

**Contending** **FOR**  
**THE** **Faith**<sup>™</sup>

**Volume XVII, 1986**

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Crossroads' Devastating, Devious, Deceitful Methods Of Religious Entrapment Exposed, Renounced By Bronwen (McClish) Gibson

**Well Known Gospel Preacher's Daughter Was Misled Into Cult-Like Movement Right Under the Noses of Her Own Parents And Was In It For Two Years Before Either She or They Knew What Was Happening**

*(EDITOR'S NOTE: That Chuck Lucas and his Crossroads Movement are masters of deceit many of us have known for a long, long time. Just how devious and devastating their insidious, cult-like methods can be, however, has been hard to pin-point, since so few, once under Crossroadism's control, have been able to find their way back out from this darkness of error into the light of truth.*

*We can but imagine the astonishment that must have possessed the hearts of brother and sister Dub McClish, of Denton, Texas, when they finally found out that their own beloved daughter Bronwen had been entrapped into this movement and stayed in it for two years before they ever were able to figure out what was happening to her!*

*Even after Bronwen came to realize that she, however unwittingly, had been deceived and took her parents into confidence once more, it took her a long time to throw off the control mechanisms which had been spun like a spider's web around her. However, at last, she sees her error—and the error of Crossroadism—clearly, and is doing all she can to warn others, lest they, too, come under their heretical power.*

*What you are about to read is a faithful transcription of a recent speech she made at the Tarrant Church of Christ before women invited from 130 congregations in Greater Birmingham and its immediately surrounding area.—Ira Y. Rice, Jr., Editor)*

My name is **Bronwen Gibson** and I'm very glad to see you all here. It is my fervent hope and prayer that after today you will comprehend the seriousness of what the Crossroads cult is doing, and will take steps to prevent it from lodging here in Birmingham. I am not an accomplished speaker but have a story that must be told for the sake of the Lord's church. So please overlook my inadequacies and listen closely to what I have to say:

I am 27 years old now. In 1978, when my involvement with Crossroads began, I was 21, and living at home with my family. I had flunked out of college in December (Freed-Hardeman College, to be precise) and was disillusioned with life in general—but especially with myself. I had discovered

that I didn't have my own faith in God; it was merely borrowed from my parents.

In my last semester at Freed-Hardeman, I learned that doubt and unbelief were not acceptable among most of my friends—or forgivable.

When I came home to Granbury, Texas, that December, not only had I lost faith in God, but also in myself. I had no sense of self-worth, and no idea of what I would do with the rest of my life. I was also consumed with guilt because I did not believe in God.

It was then that the church in Granbury, where my Dad had preached for 5½ years, hired a new bus director to get our bus program into good shape. This man and his family came to us from Fort Worth (35 miles away). In March of

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## CROSSROADS/GAINESVILLE, BOSTON AND CENTRAL LONDON ARE JUST THREE PEAS OUT OF THE SAME POD

Although, when you talk to them separately, preachers and others from the Boston and Central London churches seemingly try to blur their identity with the heretical, divisive, so-called "Crossroads" Church, in Gainesville, Florida, the simple fact is that *Boston* got its start out of *Gainesville*, and *Central London* was started out of *Boston*. Hence, they are but three peas out of the same pod!

As a matter of fact, there now are in the neighborhood of some 200 such "Crossroads" churches calling themselves "Churches of Christ" in the world right now, most of which were started by infiltrating old, established congregations in various areas, sowing their divisive doctrines until they split, then heralding that as having "begun a new work!"

## CHUCK LUCAS HAS TO LEAVE GAINESVILLE

Just what the "recurring sins in his life" may have been, referred to in the Crossroads elder's statement of August 21, 1985, which we here are reproducing photographically on Page 3, we still do not know. At the instance of **James Lloyd**, in an overseas telephone call he made to me in late August, 1985, I telephoned to Crossroads that same day to try to find out directly from brother **Chuck Lucas**. The secretary told me that he was not then available, but she'd let him know that I had called.

Several hours later, he did, in fact, return my call. I said that all sorts of wild rumors were being bruited about, none of which seemed quite feasible to me, and that I had called in order to ascertain directly from him what the facts might be. He said that he preferred not to discuss the matter over the telephone. I said that I was to be within 200 miles of him that same week and that I'd gladly come on down to talk face to face. He said he was leaving that very day for Athens, Georgia—hence would not be available; however that he would drop the statement he had made into the mail and perhaps we could go from there.

## LUCAS IS NOW IN THOMASVILLE, GEORGIA

I take no pleasure in knowing that Lucas's "recurring sins" (whatever they may be) forced him to leave Gainesville. In any case, **Charles Atnip**, preacher and one of the elders of the Clay Street congregation in Thomasville, Georgia, called to let me know that the "Crossroads" preacher of the Cornerstone church there had come by to inform him that Chuck was moving to Thomasville, as of November 1, 1985, and would be worshipping at Cornerstone.

Whether Chuck Lucas's change of status will affect the Crossroads Movement or not, we'll have to wait and see. However, with Crossroads, Boston and Central London "targeting" old, established areas as "mission points" worldwide, the end is not yet.

—Ira Y. Rice, Jr., Editor

## PRINT ORDER INCREASED FOR THIS ISSUE

Owing to the extraordinary content of this particular issue of *Contending for the Faith*, we are increasing our print-order by several thousand copies this time in anticipation of those desiring more for local distribution. In ordering "extra" for this purpose, please check our **BUNDLE RATES** in the masthead (see left-hand column). Please enclose payment with order for whatever amount and address your order to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

## Statements to the Congregation

August 21, 1985

To the Crossroads Church of Christ:

Our hearts are heavy and hurting as we share with you the unanimous decision of the elders to terminate Chuck Lucas as evangelist of the Crossroads Church of Christ. This decision was made necessary because of recurring sins in his life, which he has acknowledged. We are pleased that he has repented. His present relationship to God is not at issue. Our conclusion is that he should no longer serve on the staff of this congregation. The other evangelists agree and support the elders' decision. We have not lost sight of his tremendous contribution to the cause of Christ which has had its effect all over this nation and into other parts of the world. We are grateful for that. We love him and his family and wish them well as they leave this ministry.

— the Elders

August 21, 1985

To the Crossroads Church of Christ:

I completely agree that it is best for me at this time to terminate my responsibilities as evangelist for the Crossroads Church. This decision has been reached after much time, thought, prayer and counsel. In recent years I have become increasingly and painfully aware of sins and weaknesses in my own life and character which have made it difficult for me to serve in the exemplary and effective manner which the Lord and this church deserve. I want to get out of the spotlight and the pressures and demands of the fulltime ministry for a period of time in order to concentrate on and deal decisively with those things which will enable me to serve the Lord in the future in another ministry in a greater way than ever before. That is my greatest desire. I love the Lord, this church, the brotherhood, and my family more than anything in the world and I believe this decision is best for all concerned. Even though you may not understand it, please accept it. I want to thank the elders, my fellow-workers, my family, and brothers and sisters in Christ who have stood by me during times of great stress. I am truly sorry and penitent for every sin, failure and mistake and praise God for every victory and success. All that has been and is now being accomplished here and throughout the world is because of His power and we give Him all the glory and honor forever. Because of your commitment to Christ I know He will continue to bless all of you. You will always be in my heart. I cherish the love we share in Christ. I need your prayers to know God's will for my life in the months and years to come as we put this matter completely in His hands. With deepest gratitude and affection,

— Chuck Lucas

Note: Marty Wooten will be assuming the preaching responsibilities at Crossroads at this time.



# Entrapment Methods Exposed

(Continued from Page 1)

78, they moved to Granbury, and my life was turned upside down. The bus director's name is **Henry Petree**. He has a wife and two children, who don't figure prominently in this story so I'll leave out their names. I had taught on the bus for a couple of years but now, with my lack of faith, I had no intention of resuming that job.

One day, not long after Henry had moved into his new office at the church building, I went and asked him what some of his plans were concerning the bus work. He very quickly commented that he had heard I was one of the best teachers and that he definitely wanted me to come back and start teaching again, now that I was home. I then told him I had lost my faith in God over the past year and I didn't think it would be wise for me to try to teach anyone in my present condition. Henry seemed to be very understanding as he then said that since I had all that Bible knowledge it would be a shame to waste it. He assured me that once I got going in my bus work again, and got involved in church work, I would get my faith back. I fell for this "hook, line, and sinker", without any questioning on my part. But remember that I was at a very low point spiritually and emotionally, and I grasped at straws like a drowning person.

Young people who let their guard down, as I had then, are prime targets for Crossroaders. I needed to feel I was worth something to others. If I had looked to my Mom, my Dad, or my youngest brother **Andy** (age 16, then) who was still at home, perhaps this never would have happened. But I was looking in the wrong place at this crucial time, as do a lot of young people at any given time in their lives. For Henry, I was the perfect screen he had needed. I was the *preacher's* daughter, highly thought of, looked up to by all those younger than me, highly respected as a bus teacher—what more could be wanted!

Next, Henry paired me with my new bus co-teacher, **Delaine Dunn**, a woman who was then in her early 30's. She was separated from her husband at this time, and had a little girl, **Micki**, age 9, at home with her. Delaine held a degree in psychology from Arlington State University and at this time, she began to practice all she had learned—on me. What Henry began with flattery, Delaine continued with feigned love, concern, and spirituality. Henry and Delaine were a team, and they did their work very well.

Since Delaine and I taught on the bus together and also since our route was two hours long, round trip—the longest bus route—there were a lot of opportunities for personality molding for her. Again, it began with a lot of hardcore flattery, with comments such as, "I love you", every other minute; "You're such a great teacher—you're so talented in this area", and such like. Then, when it was evident that my confidence was gradually returning in myself, I began to get a lot of probing questions such as: "Bo (my nickname at the time, but never since!), are you satisfied with your prayer life?" Let me point out that these opening questions are *carefully* posed so that you will *have* to give the desired answer, and they can proceed to the next step of controlling your mind. To the above question, I admitted, "No, it could sure be better." Then she suggested (mind you, it was *all* phrased in the form of a suggestion, but the way it was verbalized left you with no doubt that it was an order or command) that we become "prayer partners", as patterned after James 5:16.

At this point, I'd like to quote from an article by **Jackie Stearsman**, entitled "A Critique of Crossroadism": "*The*

*New Testament teaches that when we sin we must confess it. When we commit sins against God, we need to confess them to God, and if we commit sins against our fellowman, we need to confess them to him (Matthew 5:23-26; 18:15-20; James 5:16). Please read these passages and ask yourself some questions which will help you understand that the 'confessional system' of the sect of Crossroads is not the Biblical confession of wrongs taught in the Bible. 1) Where in any of these passages is the authority to divide the 'confessional' by the sexes? One of the identifying marks of the sect of Crossroads is the division of sexes in the pairing of "prayer partners." 2) By what authority do we emphasize that confessing sins to a self-appointed or Crossroads-appointed 'priest' will make us more 'spiritual' or 'totally committed' to the Lord? 3) Is anyone so foolish as to think that sins committed against God may be forgiven when the sin is confessed to men instead of to God? 4) Are we to believe that, ignoring the individual wronged, one may confess sins to a 'prayer partner' and obtain forgiveness from the one wronged or from God? To seek counsel and/or advice is not the same thing as the Crossroads confessional."*

Now some of you may be thinking, "How could anybody be taken in by that when it is so obviously wrong?" Let me tell you that one of the key descriptive words here is **INSIDIOUS**. Another one is **GRADUAL**. When Delaine first introduced the idea of prayer-partners, she played on my emotions. She appealed to my need for approval, for belonging, and she quoted just enough scripture to lull any suspicions that I might have had. She told me that we would confess our sins to each other, and that we would grow more 'spiritual' in doing so. It was implied that since we had this *special* relationship, we would be better Christians than those in the church who didn't. Then she said that I *shouldn't tell my parents* about this because "they wouldn't understand" it. That was the beginning of my secretive new life, because already Delaine held me in thrall. Slowly, but surely, my personality as Bronwen McClish (for I was yet unmarried) was being swallowed up.

In late March it was agreed on and approved by the elders that **SALT** talks would be a good teaching tool, both for bus kids and for children whose parents were Christians. Henry came up with this idea. "**SALT**" stood for "Sharing And Learning Together." This was Henry's prelude to "Soul Talks", now referred to by *some* Crossroaders as "evangelistic Bible studies", but which are still periods designed to bare each unsuspecting soul to all present. (Henry had hoped that he would be able to *start* with Soul Talks, but the elders disapproved of that; so he came up with Salt Talks.) He had envisioned Soul Talks for all school-age youngsters through high school to be held at his house. So what's wrong with that, you say? Well, he wanted this study to **TAKE THE PLACE OF WEDNESDAY NIGHT BIBLE STUDY!** He didn't want them to be brought to the church building at all on Wednesday night. That was too much for the elders, though, so Henry had to be content with **SALT** talks on Tuesday nights.

This also sounded very innocent and aboveboard; but, as with all Crossroads activities, it had a very ulterior motive behind it. In this case, **SALT** talks planted doubts in the children's minds concerning right and wrong—in other words, they were made to wonder whether a given principle was **ALWAYS** right in **EVERY** situation (situation ethics). I know, because I was there.

I came to the very first **SALT** talk at Henry's urging, because it was to be about "Doubting Thomas" and Henry said I could learn a lot from that. The ages taught were 5th,

6th, 7th, and 8th grade boys and girls. Boys and girls were taught separately. Naturally, Delaine taught one of the classes. I must say though, that my Mom taught a class too—at first. Later, she quit because Henry, Delaine, and the other teachers made her feel totally shut out, unwanted and unneeded—less than useless. But at the beginning, it really seemed to be a good thing. It was billed as a “Bible Study” for an hour every Tuesday night, but it was really a “Guilt Trip” for an hour!

Well, I went into Delaine’s class (under Henry’s urging, of course) that very first meeting, and continued my Crossroads education. There were a few 5th grade girls, myself, and Delaine present. After the extremely short lesson (15 minutes at the most), questions were asked, such as, “Do you think, judging from this lesson, that we should ever fear God?” and “Are you ever afraid of God, like when you’ve done something wrong?” The girls answered, respectively, “No, we should never fear God”, and “Yes, I’m afraid of God sometimes.” Delaine emphasized that we should NEVER fear God, in ANY circumstance, and that all God wants us to do is love him. It was not even mentioned that we are to have a godly fear, a reverence—even an awe. In fact, we are *commanded* to fear God and keep his commandments. But was this made known at any time during SALT talks? Absolutely not!

After SALT talks that night, Delaine asked me if I had gotten anything out of it, and I said, “Oh yes, it really helped!” What it “helped” me do was to start doubting if I was even a FAIR Christian because, you see, I feared God! Further, I had actually been taught by my parents to fear God. Eventually I wondered if my parents were even “the right kind of Christians” at all, because they feared God. I was constantly told that “perfect love casteth out fear” and that my love needed to be perfect if I was to be acceptable to God.

Well, almost right away, there began to be serious questions about SALT talks—at least from my parents. For one thing, Henry would not give out the lessons to the teachers until the day of SALT talks. Now, everyone who has ever taught a Bible class knows that you have to be prepared way in advance of the session! You can’t just wake up on Wednesday morning and say, “Well, I have class tonight; I’d better start preparing!” Your students will know right away that you haven’t done your homework and will lose respect for you as a teacher and eventually as a Christian. Mom tried to point a lot of this out to Henry, but he really didn’t care. However, she bugged him so much about it that finally, to get her off his back, he started giving out the lessons on the day before SALT talks—which, for him, was a BIG improvement.

But the problems didn’t stop there. Mom would be reading over the lesson and would find a glaring doctrinal error in it. She’d take it to Henry, show him the false teaching and ask him why he hadn’t done anything about it. (Usually the error was along the lines of “all you have to do is believe in Jesus to be saved.” These lessons were written by a woman at the Rosemont church in Fort Worth! He’d read it and then say, “Oh, Lavonne, you’re right, I just didn’t see it!”—but only if Mother stood over him would he make the necessary corrections in the lesson sheets. Mom begged him to let her proof-read for him, to save some time; but he refused.

Meanwhile, Delaine was getting more and more expert at getting the most private, intimate, and confidential things out of me that were really nobody’s business except mine and the Lord’s. Our prayer-partner sessions got more and

more one-sided. When at first, I would question her, saying, “Why don’t you confess *your* faults to *me*?”, she’d reply with some sort of statement that she wanted to help me get all *my* burdens out of the way first: she didn’t want to bother me with *her* problems. Delaine knew EXACTLY what she was doing. All this was supposed to help purge my soul, you see. It got to the point where I would tell her every single thing I had done during the day, and then begin telling her my private thoughts as well! I had literally NO secrets from her. I remember once or twice trying to keep something back from her, and boy, did I get in trouble for that! It was, “Bo, you know I’m only trying to help you”, and “Why do you not want me to know about this? It can’t be THAT bad!” When I’d timidly say, “I just want this between me and God”, she’d reply that this way was better; since she had grown more in Christ, she could pray better, and she could also help me more, the more she knew of my problems. I never could argue after that, because after all, I was the one who was struggling with faith, right? So Delaine MUST know what she was talking about. I must be the one who was wrong. This was to be my reasoning—they were always right and I was always wrong. It was no accident that I reasoned in this manner, either.

Every Saturday morning, the bus teachers had a meeting to assess problems and progress. I remember one of these meetings in particular, because I was publicly shamed and humiliated during it. Henry was talking at the podium and I don’t remember the subject, but I do remember each and every person that was seated around the two tables in the room. Delaine, Henry, Henry’s wife and two girls, and their two co-workers were there. Their names are **Winston** and **Nona Nickel**. Winston was the church treasurer and a deacon at that time, and his wife was the church secretary. Also, Nona was the daughter of one of the elders. Well, Winston was always looking for a way to stir up trouble. In particular, he hated my Dad because he would preach the truth and neither swerve to the left nor to the right from it. Winston was always making insulting remarks about Dad and he delighted to do so in my presence—he knew he could always get a rise out of me. Well, this particular time he chose to insert one of those comments into Henry’s talk. It was totally uncalled for, and I jumped to my feet and demanded that he take that back or apologize, preferably both! Henry gave me a measuring look, came over to the table where I was sitting, and said, “Listen, Bronwen, I don’t think you’re in a place to be criticizing anyone. I know you have a big problem with—”, and he leaned over and stated a very intimate sin that I had confessed to Delaine only the night before. At least he had the grace to say it softly enough so that only the women at my table heard it. But, there was no way that he could have known that unless Delaine had told him. Needless to say, I was stunned. I had been humiliated in a way that I never would have guessed possible by two so-called “Christians” whom I loved very much. I looked down the table toward Delaine, to find that she had a big smirk on her face. After the meeting (the rest of which I spent in the ladies’ bathroom, crying), I went to Delaine and asked her how could she have told Henry that?! She said, “Well, Bo, Henry cares about you and he wants to help you any way he can, so he needs to know about any problems you have.” I was already to the point where I blindly accepted that and told myself that I was a terrible person to have that sin and a questioning attitude, and that I should listen to Henry and Delaine.

A lot of my time was spent with Henry, Delaine, Winston, and others in Henry’s church office. We would sit around

and listen to tapes by **Chuck Lucas** and *others like him*, and we'd talk about changes that needed to be made in the church. Rather, **THEY** talked. I listened. Mostly, I kept my mouth shut and absorbed everything around me like a sponge. But when Winston made snide remarks about my Dad, like, "Dub is so negative, why can't he ever preach on love?" or "Dub preaches too long, why can't he get it down to 20 minutes? If he had anything really worthwhile to say, it wouldn't take that long!" or "It is SO tedious to go through the Bible book, chapter and verse! That's all he can do!"—I came unglued. (I'm sure that those reading this who are preachers' wives and daughters will empathize with me here.) I *always* rose to the defense of my parents and my youngest brother (my other young brother was in Abilene at the time and missed all this). This is the only good thing I can say about myself during this two-year period: no matter what, I would not allow my family to be ridiculed or falsely accused. Winston really enjoyed "sparring" with me, but one day he got a little too sharp and I burst into tears. I clearly remember Henry looking from me to Winston, and saying carefully, "Kitten (his nickname for me), I'm sure Winston didn't mean to be so unkind, DID YOU, WINSTON?" Winston got the point and apologized, and after that he was more cautious with what he said in my presence concerning my Dad.

Later, Henry took me aside privately and said, "You know, Winston was really just trying to constructively criticize. He's just too impatient, is all. You know, this **WHOLE CHURCH TOGETHER** hasn't grown as much as you have in the past few months. (He referred to *spiritual* growth.) It's going to take time until we can get everybody to look at things the way we do." I didn't realize the significance of that statement until long after it was made, but I certainly fell for the flattery! It increased my "holier-than-thou" attitude. Why couldn't everyone see Henry's good works, his love, and such, the way I did? If folks didn't see his greatness, why, they must be spiritual babies!

I was spending more and more time with Delaine out at her house (a few miles from my parents' house), especially on the weekends. I spent just about every Friday night there. She called it "getting closer", but really it was just more probing into my very soul. At this time, my schedule was hectic and carefully planned by both Delaine and Henry. Sundays were spent almost totally on the bus, therefore, 90% of my day was spent with Delaine. Monday there was a devotional; Tuesday—SALT talks; Wednesday, church and bus; Thursday—nothing planned (but trust Henry to think of something); Friday was spent at Delaine's house. Then, Saturday was bus meeting and canvassing for our route. So, my week was *all taken up* with *no time for family and other business*.

My parents tried hard to control at least **SOME** of my time but I rebelled. I had a lot of encouragement along this line from Henry and Delaine, because to them anything that was not church work—or rather, what **THEY PERCEIVED AS CHURCH WORK**—was sinful. Therefore, washing dishes, cleaning my room, helping my Mom with chores, or simply being at home with my family were all "unscriptural" or so I was continuously told. Henry would say, "That's not the best emphasis a **TRUE** Christian should have. Jesus said we are to **HATE** our mother and father if they keep us from following him. That means to disobey them if you have to." This was a grievous misapplication of Luke 14:26. Henry was talking about that vitriolic emotion or action; but this is not what Jesus referred to. "**HATE**" in this passage means to "love less." Also, it is true we are not to let anyone deter us

from following Jesus, but this passage is not meant to be taken as license to disobey our parents for any whim we may have. **IT IS A SIN** to disobey our parents. Henry and Delaine were encouraging this kind of rebellion and disobedience in me. Delaine was always telling me, "The door is always open, Bo, at my house. If you need to get away from all the negative vibes at home, just come on over." Several times, I did just that.

More and more there was a barrier between my family and me. Andy, my youngest brother, then 16, had given up trying to get through to me by this time. We had been very close previous to this, but now it was as if we were total strangers trying to communicate in a foreign language. He told me, in a phone conversation about a year ago, several revealing things that I could not remember or simply did not know, concerning my time in Crossroadism. He said, "I didn't realize how underhanded Henry and Delaine were—but I had these doubts...They picked out people they thought they could control, and if these people became 'unusable', Henry and Delaine would kick them loose and label them 'unspiritual'." I asked Andy, how did I appear to him when I was involved in Crossroadism. Did I seem changed in any way? He replied: "You really went the other direction—*whatever they said, you did*—you used any excuse to defend them. You seemed different when you were with them. You seemed to put on this false cloak of 'spirituality', then. Depending on whom you were with, that was what controlled your personality." And finally, his comments on our relationship and how it changed: "The Crossroads situation distanced us...we *were* very close, but now it felt like we were on separate planets; we just couldn't reach each other. It was scary."

My parents, Dub and Lavonne McClish, wanted me to be sure to emphasize the grief and heartache they had during this time. Mom told me (recently) that if she and Dad *didn't* say anything about my behavior Delaine and Henry were pleased; and if they *did* say something it would drive me further away. At first, Mom went to Henry and begged him to talk to me. Since he was so close to me (she reasoned) he could find out what was wrong and why I was so hostile to my parents. Henry would assure Mom that I was just going through a "stage"—that he'd talk to me and everything would get straightened out. Then he'd come to me and talk, all right, but not like Mom expected him to. He'd make smooth speeches about how "your parents *mean* well, and I know they're trying hard, but they're just so negative. They don't have the right kind of influence on you that they should have," which planted more and more doubts in my mind concerning my family and myself.

Time passed, and as it did Henry's and Delaine's stature grew in my eyes, until I thought they were almost like God. Or at least that's what I acted like. Many of these instances I could not remember on my own, and have had to rely on my parents' and Andy's observations. Crossroadism was so bad for me that when I finally emerged from it, my mind canceled out as much of that time as possible. However, during most of our fairly recent phone conversations about Crossroads, it would often happen that Mom, Dad, or Andy would bring up something and that would trigger an "instant recall" on my part. It would suddenly seem as though that situation had occurred yesterday. I should mention that, although I'd known for several months that I was to speak about my Crossroads experiences, I put off actually researching it until about a month and a half before my speech on March 30, 1985. One of the most repugnant

things for me to remember is that I was just like a puppet or a zombie for almost two years!

I was raised in a strong and faithful Christian home, and my brothers and I saw two fine Christian examples daily, in our parents. Due to this influence, my brother Andy recently decided to study to become a preacher at Freed-Hardeman, where he is with his new wife **Laurie** now. Almost as soon as the first child was born in our family (myself), and continuing until my folks moved to Denton, Texas, the McClishes moved many times because Dad preached the truth and would not compromise it, as brethren in several places wanted him (and us) to do. Many times throughout my life, thanks to my parents' example and the training they instilled, I bucked the tide—often alone—as I refused to renounce Christ and his gospel. I knew not to put *any* man above Christ, or any other teaching above the gospel. And then came Crossroads and I changed drastically—overnight, it seemed, but in reality over a period of months. Mom and Dad were horrified and did their best to reason with me, to plead—but it was of no use. I was brainwashed, as surely as a Moonie or a member of the Jim Jones cult could be.

