to address the question of the meaning of life." A quote from a recent Sunday Times article aptly sums up the spiritual

hungering in Singapore:

Ordinary Singaporeans seem to agree that something is missing . . . People from all backgrounds tell me they feel stifled, that there must be more to life than work and spending money. The more exotic Christian faiths, with their speaking in tongues and miraculous cures, are attracting young Chinese from Buddhist and Taoist families, apparently in search of a feeling of community and commitment they cannot find in tower blocks.

We are convinced that Singapore holds immense potential for building an effective and dynamic discipling ministry. Presently we have in the Central London church a growing number of Malaysians and Singaporeans. We are assembling a team in London, and we strongly urge all Singaporean and Malaysian brethren to plan to join us. We solicit your prayers and assistance in this effort. If you are interested in Mission: Singapore, do not hesitate to contact me.

DANIEL ENG LENG PANG

EDITOR'S NOTE:

Daniel recently moved here to train with the Central London church. He was for several years the evangelist of the Klang Church of Christ (near Kuala Lumpur, the capital of Malaysia), and so brings with him a great deal of experience. We know he will have a great impact on the city of London, and look forward to the great work that will be done for God's glory in Singapore.

STEVE PIPKIN APPOINTED SINGAPORE TEAM CO-LEADER

"For the earth will be full of the knowledge of the Lord as the waters cover the sea." Isaiah 11:9

In late 1972, shortly before I was baptised into Christ, it occurred to me that if I decided Christianity really was true, that Jesus really was THE Son of God and THE only way to the Father, and that there really were a heaven and a hell, I personally would have to shelve my ambition to be a university professor and become an évangélist. Now, twelve and a half years later, it occurs to me that if I really believe Christianity is true, I must leave familiar Western surroundings and move to the East — to live with a people who do not know God and have not obeyed or even heard the gospel. But why Singapore?

(1) Though its population of 2.5 million is 77% Chinese, 13% Indian, and 7% Malay, ENGLISH is the common language. Singapore therefore offers a first step into Asia for an English-speaking family like my own.

(2) Singapore's government is easily the most stable in Asia, conducive to maintaining a great church with longevity. The government is run with such wisdom and efficiency that one can wholeheartedly "submit to the governing authorities" as Paul urges Christians to do in Romans 13.

(3) Unlike neighbouring Malaysia and Indonesia, where it is generally prohibited to share Christianity with Muslims, Singapore has no state religion. Hence in Singapore one can preach the gospel to every creature without government opposition or interference.

(4) Singapore is a thoroughly modern city and, while retaining many Eastern cultural features, is overall more Western than most cities in the West! The initial tran-



Steve, Laura, Michelle, Joshua, and Lucas Pipkin.

sition from West to East for our family should therefore be quite smooth.

(5) Singapore is one of the two most influential cities, along with Tokyo, in all of Asia, but with one important difference: it is English-speaking!

(6) The congregation here in London already have nearly a dozen Chinese members from the immediate vicinity of Singapore — who would have minimal to non-existent visa problems.

(7) My co-worker would be a talented Chinese Malaysian intern, Daniel Eng Leng Pang, who is fluent in a number of the languages spoken in Singaporean homes: Malay, English, and several Chinese dialects.

(8) 2.5 BILLION people live within 2,500 miles of Singapore (China, India, Indonesia, Southeast Asia).

(9) The vast majority of Singaporeans are Chinese who speak Mandarin, the language of the populace of mainland China. And they are also able to relocate in China with relative facility. Thus the evangelisation of the largest and most biblically illiterate nation on the face of

the earth could begin from Singapore more easily than from any other city or country in the world.

(10) 81% (more than 2 million) of Singaporeans live in high-rise housing developments — a paradise of evangelistic opportunity!

Ruth decided to leave her father and mother and homeland to go and live with a people she did not know before, merely for the sake of her mother-in-law (Ruth 1). The time is long overdue for Christians all over the world similarly to deny themselves the comforts of home and family for the sake of Christ and those billions who have yet to hear the whole counsel of God for the first time. It is in the spirit of such a conviction that my wife and I have decided to move to the city of Singapore to join in spreading the Word of our God throughout Asia.

Please join with us in our dream for Singapore — in any way you are able. Pray fervently that our planet may be "full of the knowledge of the Lord as the waters cover the sea".

STEVE PIPKIN

EDITORS' NOTE

Steven and Laura Pipkin began their work in the full-time ministry in Durham, North Carolina, where Steven served as campus minister to Duke University and UNC-Chapel Hill (1976-1979). Thereafter he joined Martin Bentley in Tampa, Florida, to work as Associate Evangelist with the congregation there (1979-1984). In May of 1984 the Pipkins moved to Great Britain. They have proved an invaluable addition to the Central London work! And now, after a scouting visit to Singapore in late April, Steven and Laura have cemented their decision to join Daniel Eng in Mission: Singapore 1987. Readers who would like to know more about the Singapore work are recommended to read the article in the January 1985 bulletin on Mission: Singapore, or to contact Steven Pipkin at the CLCC address.

having been withstood so by all but one of the preachers present, Central London planned to send Daniel Eng and others to Singapore *anyway* — exactly as I had said they probably would!

When Henry Kong mentioned that, for his part, it would be all right for these two London Crossroaders to speak at the Wednesday night meeting where he preaches, he was warned by one or two of the missionaries (**Ken Sinclair** and **J. C. Choate** were also present) that, if so, he probably was inviting trouble that he knew not of. It was only then that he backed away. As for *all* the rest who were there, they stood as a solid phalanx against this presumptuous intrusion from Central London. I could not have been prouder of anyone for the way they stood.

At almost the same time that I received those tapes of the April 23rd confrontation meeting at Four Seas College Library, in Singapore, someone sent me a copy of an announcement that Central London/Crossroads Church had mailed out, concerning "the second United Kingdom Missions Conference, 'The Hope of Glory'," saying that said conference "will be used as a springboard to launch what will undoubtedly be the most massive evangelistic effort in this congregation's short history." (Please examine the announcement carefully, photo-reproduced, on right. Also note the participation planned by the **Crossroads Singers**, from *Crossroads*/Gainesville, Florida, as well as "Dr." **Jerry Jones**, from Boston, Massachusetts. Those trying to say there is no connection between London, Boston and Crossroads/Gainesville either are deceived or deceiving.)

When I had read this announcement I got in touch immediately with **Archie W. Luper**, in Ventura, California, and also with **Jack Strachan**, in East Kilbride, Scotland, asking each to accompany me to London during the time-frame of July 4 through 7 that we might confront these presumptuous men together. They both agreed. Therefore, under date of May 24, 1985, I wrote to London, as follows:

May 24, 1985

James Lloyd and Steve Pipkin
Central London Church of Christ
26 Red Lion Square
London WC1, England

Dear brethren Lloyd and Pipkin,

Having just returned from appointing brother David Chew as our new president of Four Seas College of Bible and Missions, in Singapore, please overlook the fact that our new stationery reflecting this fact has not yet been received from our printers. Until it is, our old stationery with brother Gordon Hogan still shown as president will have to suffice.

It was not until after I already had departed Singapore for several days and was en route from Kuala Lumpur, Malaysia, via Singapore International Airport to Bangkok, Thailand, that I first learned that you would be in Singapore later that same week and had requested to see me. In view of already-scheduled and advertised speaking appearances conflicting, there appeared to be just no way for me to stay back at that time. However, I did leave telephone numbers with the brethren in Singapore that you might get in touch with me either in Thailand, Hong Kong or Taiwan before I should be leaving the Far East again for the U.S., some three weeks later. Any such calls from you never came.

Since returning to the U.S. earlier this month, at my request, tape recordings of the entire meeting you had with brethren David Chew, Eddy Ee, Kwan Tai Choom, Kon Pak Fook, Foo Sek San, Eric Tan, Edwin Choy, Han See Teng, Ken Sinclair, J. C. Choate and possibly others in the Library of Four Seas College at 10:00 a.m., April 23, 1985, have been airmailed to me. Inasmuch as most of these brethren — plus five others who could not be present, all

The Hope of Glory

U.K.M.C. 5th-7th July 1985

London, England

THURSDAY: 4th July

Pre-Conference Missions Workshop

7:00 pm	Singing	
7:30	"It Has Always Been My Ambition"	James Lloyd
8:30	Report: Melbourne, Paris, Singapore	Slide Presentation
9:15	"Producing Fruit All Over The World"	Frank Kim

FRIDAY: 5th July

4:00 pm	Registration - Central Hall, Parliament Square	
7:00	Singing	
7:30	"The Hope Of Glory"	Dr. Jerry Jones
9:00	Concert	Crossroads Singers

SATURDAY: 6th July

9:00 am	Singing	
9:30	"A Reason For The Hope"	Douglas Jacoby
10:15	"Hope Does Not Disappoint Us"	Randall McKean

11:00-1:30 Lunch Break

1:30 AFTERNOON CLASSES

Session One (1:30-2:30)	Session Two (3:00-4:00)
-Evolution	-Tongue Speaking
-Revelation	-Women Preaching
-Interpretation	-False Teaching

4:00-7:30 Dinner Break

7:30 pm	Singing	
8:00	"Hope Held Out In The Gospel"	Daniel Eng
9:00	H.O.P.E. SPECIAL CONTRIBUTION	
9:30	Concert	Crossroads Singers

SUNDAY: 7th July

2:00 pm	"A Hope And A Future"	Douglas Arthur
---------	-----------------------	----------------

Sponsored by: Central London Church of Christ
26 Red Lion Square
London WC1

leading brethren of the churches in Singapore, had written Central London *not* to proceed with your presumptuous plans to invade Singapore, to say the least it appeared audacious on your part to announce, as recorded on the tapes, that as of then you were determined to proceed as you had announced anyway!

Word now comes of something you are calling your second United Kingdom Missions Conference, which, including your Pre-Conference Missions Workshop, lasts from July 4 through 7. Inasmuch as you further stated your desire to discuss with me, re: the Singapore tapes, I have asked brethren Archie W. Luper, of Ventura, California, and Jack Strachan, of East Kilbride, Scotland, to accompany me to London during that time-frame that we might sit down together with you and any others you wish to invite (to be tape-recorded, of course) that we might come to some understanding.

To be entirely frank and honest with you, we simply do not understand your planning to send missionaries to Singapore *at all!* More than 30 years now have elapsed since my wife and I went as the *first* missionaries to Singapore. Not only did we live and work there — hard — for more than eight years, in person, but, while there, we also did the original missionary work for the churches of Christ in Malaysia. Almost every one of the Chinese preachers you talked with that day in the college library were either my sons, grandsons, or great-grandsons in the gospel. The cause of Christ has been planted in Singapore so thoroughly that it probably is as strong a work as you are likely to find. It is so strong, in fact, that the irony of all this is that *Singapore*, if anything, should be sending missionaries *to London*, rather than the other way around, since the Singapore work is far more well developed than in London.

Another thing we do not understand is how you could, in good conscience, reach in and steal away young brother Daniel Eng from the church in Klang, Malaysia, where he was preaching, thus disrupting their long-range plans already so carefully laid, under the guise of training him for missionary work in Singapore. That he needed further training is beyond dispute. In fact, he had been encouraged times over to go to Singapore, not to teach others, but to be taught at Four Seas College — but he never would agree to go. If you really think that the well-trained and seasoned preachers and long-time leaders of the many churches in Singapore are going to look with favor on being sent one whom they view as a rank *novice* to evangelize *them*, then you need to think again.

On the whole, our work in Singapore, with but few disruptions, has continued in unity and peace for more than 30 years. Realizing as we do that Central London is basically an outgrowth of that heresy begun in Crossroads/ Gainesville, Florida, which was finally sent to London by the Crossroads Movement by way of Boston, and that the history of this movement has been the general disruption and division of genuine churches of Christ in many areas, those of us who have been connected with the Singapore work from its inception, to these many years, are not about to sit back and let you disrupt our Singapore work without opposition. If you are determined to send missionaries to Singapore *anyway*, even after the Singapore churches have asked you *not* to, we may not be able to keep you out of Singapore — but you may find it frustrating to accomplish so little once you arrive.

In any case, I am willing to sit down and talk with you nevertheless, as above indicated. Please let me hear from you, as soon as possible upon receiving this letter that we may know your wishes.

In the cause of Truth,
Ira Y. Rice, Jr.

(Signed)

A week or so passed, once the foregoing letter had been airmailed to London. Then one night a little after 9 o'clock after I already had gone to bed the telephone rang. It was James Lloyd, from London, saying that they had received my letter all right, but that the time-frame suggested for our discussion in London was perhaps the busiest time in the year for them, and suggesting we meet September 23, in New York, when he and his fellow evangelist Douglas Arthur would be on this side of the Atlantic. I said that I'd have to check it out with my own calendar — also with brother Luper — and would let him know.

Telephoning to brother Luper that self-same night, he said he could arrange to be in New York that date, if I could. When I looked at my calendar, I saw that I was already scheduled to speak on the *Firm Foundation* lectureship, in Seagoville, Texas, the week before, and on the *Missouri-Kansas* lectureship, at Independence, Missouri, immediately following. Calling brother William S. Cline, editor of the *Firm Foundation*, he agreed to shift my speech back to Wednesday. Then, calling brother Jack Williams, at Independence, he agreed to shift my two speeches there to the following Wednesday and Thursday. By making these two time shifts in speaking appointments, I was able to clear things so that brother Luper and I might meet with Lloyd and Arthur in New York on the date they had suggested — September 23.

By June 12, I was already into my gospel meeting with the church at Clarkson, Kentucky. It was not until then that I could respond further to James Lloyd's telephone call from

Contending for the Faith Readers Continue Helping to Warn Brotherhood Against Heresy By Ordering, Distributing 'Crossroads' Issues

While great numbers of brethren keep hiding their heads in the sand, re: the continuing threat to the truth posed by the "Crossroads Philosophy", such cannot be said of thousands of our readers of *Contending for the Faith*.

Every time a new issue on this false teaching appears, literally hundreds of new orders for back issues on Crossroads are received — and we continue getting them out as fast as these orders come in.

In previous issues of *Contending for the Faith* we have paid recognition to great numbers of these fellow soldiers in Christ. Following are many others who are helping get the message out, not previously reported:

Among those who have ordered full sets of our "Crossroads" issues, not previously reported, are **Bill Davis**, Denver, Colorado (one set); **Cathie Bradbury**, Havre, Montana (one set); **Lillian R. Robinson**, Brooksville, Florida (one set); **Walter Sladen**, Anna, Illinois (one set); **Don and Donna Gibson**, Farmington, New Mexico (one set); **Michael L. Moore**, Murray, Utah (one set); **Hugh Wright**, Dayton, Tennessee (three sets); **Wayne Agin**, Arnold, Missouri (one set); **Marolyn Woodall**, Sulphur Springs, Texas (one set); **Steve Oualine**, Odessa, Texas, (2 sets); **Dan Harless**, Nashville, Tennessee (one set); **Guy Foster**, Everton, Arkansas (one set); **B. W. Beckham**, Hope, Arkansas (one set); **Joyce Cole**, Ringgold, Georgia (one set); **Earl and Johnnie Gressett**, Bristow, Oklahoma (two sets); **Larry Fahlender**, Ponca City, Oklahoma (four sets); **L. R. Brooks**, Decatur, Alabama (one set); **W. M. Casey**, Decatur, Texas (one set); **Mrs. Carl R.**

Beatty, Tiptonville, Tennessee (one set); **B. L. Humphreys, Jr.**, Milledgeville, Georgia (one set); **Mrs. Charles Jones**, Kermit, Texas (two sets); **Eunice Fries**, Tillamook, Oregon (one set); **Charlotte J. Richmond**, Santa Maria, California (two sets); **Sara E. Finney**, Milledgeville, Georgia (one set); **Lewis C. Wells**, Las Vegas, Nevada (one set); **R. W. Steele**, Tulsa, Oklahoma (one set); **Oleada Hewitt**, Autrun, Washington (one set); **Otho Rogers**, Antlers, Oklahoma (one set); **James B. Holley**, Bay Minette, Alabama (one set); **Roland Ferrell**, St. Augustine, Florida (two sets); **Bobby Jefcoat**, Clarksville, Mississippi (one set); **Kenneth R. Young**, Decatur, Georgia (two sets); **Mrs. Bill Foster**, St. Joseph, Missouri (two sets); **Mrs. Richard A. Fisher**, Yazoo City, Mississippi (one set); **Faye Hall**, Wenatchee, Washington (one set); **Charles R. Casteel**, Chattanooga, Tennessee (one set); **Clovis Caudle**, Ruleville, Mississippi (one set); **A. C. Quinn**, minister, Tom Bean, Texas (one set); **John A. Carter**, Mayfield, Kentucky (four sets); **J. M. Palmer**, Fort Myers, Florida (two sets); **Wallace W. Burleson**, Mobile, Alabama (one set); **Joe Atkinson**, Barnesville, Ohio (one set); **Mrs. Marvin Clark**, Ozark, Missouri (two sets); **Harmon Chandler, Jr.**, Dierks, Arkansas (one set); **Annie B. Owens**, Grand Prairie, Texas (one set); **James I. Ferguson**, Maysville, Georgia (one set); **Thomas Watson**, Brooks AFB, Texas (one set); **Terry F. Cobb**, Grapeland, Texas (one set); **Larry Sweeney**, Niagara Falls, New York (one set); **Mary Carradine**, Dale City, California (two sets); **Orlan J. Lowry**, Weatherford, Oklahoma (one set); **Miss Emily Stephenson**, Shreveport, Louisiana (two sets); **Marvin Williams**, Port Lavaca, Texas (one set); **Don Browne**, Colorado City, Texas (one set); **Don Ledbetter**, Joshua, Texas (one set); **Carter**

Lee Dixon, Oakland, California (one set); **Ernest Loomis**, Licking, Missouri; **George B. Mearns**, Urbana, Illinois (one set); **Vernon Hudson**, Forsyth, Missouri (one set); **Phillip Woodbridge**, Devonshire, Bermuda (one set); **B. G. Langston**, Fayetteville, North Carolina (one set — also 60 copies of the August/1984 issue); **Don & Gracie Noblin**, Natchitoches, Louisiana (two sets); **Sandi Robinson**, Wichita Falls, Texas (one set); **Gaylord Cook**, Spearman, Texas (one set); **Evelyn Franklin**, Caudersport, Pennsylvania (one set); **E. L. Nixon**, Wellington, Colorado (one set); **Calvin H. Jackson**, Arlington, Texas (one set); **Mrs. Jo Ann Pearson**, Lake Arthur, New Mexico (one set); **Dave Hammer**, Jerseyville, Illinois (one set); **Cynthia Allen**, Aloha, Oregon (one set); **Olen Moore**, Amory, Mississippi (one set); and **I. B. Watkins**, Greenville, Mississippi (one set).

Others who did not order whole sets, but different issues, included **Mabel Pilcher**, Dalton, Georgia (12 copies of July/1981); **Katy Young**, Wardell, Missouri (3 copies of July/1981); **J. W. Berry**, Montgomery, Alabama (12 each of July, August and September/1983); **Vernie C. Crismas**, elder, Oildale, California (100 of May/1984); **Eugene A. Feller, Jr.**, Massillon, Ohio, (3 each of March and August/1980, and July and August/1981).

(NOTE: For those wishing to order WHOLE SETS of the 18 back issues of *Contending for the Faith* (including this one) re: "Crossroadism", please enclose your check for \$9.95 per set (which includes postage and packaging) and address your orders to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.**)

London. However, on that date, I wrote to him further, as follows:

June 12, 1985

James Lloyd
Central London Church of Christ
26 Red Lion Square
London WC1R 4RL
England

Dear brother Lloyd,

In response to your telephone call from London approximately a week ago, which, in turn, was in response to my letter of May 24, 1985, to you and Steve Pipkin, brother Archie Luper and I have been weighing how we should respond to your request that we not come to London, as I had suggested, but meet with you and brother Douglas Arthur the Monday of September 23, 1985, in New York, instead.

Brother Lloyd, if we responded to *your* request the same way that you responded to the *Singapore* brethren's request, we should say to you that we are coming on to London *anyway!* I heard you say on the tape recording that was sent to me of the meeting at the Four Seas College library that, as of then, you brethren *still* were planning to come on to Singapore, in 1987, even though the Singapore churches had asked you *not* to do so!

Inasmuch as I was already scheduled to appear on two separate lectureships the weeks of September 15 and 22, for me to come to New York at that time meant that I had to shift my speaking dates in both cases in order to be on hand. Nevertheless, this I have done; and brother Luper and I now are agreeing to meet with you two wherever you say on September 23.

Please advise us where to meet and, Lord willing, both of us will be on hand when the time comes.

That truth may prevail,

(Signed)

Ira Y. Rice, Jr.

As of this writing, we have had no further word from these Crossroaders, in Central London. However, their bulletin for May/1985, *A Light to London*, has come to hand, being sent to us by others, not by them. That all may know that I was *not* "jumping the gun", when I projected in Singapore that, knowing how Crossroaders operate, they probably would not honor the Singapore churches' request, and would come right on to Singapore *anyway*, I now am photocopying Page 2 from their May issue, (*see facing page*).

Only the most naive and ill-informed would jump to the conclusion that all that would be necessary to get them not to come would be for faithful brethren and churches to just ask them not to come. Such an action, of course, would be a first start; however, Crossroads churches have demonstrated repeatedly across the past decade and a half that they have almost no respect for the objections of our brethren toward being invaded with their heresy. The trail of broken fellowship and divided churches across the U.S. alone, caused by such invasions, is wide and broad. These Crossroaders know the Bible teaching regarding *schism* as well as you or I ("that there should be no schism in the body"); however, from the inception of the Crossroads Movement to this day the practice of schism has been their stock in trade. It matters not whether they operate out of Gainesville, Florida, Boston, Massachusetts, or London, England, their undermining of faithful brethren and churches in order to establish their heretical teachings is always the same.

For yet another demonstration of this, please consider what is taking place right now, as Crossroadism seeks to infiltrate the churches in Canada (*see following article*):

Edmonton (Alberta) Is Next Established Area Targeted For 'Crossroads' Takeover

This "targeting" of areas for takeover by Crossroadism where the churches of Christ already is long and well established appears to be a growing technique, not only by the Crossroads church in Gainesville, Florida, but by its "satellite" churches as well.

The latest example of this coming to our attention is that of Edmonton, Alberta, Canada.

Early this year it was reported in Canada's long-time Christian periodical, the *Gospel Herald*, that **Albert Kleppe**, one of the evangelists of the Inglewood congregation, of Edmonton, was returning from Boston, where he had spent the previous six months. Also, on the very next page, an advertisement appeared announcing that Inglewood was having a Spring fellowship meeting and that **Chuck and Ann Lucas** would speak.

Either late in February or early March, I received a telephone call from brother **Herb Weir**, of Thessalon, Ontario, inquiring if it would be all right to reproduce the 28 questions to Boston's 'Crossroads' church by **Lewis G. Hale**, which were published on Pages 10 and 11 of *Contending for the Faith* for January/1985. I assured him that as far as we were concerned this would be entirely agreeable.

Hence, under date of March 4, 1984, brethren Weir and **Bert Johnson** mailed out a general letter to all the churches of Christ in Canada, which read as follows:

March 4, 1985

To all sincere members of the church of Christ in Canada,

We are very much disturbed by the reports in the last issue of the *Gospel Herald*, namely, the notice that Albert Kleppe has returned from Boston where he had spent six months: To be taught "Crossroadism"? Also the ad on the next page that the Inglewood church of Christ is having a Spring fellowship meeting and that Chuck and Ann Lucas are speakers. What connection has Albert Kleppe with Chuck Lucas? As we have read much about their teaching as well as having some first hand knowledge of such, we would like to have answers to the questions submitted by brother Hale and the elders of the Southwest church in Oklahoma City.

Is the same thing going to happen in Edmonton, Canada?

Brotherly,

(Signed)

**Herb Weir
Bert Johnson**

Finishing out the one-page, legal-size letter, brethren Weir and Johnson then photocopied brother Hale's letter, originally dated October 29, 1984, directly from the January issue of *Contending for the Faith* as afore-described. (To refresh your memory, please read our January issue once again.)

In response to all the foregoing, under date of March 25, 1985, **Herb Anderson** and **Eric Limb**, elders for the Inglewood church, in Edmonton, Alberta, addressed the following letter to the Elliot Lake church of Christ, of Elliot Lake, Ontario, where brethren Weir and Johnson are members:

March 25, 1985

Elliot Lake church of Christ
58 Ontario Ave.
Box 496,
Elliot Lake, Ont.
P5A 2J9

Dear Brethren:

We were very disappointed to receive this letter that would appear to have been sent to all the congregations (in Canada?).

We would like to ask the simple question: Why? Why attack the Edmonton congregation generally and the motives of Albert Kleppe specifically? Your actions in doing such can only bring about division and/or dissension. Such a letter, with no investigation into facts or motives, will do nothing to promote unity among brethren. We were under the impression that the churches of Christ were still governed by biblical teachings. Edmonton certainly seeks to have no authority but Christ and the inspired word as our guide. (II Tim.3:16, 17).

What do you know about Edmonton or the good things happening in Edmonton that would cause you to totally ignore our Lord's instructions in Matt. 18:15-20 about problem resolution and attack us in such a manner? We would think, in light of the biblical teaching on love for the brethren as in I John 4:7-11 you would have shown us the consideration of writing to us FIRST to seek answers or explanations of what you think we are doing in Edmonton.

We believe you brethren have made a grave error in your judgment on how to deal with the imagined problem (?) you feel you have with Edmonton. To author a letter as the one distributed, which can only cause division or dissention in the body, vividly brings to mind the words of Paul as he speaks of God's severest judgment — I Cor. 3:16, 17, also Prov. 6:16-19. In reviewing the letter you wrote, we found **NOT ONESCRIPITURALPASSAGE THAT WE ARE SAID TO HAVE BEEN GUILTY OF VIOLATING.**

We suggest you prayerfully consider the unity Jesus prayed for in John chapter 17 and repent of this thing you have done.

In brotherly love,

(Signed)

Herb Anderson
Eric Limb
Elders for the
Inglewood church of Christ

In response to this letter, under date of April 12, 1985, brother Weir wrote, saying,

April 12, 1985

Inglewood church of Christ
Attention the elders,
13015 - 116 Avenue
Edmonton, Alberta T5M 3C9

Dear brethren:

We have your letter of March 25, 1985. We were very disappointed to have to write a letter of this nature.

We note your charge that our letter can only bring division. That is the very reason we wrote in the first place. If your congregation continues to use and practice the "Crossroads" doctrine there will be many splits. As to having no facts, this is your opinion. We are of the same impression that churches of Christ are governed by Bible principles. The Crossroads doctrine is not governed by such principles, but rather by principles found in Robert E. Coleman's book, *The Master Plan of Evangelism*.

If brother Lucas has given up this teaching and brother Kleppe is not going to use the same, or the teaching that Boston is espousing, we will send a letter of retraction to the congregations. In the meantime, however, we will be doing what we can to keep this cult out of Canada.

You make reference to Matthew 18:15-20. Brother Lucas has been approached several times over the past years. If brother Kleppe is not going to use this false doctrine, why did he go to Boston?

It is quite evident that Boston has eyes on Canada. It is sad to know that we have so few with backbone enough to follow our Lord's teaching, rather than some denominational teacher. It takes some congregations a while to see through this false teaching.

We have considered these things prayerfully and it grieves me much to have to write such letters. But for the sake of the body of our Lord it must be done. II John 9-11 is our guide.

We have enclosed several copies of articles. Study them carefully. They are from many different sources. We can produce more of them if needed. We think this is sufficient to alert any congregation or eldership. Notice brother Jackie M. Stearsman's article. Notice his reference to the "Gospel Advocate" and brother Guy N. Woods, on page 41.

In Christian love,

(Signed)

Herb Weir

Meanwhile, under date of March 26, 1985, Art Fleming, of Beamsville, Ontario, also had written in response to the original letter emanating from Elliot Lake, as follows:

26/3/85

Mr. Bert Johnson
Box 496
Elliot Lake, Ontario
P5A 2J9

Dear Bro. Johnson:

I was surprised to see the letter you sent out on March 4, 1985.

I was puzzled by it. I am puzzled as to what scriptural action one congregation can take in regards to a congregation that employs a speaker for a meeting who is not to the liking of that congregation.

What is "cross-roadism"? You say you have first hand knowledge of the teaching of Chuck Lucas. Have you talked to or listened to Chuck Lucas or Kip McKean? Have you ever been to the church in Boston?

It seems to me that most of the questions asked by the elders of a church in Oklahoma City are ridiculous. I might rephrase question three. Is the church in Edmonton, Alberta an autonomous and independent group or are they subject to members of churches in other places?

I would be pleased to have your comments on the above questions.

In Christian love,

(Signed)

Art Fleming
Box 70
Beamsville, Ontario
L0R 1B0

Evidently, brother Johnson turned the foregoing letter over to brother Weir for reply. In any case, some two weeks later, the following was sent in response:

Thessalon, Ont., Can.
R. R. 2, PQR 1L0
April 12, 1985

Mr. Art Fleming
Box 70, Beamsville
Ontario, L0R1B0

Dear brother Fleming:

I have your letter to brother Johnson, of March 26, 1985. You say you are surprised at our letter sent to churches of Christ in Canada. This may well be as the church in Canada has not many who will take the time to inform the membership as to what is happening. Do not think what is in California today will not be in Florida or Canada tomorrow. Old Satan is too cunning to let his work stay in one place. It is up to elders to guard their flock. It is also up to evangelists to inform the brotherhood as Paul instructed Timothy to do. (I Timothy 4:6; II Timothy 4:2).

It is not that we are liking or disliking anyone. It is the teaching that is destructive. If the church is to be divided again as it was a hundred years ago then let this teaching go unchecked and it will

happen again. We have very few in the church who will stand up and cry against it.

You ask what is Crossroadism? It is very difficult to believe that you are living in such a vacuum. Enclosed copies may inform you. No, we have not been to Boston or Gainesville, Florida. Jesus said, "By their fruits ye shall know them", not by the roots. The fruits are sufficient evidence. That they are energetic and working cannot be denied. It is their teaching that is contrary to the New Testament that is wrong. Following Robert Coleman rather than Jesus Christ.

You say most of the questions asked are ridiculous. You are entitled to your opinion. When the doctrine is known they are quite in order.

We are not taking any autonomy from the church in Edmonton. We want the brotherhood to know what is happening. We do not believe a false doctrine is going to stay in one place. This is no more than a cult and is much the same as the one going in the "Catholic Church."

You have a grave responsibility in your congregation to see that no false doctrine is taught, nor that any false teacher comes in. (II John 9-11; Acts 20:28, 29). Not only your congregation but the school being so close by your congregation has a great influence there. They have been allowing false teachers to come in there for several years now. For this very reason I have not and will not support the school. Read about the Summit Meeting in Joplin, Missouri, in the literature enclosed and you will see some of these false teachers.

We wish you brethren well and pray that you will put the Lord and His teaching first always.

In Christian love,

(Signed)

Herb Weir

Included with the items brother Weir enclosed with the foregoing letters was a photocopy of Page 7 from that month's *Gospel Herald*, which featured an article on "Discipling Methods and Effective Soul Winning", written by the aforementioned Albert Kleppe, of Edmonton. In said article, brother Kleppe not only made much of **Milton Jones** and his Crossroads-type book, *Discipling: The Multiplying Ministry*, but he quoted from **Robert Coleman** and his book *Master Plan of Evangelism*, which is the foundation of Crossroads doctrine. Typical of all Crossroaders known to us, he neglected to mention to his readers that Coleman is not even a Christian, but is in fact a *denominational preacher*.

It is none too soon that brethren Weir and Johnson are calling attention to Crossroadism thus being invited into Canada via the Inglewood church in Edmonton, Alberta. This is just one more case of "targeting" being done by Crossroaders -- this time via the Crossroads-type church in Boston, Massachusetts.

Riding The Fence On The Crossroads Philosophy

Tuck Andrews

As I sit to write this article my heart is heavy because of the division in the churches of Christ everywhere, and especially in Florida. For 40 years I have preached the gospel in this state. We have faced the era of premillennialism, no Sunday school, no located preachers, anti-ism, divorce and remarriage. And now the "Crossroads Philosophy" has caused division and heartaches in the church and in some families. Unless we stand for the truth now, some of you will see apostasy in full bloom in your lifetime.

Elsie and I moved to Ocala in January, 1978, and began worshipping at the Maricamp Road church. We continued there for almost two years. Brother **Sam Hill** was the minister. Brother **Paul Spicer** and brother **Paul Crawford** were the elders. Some of the finest Christians I have ever met worship with this congregation and I love and respect them.

DOES CROSSROADISM EXIST AT MARICAMP ROAD?

I have been asked many times about the "Crossroads Philosophy" and if it existed at the Maricamp Road church in Ocala. I will not attempt to judge in this matter, but will set forth my experience there and you can decide for yourself.

Soon after we began worshipping there, brother Paul Spicer announced from the pulpit the "Florida Evangelism Seminar" (a Crossroads-sponsored program) and on one occasion offered to assist in transportation for some to go.

Soon after the above incident, brother **Johnson**, our youth minister, invited a young Crossroads-oriented minister to assist in our youth rally. I spoke to him about this, and in the next bulletin he complimented the young man and said he would be glad to use him again. So far as I am aware the elders made no effort to correct brother Johnson in this matter.

CROSSROADS INFLUENCE DISCUSSED WITH ELDERS

I discussed the Crossroads influence in the congregation

several times with the elders. Brother Paul Spicer asked me to go with him to the Crossroads church to discuss their position with brother **Chuck Lucas** and the elders. I accepted this invitation. Brother Sam Hill was present at this meeting. Brother Spicer told me he didn't like the way I questioned Chuck and the elders there.

Brother Spicer accepted an invitation by me to meet with the elders of the University Avenue church in Gainesville to listen to their views on the "Crossroads Philosophy." After the meeting had been scheduled, brother Spicer refused to go (although he had talked to the Crossroads elders). I simply ask, why?

ELDERS ASK LITERATURE BE STOPPED

On Wednesday night I gave some literature to some of the members at Maricamp Road, informing them of the problems in Florida and elsewhere as a result of the "Crossroads Philosophy" influence. Both the elders, brother Paul Crawford and brother Spicer, asked me not to do it again. It seems to me that faithful elders would want the Christians informed about matters that have caused so much division in the church and even in some families.

Brother Paul Crawford and brother Sam Hill both have told me privately that they are not for the "Crossroads Philosophy." However, it seems to me it would be good if they would make their stand publicly, so all would know.

When I talked to brother Spicer about Crossroads, he answered by saying, "I don't want to be found fighting against God." Just what does he mean by this? You may ask him or decide for yourself.

Brother **Bill Yasko** (their minister) told my wife and me that he was neither "pro nor con" on this matter from the pulpit, but said, "if you ask me privately, I will say I am not Crossroads."

BROTHERHOOD NEEDS A CLEAR STATEMENT

I believe the brotherhood would appreciate a clear

statement signed by the elders and preacher at Maricamp Road as to their position on the "Crossroads Philosophy." Brother Spicer is on the board of directors of Freed-Hardeman College and the Christian Home and Bible School at Mount Dora, Florida. The brotherhood has a right to know where he stands on important issues.

Brother **Richard Rogers** was conducting a gospel meeting for us and in one sermon he pointed to the baptismal pool and the Lord's table as evidence that we baptized people and partook of the Lord's supper. Then he referred to James 5:16 and asked what we were doing about that scripture. Some of them believe this verse supports their prayer-partner and "one on one" position. To my knowledge the elders made no effort to correct his position on this matter.

NO LAW CONNECTED WITH SALVATION?

He also stated in one sermon that *no law* has anything to do with our salvation. Of course this would eliminate the law of Christ. The elders made no effort to correct that error, so far as I am aware.

The editor and co-editor of the *Gospel Advocate* wrote two brief articles in reference to the "Crossroads Philosophy." Brother Paul Spicer flew to Nashville to discuss this with them. He thought they should have talked with the elders and preacher at Crossroads before writing the articles. Of course, Matthew 18:15-17 refers to one individual sinning against another, and does not apply here.

This article may be reproduced only in its entirety.

—Tusawilla Park church of Christ
537 N.E. 8th Avenue
Ocala, Florida 32670

A Pernicious Periodical Commences

Walter W. Pigg, Jr.

Over the years brethren have published periodicals. Some have lasted as long as a century and some for only a short time. Some have made great contributions to the cause of Christ, while some have done great hurt. Today I received in the mail a brochure advertising a new periodical which will undoubtedly find a place in the latter category.

IMAGE Magazine is the name of the new publication. That this bi-monthly will set forth an "image" of the body of Christ which is far beneath the "glorious church" which our Savior intended is a virtual certainty. We have very strong reasons for this outlook due to the editor and his staff. Brother **Reuel Lemmons** will serve as editor, and the 25 staff writers include such men as **Randy Mayeux, Prentice Meador, Marvin Phillips, Landon Saunders, and Rubel Shelly.**

Among the editor and his staff are men who uphold (1) the Crossroads Movement, (2) a social gospel as manifested in the Family Life Center innovation, (3) the "sincere, devout Christians in all the denominations" idea, and (4) those who are making overtures toward fellowshiping the Independent Christian Church through the "new unity" movement. Various other liberal tendencies are found among a number of these men.

That the above is accepted by influential brethren is evident by the highly favorable endorsements of *IMAGE*. **Joe R. Barnett:** "I am excited...pleased that these pages will feature editorials by Reuel Lemmons." **Cline R. Paden,**

Director of Sunset School of Preaching: "...it seems to me that you have already assured immediate brotherhood acceptance for the magazine, by having named Reuel Lemmons as your editor..." **Steve Lemly,** President of Lubbock Christian College: "I welcome a new publication to the brotherhood...worthy of the support of all." **Gary R. Beauchamp:** "Congratulations...you have put together an excellent team that promises to fill an obvious vacuum in our brotherhood..."

Brethren, why do men who claim to love the truth want to hurt the body of Christ? Why do men want to leave the "old paths" and follow the ways of men? Over the past 20 years the church has suffered so greatly because of several divisive doctrines, and now men are dedicating themselves to the furtherance of that injury! This cannot be of the Lord; he doesn't fight against himself. He could not injure the church for which he died, but of men some will.

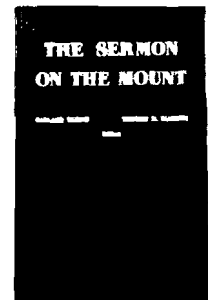
If we are not alarmed by what is happening within the church, one of two things must undoubtedly be true — and it is possible that both are true. We may not understand what is taking place relative to a drift away from the truth, since that drift has been gradual and not overnight. Many have not seen the changes that have taken place over the past 30 years. But if one has seen the changes and is not alarmed, it must be that there is a lack of concern! This is more tragic than being unaware; but *neither* should be true of us. It is possible, however, that some do not understand and don't have enough concern to learn what is going on.

—Bulletin of the Heber Springs church of Christ
1314 West Pine Street
Heber Springs, Arkansas 72543

"THE SERMON ON THE MOUNT" A Homiletic Commentary

Garland Elkins and Thomas B. Warren, Editors

This book — the printed record of the Seventh Annual "Spiritual Sword" Lectureship, conducted by the Getwell Church of Christ in Memphis, TN — was written by thirty-four faithful and able preachers of the Gospel of Christ. The book is comprised of forty-four chapters, which explain in detail the marvelous teachings of Jesus which are set out in chapters five, six and seven of the book of Matthew.



Already some are saying such things as, "This may be the best book — outside of the Bible itself which has ever been written on the Sermon on the Mount." It is surely the case that this book — when studied along with the Bible itself — can be a significant force in helping people to see how the Bible teaches that people should

change their lives into what the Lord Jesus would have them to be and, thus, can result in thousands, perhaps even millions, of souls spending eternity in heaven rather than in hell. It can be used by missionaries around the world as an aid in teaching and preaching on this matchless sermon.

You can't afford to be without this book!

Cloth bound, 340 pages, \$14.95 (plus postage and handling, \$1.25)

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

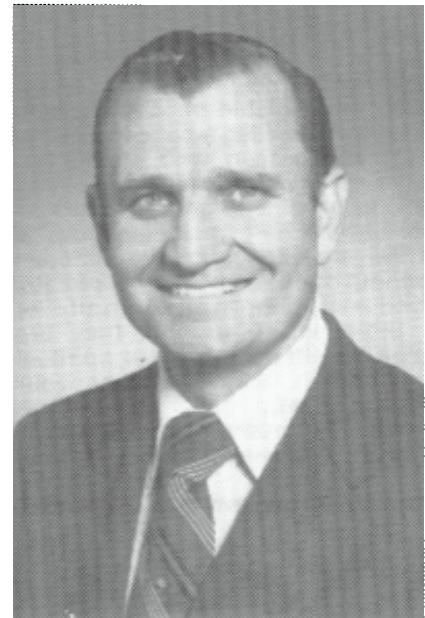
Goebel Music Now Is Overseen By Pearl Street/Denton, Texas

The Pearl Street church of Christ, Denton, Texas assumed the oversight of the work of brother **Goebel Music** as of April 1, 1985. Brother Music will continue his gospel meeting work and lectureship speaking schedule, averaging about two weeks each month in this work. He will spend the remainder of his time writing.

Brother Music has served as local evangelist with the church in Colleyville, Texas since 1980. He will continue to live in Colleyville where he has set up an office in his home. He served as evangelist with the Pearl Street church in Denton before moving to Colleyville and both he and the congregation are happy to renew the association of previous years. He has proved himself over many years of service as a dedicated student of the word of God and an able gospel preacher and writer. Besides numerous articles that have

appeared in many gospel papers, brother Music is also the author of several books. He now has a new book entitled, *Notes on James*, being printed. He will soon have another recently-completed book ready to print, entitled, *Separation is Sin*. He has other books and tracts in various stages of completion.

The elders of the Pearl Street church are pleased to recommend without hesitation or reservation the life and work of brother Music. He also has a letter of commendation from the elders of the Colleyville church which is available upon request. Congregations all over the world are encouraged to get in touch with him for gospel meetings and lectureship engagements. He may be addressed at **5114 Montclair, Colleyville, Texas 76034** or **% Church of Christ, 312 Pearl St., Denton, Texas 76201**. His home phone number is **817/283-3634**.



HEAVIN'S GAIN IS EARTH'S LOSS

Faithful Christians all are familiar with the apostle Paul's attitude toward the close of his life. He said that to depart to be with the Lord was far better.

This is the way **Ordell H. Heavin**, of Springfield, Missouri, looked at it, too. Nevertheless, when he finally passed from this life September 27, 1984, his gain assuredly was earth's loss — most especially *Contending for the Faith's* loss.

It was **Paul F. Johnston**, minister to the North National congregation in Springfield, who advised us of brother Heavin's passing. "Sure miss Ordell," brother Johnston wrote. "He was a mighty good friend."

He was that. However, to *Contending for the Faith*, he was much, much more. Brother Heavin fell in love with the work of this paper practically from its inception. For many years, he networked the churches in and around Springfield trying to find faithful

Christians who would sign up as new readers. Although he had little of this world's goods, he tried hard to be able to send us \$20.00 each month to help us get the paper to others. And when occasionally we'd get behind with our printing bills, Ordell would dig down a little deeper to help us catch up.

It was always a special pleasure to us at *Contending for the Faith*, when he would write us personally, as he often did. Usually his heart would be breaking when he looked among the churches, particularly of the Springfield area, and viewed for the most part their apostate condition.

To lose a friend and fellow-soldier from the army of the Lord such as brother Heavin is a feeling of loss beyond expression. Having been born on May 18, 1913, he was 71 years of age at his death. God bless him for all he did both to extend as well as defend the truth of the gospel while he lived.



Ordell H. Heavin

Make Your Plans To Attend This Spiritual Feast

Fred Davis

In the last several years the church has lost sight of her primary mission which is "seeking and saving the lost." Those in our communities who are not members of the Lord's church seldom have members of the church knocking on their doors trying to set up home Bible studies. They seldom have members of the church who are willing to go out of their way to show any interest in their souls. By the way we have acted we are saying that those who are not members of the church of the Lord are just as well off as those who are. If we have that type of attitude I would be the first to agree that those who are not members of the church are just as well off as the folk with this pathetic attitude.

Brethren, we need to awake to the great responsibility that God has given us! Listen: **"Go ye therefore, and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always even unto the end of the world."** (Matthew 28:19, 20). **"And he said unto them, go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."** (Mark 16:15, 16). **"The fruit of the righteous is a tree of life; and he that winneth souls is wise."**

For this reason the good elders at Garfield Heights have decided to put forth their best effort and put together the fourth lectureship program, praying that in some way the church not only here in Indianapolis, but all over our great nation, and yes, even the world, would return to the great mission God has given us! Luke is the book which we will be studying during the week of October 6-10. Thirty-one dedicated speakers from all over our great nation have been selected to deliver sermons from the wonderful book of Luke, with the idea that "THE GOSPEL IS FOR ALL." They will cover the entire book of Luke. This material will be printed in a hardback book. Many years after we

who are now living are dead, this material will be available to the Lord's church. In fact as long as the world stands, this material will be here to encourage and inspire others not to forget the Lord's mission of "Seeking and Saving the Lost." The lectureship will also be available on cassette and video tapes. The video tapes can be used to train young men who attend our Christian colleges and preacher training schools to become better preachers.

The interest here in Indianapolis is high! We are expecting great interest throughout our nation. We have already received many phone calls from all over from those telling us that they are planning to attend this great spiritual feast. Brethren, why not make your plans to attend this lectureship program? The brethren from the mid-west have just a few hours driving time

from their homes, but we are also expecting brethren from all over the nation!