By the fall of '79, I was truly no longer Bronwen McClish, a person in her own right. I was an extension of Henry's and Delaine's will. The only time I questioned them was when they made a nasty remark about my parents or Andy. Once Henry asked me something along the lines of, "Why doesn't Andy come to SALT talks with you? Seems like he's not as spiritual as you are," and I flew all over him. I told him that Andy was having some hard problems with a girl friend and to just "leave him alone!" Well, Henry never mentioned Andy's spiritual condition to me again. But they kept on about my parents, hoping to break me down on that point. I thank the Lord it couldn't be done, but I believe it was due to my family always being close to each other and always standing by each other. A lot of times "each other" is all that we've had! To this day, my husband Phil is my very *best* friend, and my family runs a very close second. If we children had not been raised to love God first, and then to love each other, I seriously doubt that I would be writing this tale today. Instead, the chances are very good that I'd be as deep in Crossroadism now as I was in 1978-79. If you cultivate a strong love for God and for each other in your family, beginning YESTERDAY, it will greatly help to insulate each member from any kind of cult such as Crossroads is—not to mention all the other wonderful benefits (too numerous to go into here) you'll receive!

In the spring of '79, we took a van and a few cars to Tulsa, Oklahoma. For the uninitiated, Tulsa, more specifically the **Garnett Road** congregation, is Mecca to hundreds of members of the church. Garnett Road and its sister congregation, **Memorial Drive**, sponsor what is known as *The International Soul-Winning Workshop*, which takes place every March. In truth, it is a front for Crossroads activity and/or speakers. In 1979, **Chuck Lucas** was there and I heard him speak. Chuck Lucas is the head of Crossroads—"all roads lead to Chuck" is a common saying among Crossroaders. (NOTE: *Chuck Lucas was dismissed by the Crossroads church in Gainesville, Florida on August 21, 1985 because of unspecified "recurring sins in his life." IYRJ.*)

If you confront any of them with their highly questionable practices, the usual response will be along the lines of "Have you visited Crossroads in Gainesville?" or "Have you talked to Chuck?"—the implication being that if you did, you'd find that nothing is wrong, and all the problems with Crossroadism around the country (and indeed, throughout

the brotherhood, world wide!) are in everyone's imagination. My Dad, only last year, got a call from a preacher in ALASKA needing some help to deal with Crossroads influence. My answer to Crossroaders' defense tactics is that I can see their fruits *from here*; also, I don't have to get drunk to know what alcoholism is like, or do dope to see what that's like either. It can be seen in the fruits of *others' actions* all around.

Sometimes people, in trying to find something good in Crossroads, will unwittingly point to the *number of baptisms* a typical Crossroads church has. "But look, they baptized 1,000 people last year! They must be doing *something* right!" Brothers and sisters, if they were *scripturally* baptizing it would be wonderful, and I'd be the first to congratulate them. But again, Crossroads conversion is based solely on *their* version of love, and a sense of *guilt*. If you have been *already* baptized, you are made to feel that it was *wrong*. You are told, "Jesus says we are to love him and the Father. We are never to fear Him. If you were baptized with even a little bit of fear in your heart, you should think long and hard about that. I wouldn't want to meet the Lord with that on my conscience, would you?" This is a typical speech that I received often from Delaine, and I'll go into this more deeply later on.

Now I'd like to tell you about the Tulsa Workshop. Here is a partial listing of 1983's Tulsa speakers who are known advocates of Crossroads or sympathizers: **Richard Rogers, Jerry Jones, Marvin Phillips, Terry Rush, Kip McLean, Reuel Lemmons, Jim Woodruff, and Jerome Williams**. Dad noted: "It would appear that several others (such as **Jon Jones, Dick Marcear, Rubel Shelly**, and the like) are also sympathetic towards Crossroads. There is no one to my knowledge on this program that has gone on record AGAINST Crossroads." So, the same thing is going on now that was going on in '79.

When Delaine and I heard Chuck Lucas in March of '79, the main impression I received was that he was small in stature and that he was intense to the point of being rabid. I don't remember the title of his speech, but the basic message was along the lines of "infiltrating your local congregation with what you've learned here. Take back all the love you find here, and teach the brethren at home how to be really spiritual." There may have been more specifics but that was the gist of it. I remember how big the crowd was for that particular speech—it was standing room only.

I worked graveyard shift at a nursing home in Granbury, and had rearranged my schedule to be able to go to Tulsa on Thursday and Friday. We were supposed to be back Saturday night in time for my work shift. After Chuck's speech, Delaine and Henry were absolutely ecstatic, and kept talking about all the changes that would have to be made at home. At one point, one of them mentioned that the elders just wouldn't listen so we'd have to go around them, and I was so far gone spiritually that this didn't bother me a bit! Delaine and I went back to our room afterwards and sat and talked. I said that I needed to go back to work but I wished I didn't have to. Delaine asked, "Well, Bo, which is more important, your soul or your job?" Obviously, I answered, "My soul." She then suggested that this session would be far more important in the long run to me than the job would, and that even if I lost the job, it would just be glory to Jesus! She told me I could call my boss and tell her that my ride wouldn't come back to Granbury until Sunday and that I'd have to wait till then to come to work. She then said, "Of course, Bo, it's your decision." Of course NOT! *Nothing* was my decision by then. But, I did as she said and

called my boss, who was none too happy. For some reason, I was not fired.

After that, we left for the 7:30 session in the Pavilion. (This is a huge arena, designed to seat several thousand people.) The underlying current of Tulsa is no substance, but plenty of emotion. Or as my parents say, "All heat and no light." I'd like to emphasize at this point that I'm not over-reacting and I'm not an alarmist, either. Not everyone who's zealous, or involved in soul-winning, who preaches on love or who has a positive outlook is involved in Crossroads. My Dad does all of the above, and he certainly is not! BUT, all of those characteristics, taken to an extreme, are present in Crossroads.

The lesson that night was entitled, "Counting the Cost." It emphasized *hating* parents, friends, husbands, wives, whomever, as the speaker wrested Luke 14:26-28; in short, he instructed, "ANYONE who stands in the way of what you know you must do for Christ, Jesus said you must hate mother or father, and that means LEAVE them, leave their home, if necessary." I can't remember the speaker's name but he surely was a sympathizer of Crossroads. He talked a long time about "the way of escape—you know there are several Christian brothers and sisters who will help you escape from your parents if they try to hinder you, or if they don't approve of what you're doing"—and this was digested by several thousand people, many of whom were teenagers and young adults like myself. It was a great emotional high, but that's all—there was precious little Scripture used, and even if it was in there, it was so twisted you could hardly recognize it. At the end of the speech, the invitation was extended and over 300 people responded—one of whom was myself. I was on a continuous guilt trip in those days, and was forever encouraged (by Henry and Delaine) that everyone needed to know what a bad Christian I was.

Well, we were all so excited afterwards that we decided to drive back home that night. Delaine and I burst into my house at 4 or 5 a.m. and told Mom I'd been restored. ("Restored to what?" I ask myself now.) Mom was less than thrilled, and I was a little hurt, but soon got over it. After all, I was supposed to expect these "negative" reactions from my "unspiritual" parents!

The next day, after worship, Delaine came alone to Mom and said, "Lavonne, it seemed like you didn't even care when your daughter told you she was restored! She needs encouragement; what's the problem?" Mother told her that 1) I had stayed in Tulsa without permission from her and Dad, 2) I had missed work for a dishonest purpose, and 3) she was not happy with how I was being influenced! Well, Delaine didn't care for that information in the least and it was from that point on that she stepped up the campaign to get me to leave home, and get away from the "bad influence" of my parents.

One night soon after that, I was staying at her house with a mutual friend. The talk started out with "wild oats." I didn't have any experiences of that kind, so I sat and listened to the other two brag about theirs. They had drunk alcohol and smoked cigarettes and I hadn't—and still have not, to this day. Delaine casually suggested that, since I'd been so "sheltered" all my life, now might be a good time to try those things, "with Christian friends and in a Christian atmosphere." I said, "No thanks." She said, "Aw, come on, everybody needs to try these things once, so they'll know what to expect!" Very sarcastically, I said, "And where am I going to go to try it out? The liquor store?" That was the cue for our mutual girlfriend to walk over to the kitchen sink, open the cabinet underneath, and pull out a bottle of Mogen

David—a kind of cheap wine. My reaction was mild surprise, followed by, "So what? If she wants to do that, she can—she's so spiritual, she can probably handle it and it must be okay." Delaine was watching me very closely—as always—and quickly said, "Everybody has their weakness, Bo, and this is one of mine. I just take a few drinks every now and then." She opened the bottle and stuck it in my face. "Go ahead, Bo, try it!" I told her, "Delaine, I can't do it. Even if I don't care about it, my parents will. It would hurt them terribly to find out I had drunk or smoked. After all the things they've done for me, I can't hurt them by doing this." The rest of that night was spent in subtle and not-so-subtle ways of trying to get me to change my mind. Delaine encouraged our other friend to drink, and she did quite freely. At the time, she was just 15.

About a month later, Delaine and I were again at her house and discussing baptism. She asked me what I felt when I was baptized at the age of 12, and I told her that it was mainly fear of going to hell because I was a sinner. She commented that it was wrong to fear God, because he loves us and doesn't want us to fear him at all. Since I understood NOW what Christian love really is... I should think about it long and hard. Well, we had been through this baptism rigmarole many times before, as I have indicated by previous statements. It took only two hours this time before I was finally convinced that I had not been scripturally baptized, but had submitted because of guilt and fear which the Lord did not want. Instead, He wanted me to be completely accepting in his love. So, once again, Delaine said, "Bo, it's your decision!" I called Henry at home, and asked him if he would rebaptize (an unscriptural term if ever I heard one) me. I also begged him not to tell anybody. He quickly said, "Don't worry, Kitten, nobody will know. It's a private thing and nobody's business but our own." Indeed, he and Delaine were only too anxious to keep it from everyone—especially my parents. If it had been really scriptural and right, surely it should have been announced from the pulpit! I was praised by Henry and Delaine for being "rebaptized" and was led to believe that my spirituality quotient had gone way up! Of course, whenever I got the slightest bit of confidence in myself as a Christian it was immediately dashed.

At the spring teachers bus workers' banquet there was to be an award presented to the best bus teacher. Everyone in bus work—including myself—was sure that I would get the honor. I worked very hard and conscientiously on my lessons. I was going through the New Testament at the time, and it was difficult to relate certain things to 40 kids of all ages; but I did my best. I did all my own artwork and I copied songs and drills. All my kids were learning the books of the Bible, and the different sections therein. And so, I thought surely I would receive the award. My parents even thought so. I picked out a new dress in honor of the occasion. But to mine and everyone else's surprise, my best friend was chosen as the best bus teacher of the year. When she accepted the award, she said, "But I'm not the one who deserves this! BRONWEN is the one who should have it!" At that point, my faith in Henry and Delaine began to waver. I spent that night with Delaine and I cried for a long time, begging to know what was the reason that I didn't get the award? Her reply was that Henry did not feel I was spiritual enough. I began to think, then, that just maybe, the problem was *not* all me!

That summer (1980), Mom, Dad and I went on a trip. They went to Virginia where my Dad preached in a meeting and to see my grandparents, and they dropped me off in

Nashville to meet my fiancé, **Phil Gibson** (now my husband). I visited with him in Huntsville, Alabama for two weeks. Andy couldn't go on vacation because he had to work. The day after we arrived back from vacation, Dad was fired. This was a total shock to my family. In a large measure it was due to Henry's doings, by so influencing the "head elder" (who, incidentally, is Winston's father-in-law) that this man had completely been won over to Henry's position. Another elder resigned when the going got tough—when his stand for what was right could have made a big difference in the final outcome. Another elder was incapacitated because of a stroke and the fourth was a "yes-man." Many things came to light which had been hidden for a long time, concerning Henry. Some of these were: ordering things on church stationery and not paying for them, blighting the name of the Lord and his church, and switching license plates on buses. This is not to say that ALL Crossroaders do such things, but these are *some* of the things that Henry did.

I was awakened abruptly, as if from a long and bad dream, when I found that Henry was a large part of the reason for my Dad's being fired. He had done nothing but defend the truth—as usual. I discovered that in the spring of '80, Henry had wanted to take a busload to the Florida Evangelism Seminar sponsored by the Crossroads church. Dad gathered material describing exactly what the Crossroads church was. By then, there had begun to be a lot of data on the subject. Dad took the material to the elders and said, "Brethren, do you want to oppose him, or do you want me to?" They told him to do it; so he went to Henry and said he couldn't take a bus to Gainesville with his approval—and that Henry would receive a great deal of opposition if he tried it. Upon hearing that, Henry denied ever even mentioning taking a bus to Gainesville! About that same time, Henry brought up the idea of separate Wednesday night meetings in his home for the young people, in an elders' meeting. The idea was shot down by one of the elders. Dad tried to talk to the other one (the "head elder") about Henry's idea later, and found that this man was on Henry's side all the way. The elders decided in June 1980 that Henry must be fired due to his doctrinal and personal problems. However, the "head elder" tipped Henry off, and he resigned before he was actually fired. But, he stayed around long enough to see his final purpose accomplished—and that was, for Dub McClish, his mortal enemy (as he viewed him), to be fired. Next, Henry moved to the state of Illinois and from there to Tulsa, Oklahoma, to become the "youth director" at the Memorial Drive congregation.

The Granbury congregation of about 600 was torn asunder, thanks to Henry and his Crossroads influence. Prior to this time, there had been two congregations in Granbury: one which believed it was wrong to support orphan homes from the church treasury, and one which believed it was fine and scriptural to do so. But after Dad was fired, that became the last straw for many who had been upset about Henry and his doings for a long time. Approximately 50 people left, and a few went to the anti-orphan home congregation. Most of those who left began attending some of the small congregations within a few miles of Granbury—including my family. We could hardly bear to try to worship at Granbury after the lies and treachery that were practiced began coming to light. A few people actually pulled up stakes and moved back to Fort Worth—they said they couldn't stand to live in Granbury and come in contact every day with the people who lied, schemed, and got away with it. Understand that a lot of these brethren had "grown up" in the Granbury congregation, and it had to be a major

reason for them to leave it. When all of these people left, the Granbury elders then accused the **McClishes** of splitting the church—irony of ironies! Some who asked the elders why Dad was fired were told it was none of their business.

I only realized that the baptism I'd gone through was false and totally unnecessary when I read about it in the March 1981 issue of *Contending for the Faith*. I quote from a letter written by brother **Sam G. Hill**, former preacher of the University/Gainesville, Florida congregation: "...*Lordship Baptism in many ways is similar to what some call a second work of grace. In the process of obeying the Lord one might learn enough of the truth to seek baptism in water for the remission of sins. This person would generally be considered a Christian or in Christ. Lordship Baptism would come later when the individual developed or matured to the point of accepting the full meaning of letting Christ be the Lord of his whole existence. In many cases this called for a second—or re-baptism—with the individual now accepting and obeying the fulness of the Lordship of Christ in his life.*" Another portion which was an eye-opener for me is from a letter written by brother **Ira Rice**, in which he told what Crossroads-trained people will try to do concerning baptism: "...*Although I nowhere find any reference to 'Lordship baptism' in the Bible, they make quite a point of same. In fact, should any of your faithful members come to them and try to be a part of the Crossroads congregations, they probably would first be put through the 'soul-talk' process and in all likelihood have to be baptized again before they would accept them. I am not talking about your back-slidden members, but your faithful members!*"

When I read these words, I was shaken. What had I done! Would God forgive me? Would my parents ever forgive me if they knew? I was still deeply in the guilt mind-set, and it would take years to completely overcome this. In fact, I didn't take courage and tell my family about my false 2nd baptism until months after I discovered it. When I did, they were only a little surprised—and they told me there was nothing to forgive. I now know God also passed over the things I did, and forgot them long before I could. I struggled with the pain of my private betrayal for a long, long time. The biggest question I had was, "**Henry, Delaine, how could you do this? And WHY?**"

It took *months* for me to become submerged in Crossroadism, but it took *years* for me to be able to leave it all behind. About two years ago, I accomplished this and was able to stop feeling like it was my fault somehow. Mom kept telling me, "It was not your fault. They took you over and you were brainwashed." She is right. Still, I asked forgiveness from God and from my parents and from Andy. They were all overjoyed to have me back!

Things to look out for from Crossroaders are: VERY friendly, back-slapping kind of folks who seem VERY spiritual; they may ask, "Do you feel your relationship with God is all it should be?" When your answer is "No," they may say, "Do you have a QUIET TIME with God?" When your answer is again "No,"—feeling a little guilty and/or ashamed this time—they almost certainly will talk with you about how *important* that is and suggest showing you how to have one. They may throw in the idea of PRAYER-PARTNERS then, or they may wait until after they have gotten you to come to that first SOUL TALK/BIBLE STUDY. It matters not what they call it, it is still a trap for the unwary and unsuspecting soul. It is advisable **not to go to even ONE** of their meetings, tempting though it may be to "see what goes on." You may get hooked as I did—and you may not be as fortunate as I was in getting out, either. A



sure-fire way to get rid of any Crossroaders who may be bothering you with suggestions on prayer-partners and the like is to tell them that that is FALSE DOCTRINE. It's as near to Roman Catholicism's confessional to the priest as you can possibly get. We are to pray through no other but Jesus! Quickly, they will label you as "unspiritual", "argumentative", "negative", "unloving", and will then leave you alone. It is my earnest desire to steer others away from this insidious doctrine. It was not pleasant researching this material, or recalling the memories, but if it helps ONE SOUL to get out of or stay away from Crossroads, my time will have been well spent. May God help us to fight all false doctrines such as this one continuously.

*(EDITORIAL NOTE: Of the 130 congregations to whom invitations were sent to hear sister Bronwen deliver the foregoing address, approximately 165 ladies from some 35 congregations actually showed up to hear her last March. A month earlier, the Roebuck Parkway church of Christ invited all the men of the churches of Christ area-wide to come together to discuss what to do about Birmingham being targeted for the establishment of a Crossroads church there in June/1985. Unlike those in Oklahoma City, who asked the targeters not to come, most Birmingham brethren sent no such word. The result was that a band of some 25 or 30 Crossroaders moved in on Birmingham last June and now are meeting under the name of Birmingham Metro Church in one of the hotels there. If Birmingham brethren take no more action than they have so far, they have not heard the last of Crossroadism. It was the same way over 30 years ago when some 40 of the congregations in the Birmingham area were lost to the Anti-Cooperation Movement. Brother Gus Nichols TRIED to warn them—but they would not be warned until it was already too late!*

*One thing that occurs to me is that area-wide meetings of the ladies of many other areas might like to have sister Bronwen come deliver her message where you are. If so, she*

would need to be supported in such work plus expenses. Those interested may address her Mrs. Bronwen Gibson, 4227 Jackson Street, Birmingham, Alabama 35217. Or you may telephone her (203) 249-0198. Ira Y. Rice, Jr., Editor

## The 1986 Oklahoma City Lectures

The OKLAHOMA CITY LECTURES will be held Thursday, Friday and Saturday, April 10, 11 and 12, 1986, as a work of the Piedmont church of Christ. The lectures will be held at the Putnam City church of Christ building, 4300 North Ann Arbor, Oklahoma City, Oklahoma. The theme will be: "Critical Issues Facing the Church."

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A cordial invitation is extended to all to attend these lectures. Free housing will be provided in the homes of area members on a "first come, first served" basis. The lectures also will be available on audio and video tape.

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*"Into all the world..."* Mark 16:15



## Door Closes To Oklahoma City

*"Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to."* Acts 16:6-7

Last October we announced our plans to send a team to Oklahoma City. Since then several things have happened which seem to indicate that it is not God's will for us to start a new congregation there. Therefore, we have sent the following letter to the existing congregations there:

Greetings from the Lord's church in Boston. Several months ago we announced our plans to begin a new congregation in Oklahoma City in 1986 or 1987. After much prayer, fasting, discussion, and consideration of advice received from brothers around the country, we have decided to cancel our plans to oversee a church planting in Oklahoma City.

In view of our goal to take the world for Christ in our generation, as the early church did, we need your prayers and encouragement as we join with you in this urgent task. To God be the glory!

If there are any questions concerning this letter, please feel free to call or write us. Please visit us when you have opportunity.

We in no way feel that this is a setback, but rather a redirection towards taking the gospel around the world. God still directs the affairs of men; when He closes one door, He very likely opens another one that will better accomplish His purposes.

Al Baird  
Elder

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*(EDITOR'S NOTE: Readers of Contending for the Faith will remember our special "Crossroads" issue in January, last year, wherein we carried the Boston "Crossroads" Church's letter to the South Woodward church of Christ, in Oklahoma City, Oklahoma, blatantly announcing that they had targeted Oklahoma City "to begin a new work." In that same issue, we carried two separate letters from Lewis G. Hale, minister to Southwest/Oklahoma City congregation, the first addressed to the elders and other leaders of the churches in the Central Oklahoma area, and the second addressed to the Boston church, wherein, upon behalf of the elders of the Southwest church, he asked 28 pointed questions.*

*For timid souls who may wonder if such actions will do any good, we suggest that you read the above item photo-*

*copied from the Boston church's bulletin for September 8, 1985, page 2, and ponder whether you need to reconsider for your own area and "go thou and do likewise."*

*Now read the item (photo-reproduced below) from Boston's church bulletin for May 5, 1985, page 2, noting that both the Minneapolis/St. Paul area as well as Singapore likewise have been "targeted" for invasion. We don't know about Minneapolis/St. Paul, but we know that the churches of Singapore have jointly requested the Crossroaders from Central London not to come—however, as of last report, they let us know they are "coming anyway." Having myself begun the work in Singapore in 1955 and having been connected with it without let-up ever since, we are not about to take this lying down. If they think otherwise, they need to think again.—Ira Y. Rice, Jr., Editor)*

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*"Into all the world..."* Mark 16:15



## Update: Chicago, London, New York

In June of 1982, the first church planting was begun by the Boston Church of Christ in Chicago with thirty members. Since that beginning, there have been 240 baptisms, fifty-two of those during 1985. They conduct twenty-five Bible Talks weekly. The three new interns added this year make a total of five for the congregation. Roger Lamb will join Marty Fuqua as Co-Evangelist. Marty and Chris are expecting their first baby soon. Future plans include splitting into zones, sponsoring the Midwest Evangelism Seminar, and targeting the Minneapolis/St. Paul area for a church planting in 1986.

July 4, 1982 was the day of the first service in London, England. Since that day the Central London Church of Christ has seen 242 souls won to Christ, 40 of those baptisms happening this year. This congregation also sponsors the annual United Kingdom Missions Conference. The title of the conference, to be held July 5 - 7, is "The Hope of Glory." They are anticipating 700 people to attend. The London congregation not only is sponsoring the UK Conference this summer but the HOPE 85 program. The goal of HOPE 85 is to reach three million people between the dates of July 1 - 29. People have been recruited from all over the world to participate for the period of two, three, or four weeks. So far over 200 people have registered. The brothers and sisters in London have been fasting on the first day of each month for the Lord's blessing and success of this endeavor. Another exciting goal of this congregation is the targeting of a church planting in Singapore in 1987 by Steve Pipkin and Daniel Eng.

The church planting in New York began in June of 1983. They have had 230 baptisms since then with 64 of those in 1985. They began with three weekly Bible Talks and have increased to thirty-three. Within seven months of their beginning, they were self-supporting. Their current weekly contribution is \$4,200 with an average attendance of 350. They sponsor the New York City School of International Missions. Future plans include hosting the International Campus Ministers Seminar, August 6 - 8. This year's seminar theme is "For God Has Said" and will be held at the Marriott Essex House on Central Park South. Future church plantings include: Nairobi, Kenya 1989; New Delhi, India 1989; Sao Paulo, Brazil 1987.

Dr. Jerry Jones  
Editor



# Brotherhood Riptide, Re: 'Crossroads', Continues To Plague Church—Worldwide

Ira Y. Rice, Jr.

A year now has passed since *Contending for the Faith* called attention to the fact that the divisive *Crossroads Movement* (which had been almost completely a made-in-U.S.A. phenomenon) already was causing a doctrinal riptide, no longer just here, but around the world.

Even the most casual observer has been able to see for a long, long time that "you just can't warn *some* brethren"—simply because they refuse to be warned. A classic example of this just has to be brother **David Stathopulo**. If readers will go back and read your January/1985 issue once again—then read the following report for that same month—one could hardly guess that he and we had attended the same *24th Annual Asian Mission Forum* (which we did) at Manila.

Space will not allow us to publish his *complete* report; however, the following excerpts are proof positive that if anyone took warning from what went on there, it 100% sure was not **David Stathopulo**. But read on for some of the things he had to say:

**"ASIAN MISSION FORUM HELD IN MANILA—Sunday evening, Nov. 18th, nearly 100 American missionaries and their supporters met to begin the 24th Annual Asian Mission Forum. This was an exciting six days of fellowship, encouragement and instruction for all of us who were able to attend. Even though administrative duties kept me from hearing all the lectures, I felt very much uplifted by the atmosphere and teaching. Billy Smith, who served over 20 years in Japan and now serves as an elder and minister of the Honolulu church in Hawaii, was our keynote speaker each evening. Margeret, his wife, also contributed immeasurably each day to the ladies class...**

**...The theme for this year's forum was "The People of the Lord's Mountain." All of Billy's lessons centered around this theme. Each day we had a devotional speaker after breakfast, two lectures and then we broke up into different groups. There were classes for the children, teens, ladies and a panel discussion for the men. After lunch we were happy to listen to Texas Williams and then Richard Rogers of Lubbock, Texas. Lastly, Billy spoke and then we had one additional speaker in the evening.**

**Missionary talent was very evident as we heard from such Asian experienced men as Malcolm Parsley (Korea), Joe Betts (Japan), Kenneth Sinclair (Singapore), Ray Bryan (Philippines), Enoch Thweatt (Taiwan), George Gurganus (Japan), Bob Davidson (Thailand), Alvin Luther and Doug LeCroy (Philippines). Our panels covered four interesting topics: "Teaching the Christian Family Among Asians", "The Boston Church Methodology," "Dealing with Pentecostalism" and "Dealing With Demons in the Asian Context."**

Please note how innocent-seemingly brother Stathopulo worked "The Boston Church Methodology" into the foregoing paragraph. Not a clue that he considered **Kip McKean** and his special brand of "Crossroadism" at Boston any greater threat to the truth of the gospel than mere "methodology"! Then note in his very next paragraph (reprinted below) that he even felt "fortunate" to have three of those Boston Crossroaders appearing on that particular panel:

**"The panel which generated the most interest was on the 'Boston Church Methodology.' We were fortunate to have three men attend directly from the Boston Church of Christ to give us a first hand idea concerning what has taken place there and how these great results have been achieved in the salvation of so many souls. (In a five year period the Boston church has grown from 50 to 1700**

**members. As of December 9th they have already had 543 baptisms.) George Gurganus, Jim Blough, and Doug Lightening were able to explain in detail the method being used which can be of use in the expansion of the church elsewhere. Since brother Ira Rice had need of clarification on what was happening and how, they were able to help explain more clearly what he had heard and correct some misconceptions..."**

Is that what David Stathopulo thought he heard at Manila? From his report one would never guess that **Archie W. Luper** and I had traveled halfway around the world to confront any Crossroaders or Crossroads-fellow-travellers who might be present. It was not *just* for "clarification" (though such a word was used) that we were putting our questions to them, but to put them on record and to make it abundantly clear that *Boston*, just like *Crossroads/Gainesville*, had used **Robert E. Coleman's** *The Master Plan of Evangelism* in their teaching program at Boston (they admitted it)—also that they (Boston) considered themselves in fellowship with *Crossroads/Gainesville, Florida* (they made no bones about that either!). The "clarification" that brother Luper and I sought was *not* for *our* benefit, but for the benefit of those miserably-uninformed "missionaries" who clearly were oblivious to the *Crossroads heresy* coming out of Boston and were only concerned with the number they had baptized into their man-made cult!

Since brother Stathopulo felt so "fortunate" to receive such into the Mission Forum—and thus to bid them God speed—perhaps we should little wonder that two of our Asian brethren, **Eddy Ee** (from Singapore) and **Udom** (from Thailand), upon returning from a visit to Philippines Bible College, at Baguio City, brought back with them samples of *Boston/Crossroads* material which they reported was being disseminated freely on the college campus there. Baguio, please remember, is where David and Sandi Stathopulo are missionaries. If Philippines Bible College "goes Crossroads", it will be *their* responsibility for refusing to be warned together with that of the elders at *Saturn Road/Garland, Texas*, who have their oversight.

## Rice, Cline Confront Central London Crossroaders At World Trade Center

Readers will recall the report in our latest "Crossroads" issue, last July, that **Archie W. Luper** and I were supposed to have a meeting with Crossroaders from Central London, September 23, 1985, in New York City. As things turned out brother Luper got his leg caught in a chair at his home in Ventura, California, and not only twisted his ankle but pulled a tendon. The doctor told him that he would have to stay off that leg for three whole weeks!

Seeing that brother Luper thus was incapacitated, I asked **William S. Cline**, editor of the *Firm Foundation*, to go with me in his stead. Thus it was that when the scheduled meeting took place at 5 p.m. the Monday afternoon of September 23, 1985, it was brother Cline who accompanied me to the World Trade Center, in New York City; also **James Lloyd** was accompanied by his co-worker from Central London, **Douglas Arthur**.

Once we got started as to why Central London had "targeted" Singapore as a place in which to do "missionary

work”, beginning in 1987, it was non-stop confrontation for almost five and one-half hours until 10:20 that night. I explained to them that I personally had carried the gospel to Singapore more than 30 years ago, as from March 9, 1985, that we now have some nine or ten viable congregations relatively at peace in Singapore, and that we are not about to allow either Central London or any other “Crossroads” heretical church to come upon the scene in Singapore without all-out opposition. They were just “sorry” that we felt that way about it, said they were not planning to infiltrate a single one of the churches already existing in Singapore, that they plan to begin a completely new work and probably would come on anyway!

They registered some objection when we kept on referring to them as a “Crossroads” church, admitted that they were in fellowship with Crossroads/Gainesville all right, but contended that both they and Crossroads had made “great changes” from Crossroads’ former teaching and practice. Whatever those changes might be, we were unable to discern a single thing of substance in almost five and one-half hours of conversation! (Since James Lloyd was on the program as a featured speaker for Crossroads’ 1985 Florida Evangelism Seminar and Youth Forum, Thursday night, August 15, 1985, if there have been any such changes at Central London such don’t seem to be apparent—at least to Crossroads/Gainesville!)

(NOTE: A correction that James Lloyd brought to my attention and asked me to make was that when Daniel Eng came to the U.S., as we reported, he did not go to Gainesville, but rather to Fort Lauderdale, Florida, instead. I apologize for this factual error, however inadvertent. IYR Jr.)

## Hong Kong Missionaries Invite Boston ‘Crossroaders’ NOT To Come Their Way

Leading brethren in Honolulu, Hawaii, and in Oklahoma City, Oklahoma, are *not alone* in asking the Crossroads church in Boston, Massachusetts, NOT to bother to come their way. Under date of October 15, 1985, M. H. Tucker and Jack H. McGhee, two of our missionaries in Hong Kong, likewise wrote to them as follows:

Church of Christ  
1/F, Jaffe Road,  
Wanchai, Hong Kong  
October 15, 1985

Elders  
Boston Church of Christ  
P.O. Box 313  
Boston, Massachusetts 02117

Dear Brethren:

As you know, several brethren from the Boston Church visited Hong Kong in September. The result of that visit is that “the Boston church plans to plant the church in Hong Kong” (your bulletin, Sept. 30).

Kip requested that the Wanchai Church of Christ serve as a base for Scott and Stephen to establish a congregation which will espouse the “Robert Coleman Philosophy”.

Kip labored long and hard to convince us that the “leaders” in Boston church had learned some lessons from the past—“the old days”, he called it. While we did ask several questions, we were good listeners. Since then, we have reviewed the discussion carefully. The following are some of our observations.

1) We were not convinced that *substantial* changes have been made. The source of the controversy, *The Master Plan of Evangelism*, remains a vital part of your work. Dropping the labels “prayer partners” and “soul talks” appears to be more vaneer than anything else. In fact, when Kip said, “I am 100% behind Crossroads in Gainesville” we knew there were no major changes.

2) We observed the skillful manner in which Kip evaded some questions by shifting attention to other matters. In most cases we did not pressure him to give more direct answers.

3) In our opinion, Kip has been well schooled in the “think positive” philosophy which has made him a dynamic leader. However, he may be finding it difficult to be objective about the “system” which originated in Coleman’s book. This observation is based on some positions which he took during our conversation.

4) We are convinced, along with many others, that the many baptisms which Coleman’s book has produced has blinded many of you to the real problems found in his book. “How can you argue with success?” “The end justifies the means.”

5) Kip’s statement that those who were to be sent over would not cause any problem was, no doubt, believed by him. However, past experiences makes it difficult to believe they would not cause a problem. The “Crossroads” people who are here now are finding it impossible to keep silent about the only “brand” of Christianity

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they have known—the Crossroads brand. This very attitude is built into the system. They “cannot but speak the things which they have seen and heard” at Crossroads. We doubt that Scott and Stephen will be any different.

A young man who was converted on March 11, 1985 at Central in London, one of your satellite churches, displayed a spirit at Wanchai which is so often engendered by Coleman’s philosophy. After being a Christian for 3½ months, he informed us that it would be difficult to break down the barriers of the “mainline churches.” Of course, no one—Chuck, Kip or anyone else—is willing to bear the responsibility for such arrogance and spiritual elitism. The refrain has been, “They didn’t learn it from us.”

Although claiming that they would do nothing to interfere with the congregations already established in Hong Kong, Kip admitted he would be in communication with some of the members at the Wanchai congregation and said they would probably leave Wanchai and join Boston’s efforts when they “planted their first church here.” Because of the undermining influence of your methodology and your interference in the work here, we estimate that we will lose no less than 10 percent of our members at the Wanchai congregation, not to mention those from other congregations. This type of division and splintering is characteristic of those who espouse the philosophy your methodology is built upon.

6) The church has been planted in Hong Kong for several years. Its growth has been disappointing until recently. However, your plans to come are not welcomed by us. We would prefer that you go to places like Calcutta, India, where the church has never been planted. We wish that the wisdom which caused you to cancel the planting in Oklahoma City would prevail again. However, Kip has already said that regardless of the opposition, you will come.

To Kip’s credit, he admitted that he had contributed to, during what he called “the old days,” methods and practices which caused problems and division; and claimed it was because of his immaturity. He said he has since repented and now that he is married and has children of his own, realizes that the strict scheduling and demands they made on Christians in “the old days” was wrong. The problem is that the division caused by Kip and others is brotherhood-wide, and repentance and confession need also to be brotherhood-wide.

7) When asked about Dr. Nelson’s book, *Understanding the Crossroads Controversy*, and particularly his statements about “restoring churches” and “mainstream churches,” Kip said, “I cringed when I read that.” This implied that he disagreed, and yet he turned right around and claimed to be “100% behind them.”

We join the brethren in Singapore, Taiwan, New Zealand, Australia, etc., etc., and throughout the United States in asking you to please refrain from coming our way until you have brought forth fruit worthy of repentance (Matthew 3:8).

Sincerely,

(Signed)

M. H. Tucker  
Jack H. McGhee

In addition to the foregoing letter, they also inclosed a copy of a tract, printed both in Chinese as well as English, which included Tom Vail’s statement on “*Why I Left the Crossroads Movement*” and also the letter signed by the elders of the Clifton/ Cincinnati, Ohio, church under date of May 2, 1984, setting forth the facts as to how the Clifton church of Christ was divided by the Crossroads Philosophy.

It doth not yet appear what Boston’s decision (re: invading Hong Kong) shall be; however, Lord willing, we shall continue to keep our readers informed.

\*\*\*\*\*

Meanwhile, in a continuing effort to persuade Boston to reconsider, brother Archie W. Luper, under date of November 5, 1985, addressed a letter to Douglas S.

Lightening, one of Boston’s evangelists whom he and I met at the Manila Missions Forum. His letter reads, in part, as follows:

3159 East Main Street  
Ventura, California 93003  
November 5, 1985

Douglas S. Lightening  
Boston Church of Christ  
P.O. Box 313  
Boston, Massachusetts 02117

Dear Doug:

I have just returned from my nineteenth missionary effort in Southeast Asia. The cities I visited were Singapore, Kuala Lumpur, Hong Kong, Taipei, and Hualien, Taiwan.

First of all, I want to be impressive in stating: this letter will be written in the spirit of Matthew 5:9.

For your information, the work in Singapore was established in 1955 by Ira and Vada Rice. In 1958 land was purchased at 131 Moulmein Road. The building was completed the following year. In 1960 I first came on board as a supporter for the churches in Southeast Asia. We established Four Seas College of Bible and Missions in 1965, using the property to start with at 131 Moulmein Road. Later we bought an expensive piece of property in the Ponggol area, ten miles north of downtown Singapore and moved the college out there. I am grateful I was elected co-chairman of the Board of Directors of Four Seas College.

On this last trip, when we arrived in Singapore, we had a meeting with the brethren at 131 Moulmein Road. Others who were present were the president of Four Seas College and its dean. There were also three directors of Four Seas College present, which included Rice, Luper and McGee. Many subjects were discussed during this meeting. One of these subjects was the Central London church’s plans to start a new congregation in Singapore. Of the nine churches in the Singapore area that we interviewed, it was unanimous that all of these brethren did not believe it would be the best for the cause of Christ for the Central London church to begin a new work in Singapore.

Our next meeting was in Kuala Lumpur, where we had perhaps fifteen leading members of the Klang congregation. They also were firmly convinced they did not want the Central London church to start a new work in their area. Added to this, these brethren were very disappointed that Daniel Eng had gone to the Central Church in London to receive instruction as an intern. Most important, it is the judgment of all of us that Daniel Eng is too young and too unstable to head a missionary effort anywhere in this world. In fact, in all of our judgments he should serve under a strong eldership for the next five years.

Our next meeting was with representatives of the Kuala Lumpur congregation. They too were of the opinion they did not want the Central London church to establish a work in their area.

In Hong Kong we had a meeting with four representatives of three congregations in that area. They were all unanimous in their decision that it would not be for the best for the cause of Christ for the Boston church to begin a new work in Hong Kong. Doug, I would like to firmly state, of the fourteen missionaries that we have sent to Hong Kong, they have found the area more difficult than any place in the world to evangelize. I would differ with them in their judgment. I believe the most difficult area in the world to evangelize would be Jerusalem, Tel Aviv and Bethlehem.

Our final meeting was at the lectureship in Hualien, Taiwan. It was a unanimous opinion of those who attended this lectureship that the Boston Church of Christ evangelistic efforts were not needed in this nation. See brochure enclosed.

Doug, knowing you as I do I firmly believe you, the two shepherds of the Boston Church of Christ, and myself truly understand God is not pleased with those that soweth discord among brethren. Proverbs 6:9 (the last six words).

Would you please inform your elders, Dr. Albert W. Baird and

Robert F. Gempel, I would be delighted to come back to Boston and visit with them if they would need further explanation of the things I have written. Also, please explain to them I appreciate so very much their decision concerning evangelizing Oklahoma City.

In conclusion, in my view, it was a devastating blow to the Crossroads church in Gainesville, Florida, when Chuck Lucas confessed his sins to the church there and then was let go. This is one subject I would like to talk to your elders about.

Because of the cross,

(Signed)

Archie W. Luper

AWL/jb

cc: Dr. Albert W. Baird

Robert F. Gempel

David Chew, President, Four Seas College

Stephen Chan, Lending Officer, Bank of America, K.L.

## Notes & Quotes

### THE 'CHRISTIAN WORKER' TO BE PUBLISHED BY SOUTHWEST/AUSTIN CHURCH OF CHRIST

With the January, 1986 issue, *The Christian Worker* will be published by the Southwest Church of Christ, Austin, Texas. Brother **Bill Hamrick** has been the editor of this fine journal for a number of years, and has made it available to Southwest as one of the teaching tools of that congregation.

*The Christian Worker* will begin its 72nd year as 1986 begins. It thus holds position as the third oldest paper among the saints.

The Southwest congregation will revert the

paper to a non-profit status, with funds from subscriptions going into further production of the paper. The work characteristic of Southwest will continue in *The Christian Worker*, teaching the whole counsel of God on first-principles and on Christian living in a firm, fundamental and forthright manner.

The Southwest elders are pleased that this journal is now a part of their work. Inquiries should be sent to **Southwest Church of Christ, 8900 Manchaca Road, Austin, Texas 78748**. **Bill Jackson** will serve as editor of the paper, with **David Brown** as associate editor.

**C.S. Gatlin, Jr.**, of Sandpoint, Idaho, now is putting **James W. Boyd's** "A Burning Fire" into **BOUND VOLUMES**. Having already completed Volumes I and II, he plans to complete 18 more volumes. Those interested in purchasing bound volumes of this extraordinary publication should address your orders to **C.S. Gatlin, Jr., P.O. Box 1397, Sandpoint, Idaho 83864-0864**. Write to him directly for particulars.

**Walter H. Nelson, Sr.**, of Hollister, California, enclosed \$5.00 "to help brother **Aaghar All** purchase his Suzuki van."

## The Woods-Blakely Debate

Wayne Price

The response engendered by the **Woods-Blakely Debate** has amply demonstrated that the interest in the subject of the indwelling of the Holy Spirit in a Christian has not diminished one whit. It continues to be a topic about which the public seeks information.

Thus far, audio cassettes of the debate have been mailed to three different countries, 30 of our 50 states, and now many are asking for the Woods debate charts for more indepth study on this controversial topic. Brother Woods' charts on Acts 8 and Acts 19 (and the chart on the word "receive") are worth far more than the \$2.00 being asked for the entire set of charts.

The debate also is available in video cassette form (both V.H.S. and Beta). To get your audio cassette tapes of the debate, send your request and \$8.00 to: **Tom Gardner, 2229 Lotus, Fort Worth, Texas**. For video cassette send \$20 with your request (designating either Beta or V.H.S.) to: **Joe McDonald, 4924 N.W. 18th, Oklahoma City, Oklahoma 73127**.

Lastly, to get your copy of Bro. Woods' debate charts, send \$2.00 to: **CHURCH OF CHRIST, P.O. Box 322, Marlow, Oklahoma 73055**.

### THIRD ANNUAL WINTER BIBLE LECTURESHIP

## Nesbit Church of Christ

Nesbit, Mississippi

January 24 - 26, 1986

**THEME:**  
**FIVE GREAT DUTIES**  
**OF THE**  
**CHRISTIAN LIFE**  
(I Corinthians 16:13,14)

### SPEAKERS & SUBJECTS

FRIDAY 7:00 P.M.

LARRY MONTGOMERY

"Watch Ye"

7:45 Questions and Answers

SATURDAY 7:00 P.M.

IRA Y. RICE, JR.

"Stand Fast In The Faith"

7:45 Questions and Answers

SUNDAY 10:00 A.M.

MIKE KISER

"Quit You Like Men"

MIKE KISER

"Be Strong"

SUNDAY 6:00 P.M.

SINGING

7:00 P.M.

ERNEST UNDERWOOD

"Let All Your Things Be Done With Charity"

7:45 Questions and Answers

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present. Its full-time students (some 34 are presently enrolled) have been supported by many congregations and individuals who have confidence in the work and without whose support the school could not exist.

Please pray for the school as it continues to help meet the grave need for sound, superbly trained gospel preachers.

—Curtis A. Cates, Director

Mr. & Mrs. Eugene M. Henry, of Monterey, California, who have supported our missionary work \$25.00 each month for many, many years, have moved to the Sonora, California area for the time being.

# Florida School of Preaching

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## ELEVENTH ANNUAL LECTURESHIP

January 20 - 23, 1986

### THEME: "RESTORING NEW TESTAMENT CHRISTIANITY"

**MONDAY, January 20:**

- 9:00 "Restoration Principles"  
Adron Doran
- 9:45 "Practical Christianity Restored"  
V. P. Black
- 10:45 "Ascertaining Truth: Component Parts"  
Gary White
- 11:30 LUNCH
- 1:30 "The Purpose of the Christian Messenger"  
Barry Jones
- 2:20 "The Problem of Evil & Suffering"  
Bert Thompson
- 3:30 "Restoring Soul Saving Emphasis"  
Eddie L. Harper, Sr.
- 7:00 Singing
- 7:45 "New Efforts Toward Unity"  
Bert Thompson

**TUESDAY, January 21:**

- 9:00 "Restoration Principles"  
Adron Doran
- 9:45 "Practical Christianity Restored"  
V. P. Black

- 10:45 "Restoring the Joy and Happiness of Christianity"  
J. T. Marlin
- 11:30 LUNCH
- 1:30 "New Unity Movements"  
Bert Thompson
- 2:30 "Restoring Simplicity of Teaching"  
Flavil Nichols
- 3:30 "Restoring the Christian Home: Husbands"  
Winford Claiborne
- 7:00 Singing
- 7:45 "Respecting the Silence of Scriptures"  
Flavil Nichols

**WEDNESDAY, January 22:**

- 9:00 "Restoration Principles"  
Adron Doran
- 9:45 "Practical Christianity Restored"  
V. P. Black
- 10:45 "Worship Defined"  
Jackie Stearsman
- 11:30 LUNCH
- 1:30 "Sowing the Pure Seed"  
George DeHoff
- 2:30 "Restoring Discipline of Early Church"  
Flavil Nichols

- 3:30 "Restoring the Christian Home: Mothers"  
Winford Claiborne
- 7:00 Singing
- 7:45 "Restoring the Christian Home: Wives"  
Winford Claiborne

**THURSDAY, January 23:**

- 9:00 "Restoration Principles"  
Adron Doran
- 9:45 "Concern Over Religious Trends"  
Allen Cross
- 10:45 "Purpose of Assembly"  
Jackie Stearsman
- 11:30 LUNCH
- 1:30 "Restoring Courage in Opposing False Teachers"  
J.T. Marlin
- 2:30 "Is There a Place for Diversity?"  
Flavil Nichols
- 3:30 "Restoring the Christian Home: Fathers"  
Winford Claiborne
- 7:00 Singing
- 7:45 "Let Us Go Back to Jerusalem"  
George DeHoff

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## A Certain Kind Of Unity

Frank R. Williams

Jesus prayed for unity—but a certain *kind* of unity. **“Neither pray I for these (the apostles, frw) alone, but for them also which shall believe on me through their word; that they all may be one...”** (John 17:20-21). There is the kind of unity for which the Lord prayed! The only ones who can have it are those who believe by means of the word of the apostles.

Let us now study I Corinthians 1:10 phrase by phrase:

- 1) **“Now I beseech you”**—admonish, exhort
- 2) **“brethren”**—those who had heard the truth and obeyed the truth (1 Peter 1:22)
- 3) **“by the name of our Lord Jesus Christ”**—the authority (Matthew 28:18; Ephesians 1:22-23).
- 4) **“that ye all”**—the local body of believers and, in principle, the one body of Christ (1 Corinthians 1:2; Ephesians 4:4).
- 5) **“speak the same thing”**—here is the only way to have true unity, the kind for which the Lord prayed. (John 17:20-21). None of this “agree to disagree.” (Ephesians 4:3-6).
- 6) **“and that there be no divisions among you”**—If we all speak the same thing, then division would come from a party spirit of carnality. (1 Corinthians 3:1-3).
- 7) **“but that ye be perfectly joined together in the same mind and in the same judgement”**—not only are we to teach (speak) the same thing, but also practice the same thing and then we will be perfectly joined together. This is true unity and the unity for which Jesus prayed. (John 17:20-21).

For those who love the Lord Jesus Christ and the church for which he died, nothing less than Paul’s words will do. Please study the above carefully and prayerfully.

There are now among us (here is the danger among us) some who are trying to bring unity between the Christian Church and the church of Christ. Let it be understood, first of all, no one can join together the body of Christ and another body. The Christian Church is another body, another woman, just as the Baptist Church, the Methodist

Church or any other church. Jesus has *one* bride, *one* woman; he is *not a fornicator* and it is high time that some among us stop trying to make him one! (Ephesians 5:22-32).

In the latter part of the 1800’s and the early part of the 1900’s, some among us “went out from us” and built themselves another body, the Christian Church. Hear the language of John, **“They went out from us, but they were not of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.”** (1 John 2:19). They became apostates! They created another body, woman, but it was a false body (the Christian Church). Their children did not hear the truth, did not obey the truth and did not practice the truth; therefore, they were not sanctified (John 17:17), they were not purified (1 Peter 1:22), and they were not added to the body of the saved (Acts 2:47), but to the Christian Church. Think for a moment, did the Lord add them to the church of Christ against their will? Remember, every seed brings forth after its kind. The seed of an apostate can only bring forth more of the same!

We have no more right to talk about unity between the Christian Church (one woman) and the church of Christ (another woman), than we do the Baptist Church (yet another woman). Let us not make a fornicator of our Lord! Those who left the Lord, let them be reconciled through repentance, confession of sins and prayer. (Acts 8:22; 1 John 1:9). Let all others obey the truth and be added to the body of the saved by the Lord.

If there are those who question the truth and logic of the above, then why not talk with the Catholic Church? The only difference is *time!* They went out from us also (1 John 2:19), thus they were apostates; then they created another body (woman). The fruit produced by Catholic seed (teaching) is Catholic. Is it any different for the Christian Church? If so, why!

—The Broadway Bulletin  
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# Contending FOR THE Faith

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## As 'Threescore-And-Ten' Approaches, Editor Seeks Time For Autobiography

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

(Psalms 90:10)

For the past several years, many friends of *Contending for the Faith* have insisted that your editor take time out in order to record the events of life in the form of an autobiography. With the untimely passing of my younger brother Foy (he was only 64), and in view of the above passage from the Psalms, suddenly I am aware that, Lord willing, I should reach "threescore years and ten" in 1987, that here it is 1986, and if I ever plan to write it, now is the time.

But how does one go about putting his life on paper? At first thought, it seems so simple, even easy. However, as the stacks and stacks of notes, photographs and memorabilia accumulate, I can see already how long, tedious and difficult the sorting out process must be.

## NOT EVERYTHING WILL BE INCLUDED

When I first began putting things down for the biography, as flashes of insight and remembrance occurred across the years, I really had in mind but a single book. By now, however, I can see that I either must cull out a great deal of the material, or else this whole exercise will run to a three-volume set.

It reminds me of something that happened at one of the Freed-Hardeman Lectureships years ago. Someone out in the audience asked brother Guy N. Woods a Bible question in the Open Forum. "Here is brother Gus Nichols," brother Woods said; "let's let him answer that." To which the querist replied, "I really did not want to know that much about it!"

I have the feeling that the same thing could be said regarding the story of my life; therefore, at least for now, I plan to hold it to a single volume.