The ladies of Garfield Heights are making plans to provide the noon meal for all our guests. If you desire to go out, there are many good restaurants in our area. Transportation will be provided for those needing to be taken to and from the airport.

Brethren, every member at Garfield Heights solicits your prayers in this effort. Pray for the elders, the deacons, each member, the preacher and his family that we may be able to rekindle in the hearts of the church concern for the lost! Brethren, pray that we will all become soul conscious! Remember the dates of October 6-10, 1985. For more information contact Garfield Heights Church of Christ, 2842 Shelby Street, Indianapolis, Indiana 46203.

and in the church service they have instrumental music the first 15 minutes and rest without the instrument. I do not know the people's names, but it came from an elder and I know it to be true...I am thankful to you for keeping us informed on the issues and names of those that do not stand for the whole truth and turn from the Old Paths."

Olen Jones, Kermit, Texas, extended her subscription for another year, added \$5.00 for our missionary work, saying, "We appreciate your stand for the truth."

Mrs. Bernice Tune, Odessa, Texas: "I look forward to each issue!"

Harrell Davidson, who preaches at Obion, Tennessee, plugged *Contending for the Faith* there and signed up 21 new subscriptions. The church also gets a bundle for others.

(NOTE: We have noticed that quite a number have been sending in \$6.85 lately for one-year renewals. We appreciate their generosity; however, the one-year rate is still \$5.00 — or \$13.00 for three years. IYR Jr.)

Mrs. S. B. Wilson, Tishomingo, Mississippi: "I am sending \$5.00 for you to send *Contending for the Faith* to _____. Use the rest any way you think best in the service of our Lord...My prayer is that more will see the need and help you and all other faithful preachers to get the gospel to all the world."

Robert G. Hampton, Scottsdale, Arizona: "I'll try to get some more to subscribe. I appreciate your good paper, even though I may disagree once in a while. I have reference to the article concerning abortions..."

Nellie E. Walker, Clearfield, Utah: "I don't want to miss a single copy..."

Sherrle Gale, Mt. Juliet, Tennessee, before her marriage, wrote: "My fiance' and I hope that this contribution will be of good use to you in spreading God's eternal word. If

Notes & Quotes...

Bill Willard, of Batesville, Arkansas, ordered a set of **A. G. Hobbs'** review on the *NIV*, saying, in part, "Brother Rice, we are in the minority in the fight for truth. But we have a few men in the brotherhood who will stand firm. We need to let our voices be heard in the pulpit, classrooms, radio and periodicals. I am trying to keep the brethren here up with what's going on in the brotherhood — Crossroads, Unity Movement, M/D/R, and the like. I went to Thailand last year with brother **Ted Lingren** and the Sunset

wrecking-crew has been there...Wouldn't it be wonderful if these false teachers would step out and defend their teachings! The denominations used to at least try to defend their teaching. I have tried to flush some out in this area, but they stay on the run! God bless you."

Carl W. McDaniel, Atascosa, Texas: "I appreciate your paper very much...A friend told me a person he knew real well, a fellow school mate, talked to a friend in California,

FIRM FOUNDATION LECTURESHIP *DEMANDS OF THE FAITH*

SPEAKERS:

Tom Warren
Gary Workman
Johnny Ramsey
Joe Gilmore
H. A. "Buster" Dobbs
Jim Dobbs

Dick Sztanyo
Kerry Knight
Dub McClish
Phil Davis
Mac Deaver
Roy Deaver

Tommy Hicks
Lloyd Smith
Pat McGee
Curtis Cates
Bill Jackson
Perry Hall

Eddie Whitten
Andrew Connally
Ira Y. Rice, Jr.
Ray Peters
William E. Wardlaw
PLUS OTHERS

SEPTEMBER 15-19, 1985

LOCATION

THE SEAGOVILLE CHURCH OF CHRIST
SEAGOVILLE, TEXAS

(Seagoville is located on the Southeast side of Dallas, Texas.)

people would only do as the Bereans did in the early church to see if those teaching God's word are really right and just, how much better off the church would be! The way we see it, people would rather have their religion 'spoon-fed' to them and continue to do as they please with the false assurance that if you verbally shout 'Praise the Lord' everything will turn out fine. They certainly ripped the verse John 15:10 out of their Bibles, didn't they?...We also are enclosing a contribution to the *Far East/World Evangelism Fund*. We will send contributions to this good work when we are able..."
(NOTE: \$60.00 enclosed — \$50.00 for contending-for-the-faith fund, and \$10.00 for Far East. IYR Jr.)

Mrs. Hollis C. Patton, Florence, Alabama: "I have heard many good things concerning the work you are doing."

Roy J. Hearn, Memphis, Tennessee: "For a long time I have intended to send you a note expressing appreciation for the great work you have done through the years, and continue. Your efforts in lectureships — and especially through *Contending for the Faith* — are genuinely appreciated by all brethren who love the truth. It is good to have someone who is not afraid to expose the grave errors that continually threaten the purity of the Lord's church. Great inroads have been made by the liberals and 'isms' toward leading the church back into sectarianism from which great men of yesteryear led it through uncompromising preaching and writing. It is not an easy thing you do, but others join in prayer for you that you may continue to have the health and strength to carry on this good work, and that you will receive adequate support from loyal brethren. And, let the battle cry continue to be, as the great and noble **Foy E. Wallace, Jr.**, used to say, **They shall not pass!**"

One brother, in Jacksonville, Texas, wrote asking why we had dropped him from our mailing list. We were not aware that he had been dropped and put him back on. Occasionally some computer error could have been made. If anyone else feels that you have been dropped in error, please let us know and we'll put you back on.

Generally, we try to send at least two renewal notices for two separate quarters before deleting anyone from our mailing list. If anyone receives as many as *three* such notices, then don't delay renewing, as our computer people are instructed to drop everyone who has not renewed by the third notice. Sorry it has to be this way, but financially we have no choice. Thanks!

John A. Carter, of Mayfield, Kentucky, not only helps by contributing to our contending for the faith fund, but he also pays for a bundle of 25 copies to be sent regularly each month each year. In his latest renewal, he said, "Keep them coming." We did.

Barbara Craig, Las Vegas, Nevada: "In regard to your report on the Philippine trip to Manila, I'm wondering why no mention was made of some of our missionaries there—the Bryans, brother Brova, brother Assencia, Doug LeCroy. Weren't they there? Aren't they concerned? We lived in the Philippines in the early 70s and are interested in those Christians there. We are specifically interested in any "Crossroads" information that you could send us. Your attention to this is greatly appreciated."

(NOTE: "Regarding why no mention was made of some of the missionaries that were at the Philippines Missions Forum," I replied, in part, "my report was not just a general report, but specifically had to do with that bunch of Crossroaders who had been invited along with some other false teachers...Since they (the above) did not appear to be involved with

anything wrong, they were not mentioned.

"As to just how concerned they were, I cannot say. They may have been concerned, but did not mention it to me.

"This Crossroads thing continues to spread. Now they have publicly announced, from the Crossroads church in London, that they are targeting Singapore for 1987. I pioneered the work in Singapore more than 30 years ago. We now have some 14 congregations there. Since the work in Singapore is far more advanced than London, then why should London be targeting Singapore! I have written London that brother Archie Luper and I plan to come there to face them about this in person in early July. The Singapore churches sent a joint letter asking them not to come, but they have announced they are going to do so anyway! If they really are churches of Christ, this is a mighty poor way to demonstrate it." IYR Jr.)

Lewis Robinson, West Mississippi: "I thank God for your stand for the truth, and fight against liberalism in God's kingdom. I was sorry to read of the West Monroe church following after something already known to be very dangerous. However, I couldn't help but notice in the letter (reproduced) from the Memorial church, dated April 14, 1977, something that also frightens me: 1) 'Mission Committee and 2) 'Chairman, Elders'. I first noticed things like that from a church in Lubbock, Texas, a few years ago, I wrote and asked about these 'strange' sounding terms. I received an answer something like this: 'You are right. Such terms are not found in the N.T. — but we need to be organized . . . Most all churches of Christ with which I'm familiar have Chairmen of the Elders.'"

"My point is: What ever happened to 'speak where the Bible speaks' ('speaking as it were the oracles of God')? I truly believe the 'drifts' in great churches like Memorial and Broadway (at Lubbock) are the direct forerunners of the trouble at Crossroads, and, now, West Monroe — and who knows where *next*. A 'small departure' leads to a 'large departure' . . . Check enclosed

William W. Reed, Temple, Texas: "I worship at the Northside church of Christ, Temple, Texas, and since a friend loaned me one of your *Contending for the Faith* will say I am concerned about 'Crossroads Philosophy', especially since one of our elders with several members goes to Tulsa Workshop each year and all members are urged to attend...A church-owned bus takes them to Tulsa. I was reading your article about some of the speakers at Tulsa of being connected with the Crossroads Philosophy. Brother Rice, keep up the good work. (Subscription enclosed.)"

(NOTE: This is tragic. Any elder taking members to Tulsa Workshop is like a shepherd feeding his lambs to the wolves. Not only is the Tulsa Workshop in full sympathy with Crossroads/Gainesville, Florida, but it has become a tool for Marvin Phillips and those with him to try to influence churches of Christ into fellowship with the Christian Church — both contrary to the New Testament. IYR Jr.)

Jerry A. Wiser, of Lawton, Oklahoma, writing on behalf of the Great Plains School of Biblical Studies, formerly 8th & Lee School of Biblical Studies) and its director, **Byron Denman**, placed an order for a bundle of 12 copies of *Contending for the Faith* for one year, saying, in part, "Byron has just been hired by the 6th and Arlington church of Christ to be a co-preacher with brother **Ron Rigsby**. They also have invited the School there as well...Again, may I commend you for the good work you are doing."

(NOTE: Much appreciation to Sixth and Arlington for thus inviting brother Denman and the Great Plains School. It brings back fond memories of the summer I preached there (in 1937) while in training at Fort Sill. IYR Jr.)

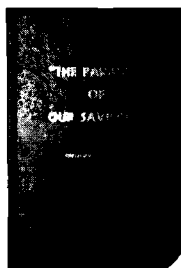
Virginia Burwell, of Dayton, Texas, ordered six copies each of our issues for January 1983 and for June 1983.

"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).

Send check with order to:

CONTENDING FOR THE FAITH
 2956 Allshore, Memphis, Tennessee 38118

Tim Ayers, Matador, Texas: "Enclosed is the back page from a publication I received recently. I thought you would be interested in seeing it. The publication is called 'The Brotherhood Mail Shopper', edited by Alvin Jennings of Fort Worth, Texas. I don't know exactly why it was sent to this church here in Matador, but when I got it I proceeded to read through it to see if anything in it was worth considering. It seemed at first to be simply a catalog of various things that brother Jennings had for sale. Then I got to this last page, and I could hardly believe what I was reading. Since when did Alvin Jennings become an apologist for the *Crossroads Heresy!* The first thing that caught my eye was 'Soul-Talk' at the top of the page. Then, as I continued to read, I was simply amazed to see the choices for editor and some of the 'writers of proven faithfulness' listed to the right. Maybe I am all wet, but this just doesn't seem right. These men, especially **Chuck Lucas**, the big cheese of all Crossroads, and **Wayne Monroe**, who split the church in Phoenix, along with other Crossroads-trained men such as **Kip McKean** and **Tom Brown**, are NOT what I would consider men of 'proven faithfulness.'

"Again, I'm not sure what to make of this. I thought you would be interested in having it,

if you haven't seen it already...keep up the good work. Some of us CAN be warned, and we ARE concerned about *truth and contending for the faith.*"

(NOTE: Indeed I was interested in having this back page of Alvin Jennings' so-called "Brotherhood Mail Shopper." In fact, I have written to brother Jennings registering my own personal protest. Watch *Contending for the Faith* for further developments concerning his endorsement and upholding of Crossroads. IYRJR.)

ATTENTION!

It has been several issues now since we sent a general mailing to ALL THE CHURCHES. Because of the nature of the material in this particular issue, however, it seems to us that every church in the brotherhood should receive at least ONE copy.

In order to pay for this much extra printing (plus postage) this time, we estimate at least an additional \$1,500.00 is needed. All contributions to our contending for the faith fund are tax-deductible.

(Please make all checks payable to BELLVIEW CHURCH OF CHRIST, earmarked for contending for the faith fund,

and mail them Attention: The Elders, 4850 Saufley Road, Pensacola, Florida 32506. IYRJR.)

NEW BOOK BY G. K. WALLACE "AUTOBIOGRAPHY AND RETIREMENT SERMONS"

One of the most unforgettable preachers of the twentieth century

Order From
CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118
\$7.95 + \$1.00 Postage and Handling

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.
- ★ Time-tested and time honored.
- ★ 240 pages cloth bound.

\$9.95

(plus \$1.00 Postage)

Send check with order to:
CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

Where The Saints Meet

1983 Edition



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 10% postage and handling (80¢ min.)

Send check with order 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

An Examination Of “Unity In Diversity”

Walter W. Pigg, Jr.

The greatest of Christian responsibilities is that of taking the gospel into all the world in compliance with the Great Commission (Mark 16:15, 16). How great it would be if most of our efforts through both pen and tongue could be devoted to the propagation of the faith among the multiplied millions of lost souls now upon the earth. But unfortunately, as in the days of Paul, there are things which interfere with the furtherance of the gospel in our time, precious time which otherwise could be used to combat those things which hinder the spread of the truth. We are not faced with the problem of Judaizing teachers as was Paul; but we are faced with various movements which “**pervert the gospel of Christ.**” (Galatians 1:7). One of these — and of considerable power — is known as the “Unity In Diversity” movement. It is to this movement that we are giving attention, and we encourage your most serious consideration of the same.

Having lived near the seat of the “Unity In Diversity” movement for more than five years, the opportunity to see some of its adverse effects has been mine. This has enabled me to be more realistic in my “examination” of it. When one sets out to examine something of this nature it is in order to look into it to find out conditions which characterize it. Let me hasten to say at this point that I am not happy to report the conditions which have been found to exist. The results of the examination are not favorable in the least. The pulse of the movement is regular and its heartbeat vigorous! The prospect for its demise is practically nil. It is even gaining a great deal of strength. This should serve as a warning that Paul’s statement, “**For the time will come when they will not endure sound doctrine**” (II Timothy 4:3), was not idle speculation. Indeed, some have departed “from the faith” as Paul warned in I Timothy 4:1.

While the “Unity In Diversity” movement is of such importance that it warrants a very detailed study by every one of us, we will try to give attention only to the most important aspects of it. We shall begin by defining the movement. Just to know what the movement is should be enough to convince most members of the church that it is a very dangerous influence and that it is condemned in no uncertain terms in the Bible.

“UNITY IN DIVERSITY” DEFINED

It should be pointed out that the movement is not static. Like other movements of error, it is subject to change and is presently seen in a number of varieties and degrees. But the movement in its beginning, as it relates to the Lord’s church, was championed by **W. Carl Ketcherside** and **Leroy Garrett** in the late 1950’s in the St. Louis, Missouri area. The *Mission Messenger*, edited by Ketcherside and *Restoration Review*, edited by Garrett, served as chief periodicals of propagation. In addition, Ketcherside has written a number of books, one of his latest being *In The Beginning*. Since the 1950’s Ketcherside and Garrett have found some fellow travelers, and others have become friendly with their philosophy. More will be said along this line later.

Ketcherside, the more influential of the two, was at one time known for his opposition to church-supported orphan homes, colleges supported by the brethren, and to “located preachers.” The “located preacher” doctrine contends that it is sinful for a preacher to be located with a congregation for more than a matter of weeks. We might say he favored “dislocated” preachers. But the saying that “one extreme begets another extreme” was found to be true in Ketcherside’s case. The change in extremes was pronounced by 1963 when he spoke of what he called a “spirit of unity.”

“It is our personal conviction that history is being made among

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 8

August, 1985

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 \$1.85 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 Sautley Road, Pensacola, Florida 32506.* Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

Times—They Are A Changing!

With large and seemingly increasing numbers of "our brethren" evidently determined to have fellowship with the Independent Christian Church, no matter the cost...

With the advent of a new-type paper called *Image* springing into being this June naming **Reuel Lemmons** as its editor, a man whom **Jimmie Lovell** said could write "equally well on both sides of any issue"...

With doctrinally-strong **Guy N. Woods** being replaced with no word as to *why* by doctrinally-dubious **Furman Kearley**, as editor of the formerly reliable *Gospel Advocate*...and

With *Crossroads* and *Crossroads-oriented* "brethren" still dividing churches all across the land — the latest being *Oakey Boulevard*, in Las Vegas, Nevada...

Is it any wonder that our telephone is ringing itself off the wall with brethren wanting to know, "What's happening!" The times — they are a changing — that's what! And many of "our people" are changing with them — make no mistake about that.

WHO WILL BE IN FELLOWSHIP WITH WHOM?

With practically our entire brotherhood now being in ferment, the paramount question uppermost in the minds of many is, "When it's all over and we all are settled back down once more, *who will be in fellowship with whom?*"

That's a good question. There are no easy answers.

The way it looks now from here, a fairly large, *pseudo*-Church of Christ/Christian Church seems destined to emerge, with such compromisers as **Lemmons, Marvin Phillips, Alan Cloyd, Don DeWalt** and others like-minded taking the lead.

Another large segment probably will follow such men as **Carl Ketcherside, Landon Saunders, Lynn Anderson, Rubel Shelly, Kearley** and possibly **Wayne Kilpatrick** into some sort of "Unity With Diversity" movement — *doctrinal* differences being almost no hindrance to their fellowship.

Chuck Lucas, Kip McKean, Jerry Jones, James Lloyd and others like them evidently plan to "target" churches and areas all over the world to lead away as many disciples as possible after their *own* perverse "Crossroads Philosophy."

What is left after all this shifting and splintering, most likely will be a bunch of "knuckleheads" who *still* believe in the restoration, *still* calling Bible things by Bible names, doing Bible things in Bible ways, *still* speaking where the Bible speaks and remaining silent where the Bible is silent.

WILL YOU BE IN THAT NUMBER?

Quite a sizeable group among us seems to think it can have it *both*, or all *three* or *four* ways. This is not likely to be the case — for long.

Sooner or later the "knuckleheads" among us are going to say, "Enough! We have had all of this nonsense that we are going to take!"

Once this happens, there will be a general withdrawal by those who still speak as the oracles of God from those who no longer do — and the *true* churches of Christ will be the "remnant" that is left.

Will you be in that number?

—Ira Y. Rice, Jr., Editor

“Unity In Diversity”

(Continued from Page 1)

the heirs of the Restoration movement in these days. To this spirit of unity, we have been devoting our feeble talents and dedicating our meager efforts.” (*Mission Messenger*, Vol. 25, No. 5, May 1963, p. 1).

The “spirit of unity” in the above statement is the “history” which Ketcherside says is being made. This “history” will live in infamy because it marked the beginning of a false unity movement, a “damnable heresy,” which would engulf many congregations and adversely affect others. This “spirit of unity” represents a doctrine against the doctrine of the New Testament; a doctrine of men which is wholly false. It involves an attitude toward the scriptures which would allow the cultic Crossroads philosophy, the Bales doctrine on divorce and remarriage, and a host of other false doctrines to be taught.

“Unity In Diversity” would be more aptly described as “Union In Perversity.” It does *not* advocate Biblical unity but rather “union.” The “diversity” is “perverse” in that it rejects the true unity. There can be scriptural unity among people who are diverse in the realms of age, race, sex, custom and occupations, but this is not the diversity that the advocates of the Unity-In-Diversity doctrine are talking about. Their diversity involves matters of *faith* and *practice*. To speak of “unity” and “diversity” in the realm of matters of faith is to speak of opposites. When there is “unity” in matters of faith and practice there is the *absence* of “diversity.” The use of the term “unity in diversity” in the sense in which its advocates use it is comparable to speaking of “the horns of a muley cow,” or of a black, white cow. Unity-in-Diversity only *purports* to be unity. It is actually a false doctrine which says doctrine makes no difference. It involves outright denial of and respect for God’s inspired word. When God’s law is transgressed sin has been committed. (1 John 3:4).

The movement is built primarily upon three words — GOSPEL, DOCTRINE, FELLOWSHIP — with error being taught with regard to each. Let us consider those three words and some of what Ketcherside believes with regard to each, bearing in mind that present day adherents of Unity-In-Diversity may not all make the same use of these words.

GOSPEL. Ketcherside makes a radical distinction between *gospel* and *doctrine* when there is absolutely no scriptural basis for such. The *gospel* supposedly is addressed to *unbelievers only* and never to the church or believers. “The gospel is for the world and not for the church.” (*In The Beginning*, p. 9). According to Ketcherside, “Not a single one of the New Testament epistles is a part of the gospel.” In *Twisted Scriptures*, p. 33, we find a conclusive statement relative to Ketcherside’s distinction between *gospel* and *doctrine*. “The ‘gospel’ is not a message for the saved but for the lost. It is never addressed to saints but to sinners. It is never proclaimed to the church but to the world.”

Ketcherside sets forth his own arbitrary definition of the “gospel” when he says that being “in Christ” is a result of being called by the gospel, and is “contingent upon the belief of one fact, and obedience to one act.” (*In The Beginning*, p. 109). That *one fact* is that Jesus is the Son of God, and the *one act* is immersion in water. According to Ketcherside, when one comes to believe in Christ as the Son of God and is immersed in water that is the sum total of the gospel. He says, “Obedience of the gospel is an act once for all.”

(*Twisted Scriptures*, p. 50). In fact, as we shall see later, he doesn’t make even immersion essential to being a child of God.

DOCTRINE. In Ketcherside’s radical distinction between *gospel* and *doctrine* he contends that *doctrine* is for the church only. In *Twisted Scriptures* he says, “The gospel was for the world, the apostolic doctrine for the church” (p. 47). On page 50 he says, “The doctrine is for the training and discipline of the children after they are born.” That “doctrine” is not important is shown by the following statement: “Our difference about doctrinal matters that do not relate to the facts of the gospel, are occasions for discussion, and not for division” (p. 61).

From the above we can see that matters of *doctrine* are relatively unimportant since they do not constitute grounds for “division,” that is, the interruption of fellowship. The implication of this is seen in that if one is in “fellowship” the blood of Christ will cleanse from sin. (1 John 1:7). But Ketcherside does not consider the fact that fellowship is dependent upon “walking in the light”, and that this would involve doctrinal matters without doubt. If one does not abide “in the doctrine of Christ” he does not have the approval of the Father and the Son. As we shall see, Ketcherside makes doctrine of no importance with regard to fellowship in order to be able to extend fellowship to almost everyone who claims to believe in Christ, regardless of the doctrines they believe and teach.

FELLOWSHIP. Ketcherside’s quest for a “broader fellowship” than that of the Restoration Movement was started by a subjective experience about 1957, it seems. “I was helped by a crisis experience in North Ireland in which I was brought face to face with Jesus.” (*In The Beginning*, p.3). (NOTE: All references in this section on FELLOWSHIP are from *In The Beginning* unless otherwise indicated). He says that “From 1951 to 1957, I went through all of the ‘withdrawal symptoms’ essential to coming off the party spirit” (p. 4). The purpose of his volume, *In The Beginning*, was to “help men think, to let them see a brighter vision, and to lift them to a broader fellowship in Christ the Lord” (p. 4).

If Ketcherside was to accomplish his objective of a “broader fellowship” obviously he would have to change the *basis* of fellowship from that which the New Testament sets forth. The extent to which he has done this may be seen from the following quotations:

“But fellowship is a state or condition into which we are called by God through the gospel. Our entrance into that relationship which is described as being ‘in Christ’ is contingent upon the belief of one fact and obedience to one act” (p. 140).

“Any group which forces you to believe something other than the great fact that Jesus is the Christ, the Son of God, as a condition of admission to their fellowship, has laid another foundation than that which has been laid, which is Jesus Christ” (p. 203).

“Fellowship is not a fruit of agreement but agreement is the fruit of fellowship!” (p. 190).

“There is room for differences and disagreements inside the circle of fellowship provided the royal law of love is not forgotten or forsaken” (p. 188).

“Fellowship of the new covenant is not based upon unanimity of opinion, interpretation, or even understanding of scriptural doctrine. It does not imply or indicate endorsement of the position of one with whom we may differ. Fellowship is one thing; endorsement of the position taken by another is wholly a different thing” (p. 140).

That Ketcherside’s concept of fellowship is very *broad* is

clearly evident, even to the point of including denominationalism. Those who do not practice immersion are included. He says, "When Jesus struck the scales from my eyes the kingdom expanded and the family grew larger" (p. 202). I don't believe it was the Lord who struck the "scales" from his eyes. Christ prayed for *unity*, not *diversity*. (John 17). Ketcherside, who says "There are scattered sheep on the hills of sectarianism today" (p. 170), also says, "But a Baptist is a believer in Christ in the fair sense of the term" (p. 149). Baptists believe in immersion — but not in baptism "for remission of sins" as taught in the New Testament. (Acts 2:38; 22:16).

To see that our champion of the Unity-In-Diversity doctrine has not overstated his belief by a mere slip of the pen, consider the following statements relating to fellowship.

"Every honest, sincere believer in the Messiahship of Jesus of Nazareth is my brother, either in prospect or in fact...Not all believers have been immersed. Some are still in the womb of the New covenant..." (pp. 152, 153).

"One in the numerous sects of Christendom may be a child of God, or he may not. This is also true of those in the Church of Christ...The mere fact that a man is in the Baptist party does not argue that he is not a child of God...Our task is not to deny that he is a child of God, but to get him to cease being partisan, for the party spirit is sin" (p. 169).

"Many of my neighbors are Presbyterian, Methodist, Baptist and other Protestant sects... But they are not walking in the darkness of which Paul wrote...Theirs is the wrong of perpetuating a party to the division of God's people" (p. 168).

With regard to what Ketcherside said concerning fellowship in the above, and much more which we have not included, he remarks: "I am not so naive as to suppose that everyone will take what I say and seek to implement it...It is impossible to take the position of neutrality on all of our issues as I have without incurring the displeasure of numerous ones who think those issues are all important" (p. 208). Brethren, let us be thankful that not "everyone" will take the teachings which this apostate brother has set forth and put them into practice! But at the same time, let us be realistic and acknowledge the fact that far too many have done so! As for his "position of neutrality on all of our issues," how much more contradictory could one be? By his own admission he has been using his efforts and influence (*Mission Messenger* and other writings) to further what he calls a "spirit of unity." He either does not know the meaning of *neutrality* or else he does not respect the facts. I don't think his problem is the former in this case any more than I think it is his problem relative to the meaning of GOSPEL, DOCTRINE and FELLOWSHIP.

WHAT IS THE OBJECTIVE OF THE MOVEMENT?

Brother **Marshall Keeble** used to say, when there was the likelihood of being charged with "judging", "I'm not a judge, I'm just a *fruit inspector*." Of course brother Keeble was referring to Christ's warning to **"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits..."** (Matthew 7:15, 16). By inspecting the fruits of the "Unity-in-Diversity" movement we clearly see its objective. That objective is *purported* to be UNITY, but in *reality* it is only something *called* "unity" that would be better described by the word UNION. *Union* would join different groups together while they continued to maintain different doctrines and practices. This is not Bible unity.

Let it not be supposed that we do not favor true Biblical unity. The quest for unity is a noble one and something is

wrong when one does not want the unity for which Christ prayed (John 17) and which Paul commanded (I Corinthians 1:10; Ephesians 4:1-6). Long ago the Psalmist said, **"Behold, how good and how pleasant it is for brethren to dwell together in unity."** (Psalm 133:1). True unity is needed, and is desired by all who know and respect the will of the Lord.

But in the case of the movement under discussion it is clearly evident that a FALSE UNITY is being sought. A plan has been conceived to bring together those who believe and practice various doctrines which the Bible does not uphold, and call this "unity." Paul warns that if we would keep Satan from getting "advantage of us," we must not be "ignorant of his devices." (II Corinthians 2:11). **W. E. Vine** says of the word translated "devices" in this passage that it means: "That which is thought out; hence, a purpose, device." Brethren, for the good of the cause of Christ, we must be aware of this "thought out" device to thwart God's method of obtaining unity.

Those who now are parading under a banner for FALSE UNITY are obviously unwilling to follow *God's* pattern for unity. To accomplish their objective of something which they arbitrarily call "unity" they must devise a plan of their own. There are at least three ways of trying to do this.

ONE — Redefine "unity" according to their own terms.

William Pile of the Christian Church would use this means. In the February, 1984 issue of *One Body* he writes: "Undoubtedly we need a new definition of 'unity.' None of the definitions we've used so far seem to be attainable." "And division needs redefining too. For instance, diversity isn't division." When such boldness to change the meaning of Bible words is assumed, there is no stopping place. God's word has been rejected!

On the basis of the above reasoning the way to have unity is simple. Just call *division* "unity" and there you have it! This makes about as much sense as the farmer who wants a herd of horses. He has a lot of cows but no horses. So, he goes out to the cow pasture and says to the cows, **"You are now horses."** He now has a herd of "horses," despite the fact that the animals still look, walk, bellow and bawl like cows. This reminds me of my son and his wife during the early years of their marriage. They had a kitten for a pet, and whatever possessed them to name that kitten "puppy" I know not, but they did. As long as that kitten lived they called it "puppy" as if it were a dog. But it was a cat until the day it died. Calling *division* "unity" will never make it so. Not ever!

Mr. Pile should call upon our brother **Reuel Lemmons** to help him with the unity problem. In the October, 1983 issue of *Action*, Reuel wrote: "Our doctrine is one. On all the essentials we are almost 100% united." Brother Lemmons didn't have to change any definitions of "unity." He just said we "are" united when we "ain't."

TWO — **Change the basis of unity** is another way to achieve the goal. Ketcherside has done this by making a radical distinction between *gospel* and *doctrine* that the Bible doesn't know. On the basis of these distinctions it can be said that unity is based upon the *gospel only* and that *doctrine* has nothing to do with unity. Of course this would allow all sorts of false doctrines such as: Crossroadism, instrumental music, tongue speaking, premillennialism, Bales' doctrine on divorce and remarriage, and many others. This type of "unity" would permit the fellowshiping of those who are not in fellowship with God and Christ. (II John 9-11). But if a man has a right to rule out doctrine with

regard to fellowship, man has a right to "rule out" or "rule in" whatsoever he desires. Who can believe it?

Ketcherside expresses the idea that unity might exist and not even be seen or known. In the February, 1984 issue of *One Body* he writes: "Did it ever occur to you that the unity for which Christ prayed might come and we could not recognize it?" Perhaps then we are already united. If we aren't, how can we know when it happens, if it ever does? This reminds me of the Jehovah's Witnesses' kingdom that came in 1914. No one ever saw it or knew it, but it must have come. They *said* it did! Isn't that absurd and ridiculous? More than that, it is damnable doctrine that prevents unity.

THREE — "LOVE" ourselves into "UNITY." People of a liberal persuasion have made great use of the abuse of Biblical love. Some have undoubtedly been influenced adversely due to a lack of understanding of love as it is so often commanded and emphasized in the New Testament. The *agape* form of love is demonstrated by the keeping of God's commandments, by upholding the truth, and never by compromising that truth. Ketcherside's concept of love is a stranger to that highest form of love. He says:

"Love makes no demands. It stipulates no conditions and requires no proof...This would mean recognition of the division by paying no attention to it, treating it as if it were not there...We made an inglorious fracture of the movement when we divided over instrumental music...and we will never recover from it until we love one another enough to go back and repair it...This does not mean the adoption of instrumental music. Far from it. It only means the adoption of brethren who use it. It means recognizing them as brothers...it means letting each person stand or fall to his own master." (*In The Beginning*, pp. 72, 73).

This so-called love is a rejection and repudiation of Biblical love. It ignores the doctrine of Christ. The love which God commands toward Him, toward one another, and toward all men, will not uphold, condone or encourage false teaching and practice. If only a few upheld this false concept of love it would be sad, but that more than a few have been influenced in this area will be seen as we consider the *EXTENT* of the Unity-In-Diversity movement. Biblical love is not a synonym for compromise of truth.

THE EXTENT OF THE MOVEMENT

It does not appear that a great many members of the church have fathomed the magnitude of the movement. As the great prairie fires raced across the plains of the old west, fanned by the prevailing winds, they left a charred path — and as the tidal wave races inland from the shore bringing swift destruction, so it is that this insidious movement is wreaking havoc within the church across the land. True Biblical unity is being prevented through the encouragement of *division* under the guise of something called *unity*!

In 1984 we began to hear about a "new" unity movement — but this movement will not bring about the unity for which Christ prayed and which Paul commanded. (John 17; I Corinthians 1:10). This movement is being spearheaded by men from the churches of Christ and from the Christian Church.

Don DeWelt, a writer and publisher from the Independent Christian Church, has started a publication — *One Body* — the first issue having come off the press in February of 1984. DeWelt says the paper "Has one theme — UNITY." But from the contents of that first issue, and another since, it is clear that the "unity" which is being sought is nothing more than "unity-in-diversity." This is evidenced from the fact that the issues of instrumental music and other errors are avoided. Some of our brethren: **Reuel**

Lemmons, Carl Ketcherside and Marvin Phillips wrote in the first issue. That is enough to tell us something as to the type of unity in mind.

The plans for *One Body* include wide distribution, with 22,000 preachers (from churches of Christ, Independent Christian Churches, and Disciples of Christ) to receive the paper quarterly. An additional 28,000 copies are to be sent to preachers for free distribution. This is no small effort!

In connection with this *new* unity movement the so-called "Restoration Summit" was held at the Ozark Bible College in Joplin, Missouri, August 7-9, 1984. The meeting was said to have been organized by **Alan Cloyd** and **Dennis Randall** of Nashville. Preachers — 50 from churches of Christ and 50 from Independent Christian Churches — participated in the "summit." Among the participants from churches of Christ were: **Reuel Lemmons, Marvin Phillips, Rubel Shelly, Wayne Kilpatrick** and **Calvin Warpula**, all known liberals. I'm thankful that these men (who will influence many) are not "representing" *me* on the unity question.

Writing in the first issue of *One Body*, Carl Ketcherside describes the *new* unity movement in the following terms:

"A new movement is gathering force — a twentieth century restoration movement linked by kinship to the restoration movement of long ago and yet destined to meet realistically the needs of our contemporary era."

The needs of the "contemporary era" (and from now on) are to get back to The Book and unite on that basis. But knowing the beliefs of Ketcherside, one can be sure that he has something else in mind. There will never be an "era" when the new unity movement being propagated by Ketcherside will be needed. True unity is urgently needed but that is not the way to it.

Unity-In-Diversity is being promoted through such means as college lectureships, workshops, congregational lectureships, individuals, and congregational efforts. The O.C.C. World Mission Workshop (October, 1984) featured **Jim Woodroof, Reuel Lemmons** and **Richard Rogers**. Lubbock's Bible lectureship on the theme "Unity In The Church" (October, 1984) presented **Reuel Lemmons** and **Rubel Shelly** as keynote speakers. The Tulsa Workshop (1984) included on its speaker list: **Rubel Shelly, Jerry Jones** and **Kip McKean**. Rubel was to appear on the Harding Graduate program last year, and he was billed as a Lipscomb speaker in 1983, speaking on the Great Commission. The above speakers represent very divergent doctrinal views which would prevent true unity.

Individual congregations are spreading Unity-In-Diversity. Back in 1979 the Central church in Irving, Texas was saying through a brochure:

"The church believes that the only unity possible among thinking people is unity within diversity. The church therefore welcomes all those who have placed their faith in Jesus as Lord and Saviour, regardless of doctrinal differences regarding other matters."

The Highland congregation in Abilene is known for its liberal preacher, **Lynn Anderson**. Lynn, who believes it is "a risk to believe in God," has taught denominations "how to grow." This may explain his reference to the church as a "big, sick, denomination." We must admit that many of its members are going in that direction, and the sad thing about it is that the Unity-In-Diversity movement encourages such.

We have mentioned brother Rubel Shelly a number of times, and there is reason for this. He is perhaps one of the most influential advocates of a Unity-In-Diversity doctrine, though he denies this. But his actions and statements say

otherwise. Rubel now has become a fellow-traveller with Ketcherside relative to a so-called unity. Rubel, once a staunch defender of the faith, is now destroying the faith he once preached. In order to see the similarity of Ketcherside's and Shelly's thinking on "Christians in denominations" consider the following statement by each:

"There are scattered sheep on the hills of sectarianism today who could say to those calling themselves 'The Church of Christ,' as Paul said, 'Let them consider again, that just as they are Christ's so also are we'" (Ketcherside, *In The Beginning*, p. 170).

"There are sincere, knowledgeable, devout Christians scattered among all the various denominations" (Rubel Shelly, Centerville, Tennessee speech, March, 1983).

Like Ketcherside, Rubel says one can be baptized for one of a number of reasons, and that it is not necessary to be baptized "for the remission of sins" (F-HC Lectures, February, 1984). In a 1984 church bulletin Rubel says about a lady whose son said he didn't know whether or not she had been immersed:

"It is an arrogant thing for any sinner to think himself fit to pass judgment on any other sinner...My response was, 'I have no judgment to make about his mother, him, or any other person.'"

Those unaware of brother Shelly's influence in the movement under discussion should have been at the Open Forum at Freed-Hardeman last year. As Rubel was being confronted by Alan Highers with regard to his liberal beliefs, the audience conveyed a sense of approval for him (Rubel). One young lady in front of me was weeping almost hysterically because Rubel was being called in question relative to his beliefs and teaching.

Ketcherside made a prediction relative to his philosophy of fellowship a few years ago that has proved to be true to a much greater degree than we had wished. He said:

"Many secretly believe what I am writing about fellowship. They rejoice that I am saying it. They eagerly await the day when it will become the norm and they can exit from hiding and affirm the same truths which I express" (*In The Beginning*, p. 196).

Is it possible that Ketcherside had Rubel Shelly in mind when he made the above prediction? One wonders.

THE APPEAL OF THE MOVEMENT

When a movement gains followers on the basis of free choice there has to be some type of appeal. The Unity-In-Diversity movement does have a certain appeal, though that appeal is not in accordance with truth when considered in its fullness. Many errors have their appeal, and we shall consider a few areas in which this movement has appeal.

The objective of UNITY *sounds* good. Most of those claiming to be Christians say they want unity. They know the Bible teaches it. The Psalmist said, **"Behold, how good and how pleasant it is for brethren to dwell together in unity!"** (Psalm 133:1). Christ prayed for unity (John 17:20, 21) and Paul commanded it (I Corinthians 1:10), with respect to those who are Christians. Unity between the church and denominations is not taught in the Bible and therefore is not desirable. This is true because denominationalism is not authorized. If denominationalism would renounce its creeds and accept the Bible as its only rule of faith and practice, then unity would be desirable amongst all, if maintained on the basis of truth only. Then all would be simply New Testament Christians as God intended.

The movement EXTENDS HOPE to nearly everyone who claims to believe in Christ, regardless of what is

believed and practiced. Although this hope is a *false* hope, it still *sounds* good. People are easily fooled by that which *sounds* good, and often do not want their hopes shattered by facts.

CHURCH DISCIPLINE, to the extent of withdrawing fellowship for doctrinal reasons, is RULED OUT. Adulterers, liars, thieves, Crossroaders, tongue-speakers, premillennialists, and all sorts of false teachings are allowed. This certainly appeals to those who will not practice discipline, and this is a *forgotten command* with a majority of congregations. How many places do you know of (and especially large congregations) where it is practiced?

If unity is found in "diversity" there is NO NEED to try to convert religious neighbors and friends. A congregation in Missouri (of the Ketcherside persuasion) reportedly gave as the reason for their lack of evangelistic interest, "They already have their religion." There is great appeal to many in the idea that those who "have their religion" do not need to be converted. The tragedy of this is that it will cause many to be lost.

That ACCEPTANCE WITH GOD is based upon SUBJECTIVISM rather than objective truth appeals to some. This idea rules out uniformity of objective truth and allows everyone to determine what truth is for himself. What truth is to one individual may not be truth at all to another individual. On this basis one may believe just about anything and still be right. But how wrong this is! On this subject Ketcherside says, "The word of God has meaning and the doctrine of God can be understood." But note how the meaning is determined by the subjectivism of each individual. That the truth is not the same for all is clearly evident in the following:

"In view of the fact that such conclusions must depend in part, or in whole, upon the deductions made from the sacred scriptures, and thus represent the sacred oracles as filtered through human rational processes, the conclusions cannot be constituted conditions of union or communion, or tests of one's relationship to the Father. They must not be regarded as the basis for life but of growth, and that rate differs with each individual who is in Christ...The deductions from the sacred revelations as made by one individual, or a group of individuals conducting research in concert, are not formally binding upon any other individual, unless commended unto such individual by his own investigation, preception and conscience. They can be shared with others but not saddled upon them, for they can be binding only to the degree and measure that they are personally grasped and comprehended..." (*Twisted Scriptures*, pp. 176, 177).

The implication of Ketcherside's philosophy as set forth above is that one may make "deductions" based on his own "perception and conscience" and those deductions are "binding" only to the degree that they are "personally grasped and comprehended." If one comes to the conclusion that baptism of infants, instrumental music, tongue speaking or whatever, are doctrines to be practiced, those things would be right for that person. But we are going to be judged by the words of Christ (John 12:48), not by what we believe.

Unity-In-Diversity appeals because it does NOT CALL UPON PEOPLE TO STAND for much of anything, *defend* much of anything, or scarcely *believe* anything. Can you think of any brethren to whom this would appeal? That seems to be the norm for many today. Ketcherside claims that he is "neutral on all our issues" (*In The Beginning*, p. 208) but we know he is not "neutral" on the Unity-In-Diversity issue. He has gone all out to propagate this error. Since so many will not "stand fast in the faith" this

movement appeals because it doesn't demand that one stand.

The prophet Amos asked, "**Can two walk together, except they be agreed?**" (Amos 3:3). Unity-In-Diversity says they *can!* The movement says we can walk together with the Christian Church people and various denominational neighbors. That is what some of our brethren want, and various "unity meetings" are being held to achieve this. Although this walking together may be what *men* want, and have its appeal, what does *God* want?

The Unity-In-Diversity movement is saying what a great many people want to hear, and giving them what they want. People often want what *they* want in religion — and it doesn't have to be, and often isn't, what *God* wants. McDonald's hamburgers have been a huge success because they appealed to many people. McDonald gave the people what they wanted. But the Lord is not in the hamburger business. The Lord wants men to want *the truth*, but if it does not appeal to men, He will not change it to give them what *they* want.

It is difficult to understand why people often desire to be led by that which they know is not to their best interest. But this happens — and a case in point is the appeal of the Unity-In-Diversity movement. That knowledgeable people actually *want* to be misled is shown by the example of the rebellious Israelites when they said to the seers, "**See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits.**" (Isaiah 30:10). But people will sell the truth for a mess of something called "unity." We should "**buy the truth and sell it not.**" (Proverbs 23:23). But some uphold that which opposes truth.

ATTEMPTS TO UPHOLD THE MOVEMENT

In view of all the New Testament warnings about false teachers and their efforts to propagate their doctrines we should not be surprised that we are faced with such today. But armed with the "**sword of the Spirit, which is the word of God**" (Ephesians 6:17) we are in position to withstand that which is against truth, provided we are aware of the tactics employed by the enemy — and such it behooves us to learn. Note the following tactics.

A PERNICIOUS PRACTICE OF RIDICULE is employed against those who stand for true unity and plead for people to walk in the "old paths." Faithful brethren are sarcastically referred to as "watchdogs of orthodoxy," "self appointed guardians of the faith," "legalists," "brotherhood policemen," and other such terms. This serves to quieten some brethren, since they do not want to bear the brunt of criticism even if it is in defense of the truth. **David Reagan** said, "I think the only kind of unity possible among thinking people is unity within diversity." What *kind* of "thinking" people?

The "WE ARE ALL SINNERS" doctrine is being employed in widening circles. The advocate of this doctrine will say with regard to a teacher of false doctrine, "Well, we are all sinners." By this it is implied that since we all sin we should not oppose the sins of others, regardless of the nature of those sins. This is to equate the person who sins even while "walking in the light" (1 John 1:7) with the rankest of false teachers. This is an effort to encourage people to just overlook sin on the part of all. Paul didn't claim to be without sin, but that didn't keep him from confronting sin in the lives of others and condemning that sin. One need only read 1 Corinthians 5 and 6; Galatians 5:19-21; and Romans 1 to see how Paul condemned sin. Paul did not hold back in his

denunciation of the Judaizing teachers, and he went so far as to name individuals on occasion. There was "**Alexander the coppersmith**" and the words of "**Hymenaeus and Philetus**" would eat "**as doth a canker.**" (II Timothy 2:17). They had erred, "**saying the resurrection is past already; and overthrow the faith of some.**" If Paul had upheld the "we are all sinners" philosophy he would have said something to the effect that since we are all sinners anyhow we shouldn't be critical of brethren **Alexander, Hymenaeus and Philetus**. But he did not uphold that philosophy as do some brethren.

The implication of this doctrine was clearly demonstrated in a conversation some time ago. Brother **Joe Spaulding** and I were talking about brother **Reuel Lemmons** and his preaching in a meeting at Higden, where Joe preaches. I had learned from a preaching brother who attended the meeting that Reuel had really gotten *far out* in his preaching. When I mentioned this to Joe his reply was, "No, no, Reuel is a *great preacher!*" My reply was that brother Reuel upheld the Crossroads movement and that he was a false teacher. Brother Spaulding's response was, "Well, we probably all preach some false doctrine anyway." A rather bold statement, don't you think?

Of course he can speak for himself, but he implied that such men as Reuel Lemmons should not be confronted or their teaching challenged. Just think where this will lead, and has led already! Paul's command to "**mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them**" (Romans 16:17) could not be carried out under this "We are all sinners" doctrine, and unfortunately it is not being done often. Years ago I heard brother **Prentice Meador** expressing the "we are all sinners" idea, but in recent years it is being voiced more often by more brethren.