## J. D. TANT CHAPTER PLANNED

Having been associated with some of the most noted preachers and elders among us over a preaching life of 54 years, naturally many of these names will appear throughout the book. One section in particular that I have in mind is a chapter on the stories of J. D. Tant. My own father was his principal song leader in gospel meeting work over a period of some 15 years. Not only did my father fill me full of stories about J. D. Tant in my growing up days, but I met that grand old character personally when I was but 20 years of age and came to know him well in my own right.

It occurs to me that there must be many J. D. Tant stories still floating around the brotherhood which might well be included in such a book. Anyone reading this who knows such a Tant story, please pass it along. This may be the last chance we have of preserving that portion of the brotherhood's record. Please address me personally at 2956 Allshore, Memphis, Tennessee 38118.

—Ira Y. Rice, Jr., Editor

# Division Caused By A "Unity" Sermon

(Elders, this article concerns you.)

Jerry Moffitt

We are all aware of the new "Unity" movement among us. The end result of the Joplin "Summit" meeting probably is foreseen in the recent comment of one of our brethren:

**"When church of Christ folk get together and observe the Lord's Supper on Saturday morning, listen to their *women* lecture on lively issues, and enjoy *fellowship* with a leading Baptist theologian, one can only conclude that we have reached the bend in the road..."**

I don't think these brethren have reached the bend in the road; I think they sadly have made a sharp left onto a dead-end street called Denominational Freeway. Our plea, in the churches of Christ, has been for pure, undecayed, New Testament Christianity, without addition, without subtraction. Regrettably, there always have been some who have been uncomfortable with our plea. Desiring the respect and applause of the world, they have wanted to strip themselves of all that has made us distinctive. Too, there has been so little plain and distinctive Bible teaching in the last decade or two that the brotherhood, in general, is wide open for this and many other errors. This article is written for the benefit of godly elders, who may soon receive similar attacks, with the hope that they may circle the wagons before it is too late.

## THE TRUE STORY OF THE UNITY MOVEMENT'S FIRST SPLIT

It began five or six years ago when the preacher was asked to install elders. He didn't want to. In spite of his various objections, he reluctantly did it anyway. Hindsight—always crystal clear—argues that he should have received notice the day elders were installed. But that is impossible to see at the time. Yet it seemed that he had a non-biblical concept of elders, thinking of them only as in a "father role."

Three years later, at an annual review, the preacher was urged to preach a little negatively from time to time on dancing, drinking, smoking, and the like. He rebuked such pleas, and there was little if any negative preaching. He said not all dancing was improper, talked confusedly about tapping the toes. As we said, there came very little if any negative preaching, though he did speak on dancing at least one time.

Problems arose over Crossroads' tactics, such as going around the elders when one couldn't work with them. But time passed. Some of the elders wanted to dismiss him, but were held back by others who wanted to be patient and love him. More time passed. He began to build a bigger following in the church.

Then one Sunday, though he had not specifically discussed it with the eldership, he began to talk of the need for change.

Time passed, and a little later he preached a sermon on unity, saying Christians in the denominations should be fellowshipped. The church had grown and, by this time, had two Sunday morning services. Some of the elders asked him not to preach the sermon for the *second* assembly—or at least to modify it. He refused, basically preaching the same sermon again.

Some of the elders wanted to work with him and study with him, and most of all to be patient. Yet, controversy smoldered in the congregation. The elders studied with him

over a period of several months and later discussions took place with him privately.

A large group of his followers began to put pressure on the elders. Nothing was resolved; time passed; more pressure was put on the elders to step down. Some resigned because of conflicting pressure. A group of twelve of his followers began to put more pressure on the remaining elders to resign. These twelve began to tell the congregation that it was an *elder* problem, not a *preacher* problem. Time passed, controversy swelled, pressure increased.

The remaining three elders tried to diffuse the situation and meet with the preacher. He refused. Finally he was dismissed.

This was followed by an eruption of pressure put on the elders by the twelve. They began to tighten the screws. On a Wednesday night they brought ballots for the congregation to vote on who should go—the elders or the preacher. Some of the sound and knowledgeable people said it wasn't a voting matter and went home. A good number were left to vote for the elders leaving. Armed with those results, unbelievable pressure was put on the remaining elders. The elders were forced to resign, and a committee of twelve (some of whom were the original group of twelve) was set up to direct the business affairs of the church. Faithful brethren had to leave and are presently deciding what to do.

One may ask why the final group of elders did not refuse to resign. Well, we have just given a thumbnail sketch of the split, and time fails us to go into detail regarding pressure. It was obvious to quite a few that the congregation was lost to the "Unity" brethren. No one knows the depths of guilt, shame, and remorse as one with an honest and good heart. Those godly elders and those strong brethren who stood with them, those who stayed to the end, should feel satisfaction for having fought well through the heat of the long day. They should not grieve at having lost the congregation. They will one day be honored as other lonely men, who are seen clearly in the Bible, who fought well under impossible circumstances. They join the ranks of Moses, Jeremiah, and Elijah, and we want to honor them for their love of truth.

The congregation is down considerably and they are back to one Sunday morning service. Recently new elders were installed. They all are part of the twelve who helped remove the existing elders. And as we all knew they put the preacher back in. But the sermon on unity and the stand of the preacher and some in the congregation did cause division. Was it worth it? Let's view the sermon's main points.

## THE "UNITY" SERMON

### Argument 1

**"If they have obeyed the gospel, they are Christians, and they should be fellowshipped."**

I deny that, and if "Christian" means "a follower of Christ," we would not grant them that name, for they are not following Christ. But even a child of God can fall from grace. (Hebrews 6:4-8). Too, not all brethren are faithful brethren. (II Corinthians 11:26; Galatians 2:4). Also, even



brethren are sometimes denied fellowship (I Corinthians 5:11; I Corinthians 5:13; II Thessalonians 3:6), and *that* due to *doctrine*. (Romans 16:17; II John 9-11; Titus 3:10).

#### Argument 2

**“Doctrinal purity is only a goal, as moral purity is only a goal.”**

First, we should not equate *moral* purity and *doctrinal* purity. One involves the *whole* man; the other involves the *intellect*. Second, as soon as moral or doctrinal impurity is discovered, it must be dealt with. (Romans 16:17; II Thessalonians 3:6). Third, sin and error both have a tendency to spread. (I Corinthians 5:6; II Timothy 2:17,18). So why should elders tolerate and let it into their charge allotted to them? No, the Bible says deal with it. (Titus 3:10). None of us is perfect (James 3:2), but I do not know of any sin I am not sorry for or have not confessed and repented of. (Acts 8:22; I John 1:8,9). That is why I can be tolerated while one *in error* cannot.

#### Argument 3

**“They merely have not grown to the state we are in.”**

One, this cannot be known. Some are branded in their conscience (I Timothy 4:2), others are deceived and being deceived (II Timothy 3:13), while others are a false spirit. (I John 4:1). So, two, why not, before we fellowship them, prove them by seeing if they will accept truth? (I Thessalonians 5:1; I John 4:1). Why not first try to teach and admonish them? (Acts 18:25). Why open the congregation to danger?

#### Argument 4

**“If you don't fellowship them you are narrow, exclusive, legalistic, bigoted, dogmatic, with a generous touch of modern-day Phariseeism.”**

First, I'm glad these brethren told us they were THE “loving brethren.” We would never had known it unless they told us repeatedly. Second, I'm a little like **Bugs Bunny**, who said, after hearing Yosemite Sam's invectives: “Quit beating around the bush; do you like me or don't you?” Third, these

are the old fallacies variously called: “Poisoning the wells,” or “emotive language,” or “argumentum ad hominem” (personal attacks on the man), or “the name-calling device.” Truth doesn't need such tactics.

Those were the best of his arguments. Basically it teaches unity in diversity. It was divisive. Was it worth it?

#### SOME ADVICE FROM THESE ELDERS TO OTHER ELDERS

- 1) **Make hard decisions.** Procrastination makes matters worse.
- 2) Use church discipline **speedily**.
- 3) **Don't be concerned with numbers.** Do what has to be done. Sweeping it under the rug won't make it disappear.
- 4) When a preacher seems more interested in building his popularity rather than convicting of sin, **it is time for a change.**
- 5) Know the word and **take bold action** with your preacher.
- 6) Don't let the congregation be built on a man (the preacher) instead of Christ.
- 7) Listen for “**little signals**” and “**uncertain sounds**” such as “There are designated leaders but a congregation has ‘undesigned leaders’ too.”
- 8) Don't turn the oversight of a congregation over to a committee.
- 9) Don't have a man in the pulpit who is against the elders and their authority.
- 10) Remember wolves come in sheep's clothing. (Matthew 7:15,16; Acts 20:29).
- 11) Know your preacher well, and even the sources of his sermons.
- 12) Never let the preacher dominate your meetings.
- 13) Don't guarantee the preacher a job forever.
- 14) Keep a well-informed congregation regarding controversial issues and church matters.

Brethren, may we awake, arise, and be vigilant, lest all we have worked for slip away. Elders, be warned. There's more to come. There's more to come. —11026 Wurzbach Road  
San Antonio, Texas 78230

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## Circumcision, The Priesthood, And Instrumental Music

Joseph A. Slater

How should we interpret the silence of the scriptures? Is silence restrictive, or is it inclusive? That is, if the scriptures are silent on a matter, do they *exclude* that matter, or do they *authorize* it? The claim is being made that it is just a matter of *hermeneutics* (interpretation). This claim is true *only* in the sense that it is a matter of *correct* hermeneutics as opposed to *erroneous* hermeneutics. *Any* method of interpretation is wrong if it disagrees with what the *Bible* says.

False teachers in the early church troubled the Gentile converts by saying, “**Except ye be circumcised after the manner of Moses, ye cannot be saved.**” (Acts 15:1). So serious was this matter that Paul, Barnabas, and others went to Jerusalem to confer with the apostles and elders. In Jerusalem, believing Pharisees once again demanded that the Gentile converts be circumcised and commanded to keep the law of Moses. (Acts 15:5). Guided by the Holy Spirit (Acts 15:28), the apostles and elders determined that circumcision and Mosaic law were not to be bound upon the Gentiles. And they were critical of those who had taught

otherwise, saying, “**Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law; to whom we gave no such commandment.**” (Acts 15:24). The verb “gave commandment” means to give express orders; it is usually translated “charge.” Since the promoters of circumcision had no divine charge for what they were doing, they should not have been doing it! It is significant that the Judaizers did not respond by saying, “But you didn't tell us *not* to do it!” Jesus had instructed the disciples, “Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15). The gospel records do not indicate that Jesus ever said, “Do *not* preach that the Gentiles must be circumcised and keep the law of Moses.” Such a command was unnecessary; the specific command to preach the *gospel* automatically eliminated any and all other things that men might preach. The silence of the scriptures was exclusive and restrictive; that is, it *excluded* everything but the gospel, and *restricted* the preaching to the gospel alone.

## SILENCE BOTH EXCLUSIVE AND RESTRICTIVE

The New Testament again deals with scriptural silence as the Hebrew writer discusses the priesthood of Jesus. While establishing the point that Christ's priesthood is superior to that of Aaron, the writer states, "**For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.**" (Hebrews 7:14). From the opening words of Genesis to the close of Deuteronomy, the law said nothing about priests from the tribe of Judah. Just what *did* Moses say as to who should be priests? "**And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, that they may minister unto me in the priest's office.**" (Exodus 28:41). So, the law of Moses said Aaron and his sons were to be the priests. All such priests would be of the tribe of Levi, though not all Levites would be among the sons of Aaron. Jesus, being of the tribe of Judah, would be neither a Levite nor a son of Aaron. Thus, "**if he were on earth, he should not be a priest.**" (Hebrews 8:4). Why not? Did Moses say, "Thou shalt *not* make priests from the tribe of Judah?" No, he did not need to do so. The law specified Aaron and his sons, which effectively eliminated anyone and everyone else. The silence of the scriptures was exclusive and restrictive. Therefore Jeroboam sinned when he "**made priests of the lowest of the people, which were not of the sons of Levi.**" (I Kings 12:31).

### THE HEART—NOT THE HARP!

The foregoing two examples demonstrate that when the Bible specifies something, it excludes all else. Jesus specified that we are to preach *the gospel*; a long list of things we are *not* to preach is unnecessary. Moses said to make priests of Aaron and his sons; a long list of groups from which priests were *not* to be taken was unnecessary.

The coals of controversy over instrumental music have been fanned into flames again. The problem with the instrument, crucial as it is, is really a symptom of a deeper problem. Until the issue of how to deal with the *silence* of the scriptures is solved, the controversy over the *instrument* will remain. As long as men have the idea that anything *not forbidden* by the scriptures is therefore *authorized* by the scriptures, instrumental music will continue to be used in worship. However, we have demonstrated that the Bible itself teaches that the silence of the scriptures is exclusive and restrictive; the Bible authorizes only by what it says, not by what it does not say. We are to *sing* and *make melody in our hearts*. (Ephesians 5:19). These are *specific* things. God did *not* say merely to "make music." Had that been the case, we should be free to make many kinds of music including instrumental music. And if God had said merely to "make melody" then we might do so in a number of ways, including playing instruments. But God said "sing"; and playing an instrument is not singing. When God said "make melody", the instrument to be used was also specified; it is the *heart*, not the *harp*! This automatically eliminates any and all man-made instruments. Though there is no specific command such as "Thou shalt not use instrumental music", there *is* the exclusive, restrictive silence of the scriptures.

The Judaizers sinned in acting without divine authority. Jeroboam sinned by ignoring the silence of the scriptures. Men and women today sin when they teach and/or follow the faulty, anti-scriptural principle which says that anything the scriptures do not specifically condemn is authorized. The use of instrumental music in worship is but one example of the application of this *false* principle of hermeneutics.

—207 Airport Road  
Fairfield, Illinois 62837

# Points Of Concern

Lester Kamp

The contents of the latest issue of *One Body* (July, 1985) are as alarming as those of the previous issues and in some areas more alarming. The spirit of compromise is apparent and much harm will occur to the "one body of Christ" if the ideas of this publication and the men who write for it are accepted.

Victor Knowles, the editor of *One Body* and preacher for the conservative Christian Church, wrote the lead article summarizing the discussion at the "Tulsa, Oklahoma Restoration Forum" (March 18-20, 1985) spearheaded by Marvin Phillips and the Garnett Road church of Christ. Many of the participants at the "Joplin Summit" were again present in Tulsa. Marvin Phillips and Don DeWalt, publisher of *One Body* and Bible teacher at Ozark Bible College in Joplin, selected the over 100 participants who possessed, according to Victor Knowles, an irenic (*i.e.*, according to Webster: "promoting peace; conciliatory; pacific") spirit for the talks.

Many of the familiar speakers at such meetings were there advocating their all-too-familiar theories for compromise. Victor Knowles describes Rubel Shelly's remarks, for example, in this way: "He proposed that there are two kinds of fellowship in the New Testament. (1) the relationship between any two persons by virtue of their mutual obedience to the gospel of Christ, and (2) the sense of approval and endorsement we give one another in particular issues, such as instrumental music, etc... Level Two, while recognizing each other as brethren, realizes there are differences in practice (such as instrumental music) that may limit, at least for now, full fellowship. Brother Shelly then proposed a 'limited fellowship' which he affirmed to be both 'Biblical and practical'... Brother Shelly closed by admonishing us to be charitable, to study, to pray, to go forward 'in the confidence that God will bless us with genuine unity in the discussion of and submission to this truth.'" Sounds familiar, doesn't it? There is reason for concern (and alarm) when we know what brother Shelly advocates, and when we realize that he is Director of Publications for the *20th Century Christian Foundation*, which provides Bible class materials to many churches.

Don DeWalt mentioned to the forum the cooperative efforts that are *already* going on between the instrumental and non-instrumental fellowships. In the words of Victor Knowles again: "He also reminded us that the Bible School literature both groups use is due to the *cooperative effort* (emphasis mine, lk) of the *Sweet Publishing Company* in Joplin. And Reuel Lemmons told me that from five to ten thousand teachers in his *World Bible School* (which baptizes scores of thousands each year) are people from instrumental churches." Should this be of no little concern to us? This should warn us about the content of material so many of us use in our classrooms, and inform us concerning our participation in *World Bible School* in which thousands annually are allowed to be taught the error of instrumental music in worship (along with other errors) by those in the Conservative Christian Church.

It is time not only for concern and alarm, but also action. We need those who believe the truth to defend it and to be vocal and public in that defense.

An article also was included in this issue of *One Body* by F. Furman Kearley, now editor of the *Gospel Advocate*, in which he states: "A fifth principle clearly taught in scripture

is that unity with diversity is possible and is acceptable to God." How much will we tolerate before we actively set ourselves for the defense of the gospel (Philippians 1:17), and begin to use the sword of the spirit (Ephesians 6:17) to fight against false teaching even when it comes from within the church? (Acts 20:29-31).

—408 Bennett at Ogilvie  
Bossier City, Louisiana

## “MOVEMENT” AIMS

Jesse Brown

Movements and isms that have troubled the church in the past have made their purposes and goals quite plain. Right or wrong, promulgators thought that they were pushing Bible interpretations that would help the Lord's cause. *Premillennialism* was to prepare people for the “future kingdom”; *Anti-ism* was to teach Christians not to sin by using church money in an unauthorized manner; those who pressed for head-coverings, one cups, no classes, and such like, did so because they thought that they were helping the church to follow the Bible more closely. Even those who caused division by using musical instruments in worship justified their doctrine by saying that it made the singing more beautiful.

Though I have read everything that I could get on the most modern so-called “Unity” movement, after careful and prayerful consideration of their teachings I still cannot fathom their aim or goal. So far, I have not found an appellation given this movement, but it is spreading like wildfire. I refer to the increasing number of brethren who preach, write books, tracts and articles criticizing the “orthodox church of Christ” for failure to “enlarge our fellowship circle.” I have not seen or heard a clear statement of where we are unscriptural—or how we should change. Do they not realize that every Christian deplores division and would do anything that we can to lead to scriptural unity? They either state or imply that we have become a denomination, a sect. In a hazy manner they seem to say that we should correct this condition by fellowshipping denominations. I have not heard or seen them use plain scriptures such as Ephesians 5:11, Revelation 11:1, Matthew 15:9, Proverbs 28:9 and like passages. In one of their writings I find this definition of “denomination”: Any religious body of believers that uses a name of demarcation distinguishing it from other churches. This would condemn the Lord's body which uses any Bible name such as church of Christ, bride of Christ and other scriptural names. It seems that they want us to fellowship the denomination using the unscriptural name of “Christian Church”. Again, how odd that some of God's people criticize the *Lord's church* for division, yet fellowship the groups responsible for *causing* said division.

### ALL CHURCHES (EXCEPT ONE) BELONG TO SATAN

The church is ripe for this strange trend because now as never before many of its members believe that members of denominations can be saved without leaving them. Some do not confess this openly, but show irritation when scriptures are used to prove that all churches except one belong to Satan. Many of our most noted brethren are now using denominational terms such as “Christendom” or “Christian churches” to refer to all religious bodies believing in Christ.

Christ and his church desire unity, but not that which requires compromise. We who are blessed by having found the “strait gate” into Christ's kingdom must retain the great desire for others to come in where all spiritual blessings are

to be enjoyed. (Ephesians 1:3; Romans 14:17). But we can help them only by standing firmly in this kingdom—loyal to its King and his gospel by which we call them into this glorious liberty. (II Thessalonians 2:14; Colossians 3:15). Denominations are now the “idols” from which we must call people. (II Corinthians 6:14-18). To fellowship them in denominations is to “scatter abroad.” (Matthew 12:30; Ephesians 1:9-10). Furthermore, we would become “partaker of their evil deeds”, and their “blood will be required at our hands.” (Ezekiel 3:18). In the eyes of God, the most “evil deed” is an unauthorized doctrine. (Matthew 7:21-23; I Timothy 4:1).

—Drawer I  
Ganado, Texas 77962

## ONE MAN STOOD

Raymond Allen Hagood

One of the most moving, non-inspired works that I have ever read is a book written by **Whitaker Chambers** entitled *Witness*. Upon its publication, in 1952, one critic called it “the greatest book written in our lifetime.” The book was so popular in 1952 that *Readers Digest* included a condensation of it in its Autumn, 1952, condensed books series.

Chambers was the man who exposed **Alger Hiss** as a Communist spy. Hiss was an American who held a high position in the government. His influence in the U. S. Government was such that he stood beside **President Roosevelt** at Yalta and helped negotiate with **Stalin**. When Hiss was accused of espionage, so many high government officials, including President Truman, defended him that very few people really believed that Hiss was indeed a spy for Russia.

Finally, though, Hiss was indicted for perjury and went on trial in one of the most sensational trials of this century. When the episode was over, Alger Hiss was convicted of perjury and sentenced to a five-year prison term in the Federal Penitentiary at Lewisburg, Pennsylvania.

Chambers, who was a true American hero, was criticized, despised, condemned, and castigated by the media, the President and an array of well-known public officials. He was called a liar, a lunatic, a traitor, and a number of other degrading things. Regardless of this barrage of criticism and attacks, Chambers never backed down from his stand for truth. His dedication and courage helped save America from a network of Communist spies in high places.

### LIFE AND FAITH COMPLETELY ONE

The preface of Whitaker's book begins with a letter to his children. This letter alone will bring tears to one's eyes. In this letter he tries to explain what he meant when he styled himself as a witness. His definition is very powerful and penetrating. He said, “A witness, in the sense that I am using the word, is a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences.” (Whitaker Chambers, *Witness*, page 5.)

In truth, all faithful Christians have a life and faith that are so completely one that, when challenged, they cannot help but make known that faith, disregarding all risks and truly accepting all consequences. All faithful Christians love truth so much that they would stand for that truth under all circumstances.

There is today a constant subtle pressure placed upon all Christians to compromise truth, very much like the pressure placed upon Chambers by the Communists to keep him

quiet. These compromisers ask brethren to have peace at any price or to look the other way when faced with doctrinal stands. These people ask us to be more tolerant and encourage us not to get up-tight over doctrine. They tell us that we can agree to disagree and that a real, loving Christian has no right to judge anything.

When a false teacher is found to be unquestionably in error, we are told that we misunderstood him. These traitors label the faithful Christians as legalists and trouble-makers. Those who love the truth are branded as sectarian and narrow. Those who love the truth are relegated as fanatics while those who care little or nothing for truth are held up as exemplary Christians.

#### MUST STAND—EVEN WHEN ALONE

What is to be our attitude in regard to these matters? There is little doubt but that our attitude can be no different than that of Peter and the other apostles in Acts 5:29, "**We ought to obey God rather than men.**" Our disposition must be like that of Peter and John as seen in Acts 4:19,20 when they said, "**Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.**"

The book *Witness* is a true story of one man's struggle against evil. That struggle was fought by a man with an undying faith in his mission. That faith caused him to carry on in the face of constant discouragement and criticism.

Our struggle is no less real and our loyalty to truth must cause us to stand for truth even when alone. Our resolve to follow the old Jerusalem way should be so great that all the criticisms, labeling, and discouragements of the enemies of truth cannot sway us from our mission.

Because one man stood alone in 1950, America continues free. If the faithful brethren will stand now against the gathering clouds of perdition, the cause of truth will survive the current onslaught. Our stand must be one of faith, knowing that God always takes care of the faithful.

—Route 1, Box 110  
Indian Mound, Tennessee 37079



## Who Is Influencing Whom?

Joe E. Galloway

A few weeks ago Volume II, No. 1 of the tabloid *ONE BODY* came by mail to this congregation. I had been aware of this publication for several months, having personally received two issues of Volume I by mail earlier. It is published by **Don DeWalt** of Joplin, Missouri, for the *Independent Christian Church*, and is edited by **Victor Knowles**, also of the ICC. Its stated purpose is to promote unity between churches of Christ and the Independent Christian Churches.

Manuscripts are invited, but are to be "irenic"—a word meaning "peaceful or conciliatory." This immediately suggests that one could not really get down to debating such divisive matters as instrumental music in this paper. They want unity, but want to achieve it by talking about its need and by getting all to see how nice each group is and how similar we are in so many ways—not by squarely facing that which has divided us, seeing what the Bible authorizes, and turning from all that is without Bible authority.

This paper's policy is the same policy that was emphasized at the Joplin "*Summit*" meeting and at the later "*Restoration Forum*" at Tulsa, Oklahoma. With it those in error have

everything to gain since it provides greater good will and acceptance toward them; those who have stood firm for truth have everything to lose since this plan tends to relaxing our firmness for Bible authority and thus to compromise.

#### USE OR NON-USE A MATTER OF MATURITY

By comparing this issue of *ONE BODY* with the first two it becomes apparent that the ICC is beginning to press harder their defense of the instrument, now that they have gotten us to studiously avoid condemning it. In the first two issues several "irenic"-type articles were printed by men from both groups. In this present issue several such "irenic" articles and quotes are given from members of the churches of Christ, such as **Furman Kearley** (new *Gospel Advocate* editor!), **Bill Minick**, **Marvin Phillips**, **Rubel Shelly**, **Reuel Lemmons**, and **Richard Rogers**. Then an article is included by **James Fuzzell** who said he was "reared in the non-instrumental churches" but now has "matured in spirit" and can worship with either group. He has been with the ICC for over 25 years now. The whole gist of the article is to emphasize to "us" that the instrument is so insignificant that we should ignore it.

Don DeWalt, of the ICC, wrote an article entitled: "*Have We Cut the Gordian Knot of Instrumental Music in Congregational Singing?*", which obviously is a "spinoff" from a statement made by brother **Guy N. Woods** in the *Gospel Advocate* editorial of May 16, 1985. The thrust of the entire article is that we have no Bible authority for congregational singing, but that it is not wrong. He then says, "Can you imagine over 2,000 congregations and 3-million Christians divided over a totally non-biblical practice?"