TO CHANGE THE DEFINITION OF UNITY, as we already have pointed out, is an attempt to uphold this doctrine. Since people want unity, if they can be convinced that the existing condition is unity, they are pleased. If one is allowed to make arbitrary definitions unity can be achieved by calling the *status quo* "unity." Of course this is not the unity which the New Testament teaches but some are persuaded by it. This is to reject the Bible as the basis for unity, and this is exactly the position taken by **Warren Lewis** in *Mission* (January, 1972). "God's man...does not see the Bible as a 'blueprint' for building a church or a 'text book' for doctrine or a 'road map' from earth to heaven." To call division *unity* is to mock God.

Ketcherside attempts to uphold his movement by making a radical distinction between "gospel" and "doctrine." He contends that "gospel" is to be preached to unbelievers only and "doctrine" to believers only. This unscriptural distinction is used to make "gospel" the only basis of fellowship, thereby allowing all manner of doctrines to be taught and practiced without disrupting what he calls "unity." But the gospel was preached to *believers*. Consider the following examples: Paul wrote, "**Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ...**" (Romans 16:25). In Romans 1:15 Paul says, "**...I am ready to preach the gospel to you that are at Rome also.**" Those *at Rome were Christians* (Romans 1:7) — but Paul would preach the *gospel* to them. Paul also preached the gospel to the Corinthians (11 Corinthians 11:7, 8), declaring that "**they which preach the gospel should live of the gospel**" (1 Corinthians 9:14), but that support was not to come from non-Christians.

Just as the gospel was preached to *believers*, doctrine was

taught to *unbelievers*. The Great Commission (Matthew 28:19, 20) involved *teaching* all nations, "**teaching them to observe all things whatsoever I have commanded you.**" The Romans had ceased to be "**servants of sin**" in that they had "**obeyed from the heart that form of doctrine which was delivered you.**" (Romans 6:17, 18). "**If any man will do his will, he shall know of the doctrine...**" (John 7:17).

Since Ketcherside maintains that fellowship is based upon "belief of one fact" (that Jesus is the Son of God), and "obedience to one act" (immersion in water), and *not* upon *doctrine*, his umbrella of "unity" can cover almost unlimited "diversity." Furthermore, he contends that fellowship is a state into which one is called by believing that "one fact" and obeying that "one act," and that fellowship cannot be extended or withdrawn. But *fellowship CAN be extended or withdrawn*. Paul commands, "**And have no fellowship with the unfruitful works of darkness, but rather reprove them.**" (Ephesians 5:11). "**Withdraw yourselves from every brother that walketh disorderly**" was his command in 11 Thessalonians 3:6. Fellowship depends upon "**walking in the light**" (1 John 1:7), and this involves doctrine.

Attempts to uphold the Unity-In-Diversity doctrine are sometimes made by using examples that do not fit the case. It is said that "people don't look alike or think alike." This is a fact that we all acknowledge, but it has nothing whatsoever to do with accepting God's word without addition or subtraction. It is said further that "family members may differ as to cars they drive or brands of coffee they use." Again, this difference is recognized, but it has nothing to do with the subject at hand. You see, God has not legislated as to the cars people should drive or the brand of coffee they use, but he *has* given us a *doctrine* to live by and to serve as a basis of fellowship. For the family example to be used properly some of the members should be pictured as doing things that are in violation of God's law, such as drunkenness, stealing or committing adultery. In such a situation as that the upholding of one another's wrongs would be sinful just like upholding the practice of instrumental music in worship is sinful.

WHY "UNITY IN DIVERSITY" MOVEMENT IS WRONG

Like brother **Ray Pippin** said, "There is one thing worse than division — that is 'unity in diversity.'" Some division has the approval of God (Luke 12:51) because truth sometimes has to be separated from error; but when error is fellowshipped under the umbrella of something *called* "unity" the *whole lot* is wrong. Like the church of the Laodiceans, I know not one good thing that can be said about it. Such is upheld by a perversion of the Scriptures, a case in point being the *Twisted Scriptures* by W. Carl Ketcherside, a chief advocate of the movement.

The movement is wrong because it constitutes *one of the greatest hindrances to the unity* for which Christ prayed and which Paul commanded. If "unity" is in "diversity" (which it isn't) then why remove "diversity"? It is difficult to understand why people will accept something just because it "sounds good" when it is so obvious that it is not the truth. The unity for which Christ prayed was not that men who differ in doctrine and practice would get together and form some type of "union," but rather that oneness like unto that between the Father and the Son prevail. In spite of the fact that brother **Leroy Garrett** said that which is said in 1 Corinthians 1:10 could not have meant "unity," it is one of the best definitions of unity to be found. Note the clarity with which true unity is emphasized in the passage. How could anyone fail to understand it?

"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." (1 Corinthians 1:10).
Unity-In-Diversity is wrong because it *does not demonstrate love toward God, denominational people, and*



THE GARFIELD HEIGHTS CHURCH presents THE FOURTH ANNUAL LECTURE "THE GOSPEL IS FOR ALL October 6 - 10, 1985 2842 Shelby Street • Indianapolis, Indiana

SCHEDULE



RON COSBY



FRED DAVIS



JAMES DAVIS



PHIL DAVIS



MAC DEAVER



ROY DEAVER



CLINTON ELLIOTT



MELVIN ELLIOTT



JOE GILMORE



CHARLES PUGH



IRA RICE



VADA RICE

SUNDAY

10:00 AM — Charles Blair

11:00 AM — Ken Burleson

7:00 PM — Ira Rice

8:00 PM — Joe Gilmore

MONDAY

9:00 AM — Jimmy Thompson

10:00 AM — Leroy Medlock

11:00 AM — Wally Kirby

12:00 - 1:00 LUNCH

1:00 PM — James Davis

2:00 PM — Ronnie Whitter

2:00 PM — Irene Taylor

3:00 PM — Melvin Elliott

7:00 PM — Robert Taylor

8:00 PM — Gary Colley

toward all men. Love will not accept one as a brother in God's family who has not been baptized into the death of Christ (Romans 6:3) for "the remission of sins." (Acts 2:38). It will not fellowship one who is "walking disorderly" (II Thessalonians 3:6) who needs to be "marked" (Romans 16:17). Love for God and for denominational people is

shown when the church is set forth as the distinctive body of Christ, without which salvation is not available. Unity-In-Diversity does not do this. Love for all men will present the gospel as God's saving power (Romans 1:16) and show the vanity of trusting in the "commandments of men" (Matthew 15:9). Love shows concern for man's greatest good (his

**OF CHRIST
FELLOWSHIP
ALL"**

Phone 46203



CHARLES BLAIR



JAMES BOYD



TOM BRIGHT



KEN BURLESON



GARY COLLEY

OF LECTURES

FRIDAY, OCTOBER 8

The Mission Of Christ
And Its Consequences
This Man Receiveth Sinners
And Eateth With Them
The Virgin Birth And The Implications
Lord, Teach Us To Pray

TUESDAY, OCTOBER 8
9:00 AM— Phil Davis The Harvest Indeed Is Plenteous,
But The Laborers Are Few
10:00 AM— Clinton Elliott The Necessity Of Humility
By Whet Authority
11:00 AM— Fred Davis
12:00 - 1:00 LUNCH
1:00 PM— Robert Taylor The Necessity Of Kindness
2:00 PM— Gary Colley Take Heed Therefore How Ye Hear
2:00 PM— Irene Taylor Mary and Martha: Dedication Versus
Domesticity (Ladies)
3:00 PM— James Boyd Investment Of Life
7:00 PM— Dan Jenkins The Call Of Christ And Its Sacrifices
8:00 PM— James Boyd The Rich Man And Lazarus

THURSDAY, OCTOBER 10

9:00 AM— Dennis Gullede Freedom From Materialism
10:00 AM— Mac Deaver This Is My Beloved Son
11:00 AM— Dan Jenkins The Saviour's Compassion For
Physical Suffering
12:00 - 1:00 LUNCH
1:00 PM— Roy Deaver The Resurrected Christ
2:00 PM— Bob Jent Christ's Teaching On Marriage
and Divorce
2:00 PM— Vada Rice Mary Magdalene And The Risen
Christ (Ladies)
3:00 PM— Ron Cosby Last Hours With The Disciples
7:00 PM— Mac Deaver The Lordship Of Christ
8:00 PM— Joe Gilmore A Heavy Assignment

FRIDAY, OCTOBER 7

The Parable Of The Pounds
The Temptation Of Jesus
The Widow's Two Mites

Opposition To The Mission Of Christ
Art Thou He That Should Come
Or Look We For Another?
Two Women In God's Plan Of
Redemption (Ladies)
The Outside Of The Cup And
Platter Or Your Inward Heart
Courageous Christians
Qualities That All Christians Must
Strive For

WEDNESDAY, OCTOBER 9
9:00 AM— Mitchell Temple The Sin Of Ingratitude
10:00 AM— Tom Bright Is There A Reurrection?
11:00 AM— Terry Varner The Promise, The Mission And
The Message Of John
12:00 - 1:00 LUNCH
1:00 PM— Winston Temple The Great Need For Steadfastness
2:00 PM— Grady Miller The Necessity Of Forgiveness
2:00 PM— Vada Rice The Women And The Lost Coin
(Ladies)
3:00 PM— Charles Pugh Danger Of Self-Trust
7:00 PM— Roy Deaver The Supreme Sacrifice
8:00 PM— Max Miller The Necessity Of Repentance

LUNCH WILL BE SERVED EACH DAY BY THE LADIES
OF GARFIELD HEIGHTS

Fred Davis, Director
ELDERS: Don Allison — Alvin Cook — Robert Jent

HOUSING: Leonard Estes (317) 271-8717

TRANSPORTATION: Paul Gilpatrick (317) 787-8712



DENNIS GULLEDE



DAN JENKINS



BOB JENT



WALLY KIRBY



LEROY MEDLOCK



GRADY MILLER



MAX MILLER



IRENE TAYLOR



ROBERT TAYLOR



MITCHELL TEMPLE



WINSTON TEMPLE



JIMMY THOMPSON



TERRY VARNER



RONNIE WHITTEMORE

spiritual well being) and will never lead him to believe that which is wrong is right.

The movement is wrong because it *opposes the division which God commands*. Christ did not approve "peace at any price," but rather came "not to send peace but a sword." (Matthew 10:34). He came not to give peace on earth "but rather division." (Luke 12:51). Paul commands division in the case of the fornicator in I Corinthians 5, when a brother "walketh disorderly" (II Thessalonians 3:6), when brethren "cause divisions and offences contrary to the doctrine" (Romans 16:17), and when the "unfruitful works of darkness" are involved. (Ephesians 5:11). Division must come about when some "transgresseth and abideth not in the doctrine of Christ." (II John 9-11).

It is wrong because it *proposes "unity" at the expense of God's truth*. Whereas the wise man said, "Buy the truth and sell it not" (Proverbs 23:23), some are willing to sell it to effect a "union" with others. Truth is given up when it is simply ignored, as is the case when terms are redefined to mean something other than what God means, thereby using it to suit one's own purpose rather than God's purpose. Truth is sometimes sold by making distinctions where there are no differences. Truth which is "sold" for whatever reason, will be faced on the great day of the judgment. Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." (John 12:48).

It is wrong because it *teaches "fellowship" on the basis of walking in darkness, rather than walking "in the light"* as is taught in I John 1:7-9. When "doctrine" is removed as a basis of fellowship sins of many varieties are upheld, even encouraged. This is to mock God by rejecting his conditions of fellowship. God wants fellowship in truth, not in error.

Unity-In-Diversity is wrong because it *will take* (already is taking) *the church into the world of sinful denominationalism* — a thing which is opposed to the will of God. Ketcherside, as far back as August, 1971, asserted that

the church is a "sect." This is to throw away what the pioneers of the Restoration movement gained and put things back where they were when they started. To the brethren of the Restoration movement we are so indebted, not because we are to follow them, but because they battled for the truth and led many to accept it. If they had not thus done, many Christians of today would never have known the truth.

One of the saddest of sights to the lover of truth, is to see those who have come out of denominationalism return to that sinful condition, or to see those who have never known anything but the truth turn from it. An example of this very thing is to be found in a Unity-In-Diversity congregation at Bonne Terre, Missouri. These ardent supporters of W. Carl Ketcherside have had worship services with a number of denominations on various occasions. A few years ago several from the congregation (more than 20, it has been reported) joined up with a "charismatic" group which is denominational to the core.

Brethren, is this what the Unity-In-Diversity advocates want? One does not have to be a prophet or even the son of a prophet to know that this is where a great many are headed unless they change their ways.

WHAT MUST BE DONE TO STOP THE MOVEMENT?

The severity of this current threat to the church is of such magnitude that it demands that lovers of truth and contenders for the faith put their armor on and *never give up!* It is time to "rise up and build" in defense of the faith and the blood-bought body of Christ, the church.

Since it was a *disregard* for God's word which spawned the movement, only a *renewal* and *maintenance* of *proper respect for God's word* can bring the error to naught. This demands that we "preach the word...reprove, rebuke, exhort" (II Timothy 4:2), for the time has come when sound doctrine is not being "endured." "All the counsel of God" (Acts 20:27) must be declared. The true unity which Paul commanded (I Corinthians 1:10) and for which Christ our

Fourth Annual Denton Lectures Preview

Dub McClish

The Pearl Street church in Denton, Texas will host its fourth annual lectureship November 10-14, 1985. The first three programs have been on I Corinthians, Hebrews and Revelation, respectively, and have attracted brethren from coast to coast and from border to border. Material presented in the first ADL on I Corinthians has been in such great demand that the lectureship book already is in a third edition. Tapes and books of the second ADL (*Studies in Hebrews*) likewise have been widely circulated. Interest continues to be strong in books and tapes of the third ADL (*Studies in Revelation*). All of these outstanding textual studies also are available in book and tape form (both audio and video cassette).

This year's lectures will be entirely on the book of Acts. A wide variety of material will be covered by over 30 speakers. The Pearl Street elders aim for these lectures to provide for all who come fundamental and sound Biblical teaching to help us grow spiritually and to combat the profusion of doctrinal error both within and without the church. As in the past, a book (approximately 500 pages) of these lectures will be published (orders are already coming in) and it will be another classic in Restoration literature the minute it comes from the press. All of the lectures also will be available on audio and video cassette tapes.

A special feature of the ANNUAL DENTON LECTURES is the daily (Monday-Thursday) two-hour "Discussion Forum" in which four subjects are discussed by brethren with

opposing views. This year's tentative subjects are:

"Are Non-Christians Amenable to the Law of Christ?"

"Are There Any Unimmersed Christians?"

"What Church Does the New Testament Authorize?"

"Is Holy Spirit Baptism Still Being Administered to Men?"

Besides the discussion by assigned speakers, there will be questions allowed from the audience on each of these subjects.

Speakers include Curtis Cates, Winford Clalborne, Darrell Connally, Mac Deaver, Byron Denman, Buster Dobbs, Bobby Duncan, Garland Elkins, Perry Hall, Bill Jackson, Wayne Jackson, B. B. James, Dub McClish, Pat McGee, James Meadows, J. Noel Merideth, Jerry Moffitt, Goebel Music, Flavil Nichols, Steve Orduno, Johnny Ramsey, Oran Rhodes, Ira Rice, Don Tarbet, Robert R. Taylor, Jr., Bert Thompson, John Watdey, Thomas B. Warren, Marvin Weir, Wendell Winkler and Gary Workman. Other speakers are pending.

Exhibit space is available subject to invitation and/or approval. Housing in the homes of local Christians will be provided as long as it lasts. Hook-ups (water and electricity) for RV units will be provided on our property by advance reservation. A staff nursery will be provided for all sessions. Please plan to come and please help us publicize this fourth ADL, which will be one of the finest and strongest lectureships anywhere. Further inquiries may be addressed to: Dub McClish, ADL Director, 312 Pearl Street, Denton, Texas 76201; phone numbers: 817/387-3531 or 387-1429.

Saviour prayed (John 17) must be set forth forcefully.

We must **"contend for the faith"** (Jude 3). The word "contend" in Jude 3 "signifies to contend about a thing, as a combatant," according to *Vine's Expository Dictionary*. A "combatant" is "a person who engages in combat; fighter," *Webster* says. Paul exhorts Christians to **"stand fast in the faith"** (1 Corinthians 16:13) and to **"put on the whole armor of God that ye may be able to stand against the wiles of the devil."** (Ephesians 6:11). The idea that Christians must be passive and allow error a free course is as opposed to God's will as any error. Never, in our lifetime has there been a greater need for *men of conviction* who are willing to stand at all costs.

We must speak out against this tragic error. When those who love the truth are faced with error, the worst thing that can be done (that I can think of), other than *supporting* the error, is to *keep silent*. Silence permits error's growth. Not only did Paul command that we **"have no fellowship with the unfruitful works of darkness,"** he said, **"but rather reprove them."** (Ephesians 5:11). The movement must be exposed and brethren need to be educated as to its evils. Some have mistakenly believed that nothing should be done that might hurt someone's "feelings." Our responsibility is *first to please God* — and then trust that which pleases God will please our brethren also. If one is not pleased with what is right in God's sight, then truth must never be compromised to please that one. The love which God demands of brethren — for Him and for one another — always upholds truth, even the truth which makes us responsible for exposure of error.

The encouragement of the Unity-In-Diversity principle through lectures, workshops, periodicals, bulletins and such must be stopped. It is wrong to uphold wrong. Some who would not support the Unity-In-Diversity movement, as such, do encourage the same in principle. We see this sometimes when well-known men from large, influential congregations, and men from certain of the schools are used in such ways as to give approval of them, even though those men may tolerate, condone or even support error. It is as though the men of influence and notoriety are sort of "beyond the law." If it is wrong to support one who is in error (and it is, according to 11 John 9-11), is it not also wrong to support the supporter of error? Some circles of the church appear to be rife with politics. Others have expressed the same belief to me. Therefore, it must not be a matter of imagination. The standing of a man, a group of men, or a certain congregation or institution should never take precedence over the prevailing of truth. We must **"buy the truth and sell it not."** (Proverbs 23:23). Truth is even much more precious than friendship, when a choice has to be made between the two.

Brethren, if ever there was a time when faithful brethren needed to stand up and be counted in behalf of truth, it is *NOW*. Error is eroding as never before in this century. Problems arose in the 1950's that split many a congregation and swept some in their entirety into a movement that never should have been. The Crossroads movement has split more than 100 congregations and caused serious problems in many more. But the Unity-In-Diversity movement is of such magnitude that it dwarfs other movements of error in this century, as hurtful as those movements may have been. I do not believe that we are wrong when we see it as being equal to the instrumental music movement in the past century which resulted in the Christian Church. At that time hundreds and hundreds of congregations were swept away

by the tide of error, leaving those who stood for the "old paths" very much in the minority. Let us not believe for a moment that the same cannot happen again. It can — and the only thing that will prevent it is an uncompromising stand for God's truth. Godly elders need to take heed to the flock and themselves and stand for the truth.

It is for the good of the church today, for our children, our children's children, and those yet unborn (if time stands) that we must **"stand fast in the faith."** Let us hold high the banner of the whole truth. It is only that precious truth which can make us free (John 8:32). —1312 West Pine
Heber Springs, Arkansas 72543

Unity in Diversity

Trent H. Wheeler

"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 1:8, 9).

There is a great deal written in the New Testament dealing with false teachers and false doctrines. Paul warned Timothy of these false teachers a number of times in the two letters he sent to him. (1 Timothy 4:1-3; 6:3-5; 11 Timothy 3:8, 9; 4:3, 4). Jesus warned of the dangers of these men when he said, **"Beware of false prophets, which came to you in sheep's clothing, but inwardly they are ravening wolves."** (Matthew 7:15). Despite the warnings given by our Lord and the inspired writers of the Bible, many still fall victim to false teachers and erroneous doctrine.

The doctrine of "Unity-in-Diversity" is one of the fallacious positions now being heralded from our brotherhood. Some of our brethren would have us believe that fellowship should be extended to those who practice doctrinal error as long as they hold to the seven "ones" in Ephesians 4:4-6. Since items such as instrumental music in the worship, missionary societies, choirs, and the like are not included in this passage then they should not be held as tests of fellowship.

Despite the efforts of such men to water down the word of God, we have an obligation to obey God rather than men. 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. 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."** (11 John 9-11).

"Unity-in-Diversity" simply stated means that we will agree to disagree. In other words we will ignore our differences and unite on our points of agreement. On the surface this may *sound* like a palatable arrangement but it *goes against everything that is taught in the scriptures*. It is true that Jesus prayed for the unity of all believers (John 17:20, 21), but he prayed that they may be one *as He and the Father* are one. This statement indicates that we are to be united in *all* things — not to ignore those areas where we have failed to agree. The prophet Amos put it clearly and concisely long ago when he asked, **"Can two walk together, except they be agreed."** (Amos 3:3).

"Unity-in-Diversity" is a dangerous and deadly doctrine which threatens the very foundations of the faith. It is my prayer that those men who currently are teaching such error will repent of the evil they have done and return to the "old paths." —9301 Sheldon Road, Plymouth, Michigan 48170

What Our Colleges Have Done For (To) Us

Bill Jackson

In penning these lines, I am aware that many could immediately jump to the conclusion that "here is an anti-college man speaking." Such is not, and never has been, the case. When I left the military, and wanted to give my life to preaching the Word, I went to one of our colleges to take the Bible courses I needed. My wife and I gladly spent seven full years willingly being financially pressed that our sons could spend their years in one of our colleges. We went beyond that in helping further as they went beyond their bachelor's degrees, and in circumstances where they could be associated with a Bible Chair arrangement.

It should then be clear that I am not *anti-education* or *anti-college*. But we do want to mention the items in this article that those in control of our schools might take a look at the founding principles bringing the colleges into being, and then to see if those founding principles are still being honored. Along the way, as various problems have arisen to hurt the church, many of our colleges have been either a part of the problem or have been silent when it came to rendering aid in the settling of the problem. Recognizing all that our schools have done in the past to help prepare workers for the kingdom, it must be realized that sometimes the colleges have turned to harm us rather than help us.

I want to mention several things in this connection:

(1) Our colleges have taken the lead in furthering the idea of "intellectualism" among us. Some of this emphasis has been to the effect that good men who had wonderful talents and a bright future in declaring the gospel to the saving of lost men (Romans 1:16) now have deviated from that course. They are "intellectuals" to be sure, but of little value to the kingdom. Many have ceased preaching entirely. And some who remain in our pulpits now present non-distinctive and non-Biblical lessons designed to please men rather than to please God. Some of our colleges have encouraged this kind of thing, and when some of these intellectuals then have come under fire, they have found protective shelter in their college connection.

(2) Our colleges often have become the refuge for liberals out to destroy the kingdom. Virtually every one of our schools has had such men, well-equipped with academic training but poorly-equipped in faith — and when irrefutable evidence as to the man's sectarianism has been shown, still he remains on the staff. More than that, our colleges have encouraged exposure of brethren to false teachers in having such liberals on their lectureship programs, and that long, long after his liberalism has been clearly evidenced before all who want to know. It has been the history of our colleges that they will finally terminate a man only after enormous pressure has been brought to bear over a long period of time. In reality, due to the exposure of young and open hearts in our youth, a college should be among the very first to see, be concerned about, and deal with a liberal teacher.

(3) Our colleges often have paved the way for the use of unreliable Bible versions. Many who preach, and who have such as the *Revised Standard Version*, or the *New International Version*, as their favorite study guide, were led in this direction by the teacher they had in college. Once more, you would think that a college would especially recognize the dangers inherent in some of these versions,

and would very strongly recommend against the use of them. Rather, some of those prominently placed on our college staffs are heading the list of the "version venders" in the brotherhood.

(4) Our colleges have led the way in getting congregations involved in bake sales, rummage sales, auctions, and the like. Lest one hasten to point out to me that the college is not the church, let me reply that I know this is true, but I note also that the college, when deciding to engage in such activities, will rush to the congregations to use their personnel, resources and equipment, and often the signs will read "Sponsored by the Ladies (or Associates) of such-and-such congregation." Only eternity will reveal the harm done as our sectarian friends and neighbors, who cannot so clearly see the distinction between school and church, by what they have to base an opinion on, and thus they turn away from our plea, assuming that we use the same money-making tactics as are used in their own denominations.

More than that, let us remember that it is the history of our schools to bend over backward to maintain a connection with the church, and to conduct all affairs so as to be beyond criticism, until the endowment reaches a "high" wherein some degree of independence can be achieved, and then it is "Send us your children, promote our activities, send us your funds, and keep advice to yourself." I was present some years ago when one of our prominent schools, in one year's time, made an abrupt change and was then favorable to what had been opposed that past year, and in all years previous. Repeatedly, church leaders were informed that "We are the college, and we will run it. Keep your advice to yourself." So then, our schools wish to maintain every tie with the church for money's sake, but also will then be so non-caring of that tie that the church is harmed by some procedures used.

(5) Our colleges have, sad to say, led the way in taking men from the pulpits, in putting the wrong men into our pulpits, and in generally giving gospel preaching far less emphasis than in earlier times. Indeed, recently one man asked, "Which of our Christian colleges is now true to its founding principles, giving great emphasis to training men to preach?" Indeed, which one? I wonder if there is a single one among us now teaching a course in meeting sectarian error in debate? Debate, for the most part, is taught as a course now in speech, with debate centering on political, economic and social concerns. Where is that emphasis on the training of preachers in our time?

It is also alarming, but indicative of some of the problems we face today, that so many of our colleges now have the young ladies participating in sports wearing shorts, but at the same time still teaching 1 Timothy 2 — and what a contradiction this happens to be! Some years ago, all of our schools honored what God has had to say in this area. What happened to change it?

(6) Our colleges have given themselves to breaking down the distinction between the church and the college. Only when under criticism do these men point out that the college is NOT the church. In virtually all other circumstances, it seems the lines get blurred, and they will speak of their college work as "doing the work of the church." This has not helped us in dealing with some of the problems of our time;

rather, it has caused men to lose sight of the church and what is really in accord with Bible teaching.

Now, I am ready to take the "flak" if some comes my way. But notice the beginning of the article, and that I am not anti-education nor anti-college. These are legitimate concerns, and not one point can be denied. It may be objected to, but it cannot be denied! I hope to see the day that our college directors, teachers and staff, will, beyond wanting to maintain "a connection" with the church, also do all that they can to stand for the truth, in every way, in the college itself!

—8900 Manchaca Road
Austin, Texas 78748

Joplin Elders Deny Unity Possible While Divisive Element Remains

In a time when so many supposed-to-be shepherds of the flocks continue to feed their lambs to wolves and teachers of perverse things, it comes as a season of refreshing that the elders at Joplin, Missouri, saw fit to dissociate themselves from the so-called "Restoration Summit."

In the *Gospel Advocate* for December 20, 1984, we noted the following from them:

"JOPLIN, Mo. — We, the elders of the Connecticut Avenue church of Christ in Joplin, Mo., have watched with great interest and concern the events which have transpired over the past few months concerning the present unity movement. Of special interest has been the 'Restoration Summit' which took place in our fair city this past August.

"We have been troubled recently by some news which has come our way. Apparently some have come to the erroneous conclusion that since this 'summit' took place in this city, that the church here has gone into full fellowship with the Christian Church and Ozark Bible College, their affiliated school here where the 'summit' took place. This simply is not true. We received no invitation to the 'summit.' We received no information concerning the 'summit.' That which we did learn came from second and third hand sources.

"We hold dear the Lord's desire for unity. No one would rejoice any more than us if that which has caused division between us were to be removed and unity realized. But here in Joplin, that divisive element still remains. As long as it does, unity is not possible. We have no idea how far this rumor might have spread, but it is our desire to stem it and set the record straight. —The elders, Ewin Robertson and Ervin Hill."

HE NEEDS ENCOURAGEMENT

Bob Spurlin

Recently, while going through my weekly batch of church bulletins, a forthright point was made relative to encouragement. Webster defines encouragement: (1) to give courage to; (2) increase the hope or confidence; and (3) urge on, help or support.

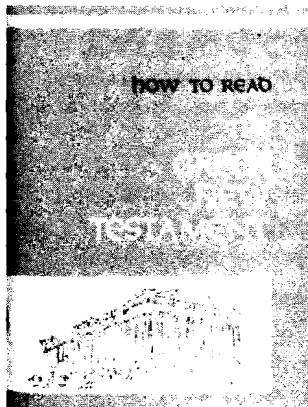
It should be pointed out that the definition of the word loses its meaning in our Christian vocabulary. For example, a drunkard has left the church. Someone says, "He needs encouragement." One of our teenagers has become involved with drugs. The cry is heard, "He needs our encouragement." A formerly faithful member has thrown a childish fit and has subsequently quit attending the services. It is said that he, too, needs encouragement. A church member gets angry at something said in the sermon or Bible class and therefore becomes unfaithful. Once again the common cry is heard, "He certainly needs encouragement."

Brethren, I am not insensitive to the needs of weak Christians, nor do I minimize the importance of Christian encouragement. Edifying one another is one of our most sacred privileges and responsibilities. However, frequently in the church there are those who expect, if not demand, constant attention and coddling from the spiritually strong to the neglect of worthwhile endeavors. Paul, in Hebrews 5:12 to Hebrews 6:1, pointedly informs such Christians that they need to grow up and develop as Christians should. A strong individual can hunt his own food and carry his own weight.

A baby must be served. His meals must be brought to him. Some babies cannot even hold their own bottles. You have to do it all for them. But what would you think if you saw a grown man sitting in his mother's lap, cooing and twiddling his thumbs while she held his bottle for him? Ridiculous? Yes, indeed. But no more so than the spoiled Christian that must be catered to every moment to try to keep him faithful.

Yes, we all need encouragement. Elders do. Preachers do. Teachers do. Young people do. The aged do. Everyone does. But you cannot be "petted" into heaven. The only way to enter that glorious place is by bearing one's cross. (Matthew 16:24-26).

—Christian Messenger
195 Fifth Avenue
Algood, Tennessee 38501



(Please Add \$1.00
for Postage & Packaging.)

HOW TO READ THE GREEK NEW TESTAMENT

BY GUY N. WOODS

Prepared primarily for those who are unacquainted with the Greek language, but who desire to be able to locate every word in the Greek New Testament, trace it to its root, define it, and parse the sentence in which it occurs.

Paper, \$5.00

Please Address All Orders To—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

MISSOURI-KANSAS LECTURES (SEPT. 22-26)

The elders and members of the Lord's church at 15331 East 39th Street, in Independence, Missouri, have long desired to see the saints in the mid-western United States have the opportunity to attend lectures presented by strong, faithful men from the brotherhood.

In an effort to see this hope realized the *Annual Missouri-Kansas Lectures* were begun in 1983. The lectures in 1983 consisted of a three-day program with 11 speakers and visitors from six states. In 1984 the format was increased to five days, with 16 speakers, and attendance was recorded from 14 states.

The lectures in 1985 promise to be even greater in scope as we will have 20 speakers addressing them of "CHURCH

GROWTH GOD'S WAY." Those who will be speaking are **Roy C. Deaver, Don Deffenbaugh, Glen Elliott, Roy Lanier, Jr., Jim O'Connor, Walter Pigg, D. Ray Pippin, Ira Y. Rice, Johnny Ramsey, Oran Rhodes, Marvin Rickett, George Salyer, Toney Smith, Pat Surles, Dick Sztanyo, Ernest Underwood, Wendell Winkler, Jack Williams, Michael Wyatt, and Suzie Wyatt.**

We will again this year provide free housing on a first come, first served basis, and noon meals will be provided at the building. Tapes will be available at the lectures. If you desire further information, you may reach **Jack Williams at 15331 East 39th Street, Independence, Missouri 64055. Phones: 373-4946 or 478-0266.**

Notes & Quotes...

Martin L. Decker, Flint, Michigan: "I was shocked to read brother **Alvin Jennings'** letter in CFTF. I really thought better of him. Our prayer is that you will not let "kind" hearted brethren like him frustrate and discourage you. There are more than 500 of God's people who still believe in and support you..."

Barney A. Reeves, Crystal River, Florida: "I wish to drop my subscription when current subscription period ends. Thanks."

Alisa Haynes, Clarkson, Kentucky: "Inclosed is a check (\$25) to help with your work. Use it for whatever you see fit. I hope to send you a monthly support. Keep fighting the good fight."

Harold Holland, Lexington, Tennessee: "We have been reading your paper from a brother in Christ. Thank the dear Heavenly Father some of our preachers are standing up for the truth. It's time we got back to the Bible and it alone..."

One brother from Tulsa, Oklahoma, sent in the church address asking us to add same to our mailing list, saying, "I understand that you send it to churches of Christ for free." "Yes; we used to send Contending for the Faith to churches for free," we replied. "However, we got so far behind with printing bills as a result that we had to discontinue this policy several years ago."

We enclosed a subscription coupon listing current subscription rates.

Wm. Howard Gray, elder, Liberty church of Christ, Fayetteville, Tennessee: "You are doing a great work. May God bless you."

Mildred E. Walker, who had been subscribing from Chattanooga, Tennessee, is now deceased.

Elsie M. Conrow, Manhattan, Kansas: "I enjoy reading *Contending for the Faith* to keep up with the good and the bad about the church.

"Please keep up the good work of contending for the faith. As you have said, if ever there was a time for us to stand up and be counted, that time is now. Thank you and all the other editorial staff."

Floyd Stokes, in moving from Jacksonville, Florida, to Georgetown, Tennessee, renewed for another six years, saying, "I certainly have enjoyed this paper. It is good to have men...who will stand for the truth and combat error."

Mike Vestal, Mt. Pleasant, Texas: "I appreciate the work you are doing."

Reford E. McQueen, Shady Valley, Tennessee: "We...appreciate your stand for the truth."

In looking through **Alvin Jennings'** "Mail Shopper" for Spring, 1985, we noted on the back page that he had listed **Kip McKean (Crossroadier)** and **Don DeWelt (Christian Church)** among those recommending his new book *How Christianity Grows in the City*. If he is not in fellowship with Crossroadism and also the Christian Church, why should he list these to recommend his book?

Robert W. Herndon, of Lakeland, Florida, renewed for another six years.

Joe W. Boyd, West Palm Beach, Florida: "Sad it is that Crossroadism is getting such a foothold not only in Florida and the United States, but now has spread to the whole world. I was talking to a missionary from Argentina this past Sunday and he told me that one of their number had to be dismissed because of his teaching Crossroadism.

"Sadder still is the fact that Crossroadism is not the only false doctrine that some of our brethren are spreading. Your May 1985 issue of *Contending for the Faith* was an excellent expose of such...We appreciate all that you have done in your mission work and your work of exposing error. Keep up the good work."

(NOTE: While he was at it, brother Boyd, like so many 100s of others, ordered the 12 BOUND VOLUMES of *Contending for the Faith* now available as a set. We are planning to put Volumes I, II and III back into print later this year. Meanwhile, Volumes IV through XV still are available at \$70.00 per set (postage included). Please address your orders for these to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRj.**)

Reg Rogers, old-time gospel preacher, now has moved from Salinas, California, to Tulsa, Oklahoma.

Martin & Betty Fluharty, of Alliance, Ohio, ordered the 12 BOUND VOLUMES of *CONTENDING FOR THE FAITH* as a set, inclosing an additional \$25 "for you to use as you see fit."

Eunice Fries, of Tillamook, Oregon, ordered a dozen copies of **H. Leo Boles'** tract on "Unity", renewed her subscription for three more years, saying, "Please, brother Rice, keep on publishing this wonderful paper! I appreciate you so very much. I know you stand for the truth in God's word, as I, too, stand there. I share your paper with other faithful brethren..."

LTC Earl F. Baird (Ret.), Winter Park, Florida, sent a three-year subscription for someone else, saying, "Keep up the good work."

STRONG AS AN AXE HANDLE

Kerry Knight

An elderly gentleman asked a young boy to accompany him to the woods to cut down some hickory trees to make axe handles. They soon came to a cluster of young timber and the boy suggested they start chopping. "These trees will make good axe handles, won't they?" he asked excitedly.

The old man said, "These trees in the lowlands have been sheltered from the storms which rage higher up. Let's go to the heights where the saplings have been rocked back and forth by fierce winds. Those trees have been hardened by the tempest and they will make much stronger axe handles!"

The winds of testing and trial in this life are not meant to make us sin; they are designed to enable us to conquer sin. They are not intended to make us bad, but rather good. They are not for the purpose of weakening us, but that we might emerge stronger and finer and purer from the ordeal. Temptation is not the penalty of being a man; it is the glory of being a man. It is the test which comes to a man whom GOD wishes to use.

The attitude that we manifest toward the temptations that come our way makes all the difference in the world. If we view these testing periods as challenges rather than depressants, we can face them more militantly. We can see the great working of God seeking to lift us to greater heights.

—*The Central Clarion Comforter*
Central church of Christ
Fulton, Kentucky 42041

Ken Gardner, of Jackson, Mississippi, sent in two renewals and one new subscription, saying, "Keep up the good work."

MSGT. Charles A. Sanders, APO New York 09238, ordered the seven BOUND VOLUMES of *Contending for the Faith* containing material pertaining to Crossroadism, saying, "This material is being ordered for and will be used by the RAF Alconbury church of Christ, in the United Kingdom, to combat the Crossroads Movement in this country."

Thomas Waldrum, Bradlyville, Missouri, in renewing for another year, said, "I don't want to miss any of the issues. We are surely enjoying them. We have some who object to some things in it. The way I tell them, see a group of dogs fighting out on the streets. Throw a rock. Hit one or more. They holler loud and clear. I tell them that is how those people who are so religious are. I have a brother-in-law in Memphis who is one of them. Wish I was able to send more subscriptions..."

Gertrude McKenzie, of Evening Shade, Arkansas, wrote that on account of cancer and medical bills she was not renewing, but continued, "*Contending for the Faith* is much needed in these sad days of controversy and digression on every hand...Words can't express how much I enjoy **Rice Family Singers**. I have all four cassettes."

C. B. Short, of Dallas, Texas, enclosed another \$100.00, saying, "It seems most of us are willing to 'status quo' and forget whatever may be happening gospel-contrary-wise, whether at home or anywhere else! It is quite amazing how near a kinship we bear to the ostrich, is it not? And even as it seems to be a myth about his burying his head in the sand, by and large Christians appear to view church trouble as a sort of 'myth!' Even those of us who actually believe some of the things that are being done wind up mostly apathetic.

The November issue is in a way a revelation, Ira. How much real good was truly accomplished in that meeting appears to find basis on the head of a pin!... 'Good words and fair speeches' are a dime a dozen!

"From Joe Ruiz's reports, it seems they are doing real good in Taiwan. Hope they can find more all the time who are willing to hear and obey as they continue AND can continue to find sufficient support.

"Keep contending, Ira, and may the Lord give you many more years in your defense of truth against any and all contrary teachings."

Lillian Thacker, Duncan, Oklahoma: "I like to keep up with these different versions and what is wrong with them."

Mrs. C. W. Dasher, Palatka, Florida: "I would like to know how we got on your mailing list. Please let me know who paid our subscription and their mailing address so that we may thank them. We enjoy your paper very much..."

(NOTE: So many thousands of subscriptions are received continually year by year that there is just no way for us to keep up with everyone individually who sent such in for others. If the one who subscribed for sister Dasher will get in touch with her, I feel sure she'll appreciate it. Her mailing address is 1311 Husson Avenue, Palatka, Florida 32077. IYRJR.)

Mr. and Mrs. Richard Summers, of Manchester, Tennessee, had been borrowing issues of *Contending for the Faith* from a Christian friend, became so interested they ordered a bundle sent to give to the Christians at Lumbly Stand church of Christ, hoping each would subscribe. They also subscribed for themselves. Much appreciation.

Don Arbaugh, of Dayton, Ohio, wrote that he was discontinuing his subscription to another publication, saying, "It hurts when men who in years past have been fairly sound in their teaching turn from sound doctrine. We must continue to teach and warn even if many don't listen.

"Please take care of yourself because we need you in the fight and it's going to be a long, hard battle."

Barry K. Polk, preacher to the church at Key West, Florida, either must really believe in what we are trying to do, believe that *Contending for the Faith* is going to last a long time, or both. In any case, he sent in \$37.50 for a ten-year subscription — and we appreciate it.

Austin Bulla, for the elders, Burkburnett, Texas: "We would like to receive each month...a bundle of 40 *Contending for the Faith*...We feel that there is no better way to teach and inform the congregation than *Contending for the Faith*."

J. O. Donaho, of Winnsboro, Texas, ordered a bundle of 25 copies of each of nine of our issues on "Crossroadism", saying, "If we hurry enough we may get there in time."

Howard Oliver LeMay, of San Mateo, California, died April 19, 1985. Memorial Services were conducted by **Frank E. Butler** at the Snider & Sullivan Funeral Home, of San Mateo. Private inurnment was at the Greenlawn Cemetery at Colma, California.

Ralph E. Ulm, of Fairfield, Illinois, added an "extra" \$200.00 onto his three-year renewal, saying, "Use the remainder for your operating expenses. We look forward to receiving each edition and pray that it will be published with the same dedication to truth for many years to come."

Arlene Moulder, of El Dorado, Arkansas, enclosed a check for \$800.00 to help our contending for the faith fund, saying, "I really appreciate the work you are doing. I mentioned the Crossroads movement to some friends the other day and they didn't know what I was talking about. Some people really have their heads in the sand."

Brownloe Eaves, of Dresden, Tennessee, is now deceased.

Louis Rushmore, preacher, Pottstown, Pennsylvania: "This work with the Coventry Hills church of Christ in which we are now involved may prove to be our best labor thus far. We are blessed with a doctrinally sound and active eldership."

Ola Mae Waits, of Lolita, Texas, wrote that she enjoys the paper very much and thinks it is doing a great work, however that she is now in a rest home and can no longer pay for it. We are sending it anyway! Those contributing to our contending for the faith fund make such possible.

Damie & Roger Carter, of Chickasha, Oklahoma, enclosed \$20.00, saying, "Keep up the good fight of faith. Do not let 'Crossroadism' spread any farther in Asia than it already has. We appreciate your efforts in doing what you have already done in stopping and derailing heretics in and out of the States.

"A young couple at Harding in Searcy that I know and love is (in spite of my efforts) succumbing to all the favorable publicity given the Boston pseudo church of Christ. Crossroads doctrine is taking over Harding University. You need to investigate. God speed to your work."

EM3 James K. Green, 337649423, E-Division E&O Shop, USS Saratoga, CV-60, FPO Miami, FL 34078: "My ship will be deployed overseas August 20th of this year. We are scheduled to be in Singapore during Christmas and I will be glad to distribute any literature you can give me and my brothers on the ship. We are about 15 strong, and hopefully if the Lord wills we will grow. Since I am on a ship I don't have to pay any surcharge for any excess luggage.

"The Saratoga is just now returning from Nassau where I attended the Highbury Park church of Christ. They are a very nice group of people. They were surprised to see a sailor there and I was very welcome..."

"If you can, tell me where to go in Singapore. Our other ports at this time, although these will probably change, are Toulon, France, Yugoslavia, Israel and Naples, Italy."

(NOTE: Those desiring to send gospel tracts for brother Green and others on this ship to distribute, please note his mailing address on the ship, per above. IYRJR.)

Mrs. Montye B. Devaney, Tusculumbia, Alabama: "I still get *Contending for the Faith* at church...which I enjoy...I'm 86 years old, living on a pension, and I'm so thankful I can still get up and do. The Lord has been so good to me and I'm going to keep on doing as long as I can...I appreciate what you are doing..."

Bill Dillon, minister to the church at Lafayette, Georgia, ordered 12 copies each of our issues of *Contending for the Faith* dealing with the Crossroads heresy for distribution there, saying, "I appreciate your efforts for truth always."

Mrs. Millard Shivers, Richardson, Texas: "We enjoy the paper so very much."

W. Ray Duncan, gospel preacher, Warner Robins, Georgia: "I cannot tell you enough times how much I appreciate the work you have done and are doing. Eternity alone will reveal the complete value of your work, but be assured that you are loved and respected by all lovers of truth and right..."

Col. (Ret.) Foy Rice, Fountain Hills, Arizona: "Brother **George Wendelken**, who was the driving force to establish the congregation here, died suddenly on January 8 of a heart attack. It was a very sad event...He was determined, however, that our congregation would persevere. But that didn't happen. With his passing we were down to just two people — and the other person is moving away, so the congregation has ceased to exist."

Tommy Alford, who has been working as a missionary in Taiwan since 1979, was invited to preach several gospel meetings recently in Singapore and Malaysia.

"I enjoyed my preaching tour of Singapore and Malaysia," he writes; "I personally benefited as much as anybody. Preaching among the people there was the first time that I had ever experienced something that even came close to some of the circumstances that I read about in restoration history."

Hannibal church of Christ, Hannibal, Missouri: "Cancel."

F. R. Bogle, Orlando, Florida: "Enclosed is a check for \$100.00. Keep up the good work. I really do appreciate the way that you and a few other brethren are contending for the faith as Jude says to do...I received the books (BOUND VOLUMES of *Contending for the Faith*). They should be very valuable in helping my brethren see the error and false doctrines being taught and practiced by CROSSROADS and by some other brethren on other subjects..."

Toby D. Miller, of Paulding, Ohio, renewed for another three years, adding \$7.00 to use "for Bibles for the people in your overseas work."

Eula Stribling, of Marlow, Oklahoma, is now deceased.

Harvey Edmundson, of Conroe, Texas, telephoned asking us to recommend a sound congregation in the area east of Oakland near Concord, California. In former days, almost all of them were sound. Things are changing so fast brotherhood-wide nowadays that congregations formerly sound no longer are. Any of our readers in that area, please help us with this information so that we may pass it along.

Harold Bigham, Bay Springs church of Christ, Bay Springs, Mississippi: "I have started working with the brethren here and the work is going well. The men have decided to start receiving *Contending for the Faith* because of its stand for the Truth. Please send us a bundle of 12 and bill us accordingly. Keep up the good work."

G. R. Kessel, of Grafton, Ohio, renewed for another six years and added an extra \$5.00 for use "as needed."

Quentin A. Dunn, who formerly preached at Oilton, Oklahoma, now has returned to Floresville, Texas.

Jimmie B. Hill, Orlando, Florida: "I have only 18 days left before my departure for Ghana and the campaign. Please remember me and the work in Ghana in your daily prayers."

Jane B. Chandler, of Dresden, Tennessee, renewed her subscription, saying, "I certainly appreciate your stand for the truth. I pray that you will continue in your good work."

Lois Crismas, Bakersfield, California: "Thank you for your excellent paper on the Crossroads controversy."

YOUR OPPORTUNITY FOR ONCE-A-YEAR BARGAINS!
Annual End-of-Summer Sale (1985)

(Cash With Order — Add 10% for Postage — Minimum 80¢)

Quantities Limited — Sale Ends September 30, 1985

BOOKS

TITLE	Regular Price	Sale Price
WORLD EVANGELISM TODAY—Choate	\$1.00	\$.50
CATHOLICISM AGAINST ITSELF—Lambert	\$1.50	\$1.00
LIFE OF A MISSIONARY—Choate	\$1.50	\$1.00
MAKING A CHART SERMON—George	\$1.25	\$1.00
TWENTY BEST SERMONS—Hancock	\$3.00	\$1.00
BIOGRAPHY AND SERMONS—Marshall Keeble	\$2.50	\$2.00
NON-BORING PREACHING—Moffitt	\$2.95	\$2.00
SEVENTH-DAY ADVENTISM REFUTED— Canright	\$2.75	\$2.00
EVIL AND SUFFERING—Myers (paper)	\$4.00	\$2.00
ANATOMY OF SIN—Waddey	\$4.00	\$3.00
BRADFIELD'S SERMON OUTLINES	\$4.00	\$3.00
DEATH OF ABEL—Gessner	\$4.00	\$3.00
FIRST STEPS IN FAITH—Betty Choate	\$5.00	\$3.00
FOXES BOOK OF MARTYRS (paper)	\$5.00	\$3.00
GROUPED IN GROUPS—Dickson	\$4.00	\$3.00
HARBIN ON HEBREWS—A. L. Harbin	\$5.00	\$3.00
LET US GO AGAIN—Choate	\$5.00	\$3.00
PLAIN TRUTH ABOUT THE RSV—Wallace	\$3.50	\$3.00
PROPHECY FORETOLD, PROPHECY FULFILLED— Harper	\$3.75	\$3.00
SEARCHING THE SCRIPTURES—Waddey	\$4.00	\$3.00
SHE HATH DONE WHAT SHE COULD— McWhorter	\$4.25	\$3.00
ABRAHAM'S CHILDREN—Culwell (cloth)	\$6.95	\$4.00
BIBLE DOCTRINE OF FINAL THINGS—Taylor (paper)	\$4.95	\$4.00
BRIDGING THE GENERATION GAP	\$6.00	\$4.00
CASE OF D. N. CANRIGHT (cloth)	\$6.00	\$4.00
DECLARING GOD'S RIGHTEOUSNESS— Waddey	\$6.00	\$4.00
EVIL AND SUFFERING—Myers (cloth)	\$6.00	\$4.00
FIGHTING THE GOOD FIGHT OF FAITH— Waddey	\$6.00	\$4.00
HOW TO READ THE GREEK N.T.—Woods	\$5.00	\$4.00
SEVENTH-DAY ADVENTISM RENOUNCED	\$5.95	\$4.00
COGDILL-WOODS DEBATE (cloth)	\$6.95	\$5.00
COME OUT WITH YOUR HANDS UP—Lawton	\$7.95	\$5.00
GOSPEL RADIO SERMONS—The Bible	\$6.95	\$5.00
GOSPEL RADIO SERMONS—The Occults	\$6.95	\$5.00
HARPER ON THE HOLY SPIRIT ISSUES	\$7.95	\$5.00
THE HOLY SPIRIT—V. E. Howard (cloth)	\$6.95	\$5.00

WE CAN EVANGELIZE THE WORLD—Rice	\$6.95	\$5.00
CHRISTIAN SYSTEM—Campbell (cloth)	\$8.50	\$6.00
LIVING ORACLES—Campbell (paper)	\$7.95	\$6.00
PRINCIPLES AND PERILS OF LEADERSHIP— Camp	\$8.50	\$6.00
WITH THE BISHOPS AND DEACONS—Cox	\$8.00	\$6.00
JACKSON-BAYER DEBATE (paper)	\$9.95	\$7.00
SERMONS WE PREACHED—Totty & Heinselman	\$9.95	\$7.00
WARREN-MATSON DEBATE (paper)	\$9.95	\$7.00
COMMENTARY ON ROMANS—Whiteside	\$9.75	\$8.00
CONNALLY-HICKS DEBATE (paper)	\$11.95	\$8.00
GOD DEMANDS DOCTRINAL PREACHING	\$10.95	\$8.00
EVIDENCES OF CHRISTIANITY—McGarvey	\$10.95	\$8.00
THE HOLY SCRIPTURES (Fort Worth Lectures)	\$10.95	\$8.00
FAMILY BIBLE (King James Version)	\$19.95	\$9.00
THIRTY-FIVE YEARS—Are You Listening?	\$12.95	\$10.00
WARREN-MATSON DEBATE (cloth)	\$13.95	\$10.00
YOUR MARRIAGE CAN BE GREAT—Warren (paper)	\$13.95	\$10.00
SEARCH FOR THE ANCIENT ORDER—West Volume I (cloth)	\$14.95	\$12.00
Volume II (cloth)	\$14.95	\$12.00
Volume III (cloth)	\$14.95	\$12.00

**RICE FAMILY SINGERS
(8-Track Tapes)**

MANSION OVER THE HILLTOP	\$8.00	\$5.00
BEYOND THE SUNSET	\$8.00	\$5.00
WHERE ROSES NEVER FADE	\$8.00	\$5.00
I WALK WITH THE KING	\$8.00	\$5.00

GOSPEL TRACTS

ARE THE CHURCHES OF CHRIST NARROW-MINDED? —Phil Risinger	Dozen \$2.50	\$1.50
Hundred	\$18.00	\$12.00
COME AND SEE—Garland Elkins	Dozen \$2.50	\$1.50
Hundred	\$18.00	\$12.00
DIRECT OPERATION OF THE HOLY SPIRIT —Roger E. Dickson	Dozen \$2.50	\$1.50
Hundred	\$18.00	\$12.00
MORMON DOCTRINE—Roy H. Lanier, Sr. Dozen	\$4.50	\$3.50
Hundred	\$40.00	\$25.00

Address All Orders to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, TN 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

Differences Between the Church of Christ and the Christian Church

Roy J. Hearn

Many have been led to believe that the only difference between the Christian Church and the Lord's church is the use of mechanical instruments of music in worship. It is only fair to state that some Christian Churches are more conservative than others and are not guilty of as many points of error as their more liberal brethren. However, to be guilty of one deliberate departure from the New Testament is sufficient to condemn. In Galatians 5:3-4, the apostle Paul proclaimed that one addition to Christian service —

circumcision borrowed from the law of Moses — caused condemnation; likewise the use of mechanical instruments of music does also. If the people clamoring in summit meetings for unity really desire unity, let them get back to the Bible, the Lord's authority.

The following contrasts are taken from a tract written by J. A. McNutt, Memphis, Tennessee, about 40 years ago. Be it observed that the Christian Church has not improved through these years, but in the main, has digressed the more.

A Great Contrast in Principle

Christian Church

1. Whatsoever is not expressly forbidden by the Bible is permissible.
2. "Areas of silence" allow liberties.
3. Attitude toward the world and denominationalism is one of compromise.
4. Lacking in charity, inasmuch as it has clung to its innovations in spite of grief and division. (Romans 14:15).

Church of Christ

1. All items of faith and practice must be supported by scriptural authority. (I Peter 4:11).
2. Respects the silence of the Scriptures, doing only what is specifically authorized.
3. Contends for the faith and fights spiritual wickedness in high places. (Jude 3).
4. Holds no unauthorized practice that will cause division. (I Corinthians 1:10).

Differences in Preachers and Teaching

Christian Church

1. Has women preachers who speak in the public assembly.
2. Their preachers seem to delight in such titles as "Reverend", "Doctor", and "Pastor."
3. Preachers belong to ministerial alliances; fellowship and exchange pulpits with denominational preachers, while some of them claim to condemn denominationalism.
4. The fear of preaching anything distinctive, soft preaching, compromise, prevail in the Christian Church.
5. In speech they have forsaken the "form of sound words" speaking the "language of Ashdod," referring to "Lent", "Palm Sunday", "Easter", "The Pastor", "Reverend", and such like.

Church of Christ

1. Lets the women keep silent in the church assembly. (I Corinthians 14:34; I Timothy 2:12).
2. Elders are the pastors (Acts 20:28) and each congregation has a plurality. (Philippians 1:1). Reverend is applied only to God. (Psalms 111:9).
3. Real gospel preachers are courteous to all, but refuse to compromise convictions and weaken effects of the gospel by unscriptural alliances. (II Timothy 2:4).
4. Preaches the whole counsel (Acts 20:20, 27) with emphasis and distinction, contrasting truth and error. (II Timothy 2:2-4).
5. "Where the Bible speaks, we speak"; and "if any man speak, let him speak as the oracles of God" (I Peter 4:11) still practiced by the churches of Christ.

(Continued on Page 3)

EXTRA COPIES PRINTED FOR WIDER DISTRIBUTION

Congregations or individuals desiring additional copies of this or any recent issue of *Contending for the Faith* for wider distribution where you are, please study our BUNDLE RATES, as listed on Page 2, for how much to send with your order. Those postal charges seem high to us, too; however, the Post Office charges us, so we have to charge you! Please address all orders for BUNDLES to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 9 September/1985

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 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 Belview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

Unity With The Christian Church? Without A Bible Basis: Impossible!

We are hearing much these days about how the great Restoration Movement set out almost 200 years ago to unite Christians everywhere, but that somewhere along the line we lost our vision for unity.

Like so many things we continue to hear, this, too, is calumny! It is not that we no longer are interested in uniting Christians in one body, wherever they may be found. It is simply that for such unity to *exist* there first must be a *Bible basis*, without which it continues to be a forlorn hope and an empty dream.

WHAT DOES THE BIBLE SAY?

For there to be a Bible basis, there must be not only Bible teaching (doctrine) but there must be nothing in the Bible contrary to the sort of unity we propose.

Does the Bible teach unity? Of course. With anything and everything? Now that is another matter entirely. Amos 3:3 still asks the question, "**Can two walk together, except they be agreed?**" And James 3:17 still says that "**the wisdom that is from above is FIRST pure, THEN peaceable...**"

If anyone truly thinks that the churches of Christ and the Christian Church, for instance, are *agreed*, I suggest that you read the lead article by **Roy J. Hearn** starting on Page 1 of this issue. While you are at it, you might also ponder **Clarence Lavender's** question: "*Could I Have Remained in the Christian Church?*" He surely *could* if much of the drivel the false-unity brethren are saying is true!

NOT JUST INSTRUMENTAL MUSIC DIVIDES US

As brother Hearn points out, it is not just instrumental music that divides us but a host of *additional* things as well, not the least of which is their being a separate and distinct "body" not authorized in the Word of God.

Let us say, for argument's sake, that the Christian Church was willing to give up both their instruments of music and all the myriad other things they maintain that divide us, but they still insisted on being called the Christian Church. Could we thus have unity then? Not at all. Why? Simply because the Christian Church is **ANOTHER BODY** other than that authorized in God's word.

UNCONDITIONAL SURRENDER: THE ONLY BASIS

Not just what they *teach* and *practice*, brethren, is keeping us apart. It is their very *existence* as an *unauthorized religious body*, too.

Some may object, saying, "As far as *you* are concerned then, there can be no unity without *unconditional surrender!*"

Such objections miss the point entirely. It is not what concerns *you* or *me* that is the problem, but what concerns *God*. Jesus said, "Upon this rock **I** will build **my** church" — and the Christian Church isn't it!

Then what *is* the Bible basis for there to be unity with those in the Christian Church? Here it is, brethren: Let those in the Christian Church repent of all their teachings and practices contrary to the New Testament, go completely out of existence as a religious body, then be added to the church that Jesus built **EXACTLY LIKE THE REST OF US**. There is *no other Bible basis!*

—Ira Y. Rice, Jr., Editor

DIFFERENCES BETWEEN CHURCH OF CHRIST AND CHRISTIAN CHURCH

(Continued from Page 1)

Striking Distinctions as to Worship

Christian Church

1. The Christian Church has special choirs on Lord's day that discourage and supplant congregational singing.

2. They use mechanical instruments of music in worship, which, according to recognized authorities, were first introduced by Catholic Pope Vitalian I, in A.D. 660.

3. Its robed choirs, solos, plays, book reviews, and instrumental music cater to those who love entertainment, ostentation and showmanship.

4. Indorses and makes use of rummage sales, bazaars, food sales, bridge parties, plays, and other money-raising schemes to support the church.

5. Many Christian churches observe pagan feast days such as Lent and Easter, uniting with denominations in keeping "Holy Week", observing the Lord's supper on Thursday night.

6. Boasts of its "progressive spirit" and does not hesitate to *transgress* the doctrine of Christ in all points above outlined. (II John 9).

Church of Christ

1. Churches of Christ have congregational singing encouraging the individual to worship God in song. (Ephesians 5:19; Colossians 3:16-17).

2. Only vocal music authorized by the New Testament. (Ephesians 5:19).

3. The church of Christ admits only the elements of scriptural worship: the Lord's supper, prayer, teaching, singing, giving. (Acts 2:42; Colossians 3:16). These things appeal only to the spiritually minded and result in peace and edification. (Romans 14:19).

4. Free-will offerings, as prospered, on the Lord's day (I Corinthians 16:1-2), giving of our means as God directs. (II Corinthians 9:7).

5. Observes no such days in its services. (Galatians 4:10-11; Colossians 2:16). Observes the Lord's day. (Acts 20:7).

6. The church of Christ under the reproachful titles of "old fogies", "mossbacks", and "reactionaries" still "abideth in the doctrine of Christ." (II John 9).

In Declaring the Terms of Pardon

Christian Church

1. The Christian Church professes to teach faith, repentance confession and baptism for the remission of sins — but constantly fellowships and accepts those who ignore or deny the necessity of baptism. Its *practice* contradicts the *profession*.

2. Many Christian Churches have abandoned the plan of salvation and practice "open membership."

3. Some Christian Church preachers have been known to practice sprinkling, as did J. J. Walker of East End Christian Church, Memphis, Tennessee, a few years ago.

Church of Christ

1. The church of Christ teaches all believing penitent persons to be baptized for remission of sins (Mark 16:16; Acts 2:38), upon a confession of faith in Christ. (Acts 8:37).

2. Churches of Christ still maintain that one must be born of water and the Spirit, else he cannot enter the kingdom (John 3:5).

3. Teaches one baptism (Ephesians 4:4), and that by immersion in water. (Romans 6:3-4; Colossians 2:12).

Differences in the Name

Christian Church

1. Uses the name "Christian" as a title of the church. Thus "Christian" is changed from a noun to an adjective.

2. The terms "Christian Church" or "Disciples' Church" honor the members instead of Christ.

3. Honors the name of Campbell and celebrates his memory. His 100th anniversary was celebrated by Christian Churches in Memphis, Tennessee, and elsewhere.

Church of Christ

1. "Christian" is a noun and is the name given to God's people individually. (Acts 11:26). The Bible never uses this term as a name for the church.

2. "Church of Christ" is supported by the Scriptures. (Matthew 16:18; Romans 16:16; Acts 20:28). Christ is given preeminence in all things. (Colossians 1:18).

3. Honors no human name in religion, and accepts no teaching of Campbell that was not already found in God's word before Campbell was born. (I Corinthians 3:4).

Great Contrast in Organization

Christian Church

1. Christian Churches have various "boards", chairmen, presidents and "the Pastor", while scriptural offices are seldom mentioned.

2. The Christian Church has missionary societies, circles, "Christian Endeavors", National Benevolent Association, and various subsidiary organizations.

3. Some of the organizations are national in character, such as the U.C.M.S. and Christian Endeavor.

Church of Christ

1. Churches of Christ are autonomous, local in organization only, having a plurality of elders, deacons, saints (Philippians 1:1) with ministers or evangelists working under oversight of elders.

2. All missionary and benevolent work done through the church, that Christ may be glorified. (Ephesians 3:21; Colossians 3:17).

3. The New Testament authorizes no earthly organization larger than the local congregation. (Acts 14:23).

A century ago the church of Christ and those who later became the Christian Church composed one body; they were united upon the principles of truth; they shared the sentiment of a great gospel preacher who said: "Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament itself." With the introduction of mechanical instruments of music in the worship division was caused, and this innovation led to others, until now many Christian Churches have departed farther from the truth of the New Testament than any other denomination.

Our plea, then, to those of the Christian Church, is that they remove the modern barriers to fellowship and communion that they have erected. None of these innovations are as old as the New Testament, and many of the conservative element in the Christian Church deplore the extremes to which thousands of their brethren have gone. Why not discard the erroneous principle that "Whatsoever is not expressly forbidden in the Scriptures may be practiced," and get back to a "Thus saith the Lord" in all worship and practice? Why not love the Lord enough, and love his cause so supremely that every unauthorized practice shall be laid aside, and the unity and harmony of

God's people be achieved upon the basis of God's Word? A summit meeting is not needed — just get back to Bible authority and be and do only and all things therein commanded and authorized. Unity would be immediate.

(After all, when did the Lord authorize a "summit" to be higher than his authority?)

—4035 Barron
Memphis, Tennessee 38111

Could I Have Remained In The Christian Church?

Clarence Lavender

It has been more than 20 years ago that another preacher and I from the Christian Church stood in the foyer of the Brandon Road church of Christ in Roanoke, Virginia, and tried to defend the use of mechanical instruments of music in worship.

Frank Young was, at that time, engaged in a gospel meeting at the Roanoke church. Paul Shoulders was the local preacher. After our study that night, I continued to study the matter of worship and the music required by the Bible with brother Shoulders for several weeks.

There was no compromising on the part of Paul, and I will always appreciate him for his love for the truth. He always said when discussing religion, "What does the Bible say?" He never once suggested that we "fellowship to beget fellowship" before I repented of the error I was practicing. He never suggested that maybe he could "work me into the Sunday School Bible class and then ease me into the pulpit." He never suggested a conference where we could meet and "get to know each other better" and not discuss issues.

HOW PAUL CORRECTED ERROR

After listening to all the tapes and seeing much of the video of the recent "Unity Meeting" in Joplin, Missouri, and reading the November issue of *One Body*, I am beginning to think, according to some preachers in the church, that I could have stayed in the Christian Church.

Brethren, error cannot be corrected by endorsement and encouragement. The apostle Paul did not encourage the Corinthian church to "get to know the fornicator a little

better" before disciplinary action. And what about Hymenaeus, and Alexander? Did Paul think he needed to "know them better?" NO! He delivered them to Satan, that they might learn not to blaspheme.

What did John say about those who transgress and abide not in the doctrine of Christ? Did he say, "We ought to get to know these fellows a little better?" Not at all! (I John 9-11).

UNITY MUST BE BASED ON TRUTH

Should we be united? Yes, but all unity must be based on the Bible. Our differences must be recognized as a matter of faith and not opinion. Let those of the Christian church repent of the division they caused, and continue to maintain, and we can have unity.

There are some preachers in the church today who are naive if they think preachers in the Christian Church do not know what the issues are that cause the division between us. The issues involve more than the instrument in worship. The basic difference is an *attitude toward Bible authority* and *not* "hermeneutics.." I know; I was part of that movement. I went to one of their colleges. I preached in their churches.

Could I have remained in error, in the Christian Church, and had fellowship with God, and the church? Some are saying yes. Some are saying maybe. The "mainstream" of the church is saying NO because the Bible says NO! "**Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.**" (Romans 16:17). —Post Office Box 306

Christiansburg, Virginia 24073

REFLECTIONS ON THE RESTORATION

Roger Jackson

I am convinced that it is true that the one thing we need *most* in every congregation is a greater knowledge and understanding of the Bible (Ephesians 5:15-17; II Timothy 2:15). I am as convinced that the *second* most needed commodity is an understanding of the Restoration Movement and its attendant philosophy. Gross ignorance of the Movement has led to suggestions that its principles have "sectarianized" us, that the concept is not in the Bible, or that it is not, and never has been, essential.

In a youth rally in Dothan, Alabama, more than ten years ago, the youngsters, who ranged in ages from 13 to 20, were asked to raise their hands if they knew what the Restoration Movement is. Out of more than 300 I would estimate that fewer than 50 knew — and the majority of them were adults. Since then some of them have entered the pulpit and taken it upon themselves to write on the subject profusely. Their criticism and condemnation of the Restoration Movement illustrates the probability that either some of the same group

or their disciples have descended upon us like vengeful eagles.

ARE THERE CHRISTIANS OUTSIDE IT?

I know that a man does not understand the Restoration Movement when he suggests that there are Christians outside of it. The Movement itself is the effort to go back to the Bible as the sole guide in religion and identify with it as the church Jesus built (Matthew 16:18). To say that there are Christians outside of that concept, which is Biblical according to I Peter 4:11, is to say that there are Christians in religious groups that do not identify as the Lord's church, *i.e.*, plants not planted by the heavenly Father, and who do not need to in order to be pleasing unto Him. This is as false as false can be. (Matthew 15:9-15).

A second matter that indicates that a man does not understand the Restoration Movement is to accuse either it or its philosophy of being responsible for or productive of "sectarianism." I know that legalistic abuses of Restoration

concepts do that very thing; but few, if any that I have read, make that distinction, but accuse the Movement *itself* of gendering that spirit. I deny that this is true.

RESTORATION IS OPPOSITE OF "SECTARIANISM"

Those who have carefully studied the Restoration Movement know that it began as opposed to sectarianism and as the only viable alternative to it. If it is right to occupy the position that one can serve God acceptably without being Catholic, Protestant or Jew (*i.e.*, sectarian), then the Restoration Movement is valid and productive of no sectarianism.

The Reformation Movement taught us that trying to reform existing religions would never get us back to the Bible way, chiefly because the purest state of a human denomination is still unacceptable to God.

I tire very quickly of reading after a man who has a scant knowledge of what he is talking about constantly referring to *restoration* preachers as being sectarian while never applying it to the *real* sectarians. Such a person has set himself to correct all of the poor thinking of the past and set the Restoration on the correct path for the first time in 185 years, being only a freshman in the field.

—*Betta View Hills church of Christ*
Post Office Box 3323
Oxford, Alabama 36203

It Makes No Difference To Many

James W. Boyd

Frankly, I am not pleased with the reputation being earned for the churches of Christ that we do not stand firmly for the things we say we believe. It is embarrassing to me what often is thrown in my face about churches of Christ, some of those who preach, and the gross inconsistencies being endorsed and promoted by many.

Does it make any difference what one teaches and practices among us any more? Is one to be considered a faithful and reliable brother in Christ even though he is an open, deliberate, constant promoter of that which is false and destructive to the church? Evidently, with many — including churches, schools, lectureships, preachers and the like — the churches of Christ are an "open bag" for "unity-in-diversity" — and the distinction between truth and error is not that important.

Why would a preacher leave the impression that he endorses a church that got started because members were withdrawn from — and they have never repented of their sins? Why would a school have on its lectureship men who have been proponents of what went on at Joplin, Missouri, and the so-called "Summit?" Why use brethren who have openly advocated slipping Christian Church preachers into our assemblies through the Bible classes and other less noticeable avenues? What consistency is there to have on the same platform men who declare there are Christians in all denominations and brethren who teach the truth against such a doctrine? Why endorse supporters of the Crossroads heresy?

WHICH DENOMINATION DO YOU PREACH FOR?

When I am asked what is my occupation, I respond that I am a gospel preacher. Usually I am asked, which denomination; and I say, "No denomination. I preach for

the church of Christ." But if the one with whom I am conversing knows much about churches of Christ today, he usually can make me ashamed because so many who retain the identification of *being in the church* have opted to "go along to get along" and have become involved in just about anything anybody wants to do, whether it has God's authority or not.

How embarrassing it is to be asked if I know about the ball games in the church leagues where some brethren have aligned themselves? How embarrassing when I learn that those who are rabid proponents of gymnasiums are prominent speakers in some school lecture. How embarrassing it is to hear brethren on TV say the *New International Version* and the *King James Version* are the same thing in Psalm 51:5. There are *so many* such things. It makes me wish that they would discontinue identifying themselves as a part of the church of Christ because it gives the church a reputation that is foreign to the scriptures.

WHAT DIFFERENCE DOES ERROR MAKE?

I do not see that many care one way or another about such things among churches of Christ any more. Thank God for the 7,000 who *do* care — but such are a distinct minority among churches of Christ these days. Most appear to have surrendered the faith to accommodate the new digression, the brotherhood politics and friendships, the project promoters, the unity-in-diversity heresy, the embracing of denominationalism, the college crowd, and the enthusiasts for entertainment, recreation, and fun-and-games fellowship.

What does it matter if a man teaches false doctrine about grace, marriage and divorce, perversions of the scriptures, Crossroadism, the work of the church, fellowshiping error, and such. Is he a good speaker? Does he have charisma? Is he popular? Does he draw large crowds?

I contend with justification and evidence that many in the church today have no more concern for Biblical authority and truth than denominations. It is embarrassing and painful for me to see the church pursue the path of digression with a passion. But if I am to face the world with realism, I have to acknowledge what cannot be denied. Churches of Christ in many, many quarters have abandoned the faith for the foolish fads and frolics of the day. I do not expect to "go along" with such apostate antics. But, unless you do, you are "out" with numerous "churches of Christ" today.

The Fourfold Gospel

By J.W. McGarvey

This popular harmony of the gospel published by one of the best biblical scholars in the Lord's church has long been a favorite of Christians. Though it has presently been available in a paperback edition, we think that we can make the same book available in hardback at such a reasonable price that it is foolish to purchase the paperback edition.

The harmony of the gospels is arranged to form a complete chronological life of Christ. It is divided into title sections and subdivisions with comments interjected into the text.

Each, \$11.25

(Please Add \$1.00 for Postage and Packaging)

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Furman Kearley, New Editor Of the Advocate — an Enigma!

It goes without saying that the *Gospel Advocate* (or any other paper for that matter) can have whomever it chooses as editor. After all, the *Advocate* first and foremost is (as it has been for a long time) a *business* enterprise. It did not *start out* that way; but its No. 1 concern — *now* — is to *make money for its owners*, most of whom are not even members of the churches of Christ.

Considering the anomalous nature of the *Gospel Advocate* itself, perhaps sooner or later it was bound to forsake its strong doctrinal stance of the past and to bring in someone as editor who would not rock the boat thus causing the *Advocate* to lose business. If such was the case, then surely it makes sense to discharge a doctrinally-strong editor, such as **Guy N. Woods**, and to replace him with a doctrinal enigma, such as **Furman Kearley**.

SIGNIFICANT ARTICLE HALFWAY THROUGH

By now, no doubt, everyone has read the opening issue of the *Gospel Advocate*, under date of July 18, 1985, with brother Kearley as the new editor. Taken on the whole, it was, as we knew it would be, not a bad issue.

The single article of special, immediate brotherhood concern, however, did not appear until halfway through the issue, at which point brother Furman made yet *another* forlorn effort at "*Explaining a Misunderstood Dialogue.*"

Nearly everyone with whom we have discussed this matter expressed surprise that he would start right in his very first issue attempting to explain something which, in reality, cannot satisfactorily be explained. It reminds us of an *ante-bellum* preacher we heard of years ago who claimed that he could "understand the un-understandable, explain the unexplainable, and unscrew the unscrutable."

It would have been far better, it seems to us, for him just to have said humbly that he and **Wayne Kilpatrick** had made a mistake, that they should not have been carrying on that kind of "dialogue", and that he personally was repenting of *his* part in it. Brethren generally could have understood this and most of us probably would have been willing to forgive and forget it.

EXPLAIN-AWAY ATTEMPT UNSUCCESSFUL

This, however, is *not* what Kearley did. Instead of confessing faults for such a compromising dialogue, he tried to "explain it away", complaining that it was "taken out of context." Why, brethren, there are *some* things that *no amount* of context can explain away! He said that it was a "videoclip of less than one minute" that was "part of nearly 200 minutes of discussion" by his particular group.

Moreover, he was incensed that **Dub McClish** and others (he did not *name* brother McClish, but we all recognized his quotation) had "lifted this dialogue without any context and wrote it up without checking it out..." *Checking it out?* He and others quoted it word-for-word *directly from the videotape itself*. Why *should* they have checked it out, when they had it videotaped right before their very eyes!

As for "context", let us all read it one more time, then ask ourselves what *possible* context could have made any difference? Here is what was said — word for word:

KEARLEY: "The aspect of the isolation is lack of knowledge of our history. If we could start in our congregations doing some more studies in Restoration history..."

KILPATRICK: "I wonder, too, if bringing Christian Church preachers in for a class like this might be good. Let them come in and tell their history in a class situation. I think you could ease from the class to the pulpit."

KEARLEY: "Right! And you could get by with telling history."

KILPATRICK: "Yeah."

KEARLEY: "...whereas if they were telling doctrine — heh, heh, heh."

KILPATRICK: "And while they are telling history, they could tell enough doctrine to let us know that we believe alike — so much of it. So that may be a beginning point — in the classroom."

"GOSSIP GAME" OR DIRECT QUOTATION?

Somehow, in brother Kearley's perverse concept of why so many of us had "aught" to say against this pernicious dialogue, he seems to think that brother McClish's excellent article "began a chain of misunderstandings and misrepresentations that has misled many people." In fact, he likened the entire matter to the "gossip game" often played wherein the statement as it appears at the end is nothing like the statement as it was begun at the first.

Well, if it *had* been gossip, we can see where he *might* have had a point. The trouble is that such is *not* what happened. We *all* had his and Kilpatrick's quotations *directly from the tapes themselves*. In *our* particular case, so determined were we *not* to misunderstand and *not* to misrepresent either Kearley, Kilpatrick or anyone else that we devoted a total of **MORE THAN 30 LISTENING HOURS** to going over those tapes — over and over and over again. No, it was not "gossip", brother Kearley; but we all came up with the same answer *anyway!* You just ought not to have had any part in that bit of dialogue with Wayne Kilpatrick.

IF NO CONTEXT, WHOSE RESPONSIBILITY?

Furman tried to make a big thing out of the fact that there was *no context* shown along with this particular film-clip. Not that it would have made any difference, but, if not, whose responsibility was *that?* Certainly it was not the cameraman **Joe McDonald's**. In order to take those film-clips of what went on in the discussion groups at Joplin, Missouri, he had to get permission first from those in charge. They specifically *instructed* him that *no more than a minute* of such filming of each discussion group must be made. He simply was carrying out, not his own idea, but *their* instructions!

As for the "presuppositions" referred to in Kearley's third point, there is a vital difference between "reciprocal" arrangements, as when we have public debates in one another's buildings making it possible to answer error right on the spot, and us giving *them* an audience in return for them giving *us* an audience upon which occasions opportunities for on-the-spot answers would be ruled out. He says they are comparable, when in fact they are poles apart. And even if such a "reciprocal arrangement" might have been involved in *his* mind, the fact remains that those standing for the truth would have been compromised.

ANYTHING WRONG IN STUDYING RESTORATION HISTORY?

Brother Kearley seemed to think it would be all right to

have mutual studies in "Restoration History." He wanted to know what is wrong with that? Plenty, if the *teachers* — even *some* of the time — are from the Christian Church! There is just no way that they would teach Restoration History without bringing in their doctrinal perspectives. And *II* John 10 *still* says, "If there come ANY unto you, and bring not THIS doctrine, received him NOT into your house..."

Furman said that "this proposal envisioned that there would be opportunity for discussion, questions, and certainly we would have opportunity to 'expose any erroneous doctrine'..." If so, there was absolutely *nothing* on any of the between eight and nine hours of tapes taken at that Joplin "Summit" to indicate it. Such a contention smacks more of *after-thought* having already been caught in the cookie jar rather than something understood at the time of those discussions.

As for what he said of the words "ease" and "get by" (as in "ease from the class to the pulpit" and "Right, and you can get by with..."), well, if they were *not* proposing something deceptive or compromising, then what words would they have chosen if that *had* been their intention? He said the reference to "doctrine" was not a reference "to their teaching false doctrine." Did he mean that only *we* would teach the truth whereas *they* would not teach their false doctrine *at all*? If so, then what did he mean by "reciprocal arrangement"? Any *reciprocal* arrangement quite obviously would *require* this; otherwise where is the reciprocity!

UNITY OR NOT? THAT IS THE QUESTION

Under his eighth point, Kearley argued that "The thought was that by discussing the problems in their historical context we could lay a better foundation for understanding and arriving at unity." Yet, in the closing paragraph of his pitiful article, he said, "I do not advocate merger with or fellowship with instrumental churches. This is a practical and spiritual impossibility for those with conscience against the instrument."

Is there a contradiction there somewhere? Or do we have to have 200 minutes of context to understand that, too? On the one hand he explains his and Kilpatrick's "dialogue" as laying a better foundation for understanding and unity; then he turns right around and says he does not advocate "merger with" or "fellowship with" instrumental churches, that such is a "practical and spiritual impossibility!"

AND WHAT OF MATTHEW 18:15, 16?

Kearley did such a good job on "hermeneutics" at the Joplin meeting, that the hermeneutical position he took in his article re: Matthew 18:15, 16 came as a surprise. Does this passage refer to *all* offences — or just *personal, private* offences? "If thy brother shall trespass against THEE..." It is generally agreed, brotherhood-wide, that *this* passage does *not* apply to public offences. And surely what took place at Joplin was just about as public as you can get!

We simply deny that Matthew 18:15, 16 has any bearing whatsoever in this case.

Lest anyone accept Furman Kearley's pretensions at face value that he is NOT seeking "merger with" or "fellowship with" instrumental churches, before closing this rejoinder, then, if not, let us ask ourselves what was he trying to do in the article that he published in the *Christian Church's* publication *ONE BODY* for June, 1985?

After going through a long rigamarole, part of which was correct, he finally got down to his fifth point, wherein he said, "A fifth principle clearly taught in scripture is that unity with diversity is possible and is acceptable to God." If he had left it with matters of *opinion*, as in Romans 14, no

doubt careful students of the scriptures should have agreed with him. However, the general tenor of his article, taken as a whole, went *far* beyond that. On the one hand, in the *Advocate* he said merger and fellowship with the instrumentalists is *impossible*; on the other hand (in the instrumentalists' own paper), he said "unity with diversity is *possible*."

Well, which is it? Possible or impossible?

One thing I think I know: if Furman Kearley is determined to keep on trying to have fellowship with the Christian Church — all the while saying such is impossible — his tenure as editor of the *Gospel Advocate* is going to be rocky indeed. The liberals with whom he has been running so long may put up with it; but, as Alan Cloyd put it, "knuckleheads" are something else! We tend to agree with a *former* editor of the *Advocate*, the illustrious B. C. Goodpasture, who liked to say, "If you look like a duck, quack like a duck, waddle like a duck, and are always in the association of ducks, you must pardon me if I mistake you for a duck!"

Furman Kearley may not be a duck, but isn't it interesting that in all the 130 years of its existence, he is the first editor of the *Gospel Advocate* to advocate what sounds mightily like "unity with diversity" with the Christian Church!

—Ira Y. Rice, Jr., Editor

A New Book From Stacy Publications "PRIME RIB"

(Choice Cuts Of Spiritual Meat)

by John Stacy

- *Paperback
- *14 Full Text Sermons
- *\$5.00 (plus \$1.00 shipping)
- *Suitable also for Newspaper articles or radio sermons
- *Minister For Glendale Church of Christ

John Stacy has preached the Gospel in eleven states and in fifteen foreign countries. His books have been distributed all over the world.

Send check with order to:

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

Malibu Unity Forum

Max R. Miller

Pepperdine University at Malibu, California hosted the continuing meetings of men from the Independent Christian Church and men from the church of Christ on July 7-9, 1985. The purpose of the meeting was to reconcile religious differences between the two groups and to effect a Scriptural fellowship.

The efforts and successes of the movement to restore New Testament Christianity have been glorious and exciting. From the early years of the 19th century until after the Civil War, its victories brought glory to Christ and his kingdom and won lost souls to salvation. After the war years there arose discord and factions within the Lord's church. So great were those factions that division and separation become a tragic reality. With the development of the *American Christian Missionary Society* and the introduction of mechanical instruments of music in Christian worship, the brotherhood of Christ ceased being a kingdom of peace and love and became encampments of warring parties. The official U.S. census of 1906 listed these divisional bodies for the first time as the Christian Church and the church of Christ. All efforts to set aside their differences had failed; they now were no longer one people with one accord. The precious prayer of Jesus, for them, was a prayer of despair (John 17:20-23). Where there had been unity in the one body, there was now disunity with each of the divisions going its own separate way.

EFFORTS TOWARD UNITY

Time saw feeble efforts to unify the fractured body, but to no avail. However, after some years a serious effort was made, hoping to bring the divided parts together again. **Claude Witty** of the church of Christ and **James D. Murch** of the Christian Church in 1937 launched an effort for unity. National gatherings of men from both groups were an annual affair for several years afterward. A paper, *Christian Unity Quarterly*, was edited jointly by Murch and Witty as an instrument for free discussion and promotion of unity. However, these efforts to reconcile the two groups failed. The lack of Biblical authority for mechanical instruments of music in worship made them unacceptable to the church of Christ and the unwillingness of the Christian Church to give up that which they allowed only as an expedient necessarily demanded failure for the Witty-Murch enterprise and called for continuing separation of the two groups. By the 1940s efforts to unify the fractured elements of the Restoration Movements had died the death.

The next considerable effort to achieve unity between the church of Christ and the Independent Christian Church was August 7-9, 1984, at Joplin, Missouri. The Joplin Summit Meeting (so-called) hosted by Ozark Bible College at Joplin called together about 50 men from each of the two groups. The meeting was a disaster. A furor was set off among many in the church of Christ. The discord was not due to a lack of desire for unity; neither was there objection to discussing issues of differences with the Christian Church. The manner of organization and conducting the meeting created hostile reactions. The men chosen from the church of Christ, for the greater part, were of a liberal spirit and did not represent the position of the Lord's people. Those of the "militant right" (a term used by those who decry name-calling) were not invited to the "Summit" in fact, they were spoken of as "knuckleheads." Flippant, sarcastic, and "cute" language

endangered a most serious venture and offended many. Joplin was an exclusive meeting intended only for those of "an irenic spirit." All others were excluded. Restriction and censorship marred the meeting. It was agreed that the major bone of contention, the instrument in worship, would not be discussed. Literature that could have been of value to the meeting was censored and thrown away. The Joplin meeting greatly endangered whatever good that possibly could have come from such an effort. As a consequence, many in the church of Christ were willing to let die such Joplin type meetings of reconciliation, and rightly so.

The Joplin "Summit" was followed by a similar meeting at Garnett Road church of Christ at Tulsa, Oklahoma on March 18-20, 1985. It was almost a *secret* meeting, not generally known far in advance. Again a select number of men was invited from each group. Some few sound men of the church of Christ spoke — but **Marvin Phillips**, **Rubel Shelly**, **Reuel Lemmons** and **Richard Rogers** also spoke. Many of the participants from the church of Christ voiced "almost" approval of the instrument, thought there would be little opposition to it by rank-and-file members, and recommended exchange of pulpits and speakers from opposite "fellowships" to be used on lectureships and workshops and the exchange of articles in one another's journals. The Tulsa meeting rendered little encouragement to unity. The dominant voices of those who no longer are considered sound in the faith created a resistance to efforts of unity. Until a number of men who have the confidence of the church are invited to speak in such meetings there is little room for expectation of success.

THE MALIBU MEETING

The Malibu meeting was the exact opposite in many ways from the Joplin and Tulsa meetings. Malibu was an open meeting. Those attending were encouraged to invite others to the meeting. Some men had brought their wives; women were present in the lectures but not in the discussion groups. Two tables for literature were available and amply supplied. Brother **Keith Whitney** of the Pepperdine faculty graciously and wisely directed the program without offense. He was to be commended for his tactfulness and courtesy. A spirit of friendly congeniality pervaded the meetings. Gentlemanly conduct characterized the meeting throughout. Everyone had an opportunity to speak. Discussion groups met to speak their thoughts, to inquire, to disagree. On Monday evening each had an opportunity to respond to the lectures that had been given and make comments as he wished. This meeting continued late into the night.

MAJOR ISSUE: INSTRUMENTAL MUSIC

The major problem, the use of mechanical instruments of music in Christian worship, was discussed. **Marshall Leggett**, President of Milligan College at Johnson City, Tennessee, spoke on the Restoration Movement, first giving emphasis on its beginning and progress until the eve of its division. He then made a defense for the instrument, alleging *psalms* allowed the use of the instrument. The Christian Church has never been able successfully to defend this teaching in any of the many debates that have ensued.

Everett Ferguson of Abilene Christian University afterwards spoke to the point: mechanical instruments in Christian worship do not edify and have no place in worship. Although these men brought major speeches on

this subject to the assembly, there seemed to be a reluctance in most of the discussion groups further to pursue the theme. When insistence to discuss the major issue was voiced the response was, "let us get to know one another better, let us build friendship and respect for one another. There is time enough to get to the core of the matter later on." Some seemed to have faith in the idea, "Don't talk about it and it will go away." It has been between us for over a century and hasn't gone away — and won't — until the issue is faced and properly discussed. Truth has nothing to fear but concealment. Love for the truth overcomes fear for "there is no fear in love; but perfect love casteth out fear." (I John 4:18).

WHAT ABOUT "OUR" MEN

From the church of Christ came some of a rather liberal bent. Some seemed to be of a compromising spirit; others seemed reluctant to get to the continuing old problem that divided the church; some others were ready to meet the issue and, as best possible, resolve the problem.

A number of our brethren displayed an apologetic spirit. They were critical of themselves, "us" and the church of Christ. One of our brethren who was to speak on what he considered the strength and weaknesses of the Independent Christian Church took advantage of his opportunity to speak on the weaknesses, wrongs, perversions and sins of the church of Christ. He never addressed his assigned topic. In discussions a number of our brethren apologized again and again for our being what we are — but never identified what we are that is so wrong. The theme of some was to apologize for our wrong doings which have contributed to the division — but never identified what we had done, (or are now doing) which caused division. (Many others among us are singing

the same tune: deploring the failures of the church and those in the church who call for Biblical truth and a Scriptural platform for all matters of faith and practice, but never say what those faults and failures are!)

A geographical area (Southern states and Texas) that includes 75 percent of the total membership of the church of Christ had only *ten* men represented in the meeting. Cooperation and mutual agreement among members of the church of Christ can never be attained unless voices from this large segment of the church are heard. Unless there is a stronger representation from this area future forums will contribute little or nothing to unity.

CHRISTIAN CHURCH MEN

An essential to unity is that men get to know one another. Isolation tends to crystalize where association builds friendship and breaks down barriers. A pleasant relationship with men of the Independent Christian Church developed. Through that acquaintance certain observances were to be made.

Apparently some of the Christian Church men had never seriously considered the use of mechanical instruments of music in worship. This is understandable. Those who came out from the denominational churches had accepted them as a part of the whole. There was no controversy in the Christian Church about the instrument. It was a thing accepted without question. It is unlikely that many of them could present a case either for or against their use based either on logic or Scripture.

The word "hermeneutics" was frequently heard. The term "hermeneutical principle" has been a popular expression in recent discussions. It was apparent that a number of the men had not studied hermeneutics. After a discussion in which

EASTSIDE CHURCH OF CHRIST

7th ANNUAL LECTURESHIP

"SPEAKING AS THE ORACLES OF GOD"

SPEAKING THE TRUTH IN LOVE

November 1, 2, 3, 1985

FRIDAY, November 1

- | | | |
|--------|---|---------------|
| 7:00 — | Speaking the truth in Love I | Robert Taylor |
| 8:00 — | The difference between the Independent Christian Church and Church of Christ | Noel Merideth |

SATURDAY, November 2

- | | | |
|---------|---|---------------|
| 9:00 — | We must be willing to be hated | Leon-Brashear |
| 10:00 — | Current issues regarding unity | Noel Merideth |
| 11:00 — | Speaking the truth in Love II | Robert Taylor |
| 12:00 — | Lunch provided | |
| 1:30 — | Why is it sinful to use mechanical instruments of music in worship | Tom Bright |
| 2:30 — | All your prayers won't change God's law | Bill Hamrick |
| 3:30 — | Love requires Biblical fellowship | Tom Bright |

SATURDAY

- | | | |
|--------|--|--------------|
| 7:00 — | Love prompts evangelism | Pat McGee |
| 8:00 — | In matters of faith, unity; opinion, liberty; in all things, love | Steve Gibson |

SUNDAY, November 3

- | | | |
|---------|--|--------------|
| 9:30 — | The goodness and severity of God | Cliff Lyons |
| 10:30 — | God is not slack concerning his promises | Pat McGee |
| 2:30 — | Love and Benevolence | Frank Morgan |
| 3:30 — | We must have balanced preaching | Ron Cosby |
| 4:30 — | Love requires Biblical repentance and forgiveness | Benny Moore |
| 5:30 — | Love and Discipline | Ralph Hunter |

Cliff Lyons, Director. **Cassette tapes and outline books will be available.**

Electrical hook-ups for RV units will be provided on the church property. A staffed nursery will be provided for all sessions. For more information on housing call Charlotte Morgan (918) 682-6382. Eastside Church of Christ — 2141 Kingston — Muskogee, Oklahoma 74403.

the term was used several times one finally asked, "What is hermeneutics?" Others in the group also wished for clarification on the subject. In discussing the respect one should have for the silence of the Scriptures, some said they had never heard of such an idea as "silence of the Scriptures." This is not to imply that all the men were untaught in hermeneutics. Several of their best scholars were represented in the gathering. Those who did indicate a lack of knowledge in the area of Biblical interpretation (hermeneutics) seemed to be open to a study of that vital subject. When they have made the study they likely will see there is no authority for the instrument.