Of course it is easy to show Bible authority for congregational singing (Ephesians 5:19; Colossians 3:16; I Corinthians 14:15; Hebrews 2:12). Division did not come from our doing what the Bible authorizes, but over those who added the instrument of music to worship without one verse of Bible authority!

#### LEMMONS, ROGERS, MINICK ALL COMPROMISE

Several other very disturbing things appear in this issue of *ONE BODY*. Brother **Reuel Lemmons** is cited as saying that a five-point worship is not Biblical—that, in fact, it "warps the Word." Brother **Richard Rogers** is said to have volunteered to be the "weaker brother" of Romans 14:1-15, 15:7 in matters that divide us, thus making the refusal to use instrumental music simply weakness or ignorance on our part. **Bill Minick** lumps instrumental music in with such matters as the one cup, Sunday School, and women wearing hats or pants in the assembly as he asks if practicing one way or the other on these matters is essential to salvation. A nearly full-page ad of **Rubel Shelly's** book—*I Just Want to be a Christian*—is in each issue suggesting that the ICC must be pleased with it (and why should they not be, since it makes instrumental music a non-essential issue!). Mention is made of a cooperative effort between *Sweet Publishing Company* and *College Press* in Joplin in producing Bible school literature. Also, I read on page 21 that "Reuel Lemmons told...that from five to ten thousand teachers in his *World Bible School* (which baptizes scores of thousands each year) are people from instrumental churches." Notice that 10,000 "teachers" for this correspondence school which many of our congregations have helped support for years are from "instrumental churches." What do these teachers tell their students who inquire about music in worship? To ask the question is to answer it!

Many of us have defended the recent "unity meetings",



# If It's Not O

## Evolution rears its head at ACU

School stands by 2 professors accused of teaching evolution

By JERRY REED  
Senior Staff Writer

Abilene Christian University has exonerated two biology professors accused of teaching evolution as fact.

But the ACU alumnus who accused them says the controversy isn't over.

Dr. Bert Thompson, a 1971 graduate who holds a doctorate in microbiology from Texas A&M, says he will publish a book "on or about Jan. 1" to prove his side of the controversy.

Thompson is co-founder of Apologetics Press of Montgomery, Ala., an instructor in a Bible college there, and a traveling weekend lecturer on the topic of Biblical creation vs. evolution.

The Alabaman accuses Drs. Ken Williams and Archie Manis, both biology professors at ACU, of teaching evolution as fact.

But he also says the university's position — that Manis, Williams and other biology professors teach evolution as a theory because it is knowledge ACU students need in their scientific fields — is unacceptable.

Thompson unsuccessfully sought to require Williams and Manis to sign seven-part statements committing them to thoroughly refute evolution when they present it in their classes, and to "repent" of having taught evolution without refutation.

Earlier, he had unsuccessfully requested Williams and Manis to answer a 30-item questionnaire on points of the evolutionary theory, books and materials used in their classes, and specific biblical beliefs.

Thompson sent a longer questionnaire to Dr. Perry Reeves, dean of the College of Natural and Applied Sciences after failing to get a response from the faculty members.

He also accuses university officials of "a coverup" of violating ACU's charter, of failing to live up to an agreement to obtain the statements he had sought from the professors, and of repeatedly changing the university's position on how it claimed to be handling the topic of evolution.

But ACU President Dr. William



Dr. C.G. Gray — students need to know theory



Dr. Bert Thompson — can't accept teaching evolution

Teague issued a strong statement of support of Manis and Williams at ACU's final fall semester chapel service Friday morning.

An editorial supportive of the two professors also appeared in Friday's

See EVOLUTION  
Back page this section

saying that they are putting us in position where we can influence the ICC to come back to the truth. We need to be asking, "Who is influencing whom?" It appears that many among us are weakening but there is little indication from such writings as the *ONE BODY* that the ICC is ready to give an inch!

Church of Christ  
Trenton, Tennessee 38382

### Linwood Bishop Sends Clippings From Abilene Reporter-News Re: Thompson's Charges Against ACU

It was hard enough on brother Linwood E. Bishop having to have open-heart surgery (five by-passes) early in December, at the Humana Hospital in Abilene, Texas.

However, when he read the accompanying clippings from the Abilene *Reporter-News* for December 16, 1985, while convalescing at the hospital, it was such a shock to his nervous system that he almost had a heart-attack anyway!

When the editor of *Contending for the Faith* made a special visit to encourage brother Bishop on or about December 23, Linwood was telling what the *Reporter-News* had reported, and promised to send us the clippings for reproduction herewith, which he did.

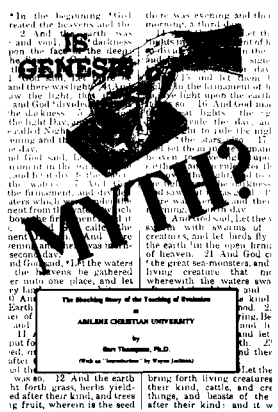
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# NE Thing, It's ANOTHER!

Abilene Reporter-News, Mon. Eve., Dec. 18, 1985

## Evolution

Continued from Page 1A

issue of the ACU student newspaper, *The Optimist*.

Thompson said the editorial ignores evidence on the other side.

Specifically, he said, it ignores two handouts that Manis gave his biology class, and a student's recollection of a statement Manis made the first day of a biology class last summer: that he was an elder in the Church of Christ, yet a believer in evolution, and that they, the students, were going to believe it as well.

One handout showed a margin note on a photocopy of the opening chapters of Genesis characterizing the biblical account of creation as "creation hymn, myth."

The other handout contained a statement that "the fact of evolution is beyond dispute."

But Teague said the handouts were taken out of context. And far from intending to weaken students' faith, he said, the ACU biologists treat evolution is such a way to bolster their faith.

"He (Manis) was trying to condition the students to understand what kind of a response (to expect) in graduate study (from) a person who did not accept the Genesis account of creation," Teague said.

"At no time did he advocate that (evolution) was his position."

### ACU Investigated teachers

Copies of the handouts on Genesis and evolution, of Thompson's correspondence with a student, professors and administrator at ACU, and a summary report of a Sept. 13 meeting between Thompson and ACU officials, arrived by mail at the *Reporter-News* anonymously Saturday.

The packet was directed to the attention of the "Reporter Dealing With ACU Evolution Controversy."

The summary report of the Sept. 13 meeting was written by James D. Willeford, a retired Church of Christ minister now an elder at the North Fifth and Grape Street Church of Christ.

Both sides agreed that Thompson joined the controversy after a student dissatisfied with the presentation of evolution at ACU wrote Thompson last February.

Thompson said that student and others were tired of evolution "being crammed down" their throats.

Teague said an internal investigation at ACU found students in

the two biology classes "overwhelmingly" supportive of the "biblical orientation" of the embattled professors.

Dr. C.G. Gray, vice president for academic affairs and coordinator of ACU's in-house investigation, said ACU teaches the theory of evolution because students need to know it to be completely knowledgeable in their field.

He stressed theory.

"I don't agree with the theory of evolution," Gray said.

It takes more faith to believe that all forms of life now in existence today evolved from a single cell eons ago "than to believe that God created it," Gray said.

But the theory of evolution is part of nearly all the sciences, said Gray. The classification systems of plants and animals is generally based on the evolution theory, he said.

Teague's statement to ACU students in chapel was that after a thorough investigation, the accusations against Manis and Williams were found to be "without foundation in fact."

Williams and Manis said they would not comment, although Manis finds it "very frustrating."

### Thompson's accusations

Thompson's accusations against ACU officials include:

- That they are violating the school's charter, which is to teach "only those things which are in accordance with the inspired word of God."

- That they have repeatedly switched positions in regard to how they claim evolution is being handled on the ACU campus: first denying that evolution is taught there at all; then claiming that evolution is taught only in a classroom dialogue in which evolution is refuted; that Manis once boasted that he taught evolution as fact "without refutation;" and, finally, that evolution is taught as a theory that students need to know as they advance in their education.

- That ACU officials agreed with Thompson's demand that the professors sign a seven-part statement disavowing belief in evolution, and avowing faith in the Bible as literal, historical truth, but failed to follow through.

The proposed statement would affirm their belief in, and commitment to teach, the first 11 chapters of Genesis as literal and historical fact, not myth; that they do not believe in, nor would they teach organic evolution, theistic evolution or any forms of them as factual — or teach any form

at all, except to refute it; and that the professors "repent of having taught evolution ... in the past" so as to leave the impression that evolution is acceptable to "a faithful Christian."

He said the statement eventually signed by the professors, affirming that they did not advocate organic evolution, was unacceptable, as he had warned in advance that such a general statement would be.

### One student's conclusion

The *Optimist* stated in its editorial that one petition signed by 49 students attested that the charges against the biology professors were not true.

In an editor's note, the student newspaper said the "overwhelming response" to a questionnaire answered by students last spring was that the biology department "did not present evolution as fact."

An excerpt from one student's reply: "The material was not presented as fact, but as a theory or knowledge that all well-informed, well-educated people should have some knowledge of ..."

Teague said the controversy was one of a single student looking at a set of factors and drawing a different conclusion than 100 other students looking at the same factors.

Material presenting Thompson's side of the controversy has been sent to at least one local Church of Christ — the Baker Heights church, where Manis is an elder.

Thompson said he knows the person who sent the material to the Abilene church, but it would be up to that person to come forward.

Thompson predicted that in the long run, members of the Churches of Christ will demand ACU adhere to the strict biblical position on the origins of man.

He said he believes "those among the churches of Christ who have sacrificed so much" in support of the school should be aware of what has happened in its biology classes.

Church of Christ congregations are autonomous, and members of the separate congregations — not the congregations themselves — join in such cooperative efforts as supporting missions and institutions of higher education.

"I have for many years loved ACU, and still do. I am most certainly not out to hurt my alma mater in any way," Thompson said.

Teague said, "It's really disappointing to me that so-called academic leaders living in another state hasten to a judgment on evidence that is taken out of context."

# Editor's Brother Colonel (Retired) Foy Rice Passes

Ira Y. Rice, Jr.

The year before, during the *Annual Denton Lectures*, at Denton, Texas I had received a telephone call; my father-in-law **Sherman Parker**, of Cromwell, Oklahoma, had just died, so I had to leave early.

When I arrived on Saturday, for the Denton Lectures to begin on Sunday, November 10, 1985, half in jest, I reminded brother **Dub McClish** of this, saying, "I wonder who it will be *this* time!" Little did I realize that my younger brother **Colonel (Retired) Foy Rice** may already have lain dead in his bed at Fountain Hills, Arizona. His body was not discovered until the following Tuesday.

When the telephone call came, I was slated to speak the very next night at Denton. Realizing that there was nothing that I could do to help my brother, I decided to proceed as scheduled, which I did, not flying to Fountain Hills until before dawn that Thursday morning.

## NAMED IN HONOR OF FOY E. WALLACE, JR.

Perhaps the premier preacher of the 20th century (it was almost a toss-up between him and **N. B. Hardeman**) was **Foy E. Wallace, Jr.** So much did our parents admire brother Wallace that when twins were born in 1921, they were named **Foy** and **Floy** in his honor. Brother Wallace had presented each with a beautiful, leather-bound New Testament stamped in gold at their birth.

In our growing-up days, two brothers hardly could have been closer. And even after we both grew to manhood, although our paths led all over the world, we often got together, first in one country and then in another. When we were children, Foy memorized whole chapters of the word of God. Everyone thought that *he* would be a preacher, and I a lawyer. How strange that in the course of events, it was I who became the preacher, and he the most-highly-trained combat officer in the United States Army!

## PRODUCT OF OKLAHOMA

Having been born at Hollis, Oklahoma, Foy later moved with the family to Norman, Oklahoma, where he attended public schools. Following graduation from high school there in 1939, he entered the University of Oklahoma majoring in architectural engineering.

At the start of World War II, after his Oklahoma National Guard Company was federalized, he was called to active duty. He was commissioned following attendance at the Infantry Officer Candidate School at Fort Benning, Georgia, in 1942. Subsequently, he served as a paratrooper platoon leader and company commander in the 508th Parachute Infantry Regiment of the 82nd Airborne Division in Europe.

Upon termination of World War II, he returned to the United States and was separated as a captain from the Army

in 1945. This was followed by return to civilian schooling at the University of Oklahoma.

## FOY BECOMES CAREER ARMY OFFICER

Colonel Rice returned to active duty in late 1948 and was subsequently commissioned in the Regular Army. He served a tour in Germany with the 1st Infantry Division as a company commander and a battalion S-3. He returned to the United States in 1952 to attend the Infantry Officer Advanced Course at Fort Benning. He then remained at Fort Benning to serve on the staff and faculty of the Infantry School for a two-year period.

This was followed by attendance at the Army Command and General Staff College at Fort Leavenworth, Kansas, in 1955 and 1956.

His next assignment was in Taiwan where he served as an adviser to a Republic of China Infantry Division. Upon his return to the United States in 1958, he was selected for aviation flight training under the Army's Senior Officer Flight Program.

## FURTHER TOURS IN KOREA & VIETNAM

Upon completion of flight training in 1959, the then Major Rice was assigned as the Aviation Commander for the 82nd Airborne Division at Fort Bragg, North Carolina. In 1961, he was transferred to Korea where he served a one-year tour as the senior aviation adviser to the Republic of Korea Army. In 1962, he returned to Fort Bragg, where he served as Commander of the 82nd Aviation Battalion of the 82nd Airborne Division until 1964. This was followed by a two-year assignment with the Deputy Chief of Staff for Personnel, Headquarters, Department of the Army, as Staff Officer covering planning for deployments to Vietnam.

In 1966, Colonel Rice was assigned to Vietnam as Commander of the 52nd Aviation Battalion at Pleiku in the Central Highlands. He returned to the United States in 1967 to attend the U.S. Army War College at Carlisle Barracks, Pennsylvania Division as the Division Aviation Officer and the Commander of the 11th Aviation Group of the Division.

In 1969, Foy was reassigned to Fort Benning to serve as Commander of the 10th Aviation Group and the U.S. Army Infantry Center Aviation Command. He subsequently was transferred, in 1971, to Headquarters, United States Army Combat Developments Command where he served as Director for Materiel Systems.

Assignments in recent years included Executive Officer for the Directorate of Research, Development and Engineering, Headquarters, U.S. Army Materiel Command and Senior U.S. Army Assistance Officer to the Republic of Korea Army. Colonel Rice returned from Korea in September, 1977, served briefly as Deputy Commander, Headquarters, Fort Huachuca, Arizona, finally retiring October 31, 1978. He died of a massive heart attack on or about November 9, 1985, and was accorded a military funeral (conducted by the 82nd Airborne Division and the 508th Parachute Infantry Regiment) and burial in the memorial cemetery north of Phoenix, Arizona, November 19, 1985. I also spoke, as did one son, Kent.

Colonel Rice, in addition to his brother **Ira Y. Rice, Jr.**, of Memphis, Tennessee, also is survived by three sisters, including his twin sister **Floy** (Mrs. Eugene M. Henry), of Mi-Wuk Village, California; **Juanita** (Mrs. Oliver Nichols), of Los Angeles, California; and **Golda** (Mrs. Robert C. Clark), of Norman, Oklahoma; and two sons, **Kim** and **Kent**.

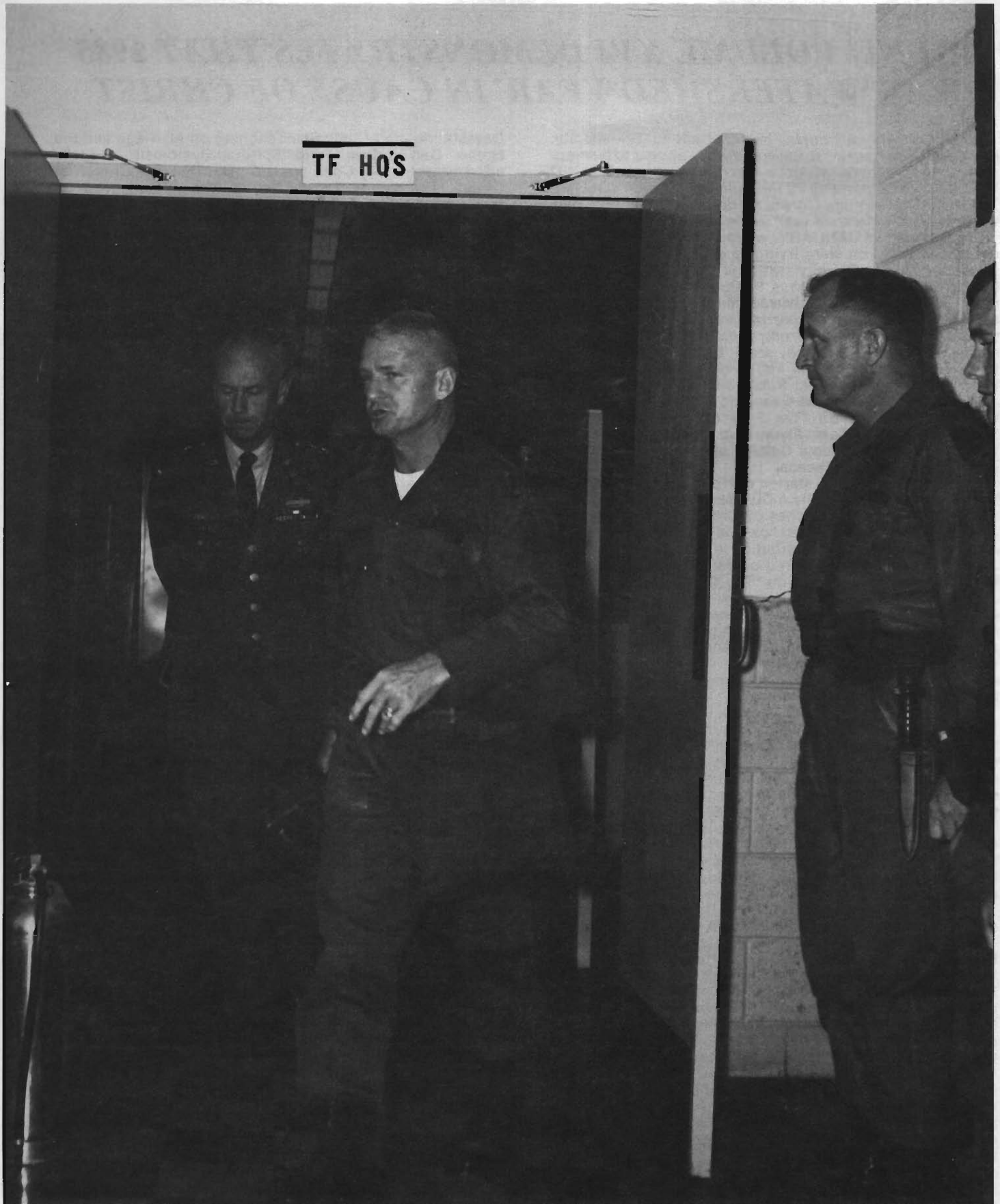
## HOW DO YOU SPELL (F)fELLOWSHIP?

*A review of the modern unity/fellowship movement.*

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**A MAN UNDER AUTHORITY.** As noted by the accompanying article, *Colonel Foy Rice's* military career was marked by commands in many sectors of the Army of the United States. At the time the above photo was taken (*he is shown front and center*), he had 453 helicopters under his command and was in charge of the helicopter defense of Saigon, Vietnam.

Colonel Rice always wanted to have a part in our *missionary* work in the Far East and left some money to *Vada* and me partly with this

intent. In his memory, we have placed \$3,000.00 of this in the hands of the *Elders, Bellview church of Christ, 4850 Sautley Road, Pensacola, Florida 32506* toward the purchase of a car for brother *Eddy Ee*, in Singapore, which is sorely needed. It will cost approximately \$9,000.00, in Singapore. Any others wishing to contribute to this memorial to my brother, please address your gifts, clearly earmarked for this purpose, to the same address.—*Ira Y. Rice, Jr., Editor*



# BOUND VOLUME XVI DEMONSTRATES THAT 1985 WAS 'WATERSHED YEAR' IN CAUSE OF CHRIST

EVERY YEAR, of course, is important in Christianity; however (or so it seems to us) some years appear to be more crucial than others. When subscribers to our BOUND VOLUMES to *Contending for the Faith* leaf through VOLUME XVI (ready in February), it will be apparent to all that 1985 was indeed a 'watershed year' in the cause of Christ.

For example, in JANUARY, we reported that while some misguided brethren were trying to establish some kind of spurious, so-called "Unity" with the Christian Church, the brotherhood as a whole was being ripped apart—doctrinally—around the world. **Alvin Jennings** and *Star Bible* were exposed as fronting for *Crossroadism*. The **Boston Church** was shown, together with *Crossroads/Gainesville, Florida* as a massive threat to what they style "Mainstream" churches. **Yarbrough Leigh** wrote on behalf of "unity of the Spirit." **Victor M. Eskew** reviewed **Rubel Shelly's** "review" of the Joplin Meeting. **Fred House** discussed "Rubel's Bandwagon." **Wayne Price** wrote on "The Preacher, the Pewster and Sound Doctrine." **Tom Flynn** had more on the "New Versions." And **Oklahoma College of the Bible**, in its 19th year, eyed its second decade.

Our FEBRUARY issue started with a lead article by **Ben F. Vick, Jr.**, entitled, "Is Shelly A Disciple of Ketcherside?" The attempt to yoke the churches of Christ with the Christian Church was described as an "ox-and-ass" situation. **Roger Jackson** discussed "A Contribution to Unity." A photo of the Joplin "Summiteers" appeared on Page 7. **Dub McClish** set forth his cogent reflections on "The 'Restoration Summit'." **James W. Boyd** asked, "Shall We Bow to the 'Summit'?" **Alan E. Highers** called attention to "A Warning from the Past." A *Flint Journal* article (of Flint, Michigan) was reproduced showing the Fenton church of Christ and the Fenton Christian Church "uniting" despite musical differences. And the *Apologetics Press* was shown breaking ground for their new building at Montgomery, Alabama.

In our lead article for MARCH, we asked, "Are Churches of Christ Ready to Follow Phillips, Others into Fellowship with 'Crossroadism' and 'Christian Church'?" **Pervie Nichols** was shown as having the courage to say NO to spurious endorsement of Crossroadism. **Alonzo Welch**, The **Oxford (Mississippi) church** was documented as involved with Crossroadism. **Guy F. Hester** discussed "The Grenada Meeting." We asked, "Why Are Supposed-to-Be-Faithful, Sound Gospel Preachers Compromising Souls & Influence by Participating in Crossroads & Crossroads-Oriented Workshops & Seminars?" **Eddie Whitten** asked, "Are Disciples Super-Christians?" **Ben F. Vick, Jr.**, set forth "The Taproot Issue." **Bill Jackson** asked, "What About That 'Blind Spot'?" **Dan Rogers**, re: **A. L. Parr's** query to **Chuck Lucas**, said, "That's A Good Question!"

**Lester Eugene Walp, Sr.**, one of our elders at Bellview/Pensacola (and a former member of the Christian Church) led our APRIL issue with a front-page article on "UNITY OF FELLOWSHIP: Church of Christ & Christian Church." We asked, editorially, "Are Joplin Summiters 'Getting the Message'?" **Max Miller** and **Harrell Davidson** had twin articles, respectively, on "UNITY—Or Polarization?" and "UNITY—the Joplin Summit." In announcing a new publication called *Image*, we asked, "Will Lemmons' New 'Image' Attempt to Lead 'Us' into Fellowship With the 'Christian Church'?" In this same connection, **Bill Jackson** asked, "What Hen Is Laying This Egg, And What Kind of Chick Will Be Produced?" **Oran Rhodes**, re: the present apostasy, declared, "Time Has Run Out." **Richard E. Black** was announced as having narrated the entire Bible on tape! *Enthusiastic readers* were described as "Our Best Source of Subscription Growth!" **Otis Hanes**, great lover of truth and those who preach it, passed.

In our issue for MAY, **Pat McGee** declared, "We Must Have Bible Authority." The editor returned from another extended missionary effort in six Far Eastern countries. **Bill Jackson** inquired, "What Is Now Seen In God's Own House?" **George Reed** assessed "Preachers Who Say One Thing and Do Another." **Louis Rushmore** considered, "Brotherhood Advertisements." **Goebel Music** dissected "A Disorderly,

Devastating, and Damnable Teaching on Marriage and the Home." **Dan Harless** found "Spiritual Symbiosis" mutually advantageous. **Bill Coss** praised "The Bellview Church of Christ." The **Woods/Blakely Debate** was announced. **John M. Grubb** discussed "New Anti-ism" and "Old Liberalism." **Earl Gieske** wrote on behalf of "The Neglected, Normal, Middle-Aged Members!" **Mark K. Lewis** assessed "Interest Groups in the Church." **Greg Pickett** considered "The Discontinuation of Fellowship." **Frank Morgan** had thoughts on an "Interesting Exchange."

Our JUNE issue had **Grady Miller's** lead article on "The Joplin Meeting." Editorially, we asked, "Is Cloyd Really Our Brother—Or Still 'Christian Church' at Heart?" **Bobby Duncan** weighed "Instrumental Music And Dialogue." **R. W. Gray** presented "Conservative Christian Churches—An Enigma." **Dalton Key** had "Reflections on the Summit Meeting from One Who Was There." "...and What About 'Mini-Summits'?" was discussed, including an article on "Celebration", by **Larry James**. **Frank Morgan** (who was there) reviewed the "Tulsa Restoration Forum." **Lewis G. Hale** wrote on "The Few." **Roy J. Hearn**, founding Director of Memphis School of Preaching, was finding life fulfilling in retirement. **John Weekley** discussed "The 'Unity-in-Diversity' Movement."