RESULTS OF THE MEETING

Perhaps none could say what the results of the Malibu Meeting really were. It was a pleasant affair. Friendship was cultivated. Surely some good will be forthcoming. Proof was evident that men of different Biblical views can come together and in sane and sensible ways discuss those differences.

It is reasonable to suppose, and expect, that some men of the Christian Church will study the instrument issue closely, realize there is no divine authority for it, and abandon it. Some were beginning to see that it was a matter of choice: would they rather have the instrument which admittedly is only an expedient, or would they rather have fellowship with those who will not tolerate the instrument in worship? If they are "hungry for fellowship," as was often expressed, are they hungry enough to surrender the instrument?

The meeting will not result in the Christian Church's wholesale surrender of the instrument. Whatever the issue there are always some who will not for any reason change their position. If meetings of the Malibu type continue, with the issue squarely and honestly faced, then many of the Independent congregations may give up the instrument. To whatever degree this may be it is yet far in the future.

More pronounced results of the Malibu meeting may be seen in later meetings. Malibu was not destructive to unity as was Joplin. Hope for future success should grow from the Malibu meeting. President Leggett has extended an invitation for the next meeting to be at Milligan College, Johnson City, Tennessee. A little progress here, a little there may bring surprising and welcome results at a later date.

ESSENTIALS FOR UNITY

An evil spirit must be overcome if unity is to be achieved. Mutual trust in another's personal integrity must be manifested. Slurring, sarcastic, flippant, cute responses and comments have no place in discussing so serious a matter as the unity of believers in Christ.

An attitude of "whichever side is right — we can't give into them" displays a sectarian spirit. Men who love the truth and will follow where truth leads them are too big to consider "whose side." As Barton Stone declared, "Let truth be our polar star." Let us all have the desire to be on the side of Truth, and on the Lord's side.

A willingness to "hear a man out", to study and study again the Holy Scriptures, a willingness to search the Scriptures and obey them, to lay aside completely those concepts which one finds to be divisive and unscriptural — all these are essential to unity in the one body. Truth must be the basis of unity. Is that truth attainable? Jesus said it was (John 8:32; 17:17; 1 Thess. 5:21).

CONCLUSION

In the early years of the Restoration Movement the church was one unified glorious body. Mechanical instruments of music were first introduced into the worship

in 1849. They came to dominate the worship and by the end of the 19th century had divided the one body. That which has been among us for well over a century is not expected, as the Arab, to gently fold its tent and quietly steal away. Three elements are essential to unity: *time, patience, and truth.* May all who love truth seek the peace and unity for which the Lord Jesus Christ prayed.

—Bellview Preacher Training School
4850 Saufley Road
Pensacola, Florida 32506

The Books of
Thomas B. Warren
Preacher, Professor, Editor, Debater

On Marriage, Divorce and Remarriage
Your Marriage Can Be Great \$14.00
Divorce and Remarriage (The Warren-Fuqua Debate) \$6.00
Keeping the Lock in Wedlock \$11.00
300 Charts on Divorce and Remarriage \$11.00

On Authority
When Is an "Example" Binding? \$7.00
Lectures on Church Cooperation and Orphan Homes \$7.00

On Unity
Christians Only—And the Only Christians \$3.00
335 Crucial Questions on Christian Unity \$1.50

On Baptist Doctrine
The Warren-Ballard Debate \$9.00

On the Existence of God
The Warren-Flew Debate \$14.00
The Warren-Matson Debate \$14.00

On Ethics
The Warren-Barnhart Debate \$13.00

On the Problem of Evil
Have Atheists Proved There Is No God? \$8.00
Sin, Suffering, and God \$15.00

On Christianity and Logical Reasoning
Logic and the Bible \$11.00

Devotional and Practical
Our Loving God—A Sun and Shield \$10.00
Marriage Is for Those Who Love God—And One Another \$8.00

The Spiritual Sword Lectures
God Demands Doctrinal Preaching \$9.00
The Church—The Beautiful Bride of Christ . . . \$13.00
Living Messages of the Books of the N.T. \$13.00
Living Messages of the Books of the O.T. \$14.00
Some Modern Cults, Sects, Movements And World Religions \$13.00
The Sermon on the Mount \$15.00
The Book of Romans \$15.00
The Book of Ephesians \$15.00
(Add 8% for Postage & Packaging.)
Send check with order to:
CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

RUBEL SHELLY'S MISREPRESENTATION

Ben F. Vick, Jr.

Sometimes, in order that truth might prevail, it becomes necessary that one defend himself. The apostle Paul wrote to the church at Corinth, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this..." (1 Corinthians 9:1-3). It was "a very small thing" that he be judged of others; but, due to false teachers in Corinth, his apostleship was called into question. (1 Corinthians 4:3; 11 Corinthians 11:13-15). Thus, Paul made a defense of his apostleship, not for himself, but that truth might reign supreme in the hearts of men.

Because Rubel Shelly's book, *I Just Want to Be A Christian*, has received wide distribution, it is incumbent upon me to clear up his misrepresentation of my actions. On page 79 of his book he states:

A while back we had some of the letterhead for the congregation where I work printed up with just 'The Ashwood Church' across the top. A biblical name, isn't it? I happened to write a letter to a preacher on that letterhead a while later. Next thing I knew, I had been written up in his church paper. After admitting that there are several names used of the body of Christ in Scripture and that the name on the letterhead was not unscriptural, he lamented the change. "Is this because he considers the name 'Church of Christ' sectarian?" he asked. My reply is that when someone uses that designation to the exclusion of any other proper name for the body of Christ, that is sectarian. [By the way, after three pages of exposing me as a heretic, this brother's fourth page carried this note: "The lectureship at the South Keystone church begins today." Wonder why the change!]

In the first place, brother Shelly implies that I wrote him up because he had changed the letterhead of the church stationery. However, anyone interested enough in the truth

Third Annual Missouri-Kansas Lectures 39th Street Church of Christ 15331 East 39th Street, Independence, Missouri 64055

September 22-26, 1985

SUNDAY, SEPTEMBER 22

- 9:30 George Salyer — The Role Of Deacons In Church Growth
10:30 Roy Lanier, Jr. — Which Denominations Teach And Practice The New Birth?
5:00 Toney Smith — What Is The Church?
6:00 Roy Lanier, Jr. — What Constitutes Growth And Strength?

MONDAY, SEPTEMBER 23

- 9:00 Glen Elliott — The Role Of Preachers In Church Growth
10:00 Jack Williams — The Role Of Elders In Church Growth
11:00 Jim O'Connor — Restoration Of New Testament Fellowship - A Necessity
1:30 Wendell Winkler — What Contributed To The Growth Of The First Century Church?
2:30 Wendell Winkler — Bible Preaching - A Necessity
2:30 Pat Surles — The Role Of The Woman In Church Growth - As A Teacher In The Church (Ladies Only)
3:30 Roy Lanier, Jr. — Question and Answer Session
7:00 Don Deffenbaugh — Church Growth Is Not Achieved By Uniting With The Independent Christian Church
8:00 Oran Rhodes — A Cry Of "Peace, Peace When There Is No Peace" - A Hindrance

TUESDAY, SEPTEMBER 24

- 9:00 Ray Pippin — Pride - A Hindrance
10:00 Jim O'Connor — Use Of Talents - A Necessity
11:00 Don Deffenbaugh — The Role Of The Elderly In Church Growth

- 1:30 Ernest Underwood — Church Discipline - A Necessity
2:30 Toney Smith — "Running With Patience" - A Necessity
2:30 Pat Surles — The Role Of The Woman In Church Growth - As A Personal Evangelist (Ladies Only)
3:30 Don Deffenbaugh — Question and Answer Session
7:00 Oran Rhodes — The Role Of Parents In Church Growth
8:00 Walter Pigg — Gimmickry - A Hindrance

WEDNESDAY, SEPTEMBER 25

- 9:00 Marvin Rickett — Apathy - A Hindrance
10:00 Walter Pigg — Divisive Doctrines - A Hindrance
11:00 Ernest Underwood — Living Exemplary Lives - A Necessity
1:30 Roy C. Deaver — The Obligation Of The Church To Grow
2:30 Dick Sztanyo — Agnosticism - A Hindrance
2:30 Susie Wyatt — The Role Of The Woman In Church Growth - Personal Growth (Ladies Only)
3:30 Oran Rhodes — Question and Answer Session
7:00 Michael Wyatt — The Role Of The Young In Church Growth
8:00 Dick Sztanyo — Worldliness - A Hindrance

THURSDAY, SEPTEMBER 26

- 9:00 Michael Wyatt — Conversion To Christ - A Necessity
10:00 Ira Y. Rice — Evangelism, World Wide - A Necessity
11:00 Johnny Ramsey — Biblical Love - A Necessity
1:30 Ira Y. Rice — Nurturing The New Convert - A Necessity
2:30 Roy C. Deaver — Necessary "Greats" For Church Growth
2:30 Susie Wyatt — The Role Of The Woman In Church Growth - As An Aid To Her Family (Ladies Only)
3:30 Johnny Ramsey — Question and Answer Session
7:00 Roy C. Deaver — The Heart Of The Prophet Jeremiah - A Necessity
8:00 Johnny Ramsey — Lack Of Knowledge - A Hindrance

can turn back through the pages of *The Informer* to the April 24, 1983, issue and see for himself. The article was entitled "Is The Church of Christ A Sect?" This was an article dealing with Shelly's introductory remarks in his infamous unity speech at the preacher's forum in Centerville, Tennessee, 1983. In particular, an answer was given to his charge that we of the Restoration Movement "became, to a large measure, what we set out to oppose."

In that answer was a short paragraph asking Shelly why the change in his letterhead. I wrote:

Since some consider the church of Christ to be a denomination or sect, should we change our name? I noticed that Brother Shelly's letterhead has been changed from "The Ashwood Church of Christ" to "The Ashwood Church." Is this because he considers the name "Church of Christ" sectarian? There are many designations in God's word that could scripturally be used in reference to the church. It would be wrong to say that either of the two names is unscriptural, but why the change? The name "Church of God" is scriptural also, but many would connote that with the Pentecostal group headquartered in Cleveland, Tennessee. The name "Church of Christ" gives honor to its head, Christ, and also distinguishes us from the denominational world. In most cases when brethren are traveling, they can know where the saints of God meet by the name "Church of Christ."

More than likely such a question might never have been raised if I had not heard his Centerville speech. In that speech he stated, "I tell you, brethren, it grieves me to hear some of my closest acquaintances use terms like, or students at Lipscomb, use terms like 'church of Christ churches,' 'church of Christ doctrines,' 'church of Christ preachers,' 'church of Christ beliefs.' I have no interest in promoting church of Christ-ism, and I seek only to promote love for and allegiance to Jesus Christ." Thus, the question was asked to learn further if he also opposed the name Church of

Christ on the same basis, seeing that he had changed the letterhead. His only reply (except the statement in his book) was, "...your silly criticism about 'Ashwood Church of Christ' and 'Ashwood Church' on our letterhead rates a wry smile of pity. Perhaps you meant it as a joke rather than a serious point. It is hard to tell in your article." (*Letter, June 7, 1983.*)

Brother Shelly's reply to my question, "Is this because he considers the name 'Church of Christ' sectarian?" is found in his book. He wrote, "My reply is that when someone uses that designation to the exclusion of any other proper name for the body of Christ, that *is* sectarian."

But who uses the designation "Church of Christ" to the exclusion of all others? This reply by Shelly is simply a straw man which he has built. In an attempt to show my supposed inconsistency, in a parenthetical thought he destroys his straw man. He wrote, "[By the way, after three pages of exposing me as a heretic, this brother's fourth page carried this note: 'The lectureship at the South Keystone church begins today.' Wonder why the change!]"

Brethren, neither in my writings nor my preaching have I ever used one term to the exclusion of the other. Past sermons, articles, and bulletins will substantiate that claim. But Shelly's statement that "we became, in a large measure, what we set out to oppose" and the change in the letterhead from "The Ashwood Church of Christ" to "The Ashwood Church" would certainly make anyone sit up and take notice and ask the logical question: Why the change?

Just as Shelly is misrepresenting the truth regarding there being sincere, devout, knowledgeable Christians in all denominations, he has misrepresented me. It should surprise no one that a man who has little respect for the word of God may also, at times, have little regard for the words of his fellowman. It is my prayer that brother Shelly will repent on both counts.

Groton (Connecticut) Church Divides Again — This Time Over False Doctrine Re: Marriage, Divorce And Remarriage

Long-time readers of *Contending for the Faith* rejoiced a few years ago, when the church at Groton, Connecticut, returned to the "old paths" after having left them while going after liberalism, inter-denominationalism and such like for several years.

The details of this church's earlier departure were set forth in Volume III of *Axe on the Root*. The details of its return to truth were given in our September/1975 issue of *Contending for the Faith*.

What makes the soundness of the church at Groton so crucial to the brotherhood as a whole is the fact that large numbers of Navy-connected brethren sluice through that congregation year after year. Whatever stance Groton takes doctrinally eventually filters into congregations all around the country, indeed the whole world, wherever these Navy-connected brethren are sent by their respective services.

It was with deep sadness, therefore, when, under date of January 14, 1985, the following statement was sent to *Contending for the Faith* for publication:

January 14, 1985

To the saints and faithful brethren which are looking toward that blessed appearing of our Lord and Saviour Jesus Christ. Grace, mercy, and peace be unto you from God our Father and Jesus his Son. We, being your brothers and sisters in Christ, hope this letter finds you diligently at work for the Lord, even as we are striving to be.

As followers of our Lord Jesus, tears have often flowed for those we see who reject the gospel of Christ to their own destruction. Of course, as labourers for Christ, we continue to work on in the midst of sorrow and death,

planting the seed and praying that the soil will be soft and fertile.

As fellow servants we of course prefer one another in honor; and this deep and special relationship we share, because we be brethren, often brings us great joy and comfort as we travel this pilgrim pathway together. On the other hand, there can be no deeper pain, no greater hurt than when brethren must break fellowship because of error.

Satan, as a lion, is seeking always to devour the elect of the Almighty. He has no great task with the lost of this world — they are his

already! He seeks to lead astray the sheep of the Great Shepherd with all types of heresies and damnable doctrines; and it is for this reason we find occasion to write you.

Sadly, false doctrine has reared its ugly head in Groton, Connecticut once more, after so long. It would seem it truly crept in unawares! Many years have passed since the faithful few found themselves in the minority and were forced to leave in order to get the leaven out. It has happened again though! And in three months time, since the division took place, only one family has seen the light and come to join us in defense of the truth of Christ. We continue in service to our Lord and in his name preach the truth to the lost and dying in our community here in Groton.

The doctrines that were opposed to the teaching of Christ concerned whether a lost person who had been previously married, later divorced for reasons other than fornication, and then remarried to another could remain in this second marriage without further sin after baptism. In company with this (and more closely concerning our congregation at that time — 1018 Rt. 12) whether Christians, previously married and divorced for reasons other than fornication before baptism could marry after baptism and continue in that relationship without further sin. We stand with Jesus and say *no* to both questions! Our Lord taught that these relationships were adultery! The continuous action verb employed by Christ (*moichatai*) means to continue to commit adultery!

Most brethren agree that the "sin unto death" is the sin continued in (*i.e.*, never repented of) and Hebrews tells us that in such a case "there remaineth no more sacrifice for

sins!" How could they possibly, they, the couple, continue then without sin??!! But some would have it so! and teach so! and believe so!

Four men were marked (Howard Horton, Robert Kenneth, Charles Billups, Eugene Short, Jr.) and the majority of the congregation were too blind to see these for what they were — wolves in sheeps clothing! Blind leaders of the blind, their current destination — the ditch. Later it was learned that there were other teachers who would teach falsely on the subject given the opportunity.

The brother and the sister (alluded to in paragraph 6 above), both previously married to another, then divorced for reasons other than the one Christ gave, had their wedding announced from the pulpit accompanied by a resounding amen. Later, after we had left that congregation, they married and were extended the hand of fellowship at 1018 Route 12.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). The foregoing being the truth you can surely appreciate the deep sadness which was experienced by us upon finding this teaching and the weak state of faith that most of our brethren had. But, as Amos gave us the word from the Lord, "Can two walk together, except they be agreed?" (Amos 3:3), so we now walk separate paths and are continually prayerful that those at 1018 Rt. 12,

Groton, will return to the pathway of right and to their first love who died for them!

Brethren, we pray that no such thing is named among your number. This doctrine and others like it — construed by men who have wrested scripture to their destruction as well as others, suffering shipwreck of their faith — is a horrible thing in the body of our Lord! It must needs be that offences come, but woe to that man by whom the offence cometh!

Brothers and sisters, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world; prove all things, hold fast that which is good. When the Son of man cometh, shall he find faith on the earth? Jesus asked this question — the answer is yes *if* and *only if* we, the people of God, continue to preach the gospel and nothing else and stand in its defense, contending for the faith which was once delivered unto the saints. Brethren, go with God! Be faithful unto death!

The purpose of this letter was to inform all of the Lord's people concerned about the condition of the Lord's body in Groton; and to encourage you, in that there are those who will don the armour of the gospel and humbly prepare to do battle at the foot of the cross, still here in Groton. Let us hear from you!

Keep the faith!

Your fellow servants because of
Christ, the saints meeting at
177 South Pleasant Valley Road,

(Signed)

David Montague Bob Baldwin
84 Lafayette Drive 679 Pleasant Valley Road
Groton, CT 06340 Groton, CT 06340
(203) 446-0676 (203) 444-1347

Corey Bittner Frank Burrell
83 Orion 88 Jefferson Avenue
Groton, CT 06340 New London, CT 06320
(203) 446-8350 (203) 443-2665

Charles J. Higgins
Pam & Steve Conley
Wayne Stewart
Guy Bittner
Joanne Bittner
Deb & Damon Rutherford
Robert & Rebecca Baldwin
Mary M. Montague

Where Does The Gospel Advocate Now Stand?

Harrell Davidson

The last issue of the *Gospel Advocate* pointed out the fact that brother Guy N. Woods was no longer the editor of the paper that used to be called the "old reliable." Seems as if the connotation doesn't apply any more. It cannot be a good day for a paper — any paper — that would fire such a man as brother Woods.

What has he done? is the most often asked question. People are having an extremely hard time understanding such action on the part of Neil Anderson who is the publisher and the ruler of the Advocate.

The decision was not one that brother Woods made. Brother Woods has written for the Advocate for years and years. He wrote the Adult Quarterly for over 25 years. he was selected to serve as co-editor and chief of the Advocate by the McQuiddy family, who owns the Advocate. They knew the positions that brother Woods has faced through more than three decades.

Now a man comes along and in effect says that brother Woods no longer can guide the editorial department of the Advocate. Why this step? What passage or passages has brother Woods misused or abused? Is the Advocate now more interested in money than truth? Is brother Anderson more interested in subscriptions than the faith once for all delivered? In what way is the truth going to be better served by this change? These are questions that demand an answer.

WHERE DOES WOODS' REPLACEMENT STAND?

The man that replaced brother Woods several years ago stood solidly for the truth. We don't know of late where he stands. He was one of the participants in the Joplin Summit meeting and his statements, along with brother Kilpatrick's statements, have been widely circulated. Brother Furman Kearley said "yeah" and "ha, ha, ha" to the statement of brother Kilpatrick about having Independent Christian

Church people come into our classrooms and "ease" them into the pulpit.

How *anyone* could agree with such is beyond my wildest imagination. Yet, that very fellow now is the new editor of the Advocate.

We do not know which direction brother Kearley will go. We do know that these people at the Advocate have mistreated brother Woods. They owe the brotherhood an apology and need to repent of mistreating a brother.

Has brother Anderson taken this action over brother Woods' stand against the unity conference in Joplin and brother Alan Cloyd, the organizer, in particular? Has he picked brother Kearley due to his stand which was at best a compromise on the music question?

Even if the highest motives are behind this change wrong has been done. A change is taking place. You do not dismiss a faithful and truthful Christian and hire another who believes the same thing and practices the same thing as the one before. A change is taking place, and it cannot be for the good of the truth. It can't be for the good of truth because truth is now hurting over this matter.

ADVOCATE NOW MUST BE WATCHED

We extend our deep and abiding faith in brother Woods and his ability to do that which is right. Lord willing he will be here in Obion for a meeting in August. For the time being he will maintain his office in the building that houses the Gospel Advocate Company and will have the Questions and Answers page of the Advocate.

His statement says that he and he alone will be responsible for this page. His views will be his own and not necessarily those of anyone else connected with the Advocate. The Advocate must be watched now with much vigilance.

Brother Woods, we love you. — *Obion church of Christ
Obion, Tennessee 38240*

Appreciation Dinner For Guy N. Woods

Garland Elkins

Brother **Guy N. Woods** is an extraordinary Christian gentleman. For more than half a century he has excelled as a preacher of the ancient gospel. He has distinguished himself as an outstanding debater, having engaged in more debates than any man in this generation. His poignant pen has been busy as a writer of many religious articles which have appeared in numerous journals; but he has done most of his writing for the *Gospel Advocate* spanning a period of more than 40 years. For three and one-half years he has distinguished himself as one of the most capable of all of the editors of the *Gospel Advocate*.

He has written many valuable books. For more than 30 years he conducted the annual Open Forum at Freed-Hardeman College during lectureships. In my own judgment (and thousands of others concur) no man could have done a better job, and few, if any, could have equalled his efforts. The first volume of *Questions And Answers Open Forum — Freed-Hardeman College Lectures* by Guy N. Woods has been in print for several years. Thousands of these books are in circulation.

Brother Woods is currently working on a second volume of *Questions And Answers* dealing with questions that he received and answered during Open Forums at Freed-Hardeman. He has sought to avoid dealing specifically with any of the questions that were answered in the first volume or in the volume entitled *Questions Answered* by Lipscomb and Sewell. Like its companion volume, this second book will be a masterpiece, a collector's item.

Few men in this generation or in any generation have accomplished more for the Lord than brother Guy N. Woods. We are aware that there is a sense in which we are not to compare ourselves with others (II Corinthians 10:12); but in the sense of faithfulness and service to God we believe that brother Guy N. Woods would compare favorably with the spiritual giants of this or of any other generation.

In an effort to show at least token appreciation for brother Guy N. Woods, during the Tenth Annual *Spiritual Sword* Lectureship the elders, **Thomas B. Warren**, **Garland Elkins**, and the entire membership of the Getwell Church of Christ (along with numerous other brethren who will be in attendance) propose to honor brother Woods for his great contributions to the Cause of the Lord. The Bible teaches us to "**render to all their dues...honor to whom honor...**"



Guy N. Woods

(Romans 13:7). On October 23, 1985, at 5:00 p.m. there will be an Appreciation Dinner for brother Woods. The dinner will be catered, and tickets may be obtained by writing to the Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. Following the dinner, appropriate tributes will be paid to brother Woods. Plans for honoring brother Woods include the following speakers and subjects:

- Thomas B. Warren** — Master of Ceremonies
- Wendell Winkler** — "Guy N. Woods As A Preacher"
- Garland Elkins** — "Guy N. Woods And The F-HC Open Forum"
- Alan E. Highers** — "Guy N. Woods As A Debater"
- Roy Deaver** — "Guy N. Woods As A Scholar"
- Robert R. Taylor, Jr.** — "Guy N. Woods As A Writer"
- Noel Merideth** — "Guy N. Woods As An Editor"
- Curtis A. Cates** — "Guy N. Woods — His General Influence In Education In The Training Of Preachers"
- Harrell Davidson** — "Guy N. Woods As A Ham Operator"
- Emerson J. Estes** — "Guy N. Woods — Overall Summary Of His Work"

We hope that great numbers of brethren from across the nation will be present to honor brother Woods. We are inviting brethren everywhere to write letters to us with appropriate tributes to him. We plan to bind these letters and present them to brother Woods during the program on October 23, 1985.

Getwell Church of Christ presents

The Tenth Annual "SPIRITUAL SWORD" LECTURES "The Book Of Genesis — And Its Message For Men Living Today"

Oct. 20-24, 1985

1511 GETWELL ROAD, MEMPHIS, TN 38111

SCHEDULE OF LECTURES

SUNDAY, OCTOBER 20

- 9:30 R. DEEVER The Story of Creation (Gen. 1:1-2:25)
- 10:20 T. WARREN "In The Beginning God..." (Gen. 1:1)
- 7:00 N. MERIDETH Introduction To The Book Of Genesis
- 8:00 A. HIGHERS History of Jacob (The Facts Of The Life Of Jacob) (Gen. 25:19-49:33)

MONDAY, OCTOBER 21

- 9:00 R. TAYLOR Adam And Eve In The Garden: The Temptation And The Fall of Adam; And The Consequences (Gen. 2:8-3:24)
- 10:00 W. COATS Cain, Abel, Seth And Their Descendants (Gen. 4:1-5:32)
- 11:00 P. DAVIS The Rebellion Of Men Against God: The Warning of Destruction; Noah Instructed To Build An Ark (Gen. 5:28-7:16)
- 1:00 G. ELKINS Great Lessons From The Life Of Abraham
- 2:00 G. COLLEY Noah During The Flood (Gen. 7:4-8:14)
- 3:00 J. MOFFITT The Flood (Gen. 7:4-9:29)
- 7:00 J. DOBBS The Generations Of The Sons Of Noah; The Tower Of Babel; The Generations Of Shem (Gen. 10:1-11:32)
- 8:00 B. DOBBS Great Lessons From The Life Of Noah (Gen. 5:28-10:32)

TUESDAY, OCTOBER 22

- 9:00 W. CLAIBORNE The Call Of Abraham (Gen. 11:27-12:9)
- 10:00 E. WHITAKER Abraham And Lot; Events Up To The Victory Of Abraham Over The Kings; Melchizedek Blesses Abraham (Gen. 12:10-14:16)
- 11:00 W. COLLINS The Promise Of An Heir (Gen. 15:1-21)
- 1:00 D. CONLEY The Birth Of Ishmael (Gen. 16:1-16)
- 2:00 T. VARNER Renewal Of The Covenant (Discussion Re Ishmael And Isaac) (Gen. 17:1-27)
- 3:00 J. MOFFETT Visit Of "Three Men" To Abraham; Warning Of The Fate Of Sodom And Gomorrah; Abraham's Plea To God (Gen. 18:1-33)
- 7:00 B. JACKSON The Men Of Sodom And The Angels At Lot's House (Gen. 19:1-11)
- 8:00 A. CONNALLY The Destruction Of Sodom And Gomorrah And Subsequent Events (Lot's Daughters Seduce Him) (Gen. 19:12-38)

WEDNESDAY, OCTOBER 23

- 9:00 C. JONES Abraham And Sarah At Genar (Manifestation Of Weakness In Abraham) (Gen. 20:1-18)
- 10:00 F. NICHOLS The Birth Of Isaac; Ishmael Cast Out; Abraham's Covenant With Abimelech (Gen. 21:1-34)
- 11:00 W. WINKLER Abraham Shows His Faith In His Willingness To Offer Isaac (Gen. 22:1-24)
- 1:00 D. GODDARD The Death Of Sarah, The Marriage Of Isaac; Abraham's Second Marriage And Death (Gen. 23:1-25:11)
- 2:00 J. GILMORE Noah's Obedience (Gen. 6:22; 7:5; 12:16)
- 3:00 C. CATES History Of Isaac (The Facts Of The Life Of Isaac) (Gen. 21:1-35:29)
- 7:00 F. SMITH Great Lessons From The Life Of Isaac
- 8:00 T. WARREN The Creation Of Adam And Eve (Gen. 1:26-2:7)

THURSDAY, OCTOBER 24

- 9:00 M. PATTERSON Great Lessons From The Life Of Jacob
- 10:00 B. CLINE History Of Esau And Great Lessons From His Life
- 11:00 D. SZTANYO History Of Joseph (The Facts Of The Life Of Joseph) (Gen. 30:22-50:26)
- 1:00 D. SMITH Great Lessons From The Life Of Joseph
- 2:00 D. MCCLISH History Of Joseph's Brothers
- 3:00 G. WORKMAN Great Lessons To Be Learned From Joseph's Brothers
- 7:00 R. TURNER How Genesis Relates To Exodus Through Jude
- 8:00 K. JONES How Genesis Relates To The Book Of Revelation



Curtis Cates



Winford Claborne



Willard Collins



Alan Highers



Billy Smith



Darrell Conley



Bill Jackson



Roy Smith



Andrew Connally



Charles Jones



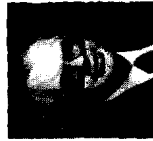
Dick Sztanyo



Phil Davis



Kenneth Jones



Robert Taylor



Roy Deaver



Dub McCliah



Rex Turner



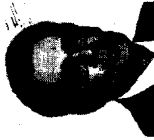
Buster Dobbs



Noel Merideth



Terry Varner



Jim Dobbs



James Moffett



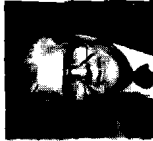
Thomas Warren



Garland Elkins



Jerry Moffitt



E.L. Whitaker



Joe Gilmore, Jr.



Flavil Nichols



Wendell Winkler

Lunch Break - 11:45-1:00 Dinner Break - 3:45-7:00 ATTENDED NURSERY



Wm. S. Cline



Wayne Coats



Gary Colley



Dan Goddard



Max Patterson



Gary Workman

Notes & Quotes...

OKLAHOMA COLLEGE OF THE BIBLE AND SCHOOL OF PREACHING BEGINS 20TH SESSION, SEPTEMBER 7, 1985

The Oklahoma College of the Bible and School of Preaching begins her 20th year, Lord willing, September 7, 1985.

Some 700 or more men and women have studied in the classes of this school under sound and able men during that time. A great number of these men now are filling pulpits and preaching in meetings throughout the nation.

The faculty of the school during all of its existence has been men of unquestioned soundness in the faith, experienced preachers and teachers — and the present faculty is no exception. With **W. R. Craig**, preacher to the McLoud, Oklahoma church of Christ, serving as director, the faculty this year includes **Idus England**, preacher to the church in Seminole; **Carl Hecker**, preacher to the church in Atoka; **Jerry Dowell**, elder at McLoud; **Sam Coleman**, preacher to the church in El Reno; **L. W. Mayo**, preacher to the Southside church in Wagoner; and **Sarah Craig** serves as secretary, librarian and bookshop manager.

The Oklahoma College of the Bible stands for the old paths and the good ways as revealed in the Holy Scriptures. She stands on the rock of truth and is not deterred by the spirit of compromise now rampant in the brotherhood.

"We demand a 'Thus Saith The Lord' for all that is taught and practiced," brother Craig declares. "We truly speak where the Bible speaks and we keep silent where the Bible is silent!"

Those wishing to teach or preach or who just want a better knowledge of the Bible are urged to attend. Since it is a work of the church at McLoud, tuition is free. To enroll or for information, please write: **W. R. Craig, Director, Post Office Box 508, McLoud, Oklahoma 74851**, or telephone (405) 964-3852.

Quentin Dunn, preacher, Floresville, Texas: "I am continuing to appreciate *Contending For The Faith*. You are doing a splendid job of exposing false teaching and dangerous trends. Vol. I, II, and III of *Contending For The Faith* are very valuable. Brethren need to read documented material and realize that is not just idle talk!"

Bill Northam, of Shreveport, Louisiana, enclosed \$100.00.

Mrs. Kamella Fine, of Aptos, California, continues her regular \$20.00 monthly support of our scholarship fund for preacher training at Four Seas College at Singapore.

Walter W. Pigg, Jr., preacher, Heber Springs, Arkansas: "October 27-31, 1985 is the date for the first LECTURESHIP planned by the six families who have become involved in the Taiwan mission effort in recent years. The lectures will be held at the church building in Hualien, a city located near the central east portion of the island.

"I have been invited to speak three times during the lectures, and my wife, Naomi, will speak to the ladies. The brethren in Taiwan believe we can make a worthwhile contribution to the Taiwan work by participating in the lectures. Therefore, we have accepted the invitation.

"It will be necessary for us to ask for financial assistance in order to make the trip, since the brethren in Taiwan are unable to supply the needed finances. They are being supported by brethren in the States...We feel that we have a number of friends who will want to have a part in this work."

(NOTE: Friends of brother and sister Pigg wishing to participate in helping make their missionary journey possible financially, please address your contributions to Walter W. Pigg, Jr., 1312 West Pine Street, Heber Springs, Arkansas 72543. IYR Jr.)

Mr. & Mrs. David O'Connell, Searcy, Arkansas: "...We enjoy your publications very much and we appreciate your stand for the truth..."

Bill Shanes, Lyles, Tennessee: "...I don't want to miss a single one. We admire you so much for 'telling it like it is.' Continue to stand firm and speak out..."

Holman Jones, of Murray, Kentucky, enclosed \$100.00, saying, "May the Lord continue to bless you in your work for the Lord."

W. E. Wardlaw, preacher to the Farley church of Christ, at Huntsville, Alabama, conducted a three-day seminar on "The Crossroads Movement", July 23-25, for the church at 104 Victory Road, Henderson, Nevada.

Doyle F. Earwood, Sebring, Florida: "Our radio program, *Words of Truth*, 960 AM, Sunday mornings on Sebring, Florida, Station WJCM, at 8:00 a.m., now can be heard in 15 counties in Central and Southern Florida. We encourage congregations in this area to announce this in their bulletins."

THINK IT OVER!
To prove one's scholarship is all that error really necessary?

DAVID BROWN IS NEW DIRECTOR OF SOUTHWEST SCHOOL OF BIBLE STUDIES

W. N. (Bill) Jackson

David and Joann (Jody) Brown and their four children begin work with us as director of our School of Bible Studies. David has been preaching for 20 years and has for the past four years been with the Northside church in Tulsa, Oklahoma. In addition to this work, he has served for the same period as assistant director of Turley Children's Home.

David is a native of Camden, Arkansas. In addition to his local work, he has been active in holding gospel meetings, speaking on lectureship programs, and in contributing to brotherhood periodicals. His articles have appeared in *Christian Worker*, *Gospel Advocate*, *Contending for the Faith*, and other journals. David has continued his education through these years and now is a candidate for a doctorate in education from Oklahoma State University.

His faithfulness to the Lord, wide experience in the kingdom, scholarship in the Word, and administrative experience should aid him greatly in the work before him here. We look forward to the arrival of the Brown family!

—The Southwesterner
Southwest church of Christ
8900 Manchaca Road
Austin, Texas 78748

Tommy Alford, who has been serving as a missionary in Taiwan since 1979, is devoting two months during September and October to fund-raising attempting to finish the purchase of a building for the work in Hualien, Taiwan.

Of the \$110,000 required for this purchase, \$65,000 already is cash on hand and in the bank, which leaves but \$45,000 still to be raised and the building will be ours! The owner has given us until early January to complete the purchase.

Congregations wishing to invite brother Alford to speak on this behalf, either get in touch with his overseeing **elders, West Concord church of Christ, Post Office Box 3022, Hueytown, Alabama 35023**, or you may telephone **Ira Y. Rice, Jr.**, at (901) 363-6498.

James W. Boyd, Tupelo, Mississippi: "As of July 15 our new address will be Route 11, Box 90, McMinnville, Tennessee 37110. After four fine years at the East main church in Tupelo, personal considerations necessitate our move. We highly recommend the soundness of the East Main congregation. I expect to locate preaching opportunities in the new area, conduct more gospel meetings, produce my booklet and other writings. I would appreciate hearing from congregations that think I could be of service to them in gospel meetings."

Alma and Betty Bradford, of Nashville, Tennessee, enclosed \$20.00 to be used in purchasing Bibles for China.

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

The Anatomy of Digression

D. Ray Pippin

The apostle Paul warned the Ephesian elders that many would depart from the faith, seeking those teachers who would appeal to itching ears. (Acts 20:26-30). True to this apostolic prophecy the time truly has arrived when many in the church of Christ today, who once subscribed only to New Testament Christianity, are now on a wholesale basis of accepting and implementing denominational gimmickry and methods to produce numerical increases in membership.

Devious elders and preachers, realizing the great opportunities available to those who could and would deliver what would be popular (scripture notwithstanding), are following the same path as Aaron, and are providing "golden calves" molded from fantasies of marked-down Christianity.

These pseudo-spiritual leaders are wise enough in the deceptions of man to know that humans are propelled by two distinct, yet diverse, drives, *i.e.*, spiritual and material — an inner conflict just suitable for modern theology.

Before the death of the last apostle, machinery was in motion to cater to these two basic human desires, which resulted in the great apostasy, known as the Roman Catholic Church, with its self-appointed "Vicars of Christ" on earth. Humans demanded a physical kingdom on earth and crucified the Christ who stated that "**my kingdom is not of this world.**" (John 18:36). Thus the scene was set for Diotrephanes elders to provide a vicarious hierarchy that would serve the people as "deity on earth."

Humans could then turn their religious matters to those "annointed of God", and for a price be rewarded with indulgences and licenses to sin according to what they could afford!

The "laity" then could compartmentalize their lives into two areas — religious (only on special occasions) and material. Sin was recognized as wrong; however, the "clergy" would understand this "human weakness" and

would, for a price, make "atonement" until the next time.

Thus the "clergistic monster" was given life and license to grow rich and powerful, and like the red wine in the glass described by the writer of Proverbs, "**was beautiful to behold but at the last it stingeth like an adder.**"

A PROFESSIONAL CLERGY AMONG "US"

With great amazement and consternation, those who truly seek to comply with the spirit and tone of God's word once again are witnessing the unchecked growth of the apostate "clergy system" within the churches of Christ. Too long with envious eyes our liberalistic preachers within the churches of Christ, have looked upon the materially successful "denominational" preachers such as Billy Graham, Oral Roberts, Robert Schuller and Rex Humbard as they have reaped the rewards and worldly prestige.

Not to be outdone, a "professional clergy system" has developed within the churches of Christ. Preachers suddenly have become aware of their great place in giving the people what they "justly" deserve — a guilt-free religion with an unencumbered life style — for a price, of course!

In this day and time, when the churches of Christ have become materially affluent with many large congregations made up of doctors, lawyers and professional people, we have discovered that we can afford our *own* "clergy system." The so-called Christian colleges *also* have jumped on the bandwagon and are using their facilities to turn out "clergy-trained" preachers to fit the desired machinery.

A great "awakening" is taking place in the churches of Christ that will "liberate" the "masses" that in the past have been kept prisoner in the confines of a strict interpretation of a "thus saith the Lord" religion. New "scholars" are arising that point out different routes to goals that appeal to all who want the good life now! A new age has arrived and the majority seems ready to climb aboard the fast train to destinations not previously scheduled as sanctioned by a strict adherence to the Word of God.

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 10

October/1985

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 \$1.45 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, \$5.00 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 Sauley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

Digression And Apostasy

One of the most frustrating phenomena that has characterized much—maybe most—of the church, especially these past 20 years or so, is the seeming determination on the part of many to go contrary to the word of God all the while protesting that they are still faithful to the Restoration Movement.

A prime example of this in recent years has been the *White's Ferry Road* church in West Monroe, Louisiana. Through material which we photocopied straight out of *their own church bulletin*, we showed conclusively that White's Ferry Road was digressing from II John 9-11 by receiving false teachers into their pulpit and classrooms from *Crossroads*/Gainesville, Florida.

NO CORRECTION WAS EVER MADE

Instead of acknowledging their error and correcting it at once, which would have settled the matter, White's Ferry Road either *could* not or *would* not recognize the point that we were making—that they were in violation of II John 9-11 through inviting **Chuck and Ann Lucas** to conduct that "seminar" for them.

Instead of correcting what they bragged about doing via their church bulletin, they tried to divert attention from it by insisting that we come down and see that they were teaching and practicing *otherwise*—as if this somehow would undo the fact that they were in violation of II John 9-11 by having these false teachers come teach them in the first place.

MAGNOLIA BRETHREN NOW DOING SAME THING

Just within the past few years, **Cecil May, Al Franks** and others connected with *Magnolia Bible College* and the *Magnolia Messenger*, of Kosciusko, Mississippi, have been following this same course.

It has been shown over and over and over again their repeated and sustained violation of II John 9-11, 1) through inviting false teachers onto their programs, 2) through endorsing (bidding God speed) to false teachers, as well as, 3) more recently, going to speak for the offending parties where Bible-based withdrawals already had taken place.

In this issue of *Contending for the Faith*, in addition to two principal articles on the general subject of digression, additional evidence is being published showing that Magnolia-connected brethren are contributing to the digression which even now is leading many Mississippi churches into apostasy.

CECIL MAY SENDS ARTICLES TO DIVERT ATTENTION

Rather than going back to Magnolia and effecting the corrections which were clearly pointed out to himself, Al Franks and those who stood with them at the Granada Meeting this past January 7th, Cecil May sent us one main article and perhaps another statement or two showing scriptural stands on specific points of doctrine.

How this somehow clears them for ignoring the requirements of II John 9-11 escapes us entirely. Even if we printed what brother May sent (and we may), it would in no way correct their present digressions otherwise headed toward apostasy.

—Ira Y. Rice, Jr., Editor

The Anatomy of Digression

(Continued from Page 1)

The "materialistic clergy" among us realizes that there are basic drives within each person that can be manipulated to reap handsome rewards. Below are areas of vulnerability that are being exploited today:

HUMANS HAVE A STRONG DESIRE TO WORSHIP WHAT THEY CAN SEE, FEEL AND TOUCH.

This is evident by the idol worship we see today in the great exaltation of our movie stars, singers, heroes, and such like. Why wouldn't the same hold true within the framework of the church? It does — in the form of smoothly eloquent preachers and impressive buildings with stylish interiors complete with up-to-date kitchens and areas of entertainment.

Great care is given in the worship service to make the services "meaningful and relevant" so that everyone will *feel* that their worship was impressive to all that could see, feel and hear it! The preacher surely is instructed not to preach on "marginal" subjects such as social drinking, dancing or any area that would make the audience uncomfortable. Also the preacher knows that too much scripture will ruin an otherwise good sermon.

The professional clergy takes great care to convert the building into a "temple" that carries with it the overtone of holiness, in and of itself. Of course, they are not blatant enough to be obvious about it; however, that is the desired end — to comply with the "laity's" desire to be in a "spiritually holy" environment. Its no wonder that denominations have added the trappings of robes, decorations and musical instruments to create the desired atmosphere.

One might ask himself the question: How far away are the liberal churches of Christ from these man-made innovations today? Only time will tell!

HUMANS HAVE A STRONG DESIRE TO PURCHASE THEIR SALVATION.

This vulnerability is the easiest and most pleasant for the materialistic clergy to pursue! The "laity" feels it must give (to the system) and the "clergy" is glad to accept.

The one stipulation is that if money is given in acceptable quantities, then the giver must be given assurances that he or she is now spiritual! This gives the peace of mind desired by the "laity" and removes the responsibility of spiritual matters to the "clergy."

There is great evidence of this type of exploitation today when we see the liberal churches generate great one-time contributions in excess of one million dollars. Great care is given to praise the givers by news releases and exposure to all the secular media and certainly all the so-called brotherhood publications that thrive on such theatrics. They trumpet it far and wide!

Money is not, however, the only way that the "laity" tries to purchase its salvation. Great works of benevolence (recognized) such as projects for the poor, both domestic and foreign, result in great personal congregational renown and a *feeling* of piety and self-satisfaction. A deeper degree of *recognized* "spirituality."

The same can be said for time contributed in working on special projects and programs where the self-esteem is enlightened and the rewards are recognition and prestige!

It seems that our Lord had something to say about this type of "spirituality" in Matthew 6:1-8.

HUMANS HAVE A STRONG DESIRE TO BE ENTERTAINED.

This phenomenon has captured the churches of Christ like a runaway forest fire. No amount of treasury money is being spared to build gymnasiums, parks, ball diamonds, bowling alleys, kitchens, and the like in order for the church to provide "family services." The "youth minister" craze also has contributed to the headlong rush to entertain, in that he will be charged with the responsibility to entertain the youth by games, movies, fun parks, camp outs, skiing trips, and such, *ad infinitum*.

Ultimately, the youth work becomes a church-within-a-church and as such becomes isolated and thus very vulnerable to such cults as Crossroadism and others.

HUMANS HAVE A STRONG DESIRE TO CONFESS THEIR FAULTS TO A HUMAN INSTRUMENT.

Of course, confession of faults to one another is scriptural within the context that the Spirit intended (James 5:16). However, there are those in the church of Christ today who have used this innovation to build cults such as Crossroadism by piling on guilt trips, particularly to the young who are most vulnerable.

The "commercial clergy" within the churches of Christ, also have been quick to envision the material rewards for professional counselling services; and in many instances, have set up counselling offices to facilitate this service! To appeal to the secular, as well as those within the church, educational achievements in psychology and professional counselling are flaunted and educational degrees are proudly posted and promoted to underwrite the *fees charged!*

HUMANS HAVE A STRONG DESIRE TO TRANSFER RESPONSIBILITY.

It seems that the great majority in the church today abhors responsibility such as officers in the church because of the "glass house" effect it produces. So, if spiritual responsibility can be shifted to another entity, then a weight will have been lifted from the shoulders of most members. Very, very few will take the responsibility to speak out against false teachers, either in or out of the church. *They will, however, openly condemn and castigate those who do!*

Parents in the church, in many cases, have relegated to the church their responsibility of teaching their children the Bible, as well as the entertainment of children has been turned over to the "youth minister." When the children turn out to be problems, who gets the blame? The church!