**Ira Y. Rice, Jr.**, had our lead article in JULY on "Central London 'Crossroads' Church Undermines Klang, Targets Singapore For 'Missionary' Invasion in 1987." Editorially, we asked, "Do Anderson, Advocate Serve Cause of Truth by Replacing Woods with Kearley As Editor?" *Contending for the Faith* readers continued helping to warn brotherhood against heresy by ordering and distributing "Crossroads" issues. **Edmonton (Alberta), Canada**, was highlighted as "Next Established Area for 'Crossroads' Takeover." **Steve Pipkin** was announced by "Crossroads" church in Central London as having been "Appointed Singapore Team Co-Leader." **Tuck Andrews** considered, "Riding the Fence on the Crossroads Philosophy." **Walter W. Pigg, Jr.**, under the heading of "A Pernicious Periodical Commences", discussed the beginning of *IMAGE Magazine*. **Pearl Street/Denton, Texas** elders took the oversight of **Goebel Music** and his work. **Ordell H. Heavin** passed. **Fred Davis** invited brotherhood to a "Spiritual Feast."

Our AUGUST issue began with "An Examination of 'Unity in Diversity'" by **Walter W. Pigg, Jr.** "Times," we judged editorially, "—They Are A Changing!" **Dub McClish** gave a preview of the Fourth Annual Denton Lectures. **Trent H. Wheeler** discussed, "Unity in Diversity." **Bill Jackson** weighed, "What Our Colleges Have Done For (To) Us." The **Joplin elders** denied that unity is even possible while divisive element remains. **Bob Spurlin** wrote on "He Needs Encouragement." The third annual "Missouri-Kansas Lectures" were announced.

**Roy J. Hearn's** incisive article on "Differences Between the Church of Christ and the Christian Church" led our SEPTEMBER issue. Editorially, re: "Unity With the Christian Church", we concluded, "Without a Bible Basis: Impossible!" Former Christian-Church-Preacher **Clarence Lavender**, now a faithful gospel preacher for more than 20 years, asked, "Could I Have Remained in the Christian Church?" **Roger Jackson** favored us with his "Reflections on the Restoration." **James W. Boyd** decided that "It Makes No Difference to Many." **Furman Kearley**, new Editor of the *Gospel Advocate*, was summed up as "an Enigma!" **Max R. Miller** (who was there) gave the gist of the "Malibu Unity Forum." **Ben F. Vick, Jr.**, charged **Rubel Shelly** with misrepresentation. The **Groton (Connecticut) Church** divided again—this time over false doctrine re: Marriage, Divorce and Remarriage. **Harrell Davidson** asked, "Where Does the *Gospel Advocate* Now Stand?" An appreciation dinner for **Guy N. Woods** was announced. **Oklahoma College of the Bible** began its 20th year. **David Brown** was named the new director of *Southwest School of Bible Studies*.

Leading our OCTOBER issue was **D. Ray Pippin** on "The Anatomy of Digression." Editorially we discussed "Digression and Apostasy." **Jerry Moffitt** recognized "The Current

Digression Among Us." Documentation was presented on "The Current Digression in Mississippi." A. L. Franks was named the new evangelist for the marked-and-withdrawn-from, apostate Meridian (Mississippi) church of Christ. **Steve L. Mabry** alliterated on "Facing Frankly Franks' Fallacy on Fellowship." **W. N. (Bill) Jackson** charged Franks and the *Magnolia Messenger* with "Encouraging Apostasy—Month-by-Month."

Concluding our publishing year for 1985, our NOVEMBER issue presented **David P. Brown** asking, "How Reliable IS the 'Old Reliable' NOW?" Our editorial discussed, "One of Life's Greatest Tragedies." **Toney L. Smith** explained why he was "Glad to Be a Knucklehead!" **Louis Rushmore** questioned a "Misunderstood Explanation (?) of a Misunderstood Dialogue." **Melvin Elliott** asked, "Who Are We?" **David M. Amos**, an elder, set forth "Thoughts on the Neo-Unity Effort By an Elder." **Bruce Harris** showed that "Instrumental Music in Worship Is Sinful." And, finally, **Phil Davis** held forth on "Delusions of Grandeur."

During 1985 many more brethren and churches ordered **WHOLE SETS of BOUND VOLUMES of Contending for the Faith** for their own libraries or to give to their children and/or grandchildren. So many kept pressing us to put *Volumes I, II and III* back into print that although it is costing us more than \$8,000.00 to do so, we are doing just that! In fact, we are reproducing *Volume IV* as well!

When we first brought out *Contending for the Faith*, in 1970—and for the first four years—it was an eight-page, rather than a 16-page, publication. In order to make these earlier volumes more compatible visually with the later volumes, we have decided to bind *Volumes I and II* under one cover, *Volumes III and IV* under another cover. Anyone wishing to "trade in" your "single" volumes of I, II, III or IV on these, making your whole set more uniform, we'll allow you the same amount you paid for them in trade. The nearest we

can estimate, we'll have to charge \$9.95 for Bound Volumes I and II under one cover, the same amount for Volumes III and IV under another cover. Volume XVI, of course, will be \$7.95 all by itself. Please add \$1.50 for postage and packaging for any single bound volume ordered, or 10% of the total purchase price for orders exceeding \$10.00. Volume XVI should be ready for delivery by the time you see this. The new printings of Volumes I, II, III and IV should be ready, Lord willing, in March.

For those who are building a COMPLETE SET of our BOUND VOLUMES our 20% discount still applies. If you have a STANDING ORDER with us, thus, you will pay only \$7.96 (plus \$1.50 for postage and packaging, or \$9.46 total) for the single bound volume containing Volumes I and II; you will pay the same amount for the single bound volume containing Volumes III and IV. If you purchase any single bound volume without a STANDING ORDER, it is \$6.95 per volume (plus \$1.50 postage and packaging, or a total of \$8.45). However, with your STANDING ORDER, we charge you only \$5.56 per volume, plus \$1.50 postage and packaging, for a total of \$7.06 per bound volume. Those ordering the COMPLETE SET, Volumes I through XVI, will pay \$7.96 for Volumes I & II combined, \$7.96 for Volumes III & IV combined, and \$5.56 per volume for the remaining 12 additional volumes. This works out, as of now, to \$82.64 for the COMPLETE SET of 16 Volumes, totalling 14 actual bound copies. To this, you add \$4.86 for postage and packaging, thus you send \$87.50 for the COMPLETE SET.

Please bear in mind that *Bound Volume XVI* will be ready for delivery in February, and the new printing of Volumes I, II, III and IV sometime in late March or early April, 1986. Also remember to place your STANDING ORDER with us for FUTURE Bound Volumes as they are available each year, addressing all orders to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, TN 38118.**

## Notes & Quotes

**Melvin Elliott**, gospel preacher, Indianapolis, Indiana: "You are exactly right in the September issue of *Contending for the Faith*—the only basis of unity with the Christian Church is for them to "...go completely out of existence as a religious body, then be added to the church that Jesus built exactly like the rest of us." How could they be 'baptized into one body' when they do not know what the 'one body' is?...May your work continue to prosper."

**Truel Mason**, of Swartz Creek, Michigan, is now deceased.

**Gregory Pickett**, preacher, Altamont, Tennessee: "I had a fine trip to India—even to the point of eating rice and curry Indian style. I was in the country 32 days, having at least 165 baptisms and starting one congregation. I would love to be involved in full-time foreign evangelism...It bothers me no little that our missionaries are carrying these modern--speech perversions into the fields of darkness and sin. I have been to India twice and both times I ran headlong into American preachers going over there with those abominable books. Yet to my amazement it was of no concern to our leading brethren...I enjoyed immensely the November issue of *Contending for the Faith*...Please continue to advocate Apostolic Christianity and mark those who go beyond the authority of the Scriptures. I am beginning to ask an important question. Would you please write me an answer: Can we trust 'educated' brethren trained in theological schools?"

(NOTE: "I know what you mean being worried with some of our brethren carrying these 'Mickey Mouse' translations into foreign countries," I replied, in part. "It is hard enough to convert folks, using reliable versions, without going out of our way to make things harder. It might be best for such preachers

just to stay home until they can come clear on what is wrong with most of these so-called modern-speech translations.

"You asked if we can trust 'educated' brethren trained in theological schools? It is my observation that nine times out of ten they come out of such schools worse off doctrinally than when they went in. They call it 'higher education.' If they are lower doctrinally afterward, how can they call it higher? I will never understand how studying out of false books, written by false authors, and taught by false teachers in false schools somehow equips one better to teach the truth!" (IYR Jr.)

**Pine Bluff Church of Christ**, of Oxford, Mississippi, placed a standing order for 50 copies of *Contending for the Faith* each month to be billed to the church.

**Mark Dockery**, of Trenton, Tennessee, in renewing his subscription for three more years, said, "As a young preacher I find a lot of good information to increase my knowledge of many things concerning the word of God and brotherhood issues. Keep up the good work."

**Don & Eileen Munson**, Peterborough, New Hampshire: "We admire and thank you for your love and stand on the word of God."

**Harland Cline**, Mesa, Arizona: "May the Lord continue his blessings upon you as *Contending for the Faith* is so needful in the brotherhood in these trying times."

**Lewis & Christine Blair**, Manchester, Tennessee: "We appreciate the paper very much and the stand it takes for the truth."

**Don Eubanks**, minister, Palmyra, Missouri: "Thanks so much for sending me the 17 issues having to do with 'Crossroads.' They have been very valuable. The men of this congregation are all agreed. We don't want anything to do with Crossroads or their philosophy..."

**Gary Colley**, preacher, Murfreesboro, Tennessee: "I continue to appreciate your good work and am hopeful that you will stay abreast of the things that need to have attention...We will try to have those who may be interested in *Contending for the Faith* to sign up so that we can get them to you soon."

**Waldo R. Tucker**, Fort Worth, Texas: "I appreciate so much the great job you are doing exposing error. Keep up the good work...May God continue to bless you in your defense for truth." (NOTE: Brother Tucker enclosed an extra \$12.00 to use "as you see fit." IYR Jr.)

**Joel F. Cox**, of the Morganford church of Christ, St. Louis, Missouri, which has a standing order for 25 copies each issue, wrote: "You are doing a wonderful job in exposing error and contending for the truth."

**Boots & Mary Bacon**, of Locust Grove, Arkansas, renewed for another three years, adding \$17.00 "extra" onto their check to help out.

**John Cyphers**, Oklahoma City, Oklahoma: "Keep up the good work. Your publication is the only one I know of that calls sin sin and Crossroads and Boston what they really are—cults or denominations."

**Mr. & Mrs. Carl Smith**, Lansing, Michigan, sent \$20.00, saying, "Don't take on too much weight. We want you around for a long, long time."

**Mrs. Nadine Lee**, of Fresno, California, sent in her own subscription, saying, "I have enjoyed immensely the copies that were loaned to me. God bless you in the fight. I pray this Crossroads Cult will be wiped out."

**Eula Crane**, West Jordan, Utah: "We are having a start of Crossroads here in Salt Lake church of Christ. I understand they have a meeting set up with **Albert Lemmons** in near future. Certainly are a lot of ill feelings in the congregation. Several families the past three years have attended the rallies in Boulder, Colorado...Prayerful they can see the true light before it really gets out of hand as in so many churches."

**Franklin & Bertha Brown**, Dixon, Missouri: "We look forward to receiving *Contending for the Faith* each month." (NOTE: They enclosed \$15.00 to use "where needed.")

**Cullen S. Gatlin, Jr.**, Sandpoint, Idaho: "My wife and I read with interest the incidents in Mississippi. I know what those brethren are going through because we have experienced the same out here. It really grieves me to see so many of our brethren going off the deep end."

**Eula Ragsdale**, of Smyrna, Georgia, enclosed \$30.00 for the new church building in Hualien, Taiwan, saying, "Sincerely wish I could do more in this work."

**Gilbert Gough**, preacher, Dresden, Tennessee: "The purpose of this letter is to commend you for the August and September of 1985 issues of *CONTENDING FOR THE FAITH*. Every article was very timely for the church."

"I appreciate brother **Walter Pigg's** article for its frankness and for the exposure of the infamous 'Unity in Diversity' movement. One can see that brother Pigg did his homework. There is no doubt that the 'Unity in Diversity' movement will extend an open fellowship to those whom God will not, and brother Pigg has vividly shown this to be the case."

"Also, brother **Bill Jackson** hit the nail on the head concerning 'our' colleges. He expressed in writing what I have been thinking ever since I left college. Of course, some will accuse us of being anti-college, or being a 'Neo-Sommerite', but nothing is farther from the truth. I am not opposed to the existence of the colleges among us, just the sin and error taught and condoned at the colleges."

"Your article concerning **Furman Kearley's** supposed explanation of the discourse with **Wayne Kilpatrick** at Joplin well pointed out brother Kearley's failure to explain it away in the *GOSPEL ADVOCATE*. At best the discussion was said in jest, but what a foolish discussion to have in front of denominationalists. At worst, it was deception and conspiracy!"

"Once again, I appreciate you and your work very much. Not only do I appreciate your work with *CONTENDING FOR THE FAITH*, but your zeal for missionary work is great. May God bless you in your continued efforts in the Far East."

(NOTE: Brother Kilpatrick recently confessed faults for his part in that Joplin discourse. We honor him for this. Now what will brother Kearley do? IYR Jr.)

## SONG SUPPLEMENT PUBLISHED

**Jerrell Joe Scott, II**, Urbana, Illinois: "We have recently published *Song Supplement 736*, a collection of 86 hymns specifically designed to compliment all editions of brother Howard's *Songs of the Church*. *Song Supplement 736* features a triple binding of tape, glue and staples, shaped note music notation, and the clearest typeface available. All copyright material has been used legally."

"We are sending a copy of *Song Supplement 736* with our compliments. We believe that you will find the compilation to be useful and spiritually uplifting for the churches, and we hope that you will draw its availability to the attention of your readers. Should you do so, we would appreciate receiving a copy of your review."

"You may want to know that the price of the supplement is \$1.50 each for under 50 copies, or \$1.25 each for orders of 50 or more. The supplement is available from the publishers and will be available in bookstores beginning October 1985."

(NOTE: What a beautiful ideal Those interested in such a song supplement may address your orders directly to **SONG SUPPLEMENTS, INC.**, Post Office Box 173, Urbana, Illinois 61801. IYR Jr.)

**Gertude McKenzie**, Evening Shade, Arkansas: "Words cannot express how much I enjoy *Rice Family Singers*. I have all four cassettes."

## AN URGENT NEED

**Frank Chesser**

Public education is morally decadent. The situation is frightening. The tidal wave of humanism is sweeping over secular education, leaving a trail of broken and ravaged minds in its wake. Belief in evolution is extolled as an intellectual virtue. Drinking, dancing, drugs and profanity are inherent modes of conduct in the public school system. Sex is treated as an animalistic activity, void of moral restrictions. God and the Bible have been voted out except for purposes of ridicule or derision. There are exceptions in both faculty and students, but they are few and far between.

Christian education is not perfect, but it is so superior to public education as to defy comparison. Only those who have tasted of both worlds can testify to the truthfulness of this statement. **Georgia Christian School** (formerly **Dasher Bible School**) located in Dasher, Georgia, five miles south of Valdosta, is a prime example of the beauty and value of Christian education. This school is not a "Johnny-come-lately" effort to escape the problems of integration. Established in 1914, it is 72 years old, with students from kindergarten through the 12th grade.

This school is unique in that it also serves as a boarding school for high school students. Over the years, many of the dormitory students have been non-Christians from extremely negative home environments. Presently, there are 21 students in the dormitories, from Japan to California to New York to Miami.

This school is a virtual mission field. There have been some 65 converts over the past two years alone. It has served as a real training ground for preachers and missionaries for three-quarters of a century. There are men and women, serving in every possible capacity throughout the brotherhood, whose present course commenced under the influence of Georgia Christian. The present potential of this school is greater than ever before. Heavy emphasis is being placed on spiritual and academic matters. Every student receives an hour of Bible class instruction each school day.

Tragically, all of this will soon come to an end if sufficient monies are not raised to meet the school's present financial crisis. The school must raise \$250,000 by December 31 of 1985 in order to remain open. It must raise an additional \$235,000 by June of 1986 or it will have to close. The high inflation rate of the early 1980's set the stage for the school's present condition. Financial figures were in the black at the close of 1980 with a surplus of \$51,000. However, the high inflation years witnessed a tripling of operational expenses and a diminishing of contributions. Donations plummeted from a high of \$226,000 in 1980 to a low of \$79,000 in 1984. Thus, the present crisis.

Will you not respond to this great and worthy need? The board of directors have personally borrowed to the limit of their financial ability. The average salary of the faculty is less than \$14,000 per year. And yet every teacher has agreed to return one month's salary back to the school in order to assure its continued operation. If this was just a reading, writing and arithmetic matter, there would be no justification for this plea. However, the contribution that this school has made to the cause of Christ over the past 72 years is invaluable. It cannot die. It must not die. With your help, it will not die. Surely, this great brotherhood can match the **Oral Robertses** of the world who can raise a million dollars with one single plea. Will you not help? Send your tax deductible contribution to: **Georgia Christian School, Route 2, Box 310, Valdosta, Georgia 31601.**

—Frank Chesser, Evangelist  
Dasher Church of Christ

**Joe E. Galloway**, evangelist, Columbia, Tennessee: "I continue to appreciate the strong stand you take for the truth of God's word! It appears to me that most of the present-day heresies that plague us are finding a common banner under which they are banding together. I am referring to the unity movement! So many congregations that formerly rejected the same ideas from Ketcherside now seem to be swallowing them hook--line-and-sinker!"

**John P. Weekley**, minister, Annapolis Avenue church of Christ, Sheffield, Alabama: "Please send us a bundle of 30 'Contending for the Faith' (each issue) and bill the church..."

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## Food For Thought

Which watchdog would do the best job?

1. The watchdog that never barks even though danger is present?

2. The watchdog that occasionally barks, but not every time danger is present?

3. The watchdog that barks, not at danger, but at another watchdog's barking?

4. The watchdog that barks every time danger is present?

Number one would be totally useless as a watchdog.

Number two could not be relied upon and therefore not much good as a watchdog.

Number three wastes all his time and energy worrying about other watchdogs and does not notice the present danger, and therefore is useless.

Number four is the only watchdog that would be of any benefit.

Jesus said, "Watch and pray." (Matthew 26:41).

Paul said, "Praying always...and watching thereunto with all perseverance and supplications for all saints." (Ephesians 6:18).

Peter said, "Be sober, watchful; your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Peter 5:8, ASV).

—Garry Stanton, preacher  
320 Country Club Road,  
Pratt, Kansas 67124

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**Fay Brown**, Baldwin Park, California: "I read a lot, listen and watch. My prayers for all of us are for wisdom and truth."

**Joe D. Edwards**, Bruceton, Tennessee, let us know he failed to receive a couple of his *Contending for the Faith*, saying, "We miss reading these issues." (NOTE: Any time you fail to receive your paper, please let us know so we can send you another copy. We don't want our readers to miss even one issue. IYR Jr.)

**Lee & Ruth Bulla**, of Burkburnett, Texas, are some of our most valued and appreciated helpers and supporters. In sending \$50.00 to help us contend for the faith, they wrote, "Wish it could be much more. What would the brotherhood do if it wasn't for faithful brethren like Ira Rice and for strong elderships like Bellview/Pensacola to expose and fight error...My wife and I look forward to receiving each issue. Keep up the good work...We don't want to miss a copy."

One brother complained that he was not receiving his paper. His subscription had expired in July of the previous year! and here it was October over a year later! We issue renewal notices three months before expiration, again at the time of expiration, then again three months after expiration. We conclude that anyone not renewing after three notices three months apart is no longer interested and is deleted from our mailing list. So, if you want the paper, be sure to get your renewals on in!

**Grace Jordan**, of Grants Pass, Oregon, has been helping and encouraging us for many years.

**Cecil F. Low**, who formerly was an elder at Lemay, Missouri, now lives in Las Cruces, New Mexico. "It appears Crossroadism is becoming stronger and stronger among the young people at the congregation we attend here in Las Cruces," he wrote. "Several of the older members have told me that they have heard of Crossroads but really don't know anything about it. Will you please mail to me 25 copies of the January/1985 *Contending for the Faith*? The front-page headline is 'Brotherhood Riptide Worldwide!'"

"Last Sunday the youth minister (regular minister was out of town) spoke concerning the growth of the Boston Church in Massachusetts and that we should follow their footsteps. I was told by one of the elders that they had talked to this young man about his sermon. In view of this young man's brags concerning the Boston Church, I felt this issue of *Contending for the Faith* would be good reading for those older members who are not familiar with Crossroadism. I want to point out to them especially the article where the Boston Church wrote to the Oklahoma City congregations concerning their plans to begin a new work in Oklahoma City sometime in 1987...it won't be easy, but hopefully we'll be able to curb all this nonsense. Please pray for us."

**Clifton Harris**, of Nowata, Oklahoma, inclosed 11 subscriptions, saying, "Sorry I could not send more...Your paper is supplying a service to the church which is not available in other papers as far as identifying false teachers and their false doctrines are concerned. I have been in this 'conflict' for 73 years, having been baptized by brother S. C. Garner in 1911. During that time I have seen a change from an attitude of 'contending for the faith' to one of 'you let me alone and I will be happy to let you alone.' Like the French

officer told the first American soldiers who went into the trenches, 'Now this is a quiet sector, and we want to keep it that way.' It's still being done. Keep up the good work."

**E. M. Boor**, Pittsburg, Kansas: "We have a pretty good preacher here—**Tony Lakll**, converted from the Baptists. I have to compliment him on what he is doing. He can preach more Bible (and right) in one sermon than some ever did!"

**Nona Mae Roberts**, widow of brother Charlie Roberts, long-time elder at Lansing, Michigan, has come up with a first-class idea. She is building a complete set of BOUND VOLUMES of *CONTENDING FOR THE FAITH* to leave to her children and grandchildren so they will know that she and brother Charlie stood for the truth. In a recent letter she was ordering our latest bound volume, saying, "I have all of them. I want to leave them for my children and grandchildren where they will know that Grandpa and Grandma stood for the truth. They are all faithful Christians, and I want them to always stand for the truth."

(NOTE: Perhaps there are more of you "grandpas" and "grandmas" out there who should "go thou and do likewise." As this issue of *Contending for the Faith* goes to press we are in the process of bringing out BOUND VOLUME NO. XVI. Also, owing to the great demand, BOUND VOLUMES NO. I, II and III are being put back into print. It is our conviction that wherever WHOLE SETS of these BOUND VOLUMES go, this will help insure that the cause of truth will survive this generation among the churches of Christ. (YR Jr.)

**Charles B. Middleton**, old time gospel preacher, of San Diego, California, ordered 150 copies of **H. Leo Boles'** tract on "Unity" for distribution out there, exhorting, "Keep up the good work."

**David Rushlow**, minister, Macclenny church of Christ, Macclenny, Florida: In the past few months, a series of events have taken place to put to rest the threat of liberalism and Crossroadism that has threatened the church here for some time. In August of this year, the church hired **David Rushlow**, a graduate of the 1968 class of the Memphis School of Preaching, and a long time friend of *Contending For The Faith*, as its full-time minister.

A challenge was extended to the church to put aside all liberal traits and to denounce and mark all liberal events and ideas in the area. This was done, the eldership announced its support of dealing with all liberal matters and a new course was set. The entire church responded with acknowledgement that it would support the elders and the pulpit in this matter.

In November, **Paul Savage** of the Riverwood Church in Nashville, Tennessee, was invited to establish his program of Bible learning, "The Family Bible Hour", which resulted in the participation of the entire church learning the Bible together, in harmony and unity.

Then on November 25-26, **Ira Rice** was invited to come and deliver a two-night lecture on the Liberal and Crossroads issue. On Tuesday the 26th, 18 area preachers and elders met with brother Rice and the elders for an open forum and luncheon. The result was that the entire greater Jacksonville area has given its support to the church here. Macclenny is now recognized by all faithful brethren as a sound church boldly proclaiming the truth in love and a leader in the fight against Liberalism and Crossroadism. We thank God for this great church here and her willingness openly to "Contend For The Faith."

**BUNDLE ORDERS** for our January issue are still coming in!

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## *Contending for the Faith Expresses Gratitude As Subscription Campaign/1986 Gets Underway*

Although in the hectic pace circumstances appear to dictate we may not often pause to express it, nevertheless *Contending for the Faith* is deeply conscious that it is to concerned readers everywhere that we owe a debt of gratitude that our strong circulation indicates. Were it not for great numbers of our readers introducing *Contending for the Faith* to their friends—brotherhood-wide—we should have almost no chance for circulation to grow at all.

Here we are at the beginning of 1986—and the time seems propitious for us all to pitch in with renewed zeal to sign up as many faithful Christians as possible as new readers for *Contending for the Faith*. Before doing so, however, let us take a moment to thank many, perhaps not thus recognized earlier, for what they have done to help with subscriptions already.