The "professional clergy", however, will promote such thinking to use such an opportunity to bind a family to the organization through the manipulation of the children. In many instances, membership in a certain congregation will be left to the designation of the children, where they can best be entertained and pampered! The parents are willing to pay extravagant salaries to the "clergy system" for such a service!

HUMANS HAVE A STRONG DESIRE TO BE ACCEPTED BY THEIR PEERS — NOT TO BE DIFFERENT.

There was a time, in the great restoration movement, that the church of Christ was known to be different and distinct from other religious bodies. They were known as "Bible oriented" and proud to defend their differences in love for the truth.

The day has finally arrived when the members of the churches of Christ have allowed themselves to be influenced by the "professional clergy" in that we be like our

religious neighbor, for after all they are sincere and there are "Christians" in every denomination. Not only that, but the thought was parlayed (although very subtly) that the denominations had more freedom and enjoyment in "their religion." The denominations by and large could involve themselves in social activities much like the world, and therefore, for the churches of Christ not to do the same would brand us as "backward and archaic."

The materialistic clergy was wise enough to see that the rank-and-file member would leave for this better environment if the necessary changes were not made to help him stay with the churches of Christ. So to continue the high salaries and benefits enjoyed by the "clergy" within the church, denominationally-inspired programs and entertainment were adopted to help insure the high roll count and the resulting large contributions. After all, the "overhead" must be paid!

The sermons also must comply with the peer-pressure syndrome by toning down such subjects as the only-true-church concept, the subject of an everlasting hell, and such like. Room must be left to insure that the average member can be given the room to make **subjective** approval as it related to his own religion. In other words, if it *feels* good then it must be *good*. Of course, this is foreign to New Testament teaching, but it builds large religious institutions!

Denominational teaching materials and film strips thus become totally acceptable and desired to give the

ecumenical approach to "understand" our religious neighbors.

These are just a few areas that are exploited by the "professional clergy system" within the churches of Christ today that has contributed to the large super-church structures that are so prevalent.

SUMMARY

All of the above have contributed to the present day digression in the churches of Christ, which really isn't new, but old packages in new wrappings. We might ask ourself, what *is* the church of Christ, and what should be our *attitude* as members of that divine institution?

First — Sincere and dedicated Christians must rely on the word of God solely for their guide. (II Timothy 2:15).

Second — Sincere and dedicated Christians must demand that the churches be patterned *only* after the church of the New Testament. Man-made innovations contrary to this pattern must be rejected. (Proverbs 16:25).

Third — Sincere and dedicated Christians must realize that they *always* will be a *minority* in the religious world. (Matthew 20:16).

Fourth — Sincere and dedicated Christians must not expect the church to assume responsibility relegated to the family. (Ephesians 6).

Fifth — Sincere and dedicated Christians must defend truth against false teachers regardless of how it will affect their popularity. (Romans 16:16, 17).

The Current Digression Among Us

Jerry Moffitt

Campbell and others thought the back-to-the-Bible restoration movement would sweep the world. But it was soon cruelly betrayed from within. A new group arose that wanted more than anything the applause and respect of the world. They wanted to strip the church of all that made it distinctive. Those who opposed them were called legalists, radical, narrow-minded, mossbacked, and Pharisaical. They styled themselves, however, as THE loving brethren, the progressives. When opposed, the split occurred. It was not so much over the instrument and the missionary society as over an attitude concerning "toeing the line with God," and relaxing posture on denomination-alism, morals, and the Bible.

Those who have a bird's-eye view say the same thing is happening today. There is that same progressive attitude toward Bible restraints. The same terminology is used: "legalists", "Pharisees", "mossbacked", and worse. The church as it has been is reproached. Denominational preachers are lauded. Invectives are heaped on those who hold the line. In the turmoil all over the brotherhood, I see a split underway. It is seen in who is asked to be a staff-writer for which papers. There is a realignment of brethren in large cities, with some brethren heading toward congregations known to be more social and more liberal, while others gravitate toward those congregations known to be more conservative, militant, and Bible oriented. Other individual congregations are in turmoil and are experiencing forms of distasteful power struggle.

Though sincerely saddened by the strife, we should not be utterly surprised by it. Paul said:

I hear that divisions exist among you; and I partly believe it. For there must be also factions among you, that they that are approved may be manifest among you (I Cor. 11:18-19).

Too, though hating division, I still realize God may bring good out of a bad situation. We cannot work in a storm. Amos asked: "Shall two walk together, except they have agreed?"

But someone will wonder, "Who will win? Where will the majority go?" I do know this; the majority of people in every crisis usually were in the wrong in the Bible. Take the flood, Sodom and Gomorrah, Elijah and the meager 7,000 that had not bowed their knee to Baal (I Kings 19,18). Jesus said few would find the road to life (Matt. 7:13-14), and he mused over how much faith would be found in the earth when he returned (Luke 18:8).

No, I believe the church will come through this crisis smaller, yet stronger, fewer but sounder, poorer, yet more spiritual. I believe my children have much for which to look forward.

Big and small, wheat and chaff, let us look at some of the issues.

1. Inerrancy. Some wonder if some of Genesis is a

myth, and whether the Bible may be in error in some details, numbers, and historical facts. This is the battle ground which Southern Baptists are now fighting over, and guess what--it has blown our way too.

2. **Baptism.** Some of our brethren have even started to use tired-worn Baptist arguments against the essentiality of baptism. We now hear from preachers what we refuted from the denominations: "Cornelius was saved before baptism because he received the Spirit before baptism." Others say you don't have to know baptism is for remission of sins for it to be efficacious and valid. Here they end up accepting all Baptist baptisms as well as others. The truth is, Cornelius received a miraculous measure of the Spirit while he was lost, and before he even heard the gospel message (Acts 11).

3. **Unity.** We now have brethren who say there are good Christians in all denominations, and that we should fellowship them. When we went around last century we heard of the "pious unimmersed." Now we hear of "brethren in prospect" and "becoming Christians", and "Christians in the denominations who have not yet grown to our stature in Christ."

4. **Understanding the Bible.** Lest some would draw the line and say they won't fellowship error, we have brethren who teach we can't really understand the Bible anyway. They all understood the word the same way on Pentecost (Acts 2:36-47), and Paul said we could understand the apostles (2 Cor. 1:13), and Jesus said we could know truth (John 8:31-32). But this does not deter false brethren from saying we cannot understand God. Of course, we are supposed to understand the revealed will of God.

5. **The social emphasis.** There are now gymnasiums, swimming pools, and "jogging for Christ". Congregations feel they have to compete with each other on who can offer the most, the biggest, and the best entertainment and social programs. We cannot chastise the Christian Church for their fireplaces, but we can now go to an overemphasized and unbroken string of social events among the churches. Yet this is all done to the de-emphasis of the Bible and true spirituality. Some have not learned the Martha-Mary lesson (Luke 10:38-42), and would see the church entirely given over to serving tables, rather than to prayer, and the ministry of the word (Acts 6:2-4).

6. **The Holy Spirit.** Don't we all know that some brethren in the church today advocate modern miracles, spiritual gifts, and a direct operation of the Spirit? There are those who claim the Holy Spirit works on the individual separate and apart from the word. The restorers, way back, found in the Bible that in conviction, conversion, and sanctification, he only worked through the word. We are still prepared to defend this, but one thing all these brethren have in common is this: **THEY WILL NOT DEBATE.**

7. **Calvinism.** Rather than individual responsibility, conviction of personal sins, and teaching that one is

judged by his works (Rom. 2:6; 2 Tim. 4:14; Matt. 16:27; Rev. 2:23; 2 Cor. 11:15; Rev. 22:12), we are now hearing taught "God does it all", "Christ paid it all", "You can't save yourself", and "grace only". I've heard some of my brethren sound a little like the Primitive Baptists we have debated.

8. The time fails me to discuss the church we grew up with as an "adversary", taking the Lord's supper every day of the week, instrumental music now being brought back in, no distinctive teaching on modesty, mixed swimming, dancing, no real authority vested in elders, divorce and remarriage for desertion or for every cause, the Christian "Not under law", cursing "good for you", and much more.

Brethren, we live in turbulent times. Let's close ranks, brandish the sword, stand up, and speak out. We may not have the most in number (Matt. 7:13-14), but we are assured of victory (Rev. 17:14): Join the fray. Make sure you are heard from wherever you are. And when the angels carry us out of the battle on our shields amidst the songs of myriads, then we will know it was all worthwhile. We would do it again.

11026 Wurzbach Road
San Antonio, TX 78230

ATTENTION! ATTENTION! ATTENTION!

For **BUNDLE RATES** of this (or any) issue, please look in the masthead on Page 2. All such orders should be addressed to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

CONNALLY-HICKS DEBATE

Andrew Connally and Olan Hicks. Here is a thorough treatment of the question of divorce and remarriage which is illustrated with many charts. **Paper \$11.95**

Send check with order to: (Add \$1.00 for postage.)

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

Back in Print!

The Wallace-Hunt Debate

G.K. Wallace • Julian Hunt

This is one of the classic debates on instrumental music. In light of current unity attempts with the Christian Church, this debate is just as relevant now as ever!

Price (includes shipping):

\$8.50—first copy

\$7.50—each extra copy

Send check with order to:

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

The Current Digression In Mississippi

Are Cecil May, Al Franks and Alonzo Welch Helping With the Solution?
Or Have Their Magnolia Bible College, Magnolia Messenger and Sunnybrook
Children's Home Become Part of the Problem? Faithful Must Consider...

Ira Y. Rice, Jr.

That there needs to be a strong, faithful, dependable school for training gospel preachers in the State of Mississippi goes without saying. And, as long as a home for orphans and otherwise deprived children is under proper management, who could be against it? But when perverse brethren of uncertain motives either set up or otherwise get control of such and hide behind them while leading otherwise sincere disciples into digression and apostasy, well, brethren, that becomes something else entirely. And such now appears to be what **Cecil May, Al Franks and Alonzo Welch** are doing with *Magnolia Bible College, the Magnolia Messenger, and Sunnybrook Children's Home* — all situated in Mississippi — and have been doing for a long, long time.

It surely is not news to the readers of *Contending for the Faith* that Alonzo Welch cast his lot with **Chuck Lucas** and *Crossroads/Gainesville, Florida* a long time ago. Across the years, this has been documented time and time again on the

pages of this paper. Even as recently as August/1985 (just two months ago) *Crossroads/Gainesville* announced Alonzo Welch as one of the featured speakers for their 1985 *Florida Evangelism Seminar & Youth Forum*, which was held August 14-18, 1985, at the Stephen C. O'Connell Center, in Gainesville, Florida. Appearing right along with fellow-Crossroaders **Chuck Lucas, Gordon Ferguson, Marty Wooten, Sam Laing, James Lloyd, Al Baird, Jerry Jones, Tom Brown and Kip McKean**, the Crossroads Church advertised his coming and participation with them far and wide in a booklet entitled "*I Will Build My Church*," a copy of which I have before me as I write these lines.

HOW TO SORT IT ALL OUT

Because Alonzo Welch, in addition to his Crossroads connection, also is head of Sunnybrook Children's Home, in Jackson, Mississippi, it seems impossible for sincere, faithful brethren to sort out this anomalous situation. Not because of his Crossroadism but because of his Children's

1985 Florida Evangelism Seminar & Youth Forum

August 14-18
(Wednesday Evening thru Sunday Noon)

Stephen C. O'Connell Center
Gainesville, Florida



I WILL BUILD MY CHURCH

Recapturing the Spirit of
New Testament Christianity

Jesus is the cornerstone, sent for sinners to atone.
Though rejected by His own, He became the cornerstone.
Jesus is the cornerstone.

When I am by sin oppressed, on the stone I am at rest.
When the seeds of truth are sown, He remains the
cornerstone.

Jesus is the cornerstone.

Rock of ages, cleft for me, let me hide myself in Thee.
Rock of ages so secure, for for all time it shall endure.
Till His children reach their home, He remains the
cornerstone.

Till the breaking of the dawn, till all footsteps cease
to roam,
ever let this truth be known: Jesus is the cornerstone.

PROGRAM

Wednesday, August 14

1:00/7:00 p.m. Registration & Check-In
7:00/7:15 p.m. Welcome
7:15/8:00 p.m. SOUL SINGING SPECTACULAR
8:00/8:30 p.m. Break
8:30/9:00 p.m. Singing & Presentation
9:00/9:50 p.m. **ON THIS ROCK**
9:50/10:00 p.m. Closing Announcements

Thursday, August 15

9:00/9:15 a.m. Singing
9:15/10:00 a.m. **BEING BUILT INTO A
SPIRITUAL HOUSE**

10:00/10:30 a.m. Break
10:30/11:15 a.m. **JESUS CHRIST AND
HIM CRUCIFIED**

11:15/1:30 p.m. Lunch Break
1:30/2:30 p.m. CLASSES
2:30/3:00 p.m. Break
3:00/4:00 p.m. CLASSES
4:00/7:00 p.m. Dinner Break
7:00/7:30 p.m. Singing
7:30/8:15 p.m. **BE CAREFUL HOW
YOU BUILD**

8:15/8:45 p.m. Break
8:45/9:00 p.m. Singing
9:00/9:45 p.m. **MAKING HIS APPEAL
THROUGH US**

9:45/10:00 p.m. Closing Announcements

Friday, August 16

9:00/9:15 a.m. Singing
9:15/10:00 a.m. **BE SHEPHERDS OF THE
CHURCH OF GOD**
Al Baird

10:00/10:30 a.m. Break
10:30/11:15 a.m. **THAT THE BODY OF CHRIST
MAY BE BUILT UP**
Jerry Jones

11:15/1:30 p.m. Lunch Break
1:30/2:30 p.m. CLASSES
2:30/3:00 p.m. Break
3:00/4:00 p.m. SHARING WORKSHOPS
4:00/7:00 p.m. Break
7:00/8:00 p.m. BANQUET
8:00/9:00 p.m. MISSION PRESENTATION/
MISSION CONTRIBUTION
9:00/10:00 p.m. CROSSROADS SINGERS

Saturday, August 17

9:00/9:15 a.m. Singing
9:15/10:00 a.m. **WHAT THE SPIRIT SAYS
TO THE CHURCHES**
Tom Brown

10:00/10:15 a.m. Break
10:15/10:30 a.m. Singing
10:30/11:15 a.m. **THE GATES OF HELL
SHALL NOT PREVAIL**
Kip McKean

11:15/11:30 a.m. Closing Announcements

*Sunday, August 18

10:00/12:00 p.m. **Worship Service (at Crossroads)
RECAPTURING THE SPIRIT
OF NEW TESTAMENT
CHRISTIANITY**
Alonzo Welch

*no evening service

Home connection, he is being permitted to travel freely among the churches practically statewide — and otherwise well-intentioned brethren keep pouring support into his Children's Home by the tens and hundreds of thousands of dollars each year, seemingly oblivious to the fact that by so doing they are adding credence to Welch and his Crossroads Philosophy as well. Is it any wonder, then, that Crossroadism is seeping into congregations in many areas throughout the state and has been at least *part* of the cause of several church splits there already? Wherever Crossroadism goes, divisions and offences follow as surely as night follows day.

What makes Alonzo Welch and his Crossroadism even harder to combat (beyond the emotional ties that many have with his Children's Home) is the fact that he is fully endorsed by **Cecil May, Al Franks** and those connected with *Magnolia Bible College* (of which May is president) and *Magnolia Messenger* (of which Franks is editor). Then, when Magnolia Bible College is advertised by some of our most prominent brotherhood papers as a good place to send young men to receive their training to preach the gospel, this all combines to strengthen Alonzo and the Crossroads Philosophy which he endorses and upholds.

MAGNOLIA CONTINUES DEFENDING WELCH

When some 25 or 30 preachers and elders confronted brethren May and Franks about this in the Grenada

Meeting that was called for January 7, 1985, at Granada, Mississippi, for the express purpose of discussing these differences in the hope that some correction and settlement might be forthcoming, brother May, in particular, continued to defend brother Welch's soundness *in spite of* his admitted Crossroads connection. May said that he himself did not and does not believe the Crossroads Philosophy, but that Alonzo Welch just has a "blind spot" in that regard. That *someone* has a "blind spot" seems most evident; however, most of us who attended that meeting were not at all sure that it was on the part of Alonzo toward Crossroadism. Welch may be wrong, but he is not stupid. If *anybody* has a "blind spot", it would appear to be Cecil May and Al Franks, who cannot seem to see what their continuing to uphold Alonzo Welch while he upholds Crossroadism is doing to destroy the credibility and support that Magnolia Bible College formerly enjoyed among faithful brethren and churches in Mississippi.

Even worse, once a church divides in *any* part of the state, who rushes in to preach for and to uphold the *wrong* side *each and every time*? It *always* is either Cecil May, Al Franks or someone else strongly connected to Magnolia Bible College! If there are any exceptions to this pattern, at least in the past several years, those of us studying the matter are not aware of them. And as long as this continues to be the case, May, Franks and Magnolia can protest their soundness and

Second Annual
FLORIDA WESTCOAST WEEKEND LECTURES

November 22-24, 1985

"Opening the Door of Faith Around the World"
(Acts 14:27; 21:19-20)

FRIDAY, NOVEMBER 22

10:00-10:15	Opening	Bud Bayless
10:15-10:45	China	Ira Y. Rice
11:00-11:30	Carolinas	Buford Carroll
11:30-1:00	Lunch	
1:00-1:30	Singing	
1:45-2:15	Evidences for Missions	Terry Hightower
2:30-3:00	Scotland	Kenneth W. Franklin
3:15-3:45	Malaysia	Ken Willis
4:00-4:30	Tasmania	Rodney V. Rutherford
4:30-6:30	Supper	
6:30-7:00	Singing	
7:00-7:30	China	Ira Y. Rice
7:45-8:30	Balancing Doctrinal Soundness with Evangelistic Zeal	Rodney V. Rutherford

SATURDAY, NOVEMBER 23

10:00-10:15	Opening	Gary White
10:15-10:45	China	Ira Y. Rice
11:00-11:30	Carolinas	Buford Carroll
11:30-1:00	Lunch	
1:00-1:30	Singing	
1:45-2:15	Evidences for Missions	Terry Hightower
2:30-3:00	Indonesia	Pat McGee
3:15-3:45	Malaysia	Ken Willis
4:00-4:30	Tasmania	Rodney V. Rutherford
4:30-6:30	Supper	
6:30-7:00	Singing	
7:00-7:30	China	Ira Y. Rice
7:45-8:30	Advice for Churches Doing Mission Work	Pat McGee

SUNDAY, NOVEMBER 24, at MIDWAY
Bible Study Hour: Rodney V. Rutherford
Morning Worship: Ira Y. Rice
Evening Worship: Pat McGee

MIDWAY CHURCH OF CHRIST
8111 North Tamiami Trail
Sarasota, Florida 34243
(813) 355-6785

SUNDAY, NOVEMBER 24, at FLORIDA AVENUE, Tampa
Morning Worship: Pat McGee
Evening Worship: Ira Y. Rice

reliability all they please, but those who know what *really* is taking place know better! The Magnolia connection no longer is helping to develop sound, faithful gospel preachers, but is part and parcel with the ongoing digression and apostasy now rampant throughout the state of Mississippi.

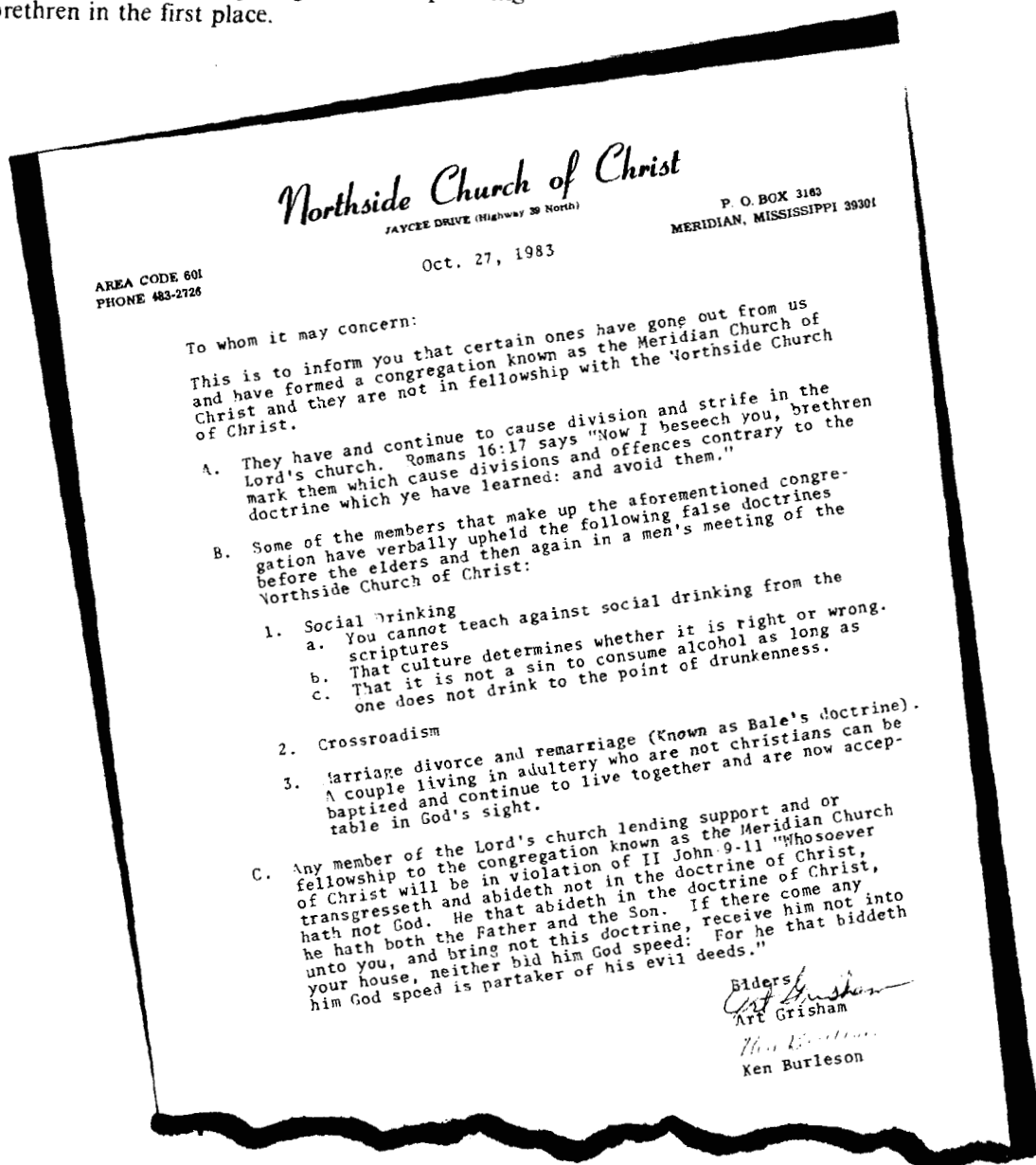
CHAIN REACTION IS SELF-ENFORCING

Illustrating how May's and Franks' perversely upholding the wrong side inadvertently is causing others unwittingly to do the same thing, when withdrawn fractions invite usually well-known preachers from *outside* Mississippi to come to hold a gospel meeting, participate on a lectureship, or whatever, then they hear of controversy surrounding the ones who called, they usually inquire of May, Franks or others at Magnolia and are falsely assured that there is nothing to it, that everything is all right. These, in turn, thus are encouraged to go have fellowship with those who neither believe, teach nor practice the truth. Later, others who may be also thus invited reason, well, if brethren So-and-So went there, they must be all right; so they go, too. Thus there never is any way to enforce correction of factionalism or doctrinal error — and it all goes back to May, Franks and Magnolia Bible College who were responsible for starting this chain of falseness by participating with and upholding the false brethren in the first place.

Inasmuch as all efforts to secure correction of this wrong course being followed by May, Franks and Magnolia Bible College have been to no avail, beginning with this issue of *Contending for the Faith* and intermittently for some time to come, we have decided to let the fact of this apostate situation be known, using writers who either live within the state of Mississippi right now or who have lived there long enough to know for sure what is taking place.

Having served both as a preacher and also as an elder at Meridian, Mississippi, perhaps one of the best-informed brethren we have with regard to the ongoing situation in that state is **Kenneth Burleson** who presently preaches to the Northside church of Christ, which meets on Jaycee Drive, in Meridian.

Before getting into brother Burleson's discussion of what happened to them at Northside, first, please consider the letter of withdrawal the elders there sent out just two years ago this month, photo-reduced, as follows:



(NOTE: Because of it later being bruited about that one of the main reasons these brethren finally left and started what they chose to style as the *Meridian Church of Christ* was that the *Northside Church of Christ* was unwilling to give to mission efforts, I specifically inquired as to what their missionary program was at the time of the withdrawal. The information that was conveyed to me at the time was as follows:

Missions:

Memphis School of Preaching

- Frank Parls \$100.00/Mo.
- Jerry Welborn \$200.00/Mo.
- 39th Avenue Church (Meridian) \$100.00/Mo.**
- Jesse Davis \$100.00/Mo.
- Paul Drake \$100.00/Mo.
- Brandon Church \$150.00/Mo.
- Pat McGee \$125.00/Mo.
- Radio Broadcast \$280.00/Mo.
- Bellview Preacher Training School**
- Fred Davis \$200.00/Mo.
- Alan Adams (Taiwan) \$200.00/Mo.

Since the withdrawal took place, in addition to the foregoing, the following items have been added on to Northside's budget:

- East Laurel church of Christ \$100.00/Mo.
- Bay Springs church of Christ \$100.00/Mo.
- Glen Alexander (at Tyler Town, MS) \$50.00/Mo.
- Herman Doss (at Venton, VA) \$50.00/Mo.

Whatever Northside elders' reasons for deciding as they did, unwillingness to support missionary work would not seem to be one of them. (YRJR.)

Having learned of the almost incredible disregard that leading brethren had exercised with regard to the foregoing letter of withdrawal, including several who should have known better, I got in touch with brother Burleson and asked him to go back to the first and unfold step by step what led up to the withdrawal as well as the events which followed. Following is his description of what happened:

KENNETH BURLESON'S STATEMENT

The problem with the *Therman Hodges* began at a luncheon for the ladies class. I was the teacher for the class but was out of town in a gospel meeting. The ladies decided to have a luncheon while I was gone instead of having class. Sister Hodge took the floor and said, "I have the authority because I am a deaconess and we are going to start having secret sisters."

None of the ladies had heard of such and began to question if she had talked to the elders, brother *Eubanks* and brother *Grisham*, about this. She said that she had not and saw no need to consult them. A number of the ladies said that they would not have anything to do with it if the elders had not approved it.

Sister Hodge finally mentioned it to the elders. The elders had not heard of secret sisters before, so they told her they would like to check into it. Another approved work was suggested to be used while they were investigating the one she requested. She refused to do that work. She became upset and said that she would not do it, then if they made the decision to go ahead with it.

ALL DOWNHILL FROM THEN ON

From this time on, as far as the Hodges were concerned, it was all down hill with them. Every problem the elders had to deal with, brother Hodge interfered. One example: A couple moved to Meridian. He had been baptized when about 13 years old; he was not a member. She was interested in being baptized and he was thinking of placing membership. The elders had heard that they both had been married before; so the elders met with them after worship in the church office. In the meeting the elders suggested that they read certain passages dealing with marriage, divorce and remarriage. After reading those passages, they stated that they were living in adultery, and they stated that they knew what they would take on their part to be right, but that they were not willing to do so.

Later brother Hodge criticized the elders for meeting with them in the church office. He did not think it was proper.

Over a few months of time several people moved to Meridian. When the Hodges found them to hold liberal ideas, they really worked on them in getting them into their group. The elders did not know what was going on in the early stages of this development but later it came to light.

UNAUTHORIZED SOLICITATION OF FUNDS

It was brought to the attention of the elders, *Ken Burleson* and *Art Grisham*, by one of the deacons, *Jesse Simpson*, that *Bob Etheridge* was soliciting money from the members of the congregation to air "Amazing Grace Bible Class" on one of the local television stations. The cost would have been \$250.00 per week. Brother Simpson asked him if he had discussed the matter with the eldership. He said he had not and that he did not think it was necessary.

He later came to the elders and in the meeting told us he felt there was no need to come to us because he knew we would not support it. We asked him how he knew we would not support it. He could not or would not give us an answer. We knew that they were having their meetings from house to house and evidently it had been discussed there. The amount of money mentioned above would have disrupted our budgeted works. The congregation could not take on this work.

CROSSROADISM, BALES DOCTRINE AT HARDING

Bob Etheridge, *Kent Johnson*, *Therman Hodge* and *Ron Cole* planned to take the young people to *Harding College*, *Searcy*, *Arkansas*, for *High School Day*. They announced this without talking to the elders about it. The eldership then made further investigation as to some of the *Harding* faculty members' connection with *Crossroadism* and their position on marriage, divorce and remarriage. Our investigation showed that some were still connected with *Crossroadism*, also some were teaching the *Bales doctrine* on marriage, divorce and remarriage.

The elders then made a public announcement from the pulpit that we did not recommend that our young people go. None of the parents allowed their children to go. Brethren *Hodge*, *Cole*, *Etheridge* and *Johnson* and their wives became angry. (NOTE: *Jerry Jones* was fired at *Searcy* a short time later because of his *Crossroads connection*.)

DON BENTON'S DISTURBANCES

Don Benton caused confusion in the Wednesday night Bible class on a number of occasions. The questions he raised were to cause contention. He made the statement on one occasion that he did not know why the Church of Christ made so much todo over baptism because there are faithful Christians in all denominations.

Every time *Don* caused a disturbance in class brethren *Hodge*, *Cole*, *Johnson* and *Etheridge* would immediately, following the worship, go to *Don* and pat him on the back and express words of encouragement to him.

One Sunday night he came forward and stated that he wanted to repent and desired to make his own statement. When he was allowed to speak he made no confession of sin neither did he repent. He used the opportunity to blast the congregation. He was called down several times.

After *Don's* statement, I made it known to the congregation that the elders had made attempts to meet with him but he refused.

Several weeks later he came forward again on a Sunday night. This time he said to me, with anger in his voice, "I want to tell this church goodbye." He did not come forward to confess sin and to repent. After going through the first ordeal with him, it was decided he would not be allowed to speak again unless he wanted to make a confession of sin and repent. He was not permitted to speak on this occasion.

Immediately following the closing prayer sister *Hodge* rushed to the foyer, where I was shaking hands with the people as they went out and began to accuse me of not allowing *Don* to repent. I tried to explain to her that *Don* did not want to repent, but she would not have it. She caused an ugly scene before several members of the congregation and some visitors. The members stated to me that she (*sister Hodge*) had shown part of her true colors.

The attitude toward Don by the Hodges was peculiar since on the occasion soon after Don moved to Meridian brother Grisham called on Don to lead a prayer. As soon as the worship was over brother Hodge went to brother Grisham and asked, "What do you mean calling on him? Don't you know he is divorced?" Brother Grisham replied that he did not know. Now brother Hodge is holding up for him. Don left and went to the "anti" congregation here in Meridian.

CONFUSION AND ULTIMATUMS

The following Wednesday night, in the adult class (brother Art Grisham was the teacher) brother *Bob Etheridge*, who was not present on the previous Sunday night, caused so much confusion in the Bible class over the incident that happened on Sunday night regarding Don Benton that they could not have class. Brother Grisham called me from my class to help restore order. Brother *Kent Johnson* also joined in helping cause the confusion. Brother Grisham and I told them there would be a meeting of the men following Bible study.

The week before the preceding took place brother Kent Johnson came to the elders meeting and requested his being allowed to teach a young adult class on the "Life of Christ." He told the elders that brother Hodge told him, don't let them give you the excuse that they do not have a back-up teacher. If they will give you the class, I will be your substitute. Kent was told by the elders that a teacher survey sheet would have to be filled out. The elders asked him his position on Crossroads. He is a graduate of Harding College, Searcy, Arkansas. He said the only thing wrong with it was they do not fellowship those who are not in it. He also was asked about the Bales doctrine on marriage, divorce and remarriage. His reply was, "I believe it; that is what I was taught at Harding College." He then said, "I probably disagree with you all on some other matters. I believe that one can consume alcohol, as long as he doesn't get drunk, and be acceptable in the sight of God." He also stated that any of the modern versions are okay. We agreed with him that we disagreed on those matters with him. He was told by the elders that as long as he holds to these false doctrines he would not be permitted to teach in any of the Bible classes at Northside church of Christ.

In the meeting of the men on Wednesday night brother Johnson's false views were made known to the men and the majority of the men said they did not want anyone teaching the classes that believes those false doctrines.

CONTENDING FOR THE FAITH, BELLVIEW CONDEMNED

Some few weeks later *Lavon Henley* came into the elders meeting and gave the eldership an ultimatum. He said, "You will stop the paper *Contending for the Faith* coming here and you will stop supporting students at *Bellview Preacher Training School* or I will not have fellowship with you."

The elders asked if there was anything unsound or unscriptural about the paper and/or the school.

First, he said that 15 years ago brother *Winston Temple*, one of the faculty members at *Bellview Preacher Training School*, told a woman from the pulpit as she came in late that it was about time for her to get to worship on time. The woman was habitually late and always made her way to the front of the building. Lavon said she never came back.

He was asked by the elders if he knew for sure that she did not come back. Well, he did not know. He was asked if he knew whether or not the elders had talked to the woman and if he knew whether or not they had asked Winston to make the announcement. He did not know. Lavon said he did not appreciate *Contending for the Faith* and particularly an article wherein a reprint of the bulletin from *Homewood* congregation in Birmingham, Alabama, appeared. He said, "Wayne Kilpatrick is one of the soundest preachers in the brotherhood." (Kilpatrick is the preacher at the *Homewood* congregation and also one of those involved in the Joplin, Missouri, meeting with the Christian Church preachers. The article that angered Lavon appeared in *Contending for the Faith* for February/1983, pages 8 and 9).

The elders at Northside did not deem the accusations against

Bellview Preacher Training School and *Contending for the Faith* justifiable reason to discontinue the support of either.

The elders were in the home of brother and sister Henley and while visiting with them Lavon stated, "I do not believe that taking a drink of whiskey will cause anyone to be lost."

LIES MANUFACTURED AND SPREAD

In May of 1983, I spoke on Tuesday and Thursday at the *Bellview Preacher Training School* Lectureship. When I returned from the lectureship, I learned that the principal ones whose names appear in this article as causing trouble had manufactured the lie that I was trying out and had gotten the job and would be moving to Pensacola. Announcements had already been made from the pulpit and in the bulletin that I, along with others, would be speaking on the lectureship. The lectureship was advertised in several brotherhood papers.

Elder Art Grisham, in the Sunday morning announcements from the pulpit, exposed the untruthfulness of this rumor and announced that those guilty of it should repent. After worship that morning, sister *Linda Cole*, on coming out the door, told me that she did not like the way it was handled. I told her that they had made it public, so it had to be dealt with publicly. She then stated that they had repented of that the night before. She was asked to whom did they repent. That ended the conversation. (A rumor had been spread already before this by the same people that I was leaving Meridian.)

CONTRIBUTIONS STOPPED IN PROTEST

Kent Johnson was not allowed to teach because of his position on Crossroadism, Bales' doctrine, social drinking and the modern versions. The Coles were not allowed to teach because of their position on social drinking. When the elders refused to let them teach, four families stopped their contributions. The elders checked the books to determine which ones were involved.

The elders called a meeting of the men for June 12, 1983. No one knew the purpose of the meeting except the elders and two of the deacons. Prior to calling the meeting, sister Henley told some of her relatives who live in Macon, Mississippi, that they (ones referred to in this article) had taken half of the members and half of the contribution from the Northside congregation, that they were going to run Ken Burleson out of Meridian, and that within six months they would establish a sound congregation in Meridian. Hence the purpose of the called meeting.

The elders opened this meeting of June 12, 1983, by passing out budget sheets. The men were asked to look them over. (The budget was for 1983, which had been read before the congregation in January and adopted.) Time was given for each one to look it over. The elders asked if there was any work of which anyone was aware in the budget that was unsound or unscriptural. No one replied.

The elders continued by stating that four men—Therman Hodge, Ron Cole, Bob Etheridge and Kent Johnson—had stopped their contributions when the elders refused to let the Johnsons and Coles teach Bible classes. Our statement also said that these were in rebellion to the eldership and that it was an organized effort to disrupt the work and to divide the Northside church of Christ. They were called upon to repent.

ORGANIZED EFFORT DENIED

They denied that it was an organized effort. But, following the meeting that night, one of the faithful men *Ted Rives* (now no longer faithful) called those involved pleading with them to repent. In his conversation with one of the men it was stated to him that "there is another that has stopped his contributions; what are you all going to do about him?" The brother then said, "I thought you all said it was not organized. How do you know that another has stopped his contribution if it is not organized? The man began to stutter and stammer and never answered the question.

We had announced the meeting of June 12 two weeks in advance. Upon hearing about the statement that one of those causing trouble had made that "there is another that has stopped his contribution; what are you going to do about that?", further investigation was made and we found that Lavon Henley had stopped his contribution the week between the announcement of the meeting and when the meeting was actually held. In a

conversation with Lavon Henley, he had stated that he was leaving. When he read the letter to the congregation, the elders did not know that he *also* had stopped his contribution.

They made a show of repentance, but the fruit did not follow. They came forward on Wednesday night, June 15; but then most of them went out from us immediately and began working against Northside and they are at the present time continuing to work on members to draw them away from Northside. They continue to deny it was an organized effort to divide the church, though they continue to work hard to draw away followers. They began to scatter among other congregations. One of them (*Ron Cole*) stated to *Ed Thomason*, the preacher at Quitman, Mississippi, "We are scattering among several churches to try to make it appear that it is not organized."

GREG HAMLIN AND MAGNOLIA BIBLE COLLEGE

Greg Hamlin came here from Scotland. He is associated with the Navy, and joined in with the group in the early stages of the problem that mushroomed. He began to attend *Magnolia Bible College* on Tuesdays. The elders of the Northside congregation meet every Tuesday night in the office at the building. He came in and made accusations several times on his way home from school. After talking with him, before he left the meeting he would be shedding tears and asking us to forgive him. He would tell us that he was repenting. He would state before he left that the elders were doing a fine job. The very next week, when he came from school to the office, he would go through the same process again.

One time brother Hamlin came in stating that we needed to pursue the problem with *Magnolia Bible College* and get it straightened out. The next time he would say that we needed to stay out of the affairs of *Magnolia*. By his reasoning it would be difficult to determine what should be done.

We had met with brethren Al Franks, Cecil May and Kenny Bush 18 to 24 months before brother Hamlin came to Meridian. At the close of that meeting they stated that they were going to get some things straightened out there and get back with us. They have not gotten back with us. As far as we are concerned the ball is on their end of the court.

Greg went up to DeKalb, Mississippi, with the intention of taking that work over. He found one of the members and told her the time of the meetings that he now would be conducting. She told brother *S. C. Kinningham*, the preacher at DeKalb, what had taken place. Brother Kinningham talked with Greg and told him that he had been sent there by the East Main congregation in Tupelo, Mississippi, and that the work is under the oversight of the elders at East Main.

Greg dropped that and then tried to move in on the 39th Avenue congregation (black group) in Meridian. He almost caused a division there. He caused them a number of problems and they did not accept him into their fellowship. They told him that he needed to go back to Northside and make things right with us.

FELLOWSHIP WITHDRAWN FROM THOSE WHO LEFT

The elders spent time in study with the Coles on the subject of social drinking. They had the view that one cannot condemn social drinking with the teaching of the Bible. They believe that a missionary in a foreign country, if it is culturally acceptable there, can participate in social drinking. They left the office unconvinced that social drinking is condemned by the Bible. When they left the meeting they were very angry. We pleaded with them to follow the scripture.

When they formed what they are calling the "Meridian Church of Christ", in October of 1983, there was a meeting of the men of Northside congregation, and it was agreed by all of the men in that meeting that we could not fellowship them. The withdrawal letter was read to the Northside congregation and copies were mailed to congregations in the area.

DISFELLOWSHIP ACTION IGNORED

Instead of honoring Northside's letter of withdrawal and having nothing to do with this false-teaching faction which had caused such offenses and division there, the Northside brethren were appalled when certain well-known preachers,

who should have known better, practically rushed to hold meetings for those thus disfellowshipped!

When one of these well-known preachers was told of the situation, it evidently made no difference to him. He said, "It is my job to help start congregations and I don't go around asking about their problems."

When *Steve Mabry*, who preaches at Laurel, Mississippi, talked to another well-known preacher about holding a meeting for those disfellowshipped, the offending preacher said, "Northside is not evangelistic and it was just drying up." (NOTE: He may have been *told* this by the faction; but an examination of Northside's 1983 budget, when this all transpired, set forth earlier in this article, proves just the opposite.)

Brother Mabry said that in their conversation it was evident that this well-known preacher did not even know where the Northside building is located. He had based his accusation totally on hearsay. He has not been in touch with the Northside elders to this day.

Yet *another* preacher *did* call several times and was told about the reasons for the withdrawal—but he chose to go ahead with an effort with the faction *anyway*.

WELL-KNOWN EDITOR ALSO DISSIMULATES

All the foregoing were harmful enough to the truth of the gospel in Meridian; however, when a certain well-known editor, like Barnabas, "also was carried away with their dissimulation," and agreed to preach in a meeting for this disfellowshipped faction, brethren Burleson, Grisham, Kinningham and Mabry drove to Memphis to meet with him *before* he went to Meridian. Brother Burleson's account continues:

When we met with him, he stated that he did not want to hear it. It was peculiar to us that he did not want to hear the other side of the problem. He said, "All I ever ask when I am invited to preach in a meeting is, do you have an airport that I can get in and out of quick to get to my next appointment." We asked him about his situation in light of II John 9-11 and other passages. His answer was, they do not apply. He was asked about his *backing* of the withdrawal in Oklahoma and *ignoring* the withdrawal in Meridian. He said, "Don't pull that stuff on me."

Brother Mabry had called brother _____ when the withdrawal in Meridian took place and talked to him about it while discussing a problem in Laurel, Mississippi.

The elders of the Northside congregation wrote brother _____ when they heard that he was coming to Meridian, and told him of the withdrawal and gave him the names of several well-known brethren in the brotherhood to check with as to the soundness of the Northside congregation and her elders. Brother _____ responded that he did not know there was a division in Meridian and that he would check into it. Brother *Bill Jackson* took it on himself to write him and encourage him not to come to Meridian. His reply to brother Jackson was that he did not know there was a division in Meridian. Brother _____ did not seek any information from Northside as to what led to the withdrawal. When he was asked by Burleson, Grisham, Mabry and Kinningham in the Memphis meeting if he had checked with any of the brethren suggested by the elders, he said he had and that he was told that they were so far removed from the state that he would have to make his own decision. The elders at Northside then wrote all of the men that had been suggested in the previous letter to brother _____ and asked if he had contacted them. Every one of them stated that brother _____ had not contacted them about the aforementioned division.

One of the elders of the Riverwood church in Nashville, Tennessee (which church supports the withdrawn-from faction in Meridian) said that brother _____ recommended the Meridian church to them as worthy of their support. This was long before

brother _____ came to Meridian and before he was contacted by the Northside elders.

MAGNOLIA MEN PARTAKE WITH FACTION

Brethren Al Franks and Cecil May were asked by the men at the Grenada Meeting on June 7, 1985, to please go and meet with the elders and men of the Northside congregation and get their side of the problems in Meridian and to make some retractions in the *Magnolia Messenger*. Some of the Magnolia people were involved in the Meridian situation from the very beginning. It was brother Franks along with brother _____ who recommended the Meridian church to the Riverwood church in Nashville as worthy of their support, according to one of the elders of the Riverwood congregation.

Brethren Franks and May both have stated that they made their decision to support the Meridian church because Ken Burleson and the Northside congregation do not support Magnolia and have spoken out against them.

As I said in the meeting at Grenada, we have not spoken against them as a Bible school but rather against the false teachers and teachings by instructors as well as some on their lectureships. The men in the Grenada Meeting requested and said that May and Franks had the responsibility to meet with the elders and the other men at Northside to hear the other side of the story and make retractions in the *Magnolia Messenger*. Brethren May and Franks have not contacted the Northside congregation since that meeting. It is obvious, at least to this point in time, that they intend to support false teachers. They have not done this only in *Meridian* but have done so in *Laurel, Yazoo City, Cleveland* and *Morton, Mississippi*.

They criticize other congregations for their lack of evangelism, according to them, when they have no idea as to the evangelistic thrust of those congregations. It would be interesting to know how many they baptize in Kosciusko, Mississippi (where Magnolia Bible College is situated), with all those high-powered evangelists they have there. Those evangelists are supposed to be teaching others *how*; let them *demonstrate*. Could it be that by putting the Magnolia spotlight on other areas it keeps the true light off of their lack of evangelism? It seems that they are more concerned about other congregations evangelizing than they are about their own responsibility in Kosciusko. I am sure that they have many in that city not yet converted. They have several instructors and students; why don't they turn Kosciusko upside down? If they took care of the work *there*, they might not have time to tell other congregations what they lack.

When one of the earlier-mentioned brethren was in North Mississippi some time ago, he told certain brethren there that he did not know there was a problem at Meridian when he preached for the disfellowshipped group. He said that when the Meridian church called him for a meeting, they told him there was no problem in Meridian. He also stated that Ken Burleson was the most negative person he had ever talked to.