For instance, **Gary Anderson**, minister of Lake Havasu City, Arizona, sent five new subscriptions and renewed his own; **Jean Anderson**, of St. Petersburg, Florida, sent one new and renewed her own for two years; **Donald R. Arbaugh**, of Dayton, Ohio, renewed five, sent eight new; **Glenn Atkins**, of Moore, Oklahoma, renewed five, sent one new; **Jack Babel**, of Cincinnati, Ohio, one new; **Mary E. Bailey**, of Florence, Mississippi, three renewals, three new; **E. J. Beaumont**, Daytona Beach, Florida, renewed four; **Virgil Bowen**, Oklahoma City, Oklahoma, three new; **Charles J. Brown**, Sacramento, California, sent two renewals and four new subscriptions, saying, "Thanks for *Contending for the Faith*; I enjoy reading sound articles, only thus saith the Lord"; **Don & Nelda Browne**, Colorado City, Texas, two new; **Gertrude W. Broy**, Ypsilanti, Michigan, sent two new, adding \$5.00 for our contending for the faith fund, saying, "Keep up the good work"; **J. Wilson Bryan**, Baltimore, Maryland, sent four new three-year subscriptions; **Woodrow Cagle**, Pikeville, Tennessee,

one new; **R. C. Carr**, Zanesville, Ohio, one renewal, one new; **Graham Cain**, Hurst, Texas, sent two renewals, three new subscriptions, saying, "The paper is worth much more and I join the growing list of brethren who thank you for the great service you provide through its pages...Some of the things I hear and see going on in the church today makes one who understands and loves the truth so very sad. My wife and I are worshipping at *Brown Trail* now. We got to the point of being unable to stay longer at *Pipeline Road*. It has definitely pitched its tent toward *Richland Hills*. Wish I had not waited so long to change. *Brown Trail* is a fine congregation with good elders"; **Jim E. Chadwick**, Pochahontas, Arkansas, sent six new; **Gene Collums**, Pontotoc, Mississippi, one renewal, one new; **L. A. Cook**, Buckner, Arkansas, one renewal, one new; **Pat Coultas**, Newbern, Tennessee, sent one new, saying, "I hope and pray that you get hundreds more...My prayers are continually with you"; **Aaron B. Crabb**, Pensacola, Florida, one renewal, two new; **Pauline Craft**, Middleton,

Tennessee, one renewal, one new; **Thomas M. Cudd**, preacher, of Bridge City, Texas, one renewal, one new; **Hoover H. Delbridge**, St. Louis, Missouri, sent six new, saying, "We still have our radio sermons, 'Speaking Where the Bible Speaks', a call-in program, Sundays from 4 to 4:30 p.m., on KXEN—1010 Kc. on your AM radio dial. If you have room in your paper sometime, you might put it in it, may help someone to learn the truth. The elders of the Lemay church of Christ...oversee this broadcast"; **Desha church of Christ**, Batesville, Arkansas, 19 subscriptions; **Michael D. DiVentura**, Dallas, Pennsylvania, one renewal, four new; **Kendall G. Doty**, Peoria, Illinois, sent one new subscription, adding \$5.00 to his check, saying, "Use the rest as you see fit"; **E. E. Dunson**, Chillicothe, Texas, one renewal, one new; **Grady Dyel**, of Franklin, Tennessee, three new; **Nell Eddy**, Lansing, Michigan, one renewal, one new; **Idus England**, Seminole, Oklahoma, five renewals; **Victor M. Eskew**, Fulton, Mississippi, one new; **Don Eubanks**, Palmyra, Missouri, three new; **Ted K. Falls**, Colleyville, Texas, sent four new subscriptions, including his own, saying, "I had the opportunity to see your publication, for the first time, at the *Firm Foundation* Lectureship, in Seagoville, Texas. I appreciated the presentation of the great issues facing the Lord's church. I look forward to receiving it on a regular basis"; **Louis S. Felker**, Bethlehem, Pennsylvania, four renewals; **John C. Felkner**, Anniston, Alabama, three new; **Garell L. Forehand**, minister, *Granbury Street/Cleburne*, Texas, sent six new subscrip-

tions, saying, "Thank you very much. We appreciate the information that the paper gets out to the church"; **Elmer E. Free**, Owensboro, Kentucky, two new; **Ken Gardner**, Jackson, Mississippi, two renewals, one new; **Dr. Donald W. Garner**, Valdosta, Georgia, one renewal, one new; **Ralph D. Gentry**, Orange Street/Auburndale, Florida, ten new; **Wayne Girod**, Vanleave, Mississippi, one renewal, five new; **A. Dean Gittings, Jr.**, Zion, Illinois, sent four new subscriptions, saying, "May God continue to bless both you and all the faithful who are not ashamed to allow their voices to be heard. If we fail to stand against Satan now, we may never have the opportunity to stand again"; **Robbie Lee Goolsby**, Clinton, Tennessee, four renewals, three new; **Dempsey Graham**, Oran, Missouri, one renewal, ten new; **Howard Greene**, McMinnville, Tennessee, two new; **Bill Grimes**, Sonora, California, enclosed one new, adding \$12.00 to "use for printing bills"; **Richard C. Haase**, Medon, Tennessee, renewed one, sent in six new subscriptions, saying, "Again we want to express our deep appreciation for your continuing, sound, seasoned faithfulness in *Contending for the Faith* of our precious Lord. We feel very, very close to you and yours since we know you're confronted with the same as we, especially among false brethren with our stand against error. We strongly uphold our precious Lord's word—*KJV*—and away with all the perverted versions. Would that erring brethren would leave the path of unrighteousness and come all the way back to the truth, which would result in true unity..."; later, he sent five renewals, and six new; **John M. Hamilton**, Shadyside, Ohio, two renewals; **Darrell Hanson**, Stephenville, Texas, four renewals; **Mr. & Mrs. Gleene Harrell**, Live Oak, Florida, sent one renewal, one new, saying, "It is the only magazine that is not afraid to make its readers aware of error being taught in the churches of Christ"; **Jimmie B. Hill**, Orlando, Florida, sent three new; **Lloyd Hinds**, Sonora, California, sent two new, saying, "We appreciate and enjoy the good articles of this publication and feel they are truly a 'watchman at the door' to those of us who are determined to stay with the 'Old Paths'... We are so thankful for men... who have the faith and courage to speak out against the error that is coming in and trying to overthrow the 'Lord's church'"; **Mattie Howell**, Daytona Beach, Florida, sent one new; **Edgar P. Jacks, Jr.**, Meadville, Mississippi, sent three new, added \$7.00 "extra" for our contending for the faith work, saying, "We are a small congregation of around 20 members in Southwest Mississippi. Really appreciated your October/1985 issue. Look forward to more on Mississippi"; **Mrs. John Jackson**, Wellington, Texas, sent two new; **James Jacobs**, Humble, Texas, renewed two; **Jerome Jacobs**, Memphis, Tennessee, renewed one, two new; **Charles Katzel**, Brownsville, Tennessee, renewed one, four new; **William Henry Large**, Blountville, Tennessee, renewed one, one new; **John R. Ledbetter**,

**M.D.**, one renewal, six new; **Russell Lemon**, Orlando, Florida, two new; **J. T. Marlin**, Duncan, Oklahoma, two new for three years each; **Noel N. Lovell**, Irving, Texas, two new; **Garland May**, Mineral Springs, Arkansas, ten new; **May La Gard**, Houston, Texas, renewed one, six new; **Dub McClish**, Denton, Texas, one renewed, one new, both for three years; **Fred W. McClung**, Fort Worth, Texas, three new; **Mike McFarland**, Euless, Texas, one renewal, two new; **Bob McGoldrick**, West Plains, Missouri, sent two renewals, three new, adding \$17.00 to "use as you think best"; **James C. McKenzie**, Montgomery, Alabama, two new; **Milo McNeil**, Bradford, Pennsylvania, renewed six, four new; **Leroy Medlock**, minister, Franklin Road church of Christ, Pontiac, Michigan, 46 new; **Mrs. John H. Meek**, Moore, Oklahoma, three new; **A. J. Meredith**, Hazelhurst, Mississippi, 11 new; **Douglas E. Miller**, Springfield, Ohio, renewed for three years, two new; **Lawrence A. Miller**, Lecanto, Florida, sent one new subscription, saying, "I had asked this newcomer to our congregation if he wanted to subscribe and he didn't seem to be interested in any religious publications. However, this morning after services he came to me and stated that after he had read a couple of issues of *Contending for the Faith* he wants to subscribe..."; **Mrs. John E. Mims**, Cleveland, Mississippi, one renewal, one new; **Donald C. Minor**, Clemmons, North Carolina, seven renewals, one new, three canceled; **Mrs. J. M. Missildine**, Ramer, Alabama, renewed one, one new; **Laura L. Mode**, Sacramento, California, renewed one, seven new; **Opal Montgomery**, Halstead, Kansas, six new; **Michael Moore**, Murray, Utah, one renewal, two new; **Jerry Nash**, Centerville, Tennessee, three new; **Ethel Page**, White Hall, Illinois, one renewal, one new; **Walter W. Pigg, Jr.**, four renewals, eight new; **Anonymous**, San Antonio, Texas, two new subscriptions, also one set of our "Crossroads" issues to each; **Billy Joe Ray**, Cowan, Tennessee, one renewal (3 years), one new; **John Roberts**, West Plains, Missouri, nine renewals, six new; **Louis Rushmore**, Pottstown, Pennsylvania, one renewal, one new; **Anonymous**, Vero Beach, Florida, sent a whole passel of new subscriptions, saying, "Will you please not print my name or the number of subscriptions I am sending in or the amount of money being sent. Some of these people may not wish to receive your paper and would suspect that I was sending their name in if you put it in the *Notes & Quotes*. I do not wish to be 'hasselled' over this. Please respect my wishes in this matter"; **Mrs. Val Scott**, Chillicothe, Texas, renewed one, one new; **Shades Mountain church of Christ**, Birmingham, Alabama, renewed 58; **E. E. Shaw**, Powell, Tennessee, renewed one, one new; **Ben Sherfield**, Coldwater, Michigan, sent two new, adding an extra \$5.00 for "expenses"; **V.O. Slaughter**, Perry, Florida, two 6-year renewals; **William D. Sloan**, Fort Campbell, Kentucky, one renewal, one new; **Earl Solberg**, La Cross, Wisconsin, one renewal, five new; **R. J. Stalcup**, Katy, Texas,

one 3-year renewal, three new; **Harold E. Steele**, Lady Lake, Florida, one 3-year renewal, one new; **Kenneth Stewart**, Licking, Missouri, sent 11 new subscriptions, saying, "Keep up the good work in opposing false teachings"; **Robert F. Swayne**, Paris, Tennessee, one 3-year renewal, one new; **Rocky & Debbie Thompson**, Crystal River, Florida, two new; **Lamar Thornton**, Montgomery, Alabama, one renewal, one new, saying, "Please continue the good work"; **Sheri Tittle**, Laurel, Mississippi, one new; **Clifford Tolbert**, Pauls Valley, Oklahoma, one renewal, six new; **Stanley Traw**, Lebanon, Missouri, one renewal, one new; **James B. Troutt**, Norwalk, California, one 6-year renewal; **Ernest V. Tucker**, elder, Texarkana, Texas, nine new; **Joe & Jean Turbeville**, Dresden, Tennessee, enclosed five subscriptions, saying, "We are thankful for your stand against error and for a paper that will warn the brotherhood. We are certainly not proud of what is happening to the church as a whole, but we pray that soon God's people will come out and be separate from those that teach 'other doctrines.' Until this happens it will be very hard to make true Christians of those converted. A small amount of 'extra' is being sent to use as you see fit"; **W. D. Vestal**, Iowa Park, Texas, renewed for six years; **David B. Watson**, Orange Park, Florida, four renewals, 15 new; **Bob & Delores Weatherly**, Wellington, Texas, renewed for three years, one new; **Guy Weddel**, Hereford, Texas, renewed one, one new; **Charles Wellborn**, Palatka, Florida, sent three new, saying, "Please find enclosed three subscriptions and a check for \$20.00. Please use balance as you see fit and keep up the good works. There are not many left that will stand up and be counted for the faith as you are doing." (NOTE: Brother Wellborn is a former elder. IYR Jr.); **Howard West**, Aberdeen, Mississippi, five new; **W. Ralph Wharton**, Houston, Missouri, one renewal, one new; **George A. Wheatley**, San Pablo, California, one 3-year renewal, two new; **Frank R. Williams**, Drumright, Oklahoma, seven new; **Jared Williams**, Trenton, Missouri, 12 new; **Troy Williams**, Memphis, Tennessee, renewed for three years, one new; and **Ray D. Winn**, High Point, North Carolina, three new. **Cuba Wisenbaker**, Valdosta, Georgia, sent one new, saying, "I get so much information from the magazine and I would like very much for this person to have it. He will benefit so much by having it"; **R. W. Works**, of Dayton, Tennessee, renewed his own for six years, sent three new, added \$12.00 to his check, saying, "Use rest as you see fit"; **Carl L. Wright**, of Tipton, Indiana, enclosed ten subscriptions, saying, "We do indeed appreciate you brethren and your resistance against false doctrines and their teachers. May the Lord continue to bless your good work!"

(NOTE: Much appreciation to all of the foregoing for their exemplary help in building up the circulation of *Contending for the Faith*. Let us all work together to make 1986 a BANNER YEAR in the cause of truth. IYR Jr.)

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Central London/Crossroads Church 'Targets' Long-Established Edinburgh, Scotland Area For Presumptuous, Uninvited 1987 Invasion

Unwarranted, Arrogant Announcement Arouses Strong Resistance  
Both in Edinburgh And Scotland And Other Parts of U.K. As Well

Ira Y. Rice, Jr.

It had not really been our intention to have another "Crossroads" issue again this soon after the one in January; however, circumstances *still* alter cases—and current happenings in Scotland and the United Kingdom appear to dictate otherwise.

Several months ago, I had noticed an announcement that Edinburgh, Scotland had been "targeted" by the *Crossroads* church in *Central London* for yet another presumptuous, unwarranted invasion by them in 1987—the same year that they have arrogantly announced uninvited plans to do the same thing in Singapore!

Under date of 9th January 1986, brother R. Strang, secretary-treasurer of the church of Christ, Hyvot's Bank, Edinburgh, Scotland, addressed the following letter to *Contending for the Faith*, saying,

9th January 1986

Dear brother Rice,

Kindest greetings from the saints in EDINBURGH, SCOTLAND. Congratulations on your good work in defending the 'FAITH' once and for all delivered to the saints. A copy of your most excellent magazine has just come into my possession via brother *Mark Lewis* who is now engaged as an evangelist in U.K.

We in EDINBURGH, the capital city of SCOTLAND, have many brethren who have been nurtured in the 'FAITH' and intend to defend it at all costs. This city has been 'targeted' for 'invasion' by THE CENTRAL CHURCH IN LONDON during 1987. Their elders already have paid us a visit in August 1985 and they already have appointed a 'LEADER' for the occasion.

In view of this we agreed that we should be better informed in order to cope with such encroachment on the work of the LORD meeting here at HYVOT'S BANK congregation in December 1985. Three speakers who were acquainted with the 'CROSS-

ROADS' movement were invited and allowed twenty minutes each; this was followed by a session of questions and answers. Speakers were:

Brother Mark Lewis, U.S.A. (NOW IN U.K.)  
Brother Grant Finlayson (of Milton Keynes)  
Brother Ken Chumley (of Peterborough)

It was agreed that a meeting of all the churches in Scotland should be held early in 1986 so that all might be forewarned of the havoc that can result from 'CROSSROADS' infiltration.

We at HYVOT'S BANK congregation have decided to have no dealings with 'EMISSARIES' who will come to EDINBURGH from the CENTRAL CHURCH IN LONDON. A copy of our letter to them is enclosed.

Yours in Christ,

(Signed)

R. Strang (Secy/Treas.)

The aforementioned letter, which was sent to the Crossroads church in Central London, reads as follows:

14th Dec. 1985

Dear Timothy,

We are in receipt of your letter dated 13th. Nov. 85 and note that the programme of the Central Church in London is still to set up "SHOP" in Edinburgh in 1988. We also note that you, personally, will be on a working vacation in the city during MARCH/APRIL 1985.

Since last we met in August we have had much discussion on the matter of "SPLINTER GROUPS" of the church being situated on our doorstep. We already have the "DISCIPLES OF CHRIST" now "THE REFORMED CHURCH" which causes much confusion. To add another "CATEGORY" would naturally perplex the members of the public. Just imagine trying to justify such "DIVISIONS" by saying,

"We're all the SAME, but DIFFERENT."!!!!

(Continued on Page 3)



# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor  
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## With Crossroads/Gainesville At Least Crippled By Chuck Lucas's "Recurring Sins", Power Center Shifts To Boston

Although *Contending for the Faith* takes no pleasure in Chuck Lucas's alleged "sabbatical" precipitated by his self-confessed "recurring sins" (whatever they may be), we surely can and do empathize with Charles Atnip and the *Clay Street* brethren at Thomasville, Georgia, now that Chuck and his family have moved to Thomasville and taken up membership in the *Cornerstone* (Crossroads) church there.

Whatever the ultimate outcome of this move may be with reference to the cause of truth in Thomasville, it now seems apparent that *Crossroads/Gainesville*, Florida's discovery that their founder, too, just like the rest of us, has feet of clay has so crippled the overall perception of them there that the principal power center, wherein "Crossroadism" is concerned, now has shifted to Kip McKean and Boston, Massachusetts!

### CROSSROADS/GAINESVILLE STILL DANGEROUS

Be all this as it may, the doctrinal danger still emanating from the Crossroads church in Gainesville should not be discounted too much. Even though their principal leader no longer is there in person, nevertheless his divisive influence lingers on. Whatever his "recurring sins" may have been (they *still* haven't told us), they clearly were not *doctrinal* in nature. From what the Crossroads Elders said to their congregation in their statement of August 21, 1985, we must conclude that they *still support him doctrinally*.

"We have not lost sight of his (Lucas's) tremendous contribution to the cause of Christ which has had its effect all over this nation and into other parts of the world," they wrote. "We are grateful for that. We love him and his family and wish them well as they leave this ministry."

So, while their *real* leader, like a wounded lion, drags himself off to Thomasville, Georgia, to lick his wounds, *Crossroads/Gainesville* struggles on.

### McKEAN, BOSTON DRAW LIKE A MAGNET

What the long-term effect of the now-evident shift of power from *Crossroads/Gainesville*, Florida to Kip McKean and Boston, Massachusetts eventually will be, it still may be too early to say. With such well known heretics as Reuel Lemmons editorializing on "A Church Grows in Boston" and Alvin Jennings eulogizing Boston as his prime example of "How Christianity Grows in the City", foolish brethren all over the brotherhood are turning their attention from *God's word to Boston* to see how it is done.

One thing is for certain: Kip McKean and Boston may not have discovered how to grow the *true* church of our Lord as it is revealed in the New Testament, but they surely have learned how to grow a "Crossroads" church in Boston! *Faithful* brethren and churches need to be fully aware of the difference.

With Alvin Jennings' new book *How Christianity Grows in the City* having been mailed out free-of-charge to some 15,000 churches brotherhood-wide, Wayne Coats, Barry Hatcher and possibly others are preparing brotherhood-wide replies. Be on the lookout for them soon.

Ira Y. Rice, Jr., Editor

# Scotland Area 'Targeted'

(Continued from Page 1)

As the Central Church, like its "PARENT" in Boston, has NO desire to work on a permanent basis with a local congregation, already set up—but would rather establish a separate congregation, conforming to the "CROSSROADS" system—it can be readily seen that there *MUST* be a great "DIVIDE". Christ said, "Those that are NOT with me are AGAINST me."

This week we arranged a special meeting to better inform the brethren concerning the activities and practices of the Central Church in London and their association with the "CROSSROADS" movement. The speakers were:

- Bro. Grant Finlayson, Milton Keynes
- Bro. Mark Lewis, Milton Keynes (just arrived from U.S.A.)
- Bro. Ken Chumley, Peterborough

We had a good representation from our sister congregations. Having made a study of the unrest and divisions brought about by the "CROSSROADS" movement in the 'States', the brethren of HYVOT'S BANK wish to express the following unanimous decisions:

'That we do *NOT* wish to support or encourage those selected by the CENTRAL CHURCH when they come to Edinburgh.'

Yours sincerely, on behalf of the congregation,

(Signed)

R. Strang (Secy/Treas.)

## Mark Lewis Sends Thoroughgoing Expose' Of Crossroadism To All Churches Of Christ In Britain

The next day after brother Strang had airmailed the above information to *Contending for the Faith*, brother Mark K. Lewis, who is sponsored in England by the Southwest church of Christ, of Austin, Texas, wrote, saying,

January 10, 1986

Ira:

Here are the articles and letter that I am sending to all the churches in Britain. Also enclosed is a tentative schedule of our lectureship in August. We haven't arranged all the speakers yet, so can't give that, but thought you might like to see it anyway. These articles can be published if you want to, but I'm not sending them for that purpose. Thought you'd like to know we are trying to do something about Crossroads over here.

The East Kilbride church is having another Xroads meeting on Jan. 20. The way I understand it, they are just trying to determine who in Scotland is going to stand and who isn't. I'm planning on going, so I'll let you know if anything good/bad comes from it.

God bless you in your work. Take care and let me hear from you from time to time.

Broly,

(Signed)

Mark K. Lewis

### PRINT ORDER IS INCREASED AGAIN

In anticipation of great numbers of brethren and churches wanting large bundles of our January/1986 issue carrying sister Bronwen (McClish) Gibson's article for wider distribution locally, we increased our print order for that issue by an ADDITIONAL 5,000 COPIES—and even this may not prove to be enough as orders for that issue STILL ARE COMING IN! With Mark Lewis's thorough expose' of Crossroadism included and with sister Lisa Jane Moderack's long, incisive article on "THE CROSSROADS MOVEMENT" appearing in *this* issue, we are increasing our print order for the same reason once again. So you will know how much to enclose with your BUNDLE ORDER, please check our BUNDLE RATES in the masthead on Page 2, addressing your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

Enclosed together with his foregoing letter was a copy of the letter which brother Lewis had sent (in December) to all of the churches of Christ in Great Britain. It reads as follows:

December 26, 1985

Dear beloved brethren:

Enclosed are three articles I have recently written concerning the Crossroads movement. I do not believe that any explanation is necessary as to why I wrote them and am sending them to all the churches in the British Isles. The truth of God needs no explanation or apology, thus I will not issue either. However, I do wish to offer a few expedient comments.

Please believe me when I say that I wish no one ill as I send these essays forth. I love all my brethren deeply; as God is my witness I mean that from the bottom of my heart. Indeed, it is that love that I have for all the saints that compels me to publish these treatises. I have seen first-hand what those influenced by the Crossroads heresy have done; I have talked to many who have been directly embroiled in the controversy; I have read literally hundreds of pages of literature regarding the division and discord caused by this philosophy. I think I know what I'm talking about. And I do not wish to see one soul ensnared in the cultic practices of the movement. If anyone has designs of attributing ill motives to me, I cannot stop them from doing so, but God and I know my heart, and I have tried to be as pure as I am capable of being in my writing and sending of these articles. The material in these essays cannot be pooh-poohed because it comes from the States; there are now brethren in the British Isles who have been trained by some referred to in these pages. If they do not hold to the principles of the movement, let us see the evidence. And we will not be convinced by words alone; there has been deceit enough. Let us see the ACTIONS that prove what has been done in the States will not be done in Great Britain. Until then, we must assume that they will follow in the footsteps of their masters. And as long as I have that conviction, and breath in my mouth, I will oppose what has destroyed countless churches in America. Thus I send forth these brief messages with the genuine hope that others will stand firm against the heresy, and thus encourage those who have embraced the movement to return to pure, simple New Testament Christi-

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May God bless each of you as you study this subject. If any matter remains unclear or if further information is needed, I stand ready to help in whatever feeble, humble way I can. I love you all.

Brotherly in Christ,

(Signed)

Mark K. Lewis

(NOTE: Those desiring to correspond with brother Lewis may address him Mark K. Lewis, % McDonald George, P. O. Box 372, APO New York 09378-5361. IYR Jr.)

## CROSSROADS I: *Review Of The Master Plan*

Mark K. Lewis

Controversy has always been a part of the Lord's church. No one likes it, but nonetheless it is there. Most of the letters of the New Testament were written concerning some problem or obstruction in the lives and work of the Christians of that era. As long as this world stands, Satan will do his best to destroy the kingdom of God. And while we cannot let internal problems deter us from our primary purpose of evangelizing the world, neither can we bury our heads in the sand and ignore what the evil one is doing to the blessed Body of our Lord. A fine balance is needed between outreach and protection.

In recent months, the Crossroads philosophy has been raising a bit of a stir among the churches in Great Britain. Meetings have been held, discussions have taken place, and letters have been written regarding the influx of the movement onto these islands. Those who have lived and worked in Britain for many years probably will not be fully aware of what all is involved in the Crossroads philosophy unless they keep in close communication with the brotherhood in America. Brethren who hold to the idea have made it plain that their intent is to spread their views as far and as wide as possible. What should we do with those of this persuasion? Should we welcome them with open arms and adopt their obviously successful methods ("successful" if one defines that term only in reference to number of baptisms)? Or should we, as some insist, oppose the movement with all of our being? I confess to being one of the latter persuasion, as I have seen first-hand and have a mountain of evidence regarding what this philosophy has done. In the three essays you now hold in your hand, I will give you some of the reasons I am opposed to the Crossroads way of thinking. This study will by no means be exhaustive; and for those who desire further enlightenment, I invite you to get in contact with me at your convenience.

Our course will be as follows: our first essay will be a review of *The Master Plan of Evangelism*, the textbook for the movement. Our second treatise will discuss some of the passages of scripture perverted by the Crossroaders, and our third article will provide quotations from some of those who have escaped from the clutches of the movement. Let us begin.