As noted elsewhere in this article, brother Steve Mabry had talked with him a month *before* he went to Meridian for the meeting and *told* him of the division. Brother Mabry also told him that he could not support him in the meeting. Steve since has had some problem with this same preacher, since he helped get some of Steve's support cut off.

As for brother Burleson being "negative", he responded as follows:

I have talked to brother _____ only one time other than speaking to him. This one time occurred several years ago while brother _____ was in a meeting in Quitman, Mississippi. Evidently he does not recall that it was brother *Jerrold Eubanks*, one of the elders at Northside, brother *Dwight Callens*, one of the deacons at the time, and I.

All three of the men questioned him as to why they would have one speaking on *Alabama Christian College Lectureship* who espouses the false doctrine of *women leading in prayer over men*. That was his subject also on the lectureship.

Briefly / Religion

Church of Christ gets new evangelist

A.L. Franks has been named the new evangelist for the Meridian Church of Christ.

Franks, formerly of Merryville, La., is known as a preacher, writer and editor throughout the Southeast. He is editor of *The Magnolia Messenger*, a religious newspaper which circulates to 18,000 households, and as been publisher and editor of such journals as *The Sword and Truth in Love*. He is also an officer of the board for Magnolia Bible College, Kosciusko.

Educated in Tennessee, Franks is married to the



A.L. Franks

former June Pearso of Tupelo. They have three sons and one grandchild.

ONE OF THE STRANGEST phenomena now transpiring among the churches of Christ in the State of Mississippi is that if a church splits or if it becomes necessary for the faithful to withdraw from the unfaithful, almost invariably the *first ones* to go preach in fellowship with the **WRONG SIDE** are preachers from Magnolia Bible College, at Kosciusko.

Typical of such actions, so completely contrary to everything the New Testament teaches on the point, when the faction so graphically described by brother *Kenneth Burleson* in this issue of *Contending for the Faith* finally pulled away from the *Northside* church in Meridian, Mississippi, some of the first ones to aid and abet them were from Magnolia.

Not only did A. L. Franks, editor of *The Magnolia Messenger* and a member of the board for *Magnolia Bible College*, take part with the withdrawn-from faction from its beginning, but, as evidenced by the above newspaper account from the *Meridian Star* he later was named as the new evangelist for the so-called Meridian Church of Christ.

It needs to be kept clearly in mind that this church is *not* the *true* church in Meridian, but a faction travelling under the *name* of the church, which is a split-off from the faithful Northside church in Meridian.

From that one conversation he must have concluded that I was the most negative person that he had ever talked to. We wonder why he did not conclude the same thing about the other two men, since they questioned him as strongly as I did.

(EDITORIAL NOTE: No doubt, if you have read this far, you may be amazed at how much material one has to wade through sometimes in order to establish the facts of what is transpiring even in one single situation. However, Northside/Meridian is not the *only* Mississippi church which is having difficulty preserving its integrity from being undermined by *Al Franks*, the *Magnolia Messenger*, *Cecil May*, and others connected with *Magnolia Bible College*.

Please now read what brother *Steve L. Mabry*, minister to the East Laurel church of Christ, of Laurel, Mississippi, has to say in the following article. —Ira Y. Rice, Jr., Editor)

Facing Frankly Franks' Fallacy On Fellowship

Steve L. Mabry

With this article I intend to take into consideration what in my view seems to be an on-going effort on the part of brother A. L. Franks, editor of the *Magnolia Messenger*, to minimize a strong doctrinal stand on important doctrinal matters. Since the paper under consideration enters almost every Christian's home in the State of Mississippi, it is my conviction that the influence of its teaching and tone are far-reaching indeed! And when one studies some of the printed responses which the Messenger entitles "Encouragement," it becomes evident that some view Franks' conception of *fellowship* as the needed approach to this *doctrinal* matter.

My personal association with brother Franks goes back to around 1971, when I accepted the work with the Highway 49 church in Yazoo City, Mississippi. I followed Al there in the work. Al would fly down on occasions and we would meet him and his wife at the airport and spend some time together.

At this time, Al was minister to the church at Kosciusko, Mississippi. He served as editor of the *Kosciusko Kaller*. I believe at that time his message ran strong and true to the word. Later, in 1978, brother Franks wrote me asking that I serve as an area representative of the *Magnolia Messenger*. In his letter under date of September 8, 1978, he wrote, saying,

"...for mailing purposes the paper will be recognized as an official publication of *Magnolia Bible College* with funding largely provided by interested individuals...The *Magnolia Messenger* will primarily be a newspaper with the goal of printing news of good works going on all over the Magnolia State. Our objective is to follow the admonition of Heb. 10:24, which asks that we consider one another to provoke unto love and good works. Our immediate goal is to reach the home of every Christian in Mississippi...The *Magnolia Messenger* does not have as its purpose the goal of trying to settle brotherhood problems, nor is it to serve as "a watch dog" over our brethren. Our purpose is to provide challenges to Mississippi Christians so as to provoke unto love and good works..."

I was noted in the paper as an area representative; however, in reality, I did not contribute any real usefulness to the paper. I wrote brother Franks under date of July 2, 1980, as follows:

"...I rejoiced with you in your decision along with others to produce the publication known as the *Magnolia Messenger*. I have been a part of the paper in a very small way. We discussed the circumstances of the paper and college being a separate effort. In certain aspects this seems a complete reality. But there is also a very real and effective approach in which the paper becomes a deep and clear reflection of the school's tone and character. It is to this latter thought that I make and base my own decision to request that my name be deleted from the paper...I personally feel a deep burden and loss in having to bring this matter to your attention. But I cannot be in some way held in question for the paper's tone or declarations on issues..."

Some among us can recall how forcefully and faithfully brother Franks wrote at one time. We can appreciate the work of reporting news of good works among us, and Al has done this in a fine way. However, the constant drive each month toward tolerance, and the giving of space to those who claim to be loving yet forceful in denouncing any who stand, cannot go unchallenged! Many faithful brethren deserve a clearer picture of the Biblical doctrine of fellowship.

With this in mind, I discussed the importance of these matters with brother **Bill Jackson**, minister of the *Southwest* church of Christ, in Austin, Texas, who served for many years as both minister and (later) elder right here in the State of Mississippi. Brother Jackson and I have had frequent correspondence concerning the editorials and tone of the *Magnolia Messenger*. With hope we have waited for a change. Many were hopeful that a change might be forthcoming after the Grenada Meeting, last January 7th, at which time brother Franks was asked about the tone and stand of the paper.

I offer my appreciation to brother Jackson for his ability both as a preacher and as a writer, and particularly for his efforts in spotlighting these editorials of the *Magnolia Messenger* in his article immediately following. Also to brother Rice and *Contending for the Faith* for giving space to this important matter.

—Route 13, Box 9
Laurel, Mississippi 39440

Encouraging Apostasy — Month-By-Month

W. N. (Bill) Jackson

It certainly is obvious to all that the printed page can be a most important tool in evangelizing the world. Surely God intends that we use every means at our disposal in the proclamation of his truth; yea, our stewardship before him would demand that we so use ourselves and all that we have. Be it remembered by us all that God chose the means of writing to convey his message to man in permanent form. Any of us who might have speaking ability are well-blessed as we then can find opportunities for preaching and teaching the Word. Beyond that, there are those who have excellent writing abilities, and this adds another element of usefulness in the kingdom. If one has the opportunity before him of editing a paper containing gospel truth, then he has all the more responsibility in seeing that, through the printed page, the truth of God is presented plainly and boldly.

Our concern just now has to do with the fact that some of "our" papers are not as bold and forthright in standing for truth. Rather, in the case of some of them, there is a tone and content that will most certainly contribute to the church being led into further apostasy. One of the most harmful things about it all is that the encouragement toward apostasy happens each and every issue, month-by-month, causing weakness in the kingdom. We now will note some examples:

(1) A brother editor, **Al Franks**, rather than dealing with some real doctrinal issues that affect fellowship with one another and with God, chose to lump all issues in the same category as the war question. He went further to stress that he need not agree with every brother on matters of opinion, approach, method or exegesis to have fellowship and work with him (*Magnolia Messenger*, January, 1984, p. 1).

Well, what says too much actually says nothing, scripturally. We wonder if this brother then would state that the fornicator at Corinth should not have been disciplined (1 Corinthians 5), causers of division should not be marked (Romans 16:17), the Judaizers should not have been opposed (Galatians), and the disorderly men in 11 Thessalonians 3:11, 14 should not have been marked, and such like? After all, these had different opinions, attitudes, methods and approaches!

(2) Then, the same editor, writing on *Christian Fellowship*, lamented the divisions in the kingdom, and made it clear that he traveled among all of these — yes, it seems he is willing to fellowship any who will fellowship him, regardless of doctrinal matters and regardless of the fact that in some of these instances there has been a withdrawal of fellowship of many years standing. In this “unity” effort, he turns to speak of a “few preachers” who are “overly critical.” When men see and meet doctrinal error, this brother is willing to excuse those in error as simply being “weak and frail human beings.” (*Magnolia Messenger*, April 1985, p. 6). He goes on to minimize the problem of Crossroadism, as it had caused a split in a Mississippi congregation. His method, in defending the trouble-makers, is to attack the faithful in that congregation — which congregation has been recognized as faithful for all the years of its existence. See once more the tendency to minimize doctrinal matters, to call them all “opinions” and “methods.”

(3) Once more, the same editor Al Franks again speaks on the matter of “Fellowship,” and refers to varying “opinions” held by brethren, and one of those, believe it or not, is “the thousand years in Revelation 20!” (*Magnolia Messenger*, May 1985, p. 9). Now, brethren, this matter has to do with *premillennialism*, which has to do with *Christ’s reign*, which has to do with *the church* and its importance in *God’s scheme of things!* And, now we hear a “gospel preacher” who is willing to brand it all as “opinion” which should not bar fellowship! Here once more is the pattern of fellowshiping anything and everything. He had earlier advocated the same regarding those who had made doctrinal matters over cooperation and the use of church monies, even though the brethren holding those views had made laws where God made none (as did the Judaizers of the first century) — even though they had withdrawn fellowship from the rest of us! We note that, in contrast with Paul (who refused subjection to such for even an hour — Galatians 2:4, 5), brother Franks thinks it is opinion of no real consequence. His view must delight Satan, when he goes on to speak of these areas again as simply holding “different opinions” and blaming it on “varying degrees of spiritual maturity” (*Magnolia Messenger*, May, 1985, p. 9). I wonder why Paul didn’t simply brand the fornicator as “immature?” Wonder why he didn’t deal with the Judaizers in the same manner, excusing their teaching as the opinions of “immature men?”

(4) Finally, in that same issue, just cited, another writer for the editor spoke of God’s compassion, but really had the “veiled (?)” point that brethren are expecting too much of their fellow saints. Once more, it was an apology for error. He made liberal use of the non-spiritual attitudes among the Pharisees, who indeed had brought into being a self-righteous standard. The author then moved to his main point, citing a “brotherhood filled with cliques and parties promoting division” in the claim that they “have come to the ‘true understanding’ of the ‘real will’ of God.” (*Magnolia*

Messenger, May, 1985, pp. 1, 12). He went further in a mocking of “the faithful,” as though God really has no such. Let us not miss his real point: to criticize those who oppose and rebuke error!

We note that these who are so easily offended when they are under criticism do not hesitate to engage in the harshest criticism themselves. The “love advocates” really know how to handle matters without that love, don’t they? The worst of all tragedies is that the multitude of readers will be exposed to a “nothing matters...all is in the realm of opinion...” philosophy, and those who do stand for the truth and oppose all errors are presented as the “small clique of overly-critical” brethren who are harming the church!

Little by little, apostasy is encouraged, and churches and individuals are being led down that path. Surely we, in the kingdom, have a right to expect of our papers, and of our editors, a stronger and more Biblically-based position than those set forth in this article. We would call upon all editors, whether of weekly church bulletins or periodicals of every type, to “hew the line” in the earnest and steadfast proclamation of the Word, which proclamation would not only deal with the positive things of the gospel, but would also challenge and rebuke all false teaching and all false teachers.

In his final article, entitled “Christian Fellowship,” appearing in the June, 1985 *Magnolia Messenger*, brother Franks once more labored to extend fellowship in forbidden areas by following the line that all issues are the same in importance and fruits, and that, after all, it is simply a matter of maturity. Most confusing was his lament that division exists, and fellowship is hindered, but the matter rests simply in spiritual immaturity. Recognizing that this might be going too far, he later did stress that action and/or attitudes that shows disrespect or contempt for the will of God puts one beyond Christian fellowship.

Let us first notice that, in this article, the editor warned, as did Paul, against “biting and devouring one another” (Galatians 5:15). But, it is a MISUSE of the passage to so use it in regard to brethren who must contend for the faith as regards error and false doctrine. Noticing the context, we see that Paul was discussing things in the realm of liberty and principally the matter of circumcision. Since Acts 2, such could not be a matter of doctrine, and Paul made it plain that circumcision does not avail anything, nor does uncircumcision (v. 6). This would fall in the same area, by the editor’s own illustration, as the matter of the ladies wearing pant-suits, or brethren choosing to own, or not to own, a television set. It is grievous error to take such items and then to liken them to instrumental music in worship, premillennialism, Crossroadism, God’s law on marriage-divorce-remarriage, and the like. But this was the tenor of brother editor’s entire series of articles: “All issues are alike, and therefore, accept and fellowship anyone and any issue!”

By brother Franks’ own misguided warning, the apostle Paul was encouraging biting and devouring when the Corinthian congregation was commanded to withdraw from the fornicator (1 Corinthians 5). And, Paul was encouraging biting and devouring when he told the Roman church to mark those causing divisions and offenses (Romans 16:17). Standing for the truth, and against all false teachers and false doctrines and the strong contending for the faith (Jude 3) this entails, in NOT a “biting and devouring” such as Paul warns of in Galatians 5:15.

Again we ask, what is the purpose of all of this? Apparently to leave the impression that “we differ on many

FOURTH ANNUAL DENTON LECTURES

DUB McCLISH, DIRECTOR



CATES



CONNALLY



CONLEY



CLAIBORNE



DENMAN



DEAVER



ELKINS



DUNCAN



DOBBS



W. JACKSON



HALL



McCLISH



JAMES



B. JACKSON



McGEE



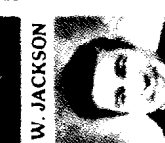
MUSIC



McOFFITT



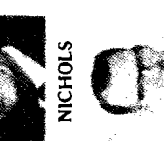
RHODES



MERIDETH



MEADOWS



NICHOLS



RICE



WADDEY



RAMSEY



ORDUNO



TARBET



WARREN



THOMPSON



WEIR



WORKMAN

STUDIES IN ACTS

NOVEMBER 10-14, 1985

FOURTH ADL SCHEDULE -- STUDIES IN ACTS

SUNDAY, NOVEMBER 10

THE BOOK OF ACTS -- AN INTRODUCTION
CHRIST ASCENDS AND THE APOSTLES WAIT [1:1-28]

9:00 AM Curtie Cates
10:00 AM Dub McClish
12:00 PM LUNCH BREAK
2:00 PM Goebel Music

THE GREAT MIRACLE ON PENTECOST [2:1-21]
THE GREAT SERMON ON PENTECOST [2:22-36]
EARLY EVENTS IN JERUSALEM [3:1-5:42]

3:00 PM Gary Workman
4:00 PM Marvin Weir
5:00 PM DINNER BREAK
7:00 PM Darrell Conley

THE GREAT RESPONSE ON PENTECOST [4:37-47]
THE SELECTION OF THE SEVEN AND STEPHEN'S BOLD DEFENSE [6:1-7:60]

8:00 PM Winford Claiborne

MONDAY, NOVEMBER 11

SAUL LEADS THE PERSECUTION AND OBEYS THE GOSPEL [6:11-9:43]
ANSWERING FALSE DOCTRINES RELATING TO ACTS: The 120 as well as the 12 were baptized in the Holy Spirit [1:13-2:46], there is a distinction between the "house churches" in Jerusalem and "other" churches, "baptism for remission of sins" means, because sins have already been remitted before baptism [2:38]; God unconditionally foreordains certain ones to eternal life [13:48]
THE GENTILES HEAR THE GOSPEL AND PERSECUTION RAGES AGAIN [10:1-12:25]

9:00 AM Perry Hall
10:00 AM Steve Orduno
11:00 AM Don Tarbet
12:00 PM LUNCH BREAK
2:00 PM Jerry Moffitt

PAUL'S FIRST GREAT PREACHING TRIP [13:1-14:28]
NON-CHRISTIANS AND THE GOSPEL OF CHRIST [17:30]
The Scriptures teach that all men are amenable to the Gospel of Christ
Questions from floor on topic

3:00 PM DISCUSSION FORUM:
Andrew Connally
3:45 PM Andrew Connally
5:00 PM DINNER BREAK
7:00 PM Robert Taylor, Jr.
8:00 PM Wayne Jackson

THE RECORD OF CONVERSIONS IN ACTS
THE BOOK OF ACTS AND ARCHAEOLOGY

TUESDAY, NOVEMBER 12

THE DISCUSSION OVER CIRCUMCISION AND THE LAW [15:1-35]
PAUL'S SECOND GREAT PREACHING TRIP [15:36-18:22]
PAUL'S THIRD GREAT PREACHING TRIP [18:23-21:16]

9:00 AM John Waddey
10:00 AM Bert Thompson
11:00 AM Bill Jackson
12:00 PM LUNCH BREAK
2:00 PM Wayne Jackson

ANSWERING FALSE DOCTRINES RELATING TO ACTS: Miraculous healing is still possible, limited only by the faith of the recipient [3:16]; "the restoration of all things" refers to the establishment of an earthly kingdom when Christ returns [3:21]; the cases of conversion involving households must have involved some "initiation" [10:24, 33, 47, 48; 16:14, 15; 33]; the Lord miraculously "opens the hearts" of those whom he will save [16:14]
IDENTITY OF A CHRISTIAN [2:38, 41, 47]
The New Testament teaches that no people who are Christians are people who have not been baptized in the name of Christ
Questions from floor on topic

3:00 PM DISCUSSION FORUM:
Thomas B. Warren
3:45 PM Thomas B. Warren

5:00 PM DINNER BREAK
7:00 PM James Meadows
8:00 PM Wendell Winkler

WEDNESDAY, NOVEMBER 13

PAUL IN THE TEMPLE AND IN PRISON IN JERUSALEM [21:17-23:30]
PAUL'S IMPRISONMENT IN CAESAREA [23:31-26:32]
DIFFICULT PASSAGES IN ACTS: Why did Paul shave his head and make a vow? [18:18; 21:23-24]; why did Paul agree to keep the law and try to prove to the Jews that he had not been teaching the Jews among the Gentiles to forsake the Law of Moses? [9:21-21:26]; did John's disciples before Pentecost have to be baptized on Pentecost? [10:24; 19:7]; how could Paul be "chosen" before he became a Christian and did he have a choice in the matter since God had chosen him? [9:15]

9:00 AM Bobby Duncan
10:00 AM J. Noel Merideth
11:00 AM Buster Dobbs

ANSWERING FALSE DOCTRINES RELATING TO ACTS: Men are saved from the guilt of their past sins by merely believing on the Lord [16:31]; the benevolent acts of the church in Jerusalem constituted a form of Communism [2:44]; the "Jerusalem Conference" is a Scriptural precedent for the perpetuation of church conferences and religious legislation [15:1-29]; the fact that Philip had four daughters who prophesied authorizes women to preach to mixed assemblies of men and women [21:9]
SCRIPTURAL AUTHORIZATION FOR THE CHURCH [5:1-11:26]
The New Testament teaches that the church of Christ (the church of which I am a member) is the only church the existence of which is authorized by Scripture
Questions from floor on topic

12:00 PM LUNCH BREAK
2:00 PM B. B. James

3:00 PM DISCUSSION FORUM:
Thomas B. Warren
3:45 PM Thomas B. Warren
5:00 PM DINNER BREAK
7:00 PM Mac Deaver
8:00 PM Ira Rice, Jr.

THURSDAY, NOVEMBER 14
DIFFICULT PASSAGES IN ACT: Were there 75 or 70 members of Israel's family that moved to Egypt? [Acts 7:14; Gen 46:26-27]; why did Stephen see Jesus standing, when Peter said he was seated in heaven? [7:55-56; 2:34]; did Stephen address Jesus in prayer? [7:59]; did Paul's companions hear the voice or not hear the voice of the Lord on the road to Damascus? [9:7; 22:9]; should we call the seven appointed men in Jerusalem "deacons"? [16:1-6]
FELLOWSHIP IN ACTS
MIRACLES IN ACTS
WORSHIP IN ACTS
NOVEMBER SPIRIT BAPTISM [1:5; 2:1-4; 11:15, 16]
Testament teaches that Holy Spirit baptism was a limited, exceptional phenomenon, given only to the apostles and Cornelius and his household and that it is not and never has been available to every Christian
Questions from floor on topic

10:00 AM Buster Dobbs
11:00 AM Oran Rhodes
12:00 PM LUNCH BREAK
2:00 PM Pat McGee
3:00 PM DISCUSSION FORUM:
Garland Elkins

3:45 PM Garland Elkins
5:00 PM DINNER BREAK
7:00 PM Flavius Nichols
8:00 PM Johnny Ramsey

PRESENTED BY
CHURCH OF CHRIST
312 PEARL ST. · 817/387-3531
DENTON, TX 76201

BOOKS AND TAPES AVAILABLE

Audio and video tapes of all lectures (and previous lectures) are available (write for order forms). These lectures will be bound in a hardback book of approximately 500 pages for \$14.95. STUDIES IN ACTS, STUDIES IN I CORINTHIANS (30 lectures), 418 pages, \$14.95. SECOND ADL book, STUDIES IN I CORINTHIANS (30 lectures), 418 pages, \$14.95. SECOND ADL book, STUDIES IN I CORINTHIANS (30 lectures), 418 pages, \$14.95. ADL book, STUDIES IN THE REVELATION (50 lectures, 353 pages) and FOURTH ADL book are all in beautiful red marbled bindings with gold stamping. They sell for \$13.00 each (add \$1.50 for 1 book or 6% of total order for more than one book for postage and handling). For books only, make checks payable to VALID PUBLICATIONS, INC.

DAILY DISCUSSION FORUMS ON CONTROVERSIAL SUBJECTS

expediencies and judgments" and therefore it is a small thing if we differ on doctrinal matters. We wonder? If one is going to discuss doctrinal differences, such as salvation, the church, worship, marriage, and such, why bring up the owning of TV sets, the wearing of hats and pant-suits?

Probably the most non-spiritual point of the editor's series of articles had to do with the matter of "spiritual maturity." That surely was the case, as the editor discussed the first century problem of eating of meats and observance of days, and the like. Clearly, in the matter of expediencies and judgments, the maturity of the person in Christ and in the handling of the Bible, enters into it. But that is *not* the case of *all* problems and issues. As proof, look at the "anti-cooperation," "anti-institutional" group. Spiritual immaturity that they will then overcome? Thirty and more years have past, and they have not changed one iota! If brother Franks' point was true, then men with hobbyistic views would, in the passing of years, outgrow those views and then would come and stand with the brethren with whom they have differed! But, such is NOT the case, because

in so many of these areas, it is not just spiritual immaturity!

The tragedy in all of this is that the editor has sought to enlarge Biblical fellowship to embrace virtually anything, despite his own statement indicating that fellowship might in some way be limited. There is then the trend to classify all problems the same, regardless of whether they are of the nature of doctrine or expediency. There is also the trend to charge that all problems are due to "spiritual immaturity," and thus to evade those things wholly doctrinal, and about which one needs to take a stand. It would serve the Cause of Christ better if our brother editor would deal with Crossroadism, sectarianism, liberalism, the marriage and divorce question, and such, and "hew the line" on these matters, rather than to speak of expediencies and to try to classify all problems as being of the same nature. God's Word on the matter of fellowship is far, far stronger than that set forth by the editor of the *Magnolia Messenger*.

—8900 Manchaca Road
Austin, Texas 78748

AUTOBIOGRAPHY AND RETIREMENT SERMONS

by G. K. Wallace



The rich material in this book is the result of sixty years of study, preaching, teaching, lecturing, and debating. Though a man of little stature, G. K., as he is nationally and affectionately known, is truly a giant of the twentieth century, and his logical and Scriptural lessons will prove to be a great blessing to this and future generations.

Some matters of historical interest to the Restoration Movement are included in the autobiography. While the sermons are his retirement sermons preached in his seventy-eighth and seventy-ninth years.

This book can be ordered from: **Contending for the Faith**

2956 Allshore
Memphis, Tennessee 38118

200 pages (cloth) \$7.95
plus \$1.00 shipping.

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

How Reliable *IS* the "Old Reliable" *NOW*?

David P. Brown

Much has been said concerning the recent change of editors of the *Gospel Advocate*. But there has gone unnoticed one move that, when put together with the change of editors, gives more credence to the many recent expressions of concern as to the *direction* the *Gospel Advocate* finally will go.

In January of this year Don Humphrey was employed by brother Neil Anderson to work in an important position in the Gospel Advocate Company. At the time of brother Humphrey's employment, he was serving as a deacon in the Garnett Road church of Christ in Tulsa, Oklahoma. To say the least, for those in the church who care enough about the truth to stay informed, this raises a number of questions.

What does this say about where brother Humphrey stands concerning "Crossroadism" and the present "Unity" efforts that Marvin Phillips and the Garnett Road church have involved themselves in? What kind of a comment is this concerning the position of brother Anderson regarding *whom* he employs, *where* they come from and *what* they believe?

In view of the *past* stand that the *Gospel Advocate* has taken on "Crossroadism," "Unity" and such like, and the *present* position of Marvin Phillips and the Garnett Road church, will brother Humphrey practice some sort of "unity-in-diversity" with the *Gospel Advocate*? Would he support a change from the former published positions of the *Gospel Advocate* to the policy of Ketchersidism that presently characterizes brother Marvin Phillips and the Garnett Road church? Or, is brother Humphrey ready to renounce and denounce the erroneous positions presently promoted by the Garnett Road church and brother Phillips?

When brother Humphrey was told that brother Garland Elkins had been selected by the Collinsville church of Christ elders to represent the church on the Phil Donahue show concerning the Marion Guinn

case, he lamented the choice of brother Elkins with the comment, "...he is a debater." Would brother Humphrey have been pleased if brother Marvin Phillips (*no one would ever suppose that brother Phillips "is a debater"*) had been chosen to represent the church on the Phil Donahue show? Now that would have been quite interesting in view of brother Phillips' "fellowship," or is it "Fellowship," with the Independent Christian Church. I am still trying to figure out whether brother Phillips has withdrawn "Fellowship" or "fellowship" from sister Guinn!! For those of us who watched sister Guinn's attorney work each day of the trial, if it was not for the seriousness of the case, it would have been hilarious to have witnessed brother Phillips, the positive-speaking non-debater, deal with sister Guinn's attorney.

When brother Humphrey was employed in January of this year (1985), he reported shortly thereafter that the decision was made already to change the editor of the *Gospel Advocate*! This answers and raises more questions than I have room to list in this article.

It also is important to note that it is brother Humphrey's wife who is the editor of the recently republished *Christian Woman*. Where does *she* stand concerning "Unity in Diversity", "Crossroadism" and such like?

We learn much about one's thinking through the people he *chooses* to fill the various positions of any organization. The same also is true relative to the persons *dismissed* from these positions.

For some reason I keep hearing the prophet Amos ask: "Can two walk together except they be agreed?" (Amos 3:3). Yes, agreement has much to do with who occupies what position and who is removed from that position. On that point even those who advocate that we should "agree to disagree" are *truly one* with each other!

—8900 Manchaca Road
Austin, Texas 78748

Contending FOR THE Faith

ISSN-0744-7906

Volume XVI, No. 11 November/1985

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 \$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 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

ISSN-0744-7906

One Of Life's Greatest Tragedies

In a recent issue of *Contending for the Faith*, W. N. (Bill) Jackson wrote on the subject of "What Our Colleges Have Done For (To) Us." As I was editing that article, my mind kept wandering back across the years to when many of my fellow missionaries and I were a few decades younger than we are now.

Many a time, I recalled, how we thrilled to the thought that not only were we doing what *we* could to spread the saving gospel to our lost and dying generation, but we *also* were rearing our *children* to step into our shoes when we no longer could be effective that they, in turn, might do even a better job than we had.

HOT-BEDS OF FALSE DOCTRINE

In some few cases it is working out that way, too! However, in *most* instances, we failed to reckon with the devastating effect that some of our supposed-to-be "Christian" colleges (and some of our schools of preaching, as well) would have on our children when we turned them over to them for "higher education."

Had some but realized the effect many of these colleges and schools would have on their own progeny, probably they should NEVER have sent them to such hot-beds of false teaching as some—maybe most—of them turned out to be. Just because these institutions taught truly in *our* younger days was no guarantee that they would *continue* to do such through the years.

SOME MISSIONARIES' CHILDREN NOW ARE PART OF THE PROBLEM

After exposing their own children to "our schools", some of our missionaries were appalled that when such returned to the field, instead of teaching and preaching the same simple saving gospel they had been brought up to believe, many came back teaching the errors and perversions they evidently learned once they left home for college.

One missionary's children came back teaching that the age of miracles has *not* ceased—that miracles continue now as strong as in the days of the apostles! Another missionary's son had "learned" that we must have "baptism in the Holy Spirit" along with water baptism—and that everything we do *after* baptism is worship! He also contends that these proliferating, spurious "modern-speech" translations are just as acceptable as the older, reliable versions—maybe even more so!

BALES/STEWART DOCTRINE SPLITTING CHURCHES

At least two of our missionaries' sons have returned to the country where they grew up and even now are going all over trying to re-teach their own fathers' converts re: marriage, divorce and remarriage according to the false doctrines of James D. Bales and Ted Stewart, thus undermining their fathers' own faithful, true teaching across the years. At last report, of 75 churches that had been planted in that country, 16 of them had been divided over this error already.

Just because we call our colleges and schools "Christian" does not necessarily make them so. If we continue sending our children to corrupted schools, we have only ourselves to blame if they are lost right along with those they influence.

—Ira Y. Rice, Jr., Editor

“GLAD TO BE A KNUCKLEHEAD!”

Toney L. Smith

In the course of a lifetime a person may be called by a variety of names or be classed in a number of ways. Some are good while others are not so good. It is a rare thing when a bad name is worn with honor. I find this the case when Alan Cloyd described those who would not compromise as “knuckleheads.” His statement at the Joplin “Restoration Summit” meeting was as follows:

“We need as quickly as possible...to go back to 100 localities across the United States and set up similar ‘Summit’ meetings. That one scares me. I’ve got to tell you, that one scares me...The local one scares me because every ‘knucklehead’ in the country is going to get in on these. They won’t be nearly as cordial as this has been.”

When the name “knucklehead” is assigned to those who are willing to stand in defense of the gospel, count me in! I am glad to be known as a knucklehead. When it comes to standing *for* or running *from* the truth we certainly do need more who are not ashamed and will stand. The great problem today is that too many are “ashamed” of the gospel of Christ.

Stephen would be classed by these men as a “knucklehead” because he stood firm for the word of truth (Acts 8). Paul surely would have been found lacking in the sight of the “summit” men. Paul without fear and without hesitation said that there is one body (Ephesians 4:4). He clearly stated that there is only one place wherein man could be saved (Ephesians 5:23). I know that Paul would have been one of those knuckleheads that would have shown up at the local-level “Summit.” Christ said, “...I will

build *my* church...” (Matthew 16:18). This excludes any other! I wonder what Christ would have been called today?

I never cease to be amazed at what people will say and do for the sake of covering up error. The “Restoration Summit” meeting was nothing more than a few men who were willing to compromise. These men are not concerned with Bible unity, but are trying to bring together two things that will not fit. You can never unite truth with error. The church of Christ and the Christian Church cannot stand united because they are *two different establishments*. Christ died for *his* church (Romans 7:4; Acts 20:28). He did *not* die so that men could establish *their own*. It matters not how many “summit” meetings are held, nor how many men will agree to hold hands in false fellowship. What God has said man cannot change. Some may join hands with denominations, but God will not give his approval (I John 1:6-7; John 17:20-21).

One thing I believe with all of my heart and for which I pray. May there always be “knuckleheads” who will not conform to false ways. And may it be known that there will be some knuckleheads that will show up at these meetings and be heard. I pray we will never stand still while the liberal movement tries to carry off the fold of God. I am glad to be known as a knucklehead when I am classed with those who will not “knuckle under.”

—Post Office Box 285
Lawton, Oklahoma 73502

Misunderstood Explanation(?) Of A Misunderstood Dialogue

Louis Rushmore

Though I may yet sometimes find that I have not mastered the lessons well enough, I learned long ago not to say anything I do not want to hear again. Especially gospel preachers also need to ensure they speak distinctly and with clarity. Were one’s words never repeated by mortal tongue, one may, however, hear his words repeated in the judgment (Matthew 12:36,37).

In the case of brother F. Furman Kearley, new editor of the *Gospel Advocate*, some of his words not only were noted by the Lord, but recorded on video tape. The following exchange occurred between brethren Kearley and Wayne Kilpatrick at the Joplin, Missouri “unity” or “summit” meeting:

KEARLEY: “The aspect of the isolation is lack of knowledge of our history. If we could start in our congregations doing some more studies in Restoration history outside of our own branch and look at the distinctions between the conservative instrumentalists and the Christian Church...” [sentence unfinished].

KILPATRICK: “I wonder, too, if bringing Christian Church preachers in for a class like this might be good. Let them come in and tell their history in a class situation. I think you could ease from the class to the pulpit.”

KEARLEY: “Right! And you could get by with telling history.”

KILPATRICK: “Yeah.”

KEARLEY: “. . .whereas if they were telling doctrine—heh, heh, heh.”

KILPATRICK: “And while they are telling history, they could tell enough doctrine to let us know that, hey, we believe alike—so much of it. So that may be a beginning point: in the classroom.”

In an article entitled “Explaining a Misunderstood Dialogue”, dated July 18, 1985, and appearing in the *Gospel Advocate*, brother Kearley referred to the publication of this conversation as the “gossip game.” He further attributed to this publicity the beginning of “a chain of misunderstandings and misrepresentations that has misled many people.”

His explanation appears therein as numbered points. (1) Only a minute of the discussion was video taped and it was “circulated totally apart from the context of the discussion.” (2) “Second, the true context of the dialogue between brother Kilpatrick and myself was the discussion of where do we go from here in continued efforts for unity.” (3-6). These points address logistics and the need for the churches of Christ and the Christian Church to understand each other. (7) “Seventh, the phrase ‘you could ease from the class

to the pulpit' has been greatly misunderstood. . . The word *ease* referred to going about the process slowly and gradually instead of jumping into it directly." (8) ". . . 'get by with telling history' has been widely misinterpreted. . ." (9) "Ninth, the reference to doctrine was not a reference to their teaching false doctrine. Rather, in context, it was a reference to their emphasizing how similar they were in doctrine to us."

What brother Kearley calls the "gossip game" is no more than one hearing words repeated he did not want to hear again. We, too, along with brother Kearley, wish that the whole discussion, yea, the whole *closed-door-by-invitation-only*-*"summit"*-*meeting* were video taped. Noting the "misunderstandings and misrepresentations" spawned by "one minute" of video tape, imagine the potential impact of the whole week in Joplin on video tape!

Regarding "context", I cannot imagine a context in which it is appropriate to recommend introduction of denominational preachers into our classrooms and pulpits. Kearley's second numbered point admits he and Kilpatrick were discussing "where do we go from here in continued efforts for unity?" Their answer, *the classroom* and *the pulpit*, numbered points 3-6 notwithstanding, have the air of Bible classes and worship services. If they were talking about debates and discussion forums, they should have said so; if *concerned brethren* thought they meant Bible classes and worship services, what did the five *Christian Church* preachers present think?

Points seven and eight merely attest how essential it is for brethren to speak distinctly and with clarity. However, mass misinterpretations of what gospel preachers say is little less incredible than mass hallucinations.

The reference to "doctrine" also is said to be widely misunderstood (point nine); similar doctrines were said to be under consideration. However, Bible students and the observant already know (1) the Christian Church practices many gospel teachings and (2) the Christian Church violates several gospel teachings. Not points of similarity, but points of departure from the gospel must be addressed by Christian Church people; they need to repent.

Brother Kearley concluded his explanation by making two indictments against his brethren, and one (unintentionally) against himself. He indicated his stand for the truth had been questioned because brethren were guilty of "violating I Corinthians 13:4-7," a passage about *love*, and "violating Matthew 18:15," a passage about *private wrongs between brethren*. Love, though, is multifaceted (Ephesians 4:15; John 14:14, 21, 23, 24; I Corinthians 5:3-5; Hebrews 12:6). And, the "summit" in Joplin was only private in attendance (*by invitation only*), with much publicity. The proponents of this newest unity movement are trying to *force* the *union* of the churches of Christ and the Christian Church into one body. Is it any wonder other brethren who fear compromise of heavenly truth resist, also publicly?

Brother Kearley's summary paragraph says in part: "I do not advocate merger with or fellowship with instrumental churches. This is a practical and spiritual impossibility for those with *conscience* [emphasis mine, LER] against the instrument." Are brethren to conclude that the use of instrumental music in worship is merely a matter of *conscience*? It appears that it may be in the eyes of **Furman Kearley**. If this is not what he subtly implies, then I profess to have "misunderstood" him *again*!

Were I or others the least comforted by Kearley's explanation in the *Advocate*, we were discomforted by an

article of his contemporary with this one appearing in the *Christian Church's* July issue of its new unity magazine, the *One Body*. In his article, "Receive One Another As Christ Received Us", Furman Kearley strongly implied that instrumental music in worship may be nothing more than a matter of conscience. **No, we have not misunderstood!**

—1339 South Hanover Street
Pottstown, Pennsylvania 19464

WHO ARE WE?

Melvin Elliott

The church of Christ is composed of people who are the product of divine teaching. We have not decided what we like or don't like but are totally passive in this matter. We have simply submitted to the will of God and become Christians because of so doing. In a *human* sense, we have no creeds, ecclesiastical organization, or great men to whom we look to originate matters of faith. That which we believe is "the faith," the Bible, and not "our faith" as if we were the author of it.

The Bible teaches that our role is to submit to the will of God as revealed on the pages of the New Testament. The Bible is the verbally-inspired, inerrant and complete will of God that he by grace has given to all through inspired men. (Jeremiah 1:9; II Peter 1:16-21). Therefore, we are not the originators of the church of Christ or any religious teaching but a congregation of people that have submitted to God's word and in so doing have become Christians.

One who has obeyed(?) Christ as taught by denominations have not obeyed the Christ of the New Testament. They teach a *false* savior by virtue of the fact they are in *complete* error concerning the *church*, the *kingdom* and the *relationship* to it of Christ and salvation. When one has obeyed the false Christ of denominationalism, and later learns the truth about the *one* church that Jesus built, that doesn't *automatically* make him a Christian. Such a person still obeyed a false savior (false teaching about the Savior), had no concept of the *Biblical Savior* of his body, the King of his kingdom, reconciliation in one body and the faith without which one cannot please God. They have no concept of the "righteousness of God" (Romans 10:1-3) revealed in the gospel as they, like the Jews, fail properly to understand both the shadows of the law and their fulfillment, the substance. (NOTE: Ephesians 3:10-11, 25; Galatians 3:19-29; Romans 1:16-17; I Corinthians 12:13; Colossians 2:9-14; Hebrews 10:1-10, 25; 13:10-15; and Hebrews 10:19-31.)

WE MUST KNOW THE TRUTH

It is only when one knows the truth about the church of Christ that he can know the truth about Christ, the faith, the scheme of redemption, baptism, worship and service to God. When one learns this, he simply needs to submit to God's will and become a Christian. Transferring membership from a denomination to the church of Christ (which in reality cannot be done) is not how one becomes a Christian, the product of the will of God.

We believe the Bible to be the will of God, revealed

to us as "...holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21). We believe it to be perfect and when one teaches it without change, it follows that his teaching is perfect; therefore, we dare not make any change in its message. (Matthew 18:6). However, as all men, we are subject to error and often fall short of a perfect practice, yet we remain committed to God's perfect law. When one turns from this commitment, in either teaching or practice, we believe that one to be fallen from God's grace.

It takes one "...in honest and good heart, having heard the word, keep it..." (Luke 8:15) to obey the Lord. No one else *will* or *can* do so. If we teach *less* than the *whole truth* and one obeys it, he'll be *less than a Christian*. We must teach *all* the truth. Good and honest hearts will hear and obey. We don't have to compromise and water down the scriptures to attract such people. However, when we *do* com-

promise truth to attract the wayside, rootless and thorny heart, we have not *saved* him but we have *deprived* the *good* heart of the means of salvation. (Galatians 1:6-8). Yet these compromisers continue to spue forth the devil's emesis, accusing the faithful of driving good people away. The truth is that we bring honest hearts to the Lord and we are the only ones who do so. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets. And they shall be all *taught of God*. Every man therefore that hath *heard*, and hath *learned of the Father*, cometh unto me." (John 6:44-45). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32).—3802 South Keystone Avenue Indianapolis, Indiana 45227

THOUGHTS ON THE NEO-UNITY EFFORT BY AN ELDER

David M. Amos

Following are statements/inferences by proponents of the "Unity" movement from the *Joplin Meeting* and the book, *I Just Want To Be A Christian*.

1. We all (churches of Christ and conservative Christian Churches) have a common plea—the restoration of New Testament Christianity.
2. We ought to fellowship those in the conservative Christian Church!
3. We ought to permit conservative Christian Church preachers to lecture in our classrooms on historical matters and then "ease them into our pulpits."
4. Scriptural baptism does not require that the candidate have a knowledge of its design and purpose, *i.e.*, one does not have to know that baptism is for the remission of sins.
5. The 3,000 added to the church on the day of Pentecost did not know all there was to know about baptism and, therefore, people today don't have to know that baptism is for the remission of sins.
6. If an alien sinner was studying the Bible and discovered Mark 16:16, and had not yet discovered Acts 2:38, he/she could be baptized to please God, without the knowledge that baptism is for the remission of sins, and such would constitute acceptable, scriptural baptism.

The above statements/inferences have been well documented in books, tapes, and papers prepared by proponents of the "Unity" movement. I believe they accurately represent their beliefs. I also believe they are anti-scriptural and unscriptural.

In response to the above statements/inferences, I need to say, first of all, that I am not a scholar—least of all, a Greek scholar. I lay no claim to superior intelligence or knowledge on any matter; and, certainly, I make no such claim relative to this subject. However, as a person who has been a Christian for 40 years, and as an elder in the Lord's church, I would like to express my views by way of reply.

It seems logical to me that the conservative Christian Church (and proponents of the unity effort) have

thrown in the towel, and are no longer sincerely interested in the restoration of New Testament Christianity, but pay only lip service to such. It is a true statement, according to scripture *and* secular history, that instruments of music were not used during New Testament times, that they were first introduced into "Christian" worship in about 752 A.D. The *best* that possibly could be said about the conservative Christian Church is that they have restored what *may* have been in existence in 752 A.D. It is totally illogical to claim restoration of New Testament Christianity today, and then engage in worship practices not in existence during New Testament times! Additionally, it is illogical to claim "**continuing steadfastly in the apostles' doctrine**" when instruments were not used, or instructed to be used, by the apostles. Beyond this, it is *most* illogical to teach that instruments inhere in the word "Psallo" as used in the New Testament. For to do so, is to imply that the apostles themselves (all all Christians to at least 752 A.D.) were in violation of their own doctrine as given by the Holy Spirit, and as recorded in Ephesians 5:19, which I might add, *does* extend to and governs our worship practices today.

On the other hand, it *can* be logically concluded that if instruments were *not* used during New Testament times (and they *weren't*), and were *not* an integral part of the apostles' doctrine and practice (and they *weren't*), to teach and use such in worship to God today would be "**going onward and abiding not in the doctrine of Christ**" (II John 9), and that those who do so "**have NOT God.**" If not, why not?

Statements/Inferences 1 thru 3:

There are those who have advocated using these false teachers/preachers in the classrooms of churches, permitting them to teach the history of the

restoration movement, with every intent of deceitfully easing them from our classrooms into our pulpits, implying that unsuspecting and ignorant Christians would be none the wiser and easily fooled by such trickery. *I think not!*

These same advocates and proponents of “unity” at any cost not only receive these false teachers into their own homes, but also would receive them, and compel us to receive them, into the very temple of God. I submit that they have bidden these false teachers God speed, and, in doing so, have become partakers of their evil deeds. Walk *circumspectly*, brethren!

Statements/Inferences 4 thru 6:

Christians are being led to believe by one of the most avid supporters of the “Unity” movement that one does not have to know the purpose of baptism in order to be scripturally baptized. His proof of such seems to be based on his own inference that people on the day of Pentecost did not know everything there was to know about baptism! It seems to me that such inferences/implications are sinfully presumptuous. Our brother has *absolutely no way*, scripturally, or otherwise, of proving his claim. In fact, scriptures, if anything, indicate that there was no doubt by those on the day of Pentecost as to the design and purpose of baptism. Acts 2:38: “**Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins...**” Acts 2:40: “**And with many other words did he testify and exhort, saying, ‘Save yourselves from this untoward generation’.**” It appears quite obvious that Peter, through the direction of the Holy Spirit, discussed with *many other words* the subject of baptism!! Did they know *all* about the subject of baptism? I don’t know, and neither does our brother! But this I do know, they understood its *purpose*—“*for the remission of sins.*” And there is *no reason* to presume that those baptized in other similar accounts in the book of Acts knew any less—else why, in every instance, the extreme sense of urgency in their being baptized straightway, immediately, the same hour of the night, the same day, and without tarrying!

Can an individual, as our brother claims, study Mark 16:16, be obedient to its commands only [without an understanding of the purpose and design of baptism] and be saved?

First of all, to claim such is to say that one can be saved by faith and baptism *alone*! What of *repentance*? What of *confession*? When one reads and studies Mark 16:16, he/she *must* understand what they are to believe *i.e.*, (vs. 15) *the gospel*, which, according to Paul in I Corinthians 15, is based wholly upon the facts—the reality of our Lord’s *death for our sins*; his *burial*; and his *resurrection* on the third day. Paul says, in I Corinthians 15:2, that we are saved by *this gospel*! The alien sinner *must* understand that he/she is a sinner, separated from God, and *must* understand, accept, and believe the facts of the gospel. Then, and only then, can one be obedient *from the heart* (Romans 6:17) to that form of doctrine (baptism) and be made free from sins, and become the servant of righteousness.

David Lipscomb, in his commentary on the book of Romans, wrote on the subject of being obedient

from the heart, stating: “the heart is the inner, spiritual man, embracing the will, the intellect, and the affections. The obedience from the heart *requires* that the mind, the will, and the affections should all enter into the service. *The mind must be enlightened, the will guided, and the affections enlisted BEFORE* the form of teaching (baptism) can be obeyed.” I believed the scriptures taught such 40 years ago, and I believe they teach such today.

To my brethren—and especially those younger in the faith—I would say: *Don’t* be swayed by these seemingly *new* teachings—they’re *not* new! They’ve been introduced by divisive, erring brethren many times in the past, and in each instance have been rejected by faithful elderships, preachers, and brethren throughout the world. Nonetheless, as in the past, congregations will be divided, some will digress, and souls will be lost. Yet, though she may be shaken once again, don’t be discouraged, continue to seek the old paths (Jeremiah 6:16), while reflecting on the truth that the church, the kingdom of Christ, *is* eternal and *shall* stand, and *never* be destroyed (Daniel 2).

—Church of Christ
560 Lover’s Lane
Stuebenville, Ohio 43952

The Upper Ohio Valley LECTURESHIP

Sponsored By
Churches of Christ

THEME

*Properly Dividing
The Word Of God*

November 21-23, 1985

LOVERS LANE CHURCH OF CHRIST

560 Lovers Lane
Stuebenville, Ohio 43952

Phone (614) 264-6218

Under The Oversight Of The Elders At
Stuebenville, Ohio

Instrumental Music In Worship Is Sinful

Bruce Harris

One spiritually untaught generation cannot help but occasion untold spiritual harm. How painfully was this proven by the generation that arose after Joshua, "**Which knew not the Lord, nor yet the works which he had done for Israel.**" (Judges 2:10). Yet, even being thus warned, how easy it is for us to drift into indifference regarding the thorough indoctrination needed by the younger set to keep them in the right way!

Recent developments in the brotherhood have served to bring this lesson home once more — especially in the matter of instrumental music in worship to God. Though perhaps not as openly articulated during some periods of our history as others, the instrumental music issue always has been around. But have our young people always been drilled accordingly? Or have we allowed the ebb and flow of open controversy over the instrument to dictate how much (or even whether) we teach on the subject? And if so, what of those who happened to be growing up at a time of little or no indoctrination? Will they be able to rise up against the proud waves of digression over the instrument, confidently commanding, "Hitherto shalt thou come, but no further"? Or will they be "like a wave of the sea driven with the wind and tossed"?

ALL MUST BE TAUGHT

Is our duty not clear? Was it not to us, as well as to Timothy, that Paul wrote, "**And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also**"? (II Timothy 2:2). Are not parents still under the same apostle's injunction to bring up their children "**in the nurture and admonition of the Lord**"? (Ephesians 6:4). Can we not still learn from Solomon's wise warning to "**train up a child in the way he should go: and when he is old, he will not depart from it**"? (Proverbs 22:6). Of course, the *old* need to be taught also, for "**better is a poor and wise child, than an old and foolish king, who will no more be admonished.**" (Ecclesiastes 4:13).

There are several ways by which both young and old might learn that instrumental music in worship is sinful. Let us briefly examine one at this time. In Colossians 3:17 we are bound by God to doing all that we do, in word or deed, "**in the name of the Lord Jesus.**" This manifestly means *doing* the things that Christ says. (Luke 6:46). But it also means *not* doing anything the Lord has *not* said. The ten "young" men David sent to Nabal had no trouble understanding what it meant to go and do in their master's name, for when they came with words from David, "**They spake to Nabal according to all those words in the name of David, and ceased.**" (I Samuel 25:9). Even one word spoken by them as coming from David which David had not actually told them to say, could not truthfully have been spoken in his name. Thus, they spoke according to all "those words", and then "ceased." They added none of their own.

OUR MASTER SAYS "SING"

When it comes to New Testament worship, *our* Master says, "Sing." (Ephesians 5:19; Hebrews 2:12; James 5:13). He *never* says, "Play." They therefore despise his word who play *anyway*! But, "**He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**" (John 12:48). So warned the Lord, who also explained that, "No

man can serve two masters: for either he will hate the one, and love the other." (Matthew 6:24). If we despise Christ by rejecting his word, we cannot be serving him. Those who worship with the instrument are *not* the servants of Jesus.

If young and old alike would just learn to do *according to all the words* of Christ, and *then cease!* Add none of their own! They must, to comply with Colossians 3:17 and be servants of God — and until they do, his word offers no judicial clemency. "**Whoso despiseth the word shall be destroyed.**" (Proverbs 13:13). "**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.**" (II John 9). Instrumental music in worship is sinful, and many will lose their souls over it. My dear friend do not be among that number.

—4506 Airway Road
Dayton, Ohio 45431

Delusions Of Grandeur

Phil Davis

"**But of these who seemed to be somewhat...**"—Galatians 2:5f.

Demonstrating striking personal consistency regarding past attitudes and positions a frustrated would-be power-broker among us, recently and rightly deposed for gross misinterpretation in office, has founded a new monarchy. It is a sort of religio-ideological postcard protectorate, an island kingdom where, white smoke ascending from its summit, he has crowned himself, claimed the throne, and resumed issuing *ex cathedra* papal bulls, writing and editing mail-order missals (or should that be *missiles?*), and proliferating liturgies and lectionaries for those who had not formerly realized what a "voice of stability and authority" he is (?).

The edicts of this elder-statesman of pseudo-centrism take the appearance of editorial barbs prescribing polity and policy in a periodical (shall we call it *Imitation?*) whose price should aid in diminishing its editor's often egregious influence. Therein he self-contradictorily bludgeons others for reputed dictatorial and despotic opinion-binding, presuming himself to be the very "image" of innocence in this regard. He has the temerity to write, "No editor has any Biblical right to pass judgment on the faith, soundness, or motives of any Christian", exercising this very non-right in his next literary breath. Is he, perhaps, above his own rules? His presumptuousness is exceeded only by his presumptuousness, to paraphrase the poet. In his defense he could conceivably enter a plea of "no contest" to a reduced charge of demagoguery and vow reform.

One's curiosity as to how much a man could read what he writes (he does read it, doesn't he?) and fail to see its self-applicability will be construed by some of "broad mind" to reflect what they narrowly and arrogantly assert to be the dim and shallow perceptions and insights innate to an "ultra-right" perspective. However, excuse us should we choose to voice our reasoned dissent to label or to libel. *Our* citizenship is in the kingdom of God, not this sour sovereignty; and it is to *God* that we must answer, not to this pretended potentate and his constituency.

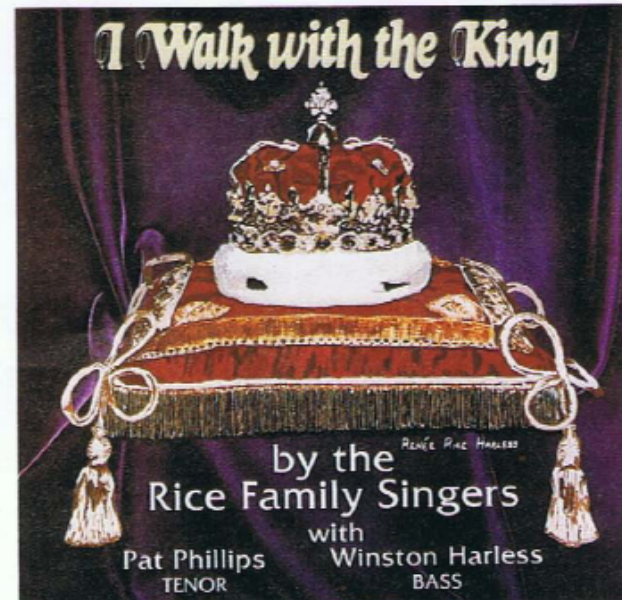
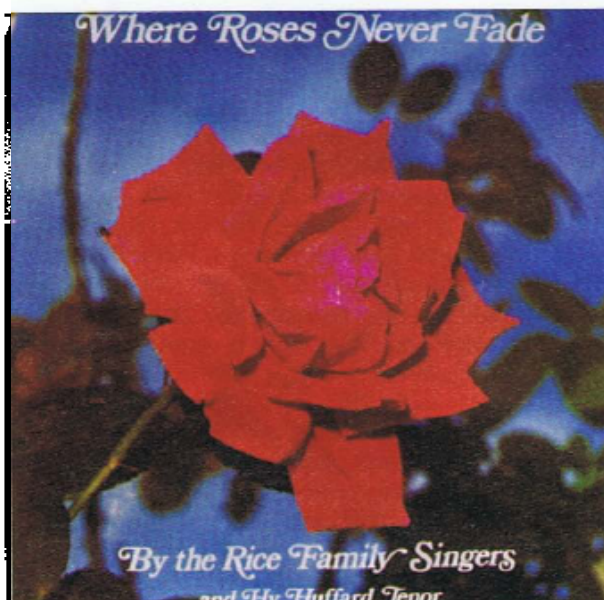
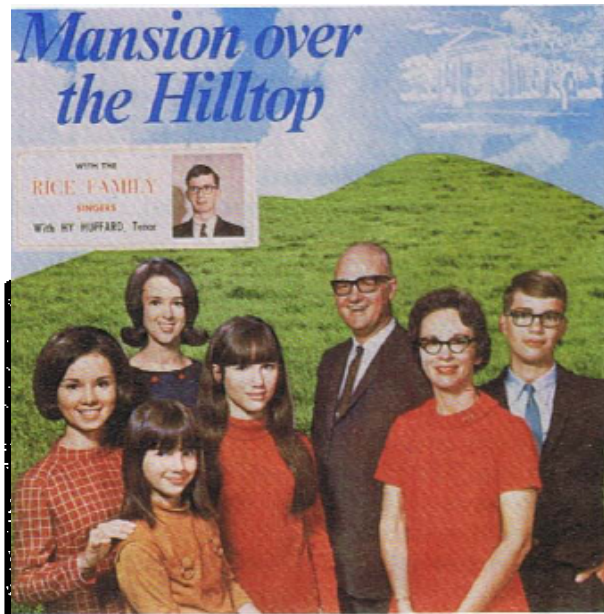
—South Woodward church of Christ
3800 South Woodward
Oklahoma City, Oklahoma 73119

RICE FAMILY SINGERS

Stereo Albums or Tapes

Do you enjoy good gospel singing? If so, these albums and tapes are for you to give or receive.

FOUR LONG-PLAY 'A CAPPELLA' STEREO ALBUMS AND TAPES



Wonderful for Gifts! Why Not Lay in a Supply! Suitable for Weddings, Graduations, Mother's Days, Father's Days, Birthdays, Anniversaries, Radio Programs — or Just Your Own Enjoyment!

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

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

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

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



THE RICE FAMILY SINGERS (left to right, above) include **Ramona (Rice) Schroeder**, soprano; **Rochelle Rice**, soprano; **Vada Rice**, alto; **Ira Y. Rice, III**, bass; **Ira Y. Rice, Jr.**, bass; **Lynette (Rice) Beasley**, alto; and **Renee (Rice) Harless**, soprano.

AVAILABLE ALSO IN CASSETTE AND 8-TRACK TAPES

Order sets for your local radio stations, funeral homes, hospitals (to play over inter-coms and P.A. Systems), shut-ins, to send to your missionaries, and to teach your own congregation or singing group these songs.

Zip Off This Coupon And Send Your Order Today...

RICE FAMILY SINGERS
2956 Allshore
Memphis, Tennessee 38118

Name _____

Address _____

Dear Rice Family Singers:

City _____ State _____ Zip _____

Enclosed please find \$_____ for which please send the item (or items) checked, as follows:

	STEREO ALBUMS	CASSETTES	8-TRACK TAPES
I Walk With the King (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
Mansion Over the Hilltop (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
Beyond the Sunset (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
Where Roses Never Fade (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
The Set (if all ordered at one time)	<input type="checkbox"/> \$21.95	<input type="checkbox"/> \$25.95	<input type="checkbox"/> \$29.95

NOTE: Please enclose cash, check, or money order (adding \$1.00 for each order for postage and handling) — and address to:

CONTENDING FOR THE FAITH
2956 Allshore Memphis, Tennessee 38118



IF YOU STUDY THE CONCENTRATION on the faces of *The Sunshine Singers*, shown above being directed by *Winston Harless*, you will know that they really mean business where their singing is

concerned. This marvelous singing group hails from Alabama, Alaska, Arkansas, California, Florida, Georgia, Illinois, Michigan, Minnesota, Mississippi, Oklahoma, Tennessee, Virginia and Africa.

Winston Harless & The Sunshine Singers

Ira Y. Rice, Jr.



Little did we realize, back when *Winston Harless* and our third daughter *Renee Rice* were courting in the late '60s and early '70s that the day might come when it would be up to them to carry on the Rice family singing tradition. We knew, of course, that Winston was possessed of a mellifluous bass voice. We knew, too, that for three summers the powers that be in Opryland, of Nashville, Tennessee, thought enough of his singing that he was part of their annual offering there. Also, that when *Mike Douglas* was taping in Nashville, he hired Winston as a back-up singer on his show.

When Winston and Renee got married in 1974, they both were graduating Seniors at David Lipscomb College. He received a B.A. degree in Communication and Education and she received the same in Art in 1975. He completed an M.A. degree in Theatre at Memphis State University in 1977, and currently is a Ph.D. candidate at Ohio State University. (Renee completes her M.D. at the University of Tennessee, Lord willing, this coming February.)

WINSTON TEACHES AT FREED-HARDEMAN COLLEGE

Since going as a teacher to Freed-Hardeman College, in 1977, he has been the director and co-founder of a program called Makin' Music. He is the

director and founder of Troupe, a musical comedy/theatrical group. He serves as song director for the Estes church of Christ, near Henderson, and, since 1983, has been appointed the Director of Theater at Freed-Hardeman College as well as the director of The Sonshine Singers.

The Sonshine Singers were founded in 1983 as a touring group on behalf of the college. The 50-member group was chosen by audition at the beginning of that school year. The group rehearses a minimum of three days per week. Many of the Sonshine Singers' concerts are presented on campus or in church situations within a 150-mile radius. Desiring to promote love for Christ among themselves and to those who hear them, they sing gospel and spiritual songs. It is their hope to touch people's lives through Christ and to glorify God through singing.

THREE CASSETTE TAPES NOW AVAILABLE

Ever since Winston Harless and The Sonshine Singers appeared at the annual Singsong in October, 1984, at Tulsa, Oklahoma, general demand has resulted in their producing three separate cassette recordings. *Soon and Very Soon* was the first one. In addition to the title song, this cassette includes *What a Friend We Have in Jesus, Pearly White City, His Grace Reaches Me, Mercy Lord, Ten Thousand Angels, Where No One Stands Alone, Eternal God of Mercy, I'd Rather Have Jesus, and A Common Love.*

This World Is Not My Home is the title of their second cassette. Including the title song, this one also features *The Rainbow of Love, The Old Rugged Cross (Made the Difference), You Never Mentioned Him to Me, Flee As a Bird, Hallelujah, What A Savior, I'll Be a Friend to Jesus, Do All to the Glory of God, Abide With me. 'Tis Eventide, Because He*

Lives, Our God, He Is Alive and When He Calls Me.

The third cassette is *I'll Live in Glory*. In addition to the title song, it contains *Take My Hand Precious Lord, Happy Am I*, a "Jesus" medley of five songs (*Sing Me A Song About Jesus, God's Amazing Love, Jesus Is Lord, He Bore It All and Into My Heart*), *Follow Me, Must Jesus Bear the Cross Alone?, It is Well, I Believe in a Hill Called Mount Calvary, My Jesus I Love Thee*, and *Into Our Hands the Gospel Is Given.*

TAPES MAKE WONDERFUL GIFTS

Zip Off This Coupon & Mail With Your Order

CONTENDING FOR THE FAITH
2956 Allshore, Memphis TN 38118

Enclosed please find \$ _____ for which please send the items checked below, as follows:

SOON AND VERY SOON (Cassettes Only) Each \$7.00

THIS WORLD IS NOT MY HOME (Cassettes Only) .. Each \$7.00

I'LL LIVE IN GLORY (Cassettes Only) Each \$7.00

Set of 3 As Listed Above The Set \$18.95
(Add \$1.00 for postage and packaging on each order)

Name _____

Address _____

City _____ State _____ Zip _____

All such orders should be addressed to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.**



THE ABOVE PHOTO will give you some idea what the 50-voice group called The Sonshine Singers looks like. They are much in demand within a 150-mile radius of Freed-Hardeman College, of Henderson, Tennessee, besides touring far and wide all across the U.S. each year.

**FOLLOWING
UP NEW
CONVERTS**

**RESTORING
THE ERRING**

**Direct
Operation
of
the
Holy Spirit
In Conversion
and Sanctification**

Helps to "Root and Ground" New Converts

ONE OF THE PRINCIPAL PROBLEMS that the modern-day church faces is how to "root and ground" new converts in the faith once they are baptized. In so many instances, they tend to come in the front door and go out the back.

Rather than wait until they already are old, untaught, unskilled, ignorant members before doing something about this problem, we need to establish *New Converts Classes* and begin nurturing them in the admonition of the Lord right from the start.

It will help the members you already have, if the books pictured on this page might be ordered in quantity and distributed to every family. Two of the main sources of error now plaguing the churches are *Calvinism* and *Pentecostalism*. **Roger E. Dickson's** remarkable tract on *DIRECT OPERATION OF THE HOLY SPIRIT IN CONVERSION AND SANCTIFICATION* will help fortify New Converts against Calvinism; and **John Mark Hicks' A TEENAGER SPEAKS ON SPIRITUAL GIFTS will do the same for Pentecostalism.**

One of the best study-guides ever written on the two subjects treated is **B. C. Carr's FOLLOWING UP NEW CONVERTS & RESTORING THE ERRING**. Thousands of this incisive guide to personal evangelism and follow-up teaching now are in circulation brotherhood-wide.

If you are really serious about retaining New Converts once you have won them to Christ, you need to lay in a goodly supply of these three publications and use them in getting members started on the right foot.

DIRECT OPERATION OF THE HOLY SPIRIT IN CONVERSION AND SANCTIFICATION — Roger E. Dickson. A tract
Dozen \$2.50; Hundred \$18.00

A TEENAGER SPEAKS ON SPIRITUAL GIFTS — John Mark Hicks Each \$2.95
Dozen \$29.50
Hundred \$235.00

FOLLOWING UP NEW CONVERTS & RESTORING THE ERRING — B. C. Carr Each \$1.50
Dozen \$15.00
Hundred \$120.00

Please Add 10% (80¢ Minimum) for Postage and Packaging

Send check with order to:

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

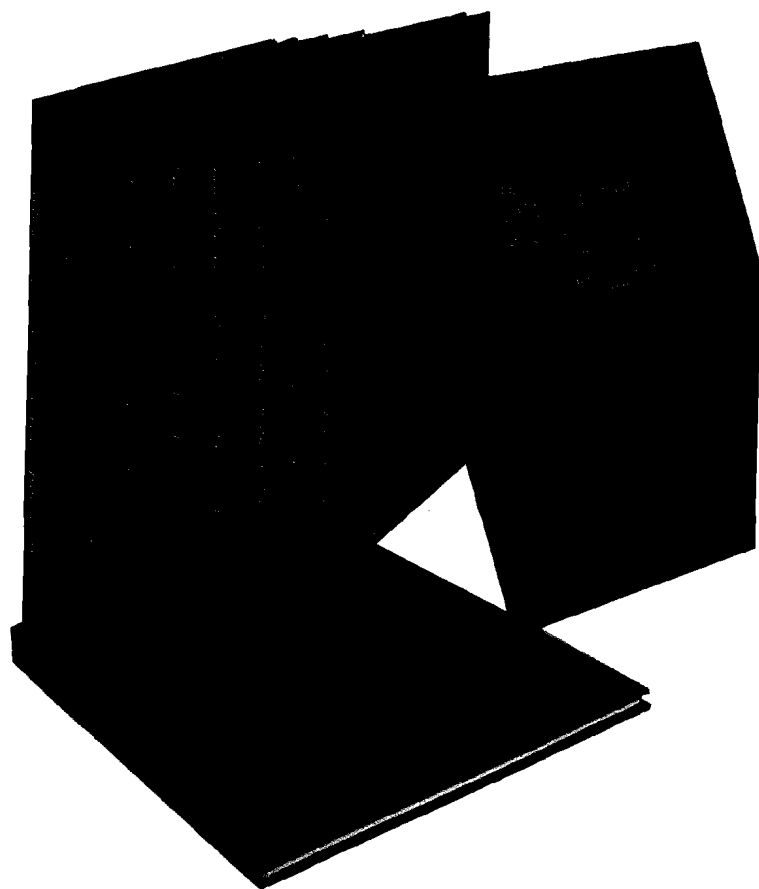
The Gospel Paper That Dares To Tell It Like It Really Is!

By the time that **Ira Y. Rice, Jr.**, returned from Asia in 1964 — after almost a decade as a missionary overseas — he found a full blown apostasy in process among the churches of Christ in the U.S. *Modernism* already was taking its toll; *Liberalism* was on the rise; *Pentecostalism*, *Calvinism*, and *Premillennialism* soon would make themselves felt — to say nothing of *Crossroadism*, *Balesism*, *Evolutionary Creationism*, *Inter-denominationalism*, and “*Unity in Diversity*”, which were just over the horizon.

Even now, after all that has happened, since Rice tried to sound out the warning — first with his three-volume set of **AXE ON THE ROOT**, starting in 1966, then with the fighting paper called **CONTENDING FOR THE FAITH**, which began in 1970 — he lives in a state of constant shock at how relatively few elders, preachers and rank-in-file members were willing to listen until it already was **TOO LATE!** Moreover, he could not understand why so few of those who were supposed to be committed to the *Restoration Movement* would not join hands in the defense and confirmation of the gospel, while there was still time.

Be all that as it may, the Editor of *Contending for the Faith* was determined that at least one accurate, well-documented, written record would be in existence detailing the great and growing apostasy as it developed and pinpointing the departures from sound doctrine, daring to tell it like it really was!

By now we already have brought out 15 **BOUND VOLUMES** of this contemporary doctrinal digression among the churches of Christ — and with this issue we now complete **VOLUME XVI**. If you have not begun your own set of **BOUND VOLUMES**, this would be a good time to start. We suggest that you order the 12 Volumes, IV through XV, that are *now* available, then place your standing order for Volumes I, II and III (to be re-printed, Lord willing, in December) as well as for Volume XVI and future volumes as they roll from the press. We give a 20% discount on all such standing orders, so that



they cost you only \$5.56 (plus postage and handling) instead of the \$6.95 they otherwise would. While you are at it, **WHAT A WONDERFUL GIFT** a set of these bound volumes would make for each of your children, to a faithful Christian friend, or to your local Church Library, a Christian College or a School of Preaching!

These sets are valuable now; however, they will prove to be invaluable a few years on down the line, when puzzled brethren look back on this troubled era and try to figure out what happened to that great Restoration Movement that rose like a rocket at the beginning of the 19th Century, then practically disappeared like Halley's Comet toward the close of the 20th.

(Zip Off This Coupon & Mail With Your Order)

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, TN 38118

Enclosed please find \$_____ for which please send the items checked, as follows:

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"/> Volume XV.....\$6.95 |

Name _____
Address _____
State _____ Zip _____

- The Set (12 Volumes, IV through XV) \$83.40
Less 20% Discount for the whole set 16.68

66.72

Plus (for postage and packaging) 3.28

TOTAL for the set \$70.00

- Please enter my standing order for one new volume as it comes available each year entitling me to 20% discount.

Notes & Quotes...

Harold Bigam, minister, Bay Springs, Mississippi: "The work here is going well and we are doing fine. Mississippi truly is a mission field as all the world is. Magnolia Bible College is and continues to be a damaging influence to the body of Christ. Brother **A. L. Franks** came by to meet me a few weeks ago, along with his wife. I sent him a list of questions concerning Magnolia's liberal and compromising tendencies and as of yet I have received not even an answer. By the way, **Cecil May** will be holding a meeting for Audubon Drive in Laurel in August ... Brother **William Wardlaw** will be holding a meeting for us October 13-17."

Wayman Love, who formerly preached at Bruceton, Tennessee, now preaches at Fort Myers, Florida.

Bruce A. Ziebarth, minister, Post Office Box 457, Jonesboro, Louisiana: "Brothers in Christ: Those of you who know me, will, I pray, inform those who do not of my standing in Christ. But this letter is not intended for my own purposes.

"There is a man, new in Christ, within those who assemble at Jonesboro church of Christ who will, with the help of God, enroll this September at Bellview Preacher Training School. His application has been accepted and plans are almost final as to housing and the like. What this brother needs is support. I will let him tell you of himself, but know that I support him, as does his local congregation, both financially and in prayer.

"I encourage you to do what you can toward helping him raise the \$800.00 monthly needed for his support. His name is **Roger Lindsey** and following is his own brief comment":

Roger Lindsey: "Dear Brothers in Christ: Brother Bruce has told you that I have applied and will, if it be the will of the Lord, be in classes at Bellview Preacher Training School at the Bellview church of Christ, in Pensacola, Florida, this September..."

"The question was asked of me, 'Why do you want to preach?'; and the only answer is that I MUST. The Word of God has gone in and it must come out (as it does with almost anyone who will listen). What I need is a thorough soaking with the entire Word and training in its delivery to carry out what I know to be my work in the Lord.

"I was born just a few miles from the Jonesboro church of Christ, raised by Baptist parents who taught what they knew of the Lord's will, was exposed to the world and opted for it at the age of 13 or so, feeling that the 'church' had no real answers to my questions. After 25 years of wallowing in sin I came to realize that there IS a God and there WILL be a day of Judgment! I got myself a Bible and read it through, noting how vastly different what I found there was from what I had been taught. This was three years ago and I FINALLY found the people here at the church of Christ after I was baptized by one of the preaching brothers on May 9.

"I have studied with these brothers since that time and am convinced that they hold the truth of God in high esteem and teach '...them to observe (protect from loss or injury) ALL THINGS WHATSOEVER...' the Lord commanded. They have recommended Memphis and Bellview schools. Many things have influenced my decision to attend Bellview, but I am convinced it is His will that I do so.

"I need your support. The school is free with the exception of books. I will need a bare minimum of \$800.00 each month for rent,

food and monthly obligations while I am there. I pray that I can count on you for at least a part of it.

"Monthly donations of \$200.00, \$100.00 or even \$50.00 may be paid directly to the **Bellview Preacher Training School, 4850 Saufley Road, Pensacola, Florida 32506-1798**. Please inform either me or Bruce Ziebarth of your intentions. Our addresses follow:

Bruce A. Ziebarth, 112 12th Street, Jonesboro, Louisiana 71250. Phone: (318) 259-4812.

Roger Lindsey, Route 1, Box 126, Bienville, Louisiana 71008. Phone: (318) 259-8852.

"Thank you for your prayerful consideration. In Christ, (Signed) Roger Lindsey."

Michael J. Hosto, Ferguson, Missouri: "May God continue to bless you in this needed work."

Miss Johnnie Williams, of Nipomo, California, enclosed \$56.00 ordering \$6.00 worth of books, and adding the remaining \$50.00 to our contending for the faith fund.

Brownloe Eaves, of Dresden, Tennessee, is now deceased.

Jesse Condra, gospel preacher, Rogersville, Tennessee, ordered eight copies of Thomas B. Warren's *Christians and Christians Only*, saying, "Keep up the good work."

Mrs. Willard Rowlett, of Chicago, Illinois, renewed for three years adding \$12.00 onto her check for our "use as needed."

Mildred E. Walker, of Chattanooga, Tennessee, has deceased.

Dale Moreland, of Blythe, California, renewed for six years, saying, "Keep up the good work."

Wesley and Mary Starling, of Washington Court House, Ohio, enclosed \$15.00 for our Far East evangelism and another \$15.00 for our contending for the faith fund, saying, "We appreciate the good work you are doing, warning the brethren and teaching the gospel."

J. C. Green, Kerens, Texas: "A big thank you for sharing with many of us who would not know about what is going on before it was too late."

John Risko, Chattanooga, Tennessee: "Enjoy reading about the work being done in the Far East. God bless you in this effort."

Bill Willard, minister, Harrison Street church of Christ, Batesville, Arkansas, added some on to his renewal, saying, "Brother Ira, keep the extra for the work."

Louis Rushmore's new mailing address is **1339 South Hanover Street, Pottstown, Pennsylvania 19464**.

Addison G. (Red) Herring and his wife **Marie** have moved from Whiteleyville to Gainesboro, Tennessee.

Mrs. Willie Eubanks, of Wewoka, Oklahoma, added an extra \$30.00 onto her renewal to help with our Bibles-for-China work, saying, "I continue to enjoy and appreciate *Contending for the Faith* and your *Newsletter*. Please keep up the good work and so very important work. You and sister Rice are in my prayers always."

Church of Christ, Granite, Oklahoma: "Please! Take us off your mailing list."

PREACHER AVAILABLE

Ed Glover, well known gospel preacher and former missionary to Australia, is now available for local work in the U.S. Interested congregations may address him at **Post Office Box 443, Independence, Virginia 24348**. Or you can telephone (703) 773-2396.

Jimmie B. Hill, of Orlando, Florida, was slated to leave the U.S. on July 29, 1985, for an evangelistic campaign in Ghana, West Africa, scheduled for August 20-30. Those taking part in the campaign and seminar, in addition to brother Hill, include **Daniel Ampadu Asiamah**, of Ghana; **Perry B. Cotham**, of Grand Prairie, Texas; **Frank Faircloth**, of Bridgeport, Alabama; **Robert Herndon** and **Robert McAnally**, both of Lakeland, Florida; **James Scates**, of Centerville, Tennessee; and **Marcus F. Welch**, of Shreveport, Louisiana.

Juanita Adams, of Kaufman, Texas, enclosed \$50.00 for our contending for the faith work, saying, "I am thankful for the hard work you are doing in Singapore and other churches near, the disappointments, but also the joy of teaching the truth. I was shocked that Crossroadism had gotten into the church at London, England, and into the Far East and is being accepted. It amazes me that Christians that know the truth will turn to false teaching. Crossroadism has really turned many Christians to Satan...You have taught me through *Contending for the Faith* many things I should not have known otherwise. Use the contribution as you see best. Continue the good work you and other preachers are doing."

FAMILY REUNION CONFIRMS GOD'S PROMISES

The family of **Arliss Eugene Stevens** and **Ruby Elsie Stevens** gathered from many parts of the country on June 22, 1985, in Brenham, Texas.

Brother Stevens moved his young family to Texas from his Arkansas home in 1936, and has labored in the Lord's vineyard in the Houston area for about 40 years.

An electrician by trade, Stevens helped to build many small congregations in the Houston metropolitan area by working with them on Saturdays and Sundays. Besides preaching and teaching, he helped to finance and build meeting places for congregations in Houston, Spring, and Sealy, Texas. In addition to regular preaching assignments, he has "filled in" in many pulpits in Arkansas, Colorado, Wyoming, and Idaho. If the Lord wills, he will speak in Idaho and Washington State this year.

Loretta McLellan, of Purcell, Oklahoma, enclosed an *extra* \$7.00 with her three-year renewal, saying, "Use the remaining money as needed. Thank you for keeping us informed about things happening within the church, for those of us who would not know of what is happening until too late to correct false teachings or keep out false teachers. I pray that God will guide you and help you as you strive to keep us informed."

Henry F. Atchison, of Orlando, Florida, in sending in his subscription, said, "It's a great paper. I borrowed it from someone to read."

Albright Goodgion, long-time gospel preacher, Huntsville, Alabama: "I am getting near the end of the line (I was 80 on May 1). Conditions in the church are certainly not what they could or should be; but we are comforted to know that many like you who still have (we hope) a few more years left, are still in there trying as best you can to stem the onrushing tide of apostasy."

Mrs. Leo Martin, Florence, Alabama: "I have been reading *Contending for the Faith* for nine years and look forward to getting it each month. It's so good to know that there are people around who are sound and still stand for truth."

Virgil & Zelma Bowen, Oklahoma City, Oklahoma: "We appreciate the fine job you are doing in warning the brotherhood of the heresy of "Crossroadism" and other dangers. Keep up the good work."

Allen Martin, of Eudora, Kansas, is now deceased.

Trent H. Wheeler, Church of Christ, Plymouth, Michigan: "I would like to commend you and everyone involved with publishing *Contending for the Faith*. It is a periodical that is greatly needed in the brotherhood and I admire your stand for the truth.

"The May issue was an excellent handling of a number of erroneous doctrines that are spreading like wildfire among the Lord's church today. The article on Bible authority by **Pat McGee** was well handled and well written and needs to be read and heeded by every preacher and elder in the Lord's church today.

"Thank you again for the fine work you are doing to oppose error and teach the truth of God's word."

Val & Nancy Mileger, Aurora, Colorado: "We read your paper each month and rely on it for the truth being upheld and exposing the error that is being taught around us. Keep up the great work that is so much needed."

Ray W. Boyd, minister, Spencer, Tennessee: "I have always appreciated the work that you've done, knowing that sometimes you have to 'walk alone' in such matters."

Mrs. R. H. Hoggard, Ceres, California: "Thank you so much for keeping the brotherhood informed on the ungodly 'Crossroads.' If it were not for you, so many would be uninformed. I'm heart sick the way some so-called church of Christ preachers are going. Thank you for all the good work you are doing."

Fred & Bernice Sturgess, Tipton, Oklahoma: "We have been reading some of the back issues and would love to keep up with all the news and good lessons that are written by the good brethren that are trying to spread the gospel of Christ."

Cody & Idalice Burgin, of Baytown, Texas, enclosed \$50.00, saying, "We just received the July *Contending for the Faith* and our hearts ache for you.

"We are thankful for the sound preachers in the church... We are sending \$50.00 to help with the extra printing. Wish we could send more...**Dave Collier** is doing some good preaching for us in Highlands, Texas. He is on vacation and brother **Henry McCaghren** spoke some good lessons to us..."

Gary F. Berglund, Creston, Iowa: "You are doing a great service to the brotherhood by showing how we are drifting away from the old paths and who is leading the way to apostasy. I know that there are many brethren who don't like to hear anything negative about the brotherhood, but if the present trend is not stopped, one day they will wake up and ask, 'What happened?' Keep up the good work."

Lenard Hogan, West Memphis, Arkansas: "Keep up the good work in *Contending for the Faith*. Many readers write and say they enjoy reading CFTF. There is much that I do not enjoy. It is not a joy to learn of a brother or the brethren leaving the old paths. However, I thoroughly appreciate the work you are doing and it is good to know of those who refuse to abide in the doctrine of Christ."

Velmer Cozort, Salem, Arkansas: "We do appreciate the work that you are doing and just hope and pray that God will spare you for many more years...Enclosed please find \$15.00 check to use as you see best."

Joe W. Boyd, West Palm Beach, Florida: "The May 1984 issue is both glad and sad. Our hearts were made glad for the repentance of the brethren in the Lancaster church of Christ. We pray for them that they remain faithful. We pray that more that have turned Crossroads will repent and return to their first love.

"It was heart-warming to read of churches of Christ rallying to the aid of a sister congregation in trouble. The elders of the church of Christ of the Palm Beaches (Military Trail) saw a need and there was no question. Our Lord says to help those in need. We saw a need for help and we did it. The elders of the Collinsville church saw a need for discipline and did it. To quote you, brother Rice, 'We could wish that they had not played into the hands of **Marvin Phillips** and those compromising **Garnett Road elders**.' Are the elders of Collinsville congregation still influenced by Garnett Road elders? That is a sadness of the whole situation.

"Your editorial was very inspiring to me, personally. I have held to the opinions expressed in the editorial. Sad to say, some of my brethren do not. Glad to know that I am not alone. There are a lot of Christians that still 'have not bowed the knee to Baal.'

"The church of Christ of the Palm Beaches, I am happy to say, still is contending for the faith. Many of my brothers and sisters in Christ, who I see and know face to face, some each day, some each week, and some occasionally, are contending for the faith, but sad to say there are many that are not.

"The 'Crossroads Philosophy' is not the only false doctrine that is being taught in this area. This is a 'hotbed' for anything that a man wants to do or say in the name of religion. So very sad to say, our most dangerous false philosophies come from within the church. To quote brother **Ira Y. Rice, Jr.**, 'Will our brethren never learn?'"

Alene R. Pierce, Arrington, Tennessee: "My husband passed away the 5th of May. I surely do miss him but I feel like he is better off. He was a Christian. He had pneumonia twice, so he suffered a lot. He was a wonderful husband and father.

"I enjoy *Contending for the Faith*..."

Brad Bromling, Freed-Hardeman College, Henderson Tennessee: "I have appreciated greatly your work for as long as I have known of it (about 4½ years).

"Because of your articles on Crossroadism I gave up plans to go to White's Ferry Road School of Biblical Studies and instead spent two very profitable years at the Memphis School of Preaching."

Ernest Loomis, Seymour, Missouri: "After nearly nine years of enjoyable and profitable work with the church in Licking, Missouri, I moved to Seymour, Missouri, and am now working with the church here.

"I want to thank you again for your willingness to stand for the truth even in the face of great odds. The number who will do so are diminishing. Keep up the good work of informing us of the false teaching and teachers who are at work among us. Please accept this small gift to use in whatever way needed to contend for the faith." (NOTE: **Brother Loomis enclosed \$25.00. Much appreciated. IYR Jr.**)

Eugene A. Feller, Jr., Massillon, Ohio: "Please send me 3 copies each of March and August (1980) and July and August (1981) issues about the Crossroads Movement... These issues couldn't make the point clearer about the bad fruits of this movement. May God bless you for striving to rid the church of this stumbling block placed by Satan."

James Dougal, the new preacher at California, Missouri, in subscribing for *Contending for the Faith* termed the paper "excellent."

S. R. Jordan, of Texarkana, Texas, ordered all of our back issues re: Crossroadism and renewed his subscription, saying, "Brother **John Priola** turned us on to the *Contending for the Faith* publication, when he held a meeting here at the Redwater, Texas congregation...I don't want to miss a single issue. It certainly keeps us up on who is strong in the faith and who has strayed from the faith."

Frank Morgan, evangelist, West Side church of Christ, 2434 West Okmulgee, Muskogee, Oklahoma 74401: "I've had quite a bit to say of late about the apparent shift in the thinking of many among us relative to the use of instrumental music in worship. Some seem to think this is a 'straw man' set up for the purpose of having someone, or some thing, to kick.

"Honestly, I could wish my concern amounted to no more than a 'straw man,' but I'm sincerely afraid there is just cause for the concern I happen to share with many others. For example, the following is taken from a church bulletin I receive weekly.

"In a recent bulletin of the **Burke Road Church of Christ, Houston, Texas**, they wrote that they did use instrumental music but not in our regularly scheduled worship services, Sunday morning, Evening and Wednesday Night, and not then because we do not want to offend the few who have a problem with this kind of praise. And, 'So, if anybody got upset about a guitar being used on Monday night, remember we hold to our tradition at all regular services...For 10 years now, following a serious study by the elders and other leaders, we have said aloud, publicly, hey, this is not an issue biblically, but respecting the conscience of a few, we'll refrain from using instruments for the present time.'"

"Time was when this kind of statement would have raised a cry of objection across the brotherhood, but you listen carefully now and see how loud it ain't. You listen for some rebuttal from some, perhaps most, of the 'major' college lectureships, but don't strain your hearing if you hear none. 'Why not?' you ask. Well, it could be because too many share the feeling expressed in the quotation above. No, this isn't a 'straw man.'"

PREACHING DOCTRINE Tom Kelton

When I sat at the feet of **N. B. Hardeman** and **James R. Cope** 37 years ago we studied and preached mostly doctrine. Since that time things have changed greatly. Today many preachers preach little doctrine and are critical of brethren who still emphasize it.

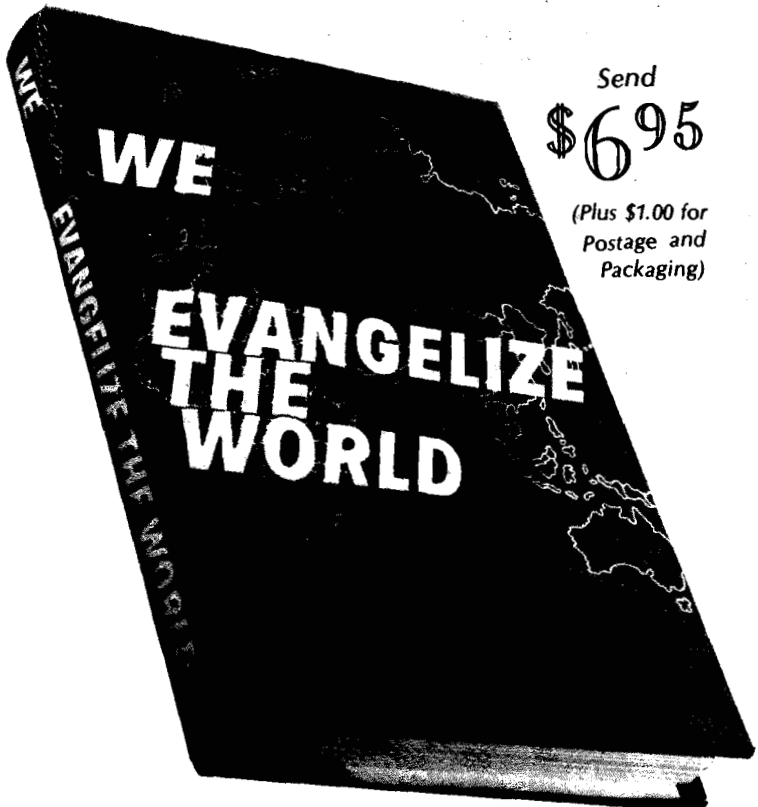
Doctrine is indispensable. It is so indispensable that Paul commands Timothy to: "Hold fast to the form of sound words" (II Timothy 1:13); and, "Take heed unto...the doctrine...for in doing this thou shalt both save thyself, and them that hear thee." (I Timothy 4:16). Paul further warns Timothy in his second letter concerning the failure to teach sound doctrine: "For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires." (II Timothy 4:3 NASV).

We cannot have salvation without doctrine. Since we are saved by faith, we must have something to believe, and it must be the truth. We cannot be saved by believing error. Jesus said, "If ye continue in my word...ye shall know the truth [that's doctrine], and the truth shall make you free." (John 8:31-32).

Why can't we be balanced in our preaching? It does not have to be all "doctrinal," but "doctrinal" preaching must not be neglected.

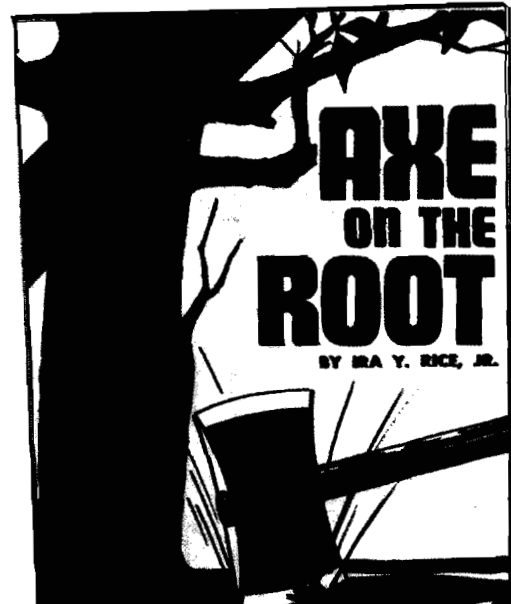
I pray God will give each of us wisdom to know what is the right thing to preach at the right time.

—The Edifier



Send
\$6.95

(Plus \$1.00 for
Postage and
Packaging)



For The Set Send
\$5.00

(Plus \$1.00 for Postage
and Packaging)



Two Sides of the Same Coin...

When **Ira Y. Rice, Jr.**, and family returned from their *first* long-term work as missionaries to Southeast Asia, in 1959, he was happy to write a missionary book entitled, *WE CAN EVANGELIZE THE WORLD*, of which almost 5,000 copies now have been sold.

However, by the time they returned from their second long-term effort, in 1964, Rice was appalled to hear "strange winds of doctrine" that were blowing through the brotherhood. In his *defence* of the gospel, over the next five years, he wrote not just one but a trilogy of three books, entitled, *AXE ON THE ROOT*, Volumes I, II and III. It was not until later that he saw the necessity of introducing a doctrinal periodical which continues this defense known as *CONTENDING FOR THE FAITH*.

Those who contend that Rice is "all negative"

have never read *WE CAN EVANGELIZE THE WORLD*. Those who think the doctrine of Christ is "all positive" also need to read all three volumes of *AXE ON THE ROOT*. Just to extend the gospel, without *defending* it, is to have a one-sided coin; the same goes for *defending* it without *extending* it! However, for the *true balance* as it is set forth in the New Testament, we must learn both to *extend* the gospel worldwide as well as to *defend* it, too! Please order these books and see if you do not agree.

Send check with order to:
CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

Contending Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226
(ISSN 0744 7906)

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