As noted, the book *The Master Plan of Evangelism* (henceforth abbreviated to *MPE*), written by a sectarian author Robert Coleman, is the "textbook" of the Crossroads philosophy. Most within the movement have never read the book, of that I am quite sure. But that does not matter. Many Communists have never read the Manifesto, and I am

The material, which brother Lewis had enclosed with the foregoing letter to all the churches of Great Britain, was in the form of three separate articles. Ordinarily, we cannot afford to give this much space to such a series. However, this is *no ordinary situation*—also brother Lewis has done an exceptionally fine job of presenting Crossroadism in all its heresy. Therefore, instead of presenting these articles in three separate issues, we have decided to include them all in this special issue, as follows:

very sure that many of my own countrymen (Americans) have never read their Constitution; but they would defend it to their blood, as many have done. Those in the Crossroads movement, even if they have never read the *MPE*, have learned it by the actions and subtle words and examples of their leaders. Indeed, to those who are wise to the movement, all one has to do is examine the table of contents and it becomes easy to see the influence of the book upon the philosophy. Note the eight chapter headings of the book: "Selection" (the leader selects two or three whom he can indoctrinate and control); "Association" (he spends as much time as possible with them); "Consecration" (he tells them they must be "totally committed" to the program); "Impartation" (he fully instructs them in the essence of a Spirit-filled life); "Demonstration" (he is the example they should follow); "Delegation" (he gives them assignments to carry out); "Supervision" (he watches each one very carefully to make sure he is progressing satisfactorily); and "Reproduction" (each member is to be productive, *i.e.*, have baptisms, or eventually he will be pruned). Now, while some may be thinking, "Well, that doesn't sound all that bad", remember that this philosophy is mostly in the hands of 18-to-25-year-olds who have been Christians for a very short time, and who know absolutely nothing about New Testament Christianity. And we are not just talking about abuses of over-zealous but mis-guided youths; this system is what the book teaches, and since many are convinced that this is exactly what New Testament Christianity is, they are sincerely doing their best to live it. But when the *MPE* is lived out the way the Crossroaders teach it, the results are broken homes, ruined lives, messed-up minds, and split churches. Let us now look at some of the specific teachings of the book.

**1) The method is the message!** Oh, how this point needs to be understood! Those outside who defend the movement are wont to say that the problem is simply a matter of methods and not doctrine. But what they fail to understand is that the method *is* the doctrine. The *MPE* teaches that this way is THE WAY of New Testament evangelism; and this is why so often the Crossroaders are known to have little association with others in the church, and consider them second-rate Christians. Note this from the *MPE*: "Some might object to this principle when practiced by the Christian worker on the ground that favoritism is shown toward a select group in the church. But be that as it may, it is still THE WAY that Jesus concentrated His life, and it is necessary if any permanent leadership is to be trained." (p. 34) This "master plan" was

THE WAY Jesus evangelized; does anyone see a pattern in that? Those honest Crossroaders who are simply sincere enough to live out what they have been taught are speaking much louder than those who verbally and vociferously deny that they teach only one “method” of evangelism. The dozens of split churches in America are indication enough that those who do not adhere to the “pattern” are to be shunned. Yet if anyone needs further confirmation that, to the Crossroads people, the *message* and the *method* are the same, read these lines from **Chuck Lucas**: “But any perceptive, intelligent, honest person who listens to and reads carefully what the opposition is saying will discover that they are reacting NOT to our METHODS but the MESSAGE. It’s not HOW we say it (though that is certainly important), but it is WHAT we are saying and the impact it is having that is disturbing.” (“*At the Crossroads*”, Crossroads church bulletin, Vol. XXII, No. 7, February 18, 1979, p. 1, emphasis his.) Here the Crossroads people are guilty of the same thing as the anti-cooperation brethren are, *i.e.*, equating the method with the message, and in many places the Crossroaders have done the exact same thing the antis did 30 years ago, *viz.*, split the Lord’s church. The Crossroaders will infiltrate and demand (subtly) that a church adopt their methods, or they will split that church trying, because, to them, the method and message are inseparable. We must learn to understand the Crossroads terminology. But it’s all in the book, *The Master Plan of Evangelism*.

**2) The undermining of elderships.** We spent more time with the first point because it is perhaps the most crucial of all. But certainly these others are heinous as well. When the Crossroads evangelist comes into a congregation, if he cannot convert the leadership (elders) to his “method” of evangelism, he will simply work around them and subvert them. This shouldn’t surprise us, because the *MPE* tells them to do that. Note: “It is high time that the requirements for membership in the church be INTERPRETED and ENFORCED in terms of true Christian discipleship”—guess who does the “interpreting” and “enforcing”? Only those who know what “true Christian discipleship” is, *i.e.*, the Crossroads leaders. But to continue from the *MPE*: “Followers must have leaders, and **this means that before much can be done with the church membership SOMETHING WILL HAVE TO BE DONE WITH THE CHURCH OFFICIALS.**” (p. 60, all emphasis mine, MKL) What happens if the elders cannot be converted or removed from office? “We will have to start like Jesus did by getting with a few chosen ones and instilling into them the meaning of obedience.” (*MPE*, p. 60) That, my dearly beloved brethren, is heresy in the first degree.

**3) The prayer-partner, spiritual-advisor, supervisor-control system.** Once an individual is converted by a Crossroads person, he is assigned a “prayer partner”, usually a person who has been a Christian for only a year or two, but has progressed nicely into the system (usually the senior partner is the one who led the other to Christ. He becomes his “spiritual father”). This “spiritual advisor” is to be with the junior partner (new Christian) as much as possible. “The counselor should stay with the new believer as much as possible.” (*MPE*, p. 48) The junior partner is expected to follow the example of the senior partner—“those of us who are seeking to train men must be prepared to have them follow us.” (*MPE*, p. 81) “The wandering masses of the world must have a demonstration of what to believe—they must have a man who will stand among them and say, ‘Follow me, I know the way.’” (*MPE*, p. 117) Notice that

that is “follow *me*,” not “follow *Christ*.” The senior partner delegates assignments to the junior partner (“give practical work assignments,” p. 92), and anticipates being obeyed (“expect them to be carried out.” p. 92). “A father must teach his children to obey him if he expects his children to be like him,” says the *Master Plan*. Thus “absolute obedience” is expected (p. 59). Remember, this is the way Jesus did it, and “there could be no insubordination in His command” (p. 59). All these assignments are part of the system, but the *Master Plan* admits that “the fact that one starts the work is no assurance that he will keep it up” (p. 93). Thus, “we will have to make it a practice to meet with them and hear how things are going” (p. 123). Thus, the junior partner bares all to the senior partner. If something is amiss, swift action is necessary: “carnal attitudes and reactions need to be detected early and dealt with decisively” (p. 123). Sometimes records are kept (this has been known to happen); the *Master Plan* suggests it: “keep a record somewhere of their progress to be sure that nothing is left out” (p. 123). Now, remember this senior “spiritual advisor” is *not an elder* in the church, or even one who has been a Christian many years. We are talking here about someone who has been a Christian for probably less than 3 years (usually) and may be anywhere from 18 to 25 years of age. What kind of system would give that kind of power and authority to someone of that spiritual level? The *Master Plan* says, “It is thus crucial that those engaging in the work of evangelism have personal supervision and guidance until such time as they are matured enough to carry on alone” (p. 100), and even if that statement alone is not wrong, who would defend giving the “supervision and guidance” control to another spiritual infant? And if you think there exists no control, hear the book again: “**BEFORE THEY SHOULD BE TURNED LOOSE FROM OUR CONTROL...**” (p. 125). No Christian should ever have control over another. And if words like “guidance” and “supervision” have any place in the Christian system, they certainly belong in the hands of godly elders or those mature in the faith. It is hardly surprising that there is so much division, guilt, and psychological pressure inherent in the system. A young man (or lady) is baptized by a young Christian, and then is constantly badgered into measuring up to the standard, not of Christ, but which the senior partner sets up. Always remember that, in the Crossroads system, obedience to the senior partner is equated with obedience to Christ. Thus, those who are not measuring up to the rigors of the senior partner are being unfaithful to Christ. Beloved, they do not teach that in so many words; but as you can see from the *MPE*, it is inherent in the book, thus in the system, and **BY THEIR ACTIONS** these things ARE taught. The pattern for Christ training his apostles to be witnesses to the world has become, in the Crossroads philosophy, the pattern for evangelization and making “disciples”—*i.e.*, training others in the Crossroads doctrine.

There are many other matters which could be discussed relative to the *MPE*. Deceit has frequently been noted as a feature of the Crossroads movement; the book teaches this (pp. 118, 124); the *MPE* teaches that fruit-bearing means “reproducing its kind,” *i.e.*, evangelism (pp. 106-07, 110); the over-emphasis of Crossroads on evangelism is well-documented. But these examples should be sufficient. There is no way this matter can be lightly dismissed. It should be obvious that the fundamentals of the system are grossly in error. Beloved, this IS the way it is being done, denials to the contrary notwithstanding. When they give up every vestige of this system, we will accept them; but, don’t hold your

breath. When they give up the system, they are giving up what they believe to be New Testament Christianity. But

what they have is not Bible, and we will oppose it till they change.

## CROSSROADS II: *Scriptures They Pervert*

The claim is often made that the contention over the Crossroads philosophy is only a matter of *methods*, not *doctrine*. As we have seen in our initial essay this is false because, to the Gainesville movement, the *method* and *message* are *one and the same*—and since the method is unBiblical, so is the message. The system is simply contrary to Bible teaching. But the system is wrong, not only because the basic presuppositions are fallacious, but also because of the minute perversion of several Scriptures. I say minute because they are just that; none of the false interpretations, singularly, will produce the extremism of the system. But once they are all added up, these distortions take the shape of the monstrous scheme known as the Crossroads program. Let us examine some of the Bible verses they twist.

1) **James 5:16**—“Therefore confess your sins to each other and pray for each other so that you may be healed” (all Scripture quotations are from the *New International Version*, the version of the Bible most frequently used by the Crossroaders—another reason this version should not be used except with great discretion). This verse is frequently used with **Romans 15:1**, “We who are strong ought to bear with the failings of the weak,” in the prayer-partner arrangement. The junior partner is admonished to confess his sins; the older partner does not have to confess to the younger partner because he, of course, is stronger, and is to help the weaker brother. This looks so much like the Roman Catholic confessional that it is frightening.

James 5:16 in no way authorizes the hierarchical system imagined by the Crossroads folk. Yes, I often have gone to faithful brethren and asked them to pray for me; I have wanted their strength to help me overcome sin; I have even confessed to others areas in which I am weak and need their forgiveness and God's. But I have never, and I never would, and I do not for one second believe that James 5:16 tells me to open my soul, my innermost thoughts, with anyone but God. There are some things that brethren have absolutely no right or privilege to know, and I can ask them to pray to God to help me in those areas without telling them specifically what my problems are. Besides this misapplication of the verse, it is possible that, given the context, James 5:16 is limited to the miraculous age. Whether that is so or not, while we would never deny that the Bible teaches that we are to seek out the aid of our Christian brothers and sisters for our weaknesses, we would deny that the ascendancy method of Gainesville is found in James 5:16 or anywhere else in Scripture.

2) **I Corinthians 4:15-16**—“Though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I urge you to imitate me.” It is easy to see the misuse of this verse. “I baptized you, therefore I am your father in the gospel.” As we noted in our first article, the *Master Plan* teaches that “a father must teach his children to obey him if he expects his children to be like him” (p. 58). The Crossroads spiritual “father” gives his “child” instruction, guidance, counsel, and yes, even discipline. I know of no 18 year-olds who are ready for such a responsibility, and I seriously doubt any exist. The Bible quite plainly teaches that such guidance and discipline is the responsibility of the

elders of the church (Acts 20:28; I Peter 5:1-4; Hebrews 13:17). But just as a father is to be imitated and obeyed, so the Crossroads system incorporates that order into their ideology.

3) **I Corinthians 11:1**—“Follow my example, as I follow the example of Christ.” Here is where an oh-so-subtle change is made. The “as” is interpreted to mean “inasmuch as”, or “since.” “*Since* I am following Christ, you, my younger Christian partner, are to follow *me*.” That, of course, is not what Paul meant, but one begins to see how control is established over the young, innocent babe in Christ. *The Crossroads “spiritual advisor” becomes the example to follow, not Christ.* A very subtle shift in authority is made here, not verbally, but by implication. The senior partner would never tell his junior compatriot to follow him instead of Christ; it simply becomes, “*since* I am following Christ, you must follow me.” What is a young Christian, who knows next to nothing about Christianity, going to do? He's going to obey the person who baptized him and has so lovingly shown him the way. But what is so much worse is the power that is placed in the hands of this youthful senior partner. It is absolutely no surprise that they become haughty, arrogant, full of pride, seemingly infallible in their own eyes, and become irate at anyone who dares challenge their authority or thinking. No one, I do not care how old or mature in the faith he may be, is wise or spiritual enough to handle such a responsibility as this system gives to those who are barely out of diapers. God simply did not intend for man to have that kind of dominion.

4) **Luke 14:26**—This passage teaches that we are to have no higher allegiance than our allegiance to Christ. If even our nearest and dearest attempt to come between us and Christ, we must obey God and suffer the consequences. Almost all of us have heard of stories where children have been alienated from their parents because of their obedience to the gospel. Parents have kicked their children out of the house for such. But this isn't the way Crossroads interprets this. Their rendition of **Luke 14:26** is, if your parents don't like what you are doing, leave home. Note again the subtlety here—the parents haven't kicked the kid out; they are to leave on their own. That has happened too many times, and is again too well documented to deny. I myself have had correspondence with a lady who did not want her daughter to leave, who begged her to stay home, who even told her daughter that she would go to any church of Christ in the area with her (except the Crossroads church)—but the daughter left home anyway. To read the words of some of these mothers who have lost their children to the Crossroads movement is absolutely heart-rending, brethren, and would cause any sensible person to oppose the heresy on those grounds alone.

5) **Ephesians 2:8; Luke 3:8 and other passages concerning grace.** Tom Vail is a gospel preacher who was involved in the Crossroads movement for nearly 5 years. He was a deeply committed member, by his own admission. He came out of the movement, basically when they told him he could not marry his fiancée. I wish to quote him here on the Crossroads view of grace: “God's grace is dependent on your continual response to the rules and unwritten regulations

that are enforced within the group. Because of these things God's love becomes conditional on how well you conform to the group's thinking. They believe that God only loves you if you have your Quiet Time every day or God only loves you if you go to every soul talk that meets in your dorm. God only loves you when you obey your prayer partner, soul talk leader, campus minister, etc." This is obviously a works salvation.

6) **John 15:1-7**—To the Crossroads, fruit-bearing is, to the near exclusion of everything else, *evangelism*, indeed, *successful evangelism*. And here again, we see much of the subtle philosophy of the movement. A young person is baptized, and told that in order to be faithful to God, he must reproduce, that is, successfully bring others to Christ. Otherwise, like the useless branches of **John 15:6**, he will be cut off. Now if you are a babe in Christ with full confidence in your "spiritual advisor", and you are told that you must be successful in evangelism or the Lord will send you to hell, and you don't know any better, what are you going to do? Well, chances are, if you are sincere, you are going to get out and work and work HARD. Yes, it would be well if more of us would be diligent in evangelism—no question about that. But notice the *improper motive* for evangelism. The Crossroader labors, *not* because of his love for God, souls, and truth, but because he is convinced it is *expected* of him, and he must do this to *be religious*, and to be *accepted by the group*. He is told that he is responsible for all the lost souls around him, so guilt is coupled with fear to produce a very strong motivating factor for evangelism. Yes, the Crossroads churches are growing rapidly; but herein we see the reason why. Poor old Noah never would have made it in the Crossroads system!

Those who are "slackers" (*MPE*, p. 59), are subject to a "withdrawal of love." This they get from **II Thessalonians 3:6-13**. The "non-evangelizers" obviously are not with the program; God has already cut them off (**John 15:6**), thus the group makes it official by ceasing to have anything at all to do with the one withdrawn from. They turn their "love" on and off literally like a water tap. Again, this is documented and the evidence can be provided on request.

These are some of the major passages corrupted by the Crossroads system. Again, note that some are very subtle, very slight in their perversion, but one can also readily see the cumulative effect. The whole philosophy is quite opposite the beauty and grandeur of New Testament Christianity. I pray that all of God's children will join hands in stopping the spread of this heinous order.

## CROSSROADS III: *Evidence From Those Who've Been Through It*

The material in the first two essays could be, and would be, verbally denied by those who defend the Crossroads movement. Thus, this third article is absolutely essential to prove what we have been affirming in those articles. Here we propose to let those who have been through the movement, or have first-hand knowledge of it, speak of their experiences with Crossroads. I can truthfully say that what you will read in this article is less than ONE-FIFTIETH of the material I myself possess, and I have only a small portion of evidence of what has been done to churches all over America. I am

not going to give names; that is unnecessary. They can and will be provided upon request. You will read from preachers, elders, other Christians, and non-Christians, and they all tell the same story. Churches who ignore the matter contained herein do so at their own peril. I say that not to be ugly or unkind, but to be truthful. If Crossroads gets a foothold into your church, when you wake up and realize you don't want it there, it will be too late and you will have one huge mess on your hands. And it will not be pretty. I wish to be compassionate, beloved, but I also need to be firm and urgent in my warning.

Here are some quotations from an eldership. This comes from a statement they read to their congregation concerning the problems the church was having with their Crossroads-trained ministers:

**"The impression has been conveyed to many that 'seeking and saving the lost' is the *sole* purpose of the church...some have gained the impression that only those actively involved in soul talk work are considered to be spiritually mature...Part of the problem lies in the interpretation given to such passages as **John 15:1-6**...Fruit-bearing sometimes is misinterpreted as being confined to winning of souls. In other words, you produce other Christians, and this becomes the standard for determining who is bearing fruit...**

**"One of the problems we have faced in the past few years has been that of where 'authority' rests in the church...We encourage each member of this congregation to seek good advice from any other member, but we as an eldership feel that it is a mistake to develop an attitude of *need* for consulting a 'spiritual superior'... before making individual decisions...**

**"We have received many complaints relative to the pressures to which many of you have been subjected. These pressures have caused problems in the lives of many; some have even fallen away because of them...(a list of things is then given in which members had complained of being pressured. These include such things as attendance at soul talks, whom one was to live with, how often one may visit his parents, even dating standards. The elders then continue as follows.) We recognize that all Christians are urged, entreated, beseeched, implored and otherwise encouraged toward a more perfect life in Christ. But when methods used to bring about these changes in one's life become excessive and imposed by social (peer) pressures, there is serious question whether such coercion is either Christian or of sound doctrine..."**

This is fairly representative of what has been reported from all over the country. Another eldership in a completely different state hundreds of miles from the above situation wrote, "Our 'Crossroads ministers' repeatedly were evasive and untruthful with us...we believed then and now in order to hide their real efforts at forming a local cell of the Crossroads cult." In a particularly significant point, they note that "words that have a particular meaning to us have another meaning to the Crossroader." This is something that truly needs to be understood, and I wish I had time and space to elaborate further. Words and concepts such as "evangelism", "total commitment", "fruit-bearing", "obedience", "discipleship" do not mean the same thing to them as they do to most of the rest of us. Thus, when a Crossroader speaks of being in favor of "total commitment", that sounds good, and it is hard to argue against it, unless one understands that he doesn't mean by "total commitment" what the rest of us mean.

This second eldership we are quoting listed some of the problems they had with the Crossroads philosophy. We quote:

**"The doctrine of Biblical grace is replaced with 'perfectionism.' They practice a law of activity, of works, legalism, in order to**

attain higher rungs on the 'spiritual ladder'...to become more 'spiritual'. After go, go, go eighteen or nineteen hours a day, one's 'spiritual father' or 'spiritual mother'...'judges' a cultist as to what 'level of spirituality' he has obtained...

"The Crossroaders exert undue evangelistic pressures upon young people who are especially vulnerable to psychological coercion. Young people actually turn their backs upon family and friends in order to meet requirements of the Crossroaders' judgmental processes..."

"Many young people have dropped out of Crossroads' program and have been subjected to harassment, shunning and discipline by continuing cult members. The discipline takes place without the elders' knowledge in many cases and is highly judgmental in that man-made rules are enforced upon members..."

"Converts to Crossroads are assigned prayer partners, usually an older or more experienced member, to whom they are exhorted to confess their sins and all activities of the day. We saw these confessions become common knowledge in the church, and they were used to maintain control of the member."

This eldership concludes that the Crossroaders "are smooth talkers, and they are truly wolves in sheep's clothing. Their rhetoric has been well rehearsed and obviously has a common source."

Here are some quotes from a preacher who lived in Gainesville, Florida, and worked with another congregation in that town:

"...I had many occasions to counsel with young people from that church...These young people had been told that they did not have the ability to run their own lives, and that if they did not allow some counsellor at Crossroads to dictate to them their course of life, that they were nothing more than second-class citizens in the church there...One particular young man, who has since left Crossroads, was told that he must break his engagement to his girl friend, and that he would not be allowed to sit with her in services, etc. Keep in mind that she was a faithful member of the church...(Another) young man and his wife...were in my office a second time. She was, and still is, a member of the Methodist Church. I had been talking to her for some time concerning the gospel and she desired to be baptized. This was the reason for the second meeting...The young man, who is a member at Crossroads, was extremely upset that his wife would not attend Crossroads, but would attend 39th Avenue (where this preacher worked—MKL). I asked him, 'Do you have any objections to your wife being baptized here and attending here?' (The 'here' referred to 39th Avenue.) His answer was, 'If she won't be baptized at Crossroads, I had just as soon that she not be baptized at all.' To this day she has honored his wishes. In tears she told me that she believed that if she allowed me to baptize her, and if she attended 39th Avenue, that it would break up their marriage. The young man told me that it just very well might do that..."

"(Many young people) had been told that if they lived in the surrounding area and did not attend Crossroads that they were in sin. One young man was told that he could not attend his home congregation only forty miles away on Sunday without sinning...According to one young lady who had been baptized at Crossroads, whose husband was not baptized, if she refused to go on a 'retreat' and chose to stay home with her husband on a Saturday, she was told that she was in sin. After I baptized her husband, she continued to go to Crossroads and he came to 39th Avenue. This caused all sorts of problems. She went to the elders at Crossroads about the matter. The following is an exact quotation of her concerning that meeting. 'Brother \_\_\_\_\_ told me that if (her husband) continued to come to 39th Avenue that I might have to leave (him).'"

He goes on to say these examples were not just "isolated cases. I could write pages upon pages of this same sort of stuff." I trust through some of these quotations the reader sees some of the points we brought up in our previous two articles.

Another young man was deeply involved in the Crossroads movement for several years. He finally left and became a faithful gospel preacher. One of the problems he recounts is in regards to dating the young lady who eventually became his wife. He writes, "The campus minister did not consider us 'spiritual enough' to date. Because having his permission was so important, I held off from dating her on a regular basis until October 1978. When we did date, it was without permission, which caused problems." When he went away for a few months for more schooling, he "was told that I could only write my girlfriend once and call her once." They finally decided to get married, and some of the Crossroaders "actually tried to talk others out of being in our wedding because we were considered to be unspiritual." Does the reader understand what we were saying in our earlier essays?

We wrote of children being deliberately alienated from their parents, against those parents wishes. One such parent wrote:

"Parents who oppose this horrible system are simply eliminated from the picture. For over a month now, my husband and I have not even known where or with whom our eighteen-year-old daughter has been living. She called us from a church phone—we heard someone pick up an extension—and told us that she would not come or call home unless all activity against the church stopped. She even demanded that we stop all research into the Crossroads movement. We have learned that Crossroads leaders in Florida use the same tactics. They try to stop parents from exposing them through the children. The tactic is a very successful one. It really hurts, and parents usually do cave in."

Beloved, if what this lady wrote is true—and there exists absolutely no reason to disbelieve it—then that is horrible, disgusting, inexcusable, and absolutely as ungodly and as unChristian as any activity could possibly be. And, again, THIS IS NO ISOLATED CASE! Any parents who read this should tremble at the thought of the Crossroads philosophy being anywhere near these islands, much less on them.

The Vice-President for Student Affairs at a state university in America wrote this: "I can assure you that I have had cases where a student was leaving and felt compelled to come to the administration and state that they were departing because of their experience with (the Crossroads-associated church)...They feel they are pressured, pursued and then finally shunned in that order, once their decision to leave is made known." We noted the exclusivism of the Crossroads people, how they would have little or nothing to do with others in congregations they had moved into. Well, we already quoted the preacher in Gainesville and how this separation was manifested there, but here is a brief quotation from a Christian in another state: "(The Crossroaders) formed a group of such exclusivity that it simply appeared that the rest of us were relegated to being second or third rate Christians...We came to the point where we had two congregations meeting under the same roof at the same time, but having almost no communication between the two." And on and on and on we could go...

Beloved, I honestly have not even touched the hem of the garment of the material extant concerning the destructive nature of the Crossroads movement. From coast to coast—and now overseas—this philosophy has gone, and in its wake it has left discord, division, and disruption of works that took years to build. Now many places are finding that they have to start completely over, picking up the pieces, trying once again to establish a good reputation among townfolk who have been completely repulsed by the methods

of the Crossroads philosophy. Make no mistake about it, they will do the same thing in Great Britain if they are given the opportunity. Knowing that we are now, in most cases, wise to their actions, they will be even more dangerous, being more subtle, more loving, more agreeable, and thus more deadly. However, a leopard cannot change his spots. Until these brethren give irrefutable evidence, which will take time to do, that they have completely broken with their methods of the past, we will have nothing to do with them, we will not extend the right hand of fellowship to them, and we will oppose them at every opportunity. We are sounding forth the warning, beloved. We intend not to be blamed if they perform their pernicious work in this land. Let us hold fast the pattern of sound words. They do not offer one new thing that we need.

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In addition to the foregoing material, brother Lewis further enclosed a tentative lectureship schedule, as follows:

**THE CROSSROADS PHILOSOPHY VS. NEW TESTAMENT EVANGELISM  
Friday, August 15**

7:00 P.M.—“New Testament Evangelism—The What, Who, Where, When and Why?”  
8:00 P.M.—“Crossroads’—Origin, Development, and Intent”

**Saturday, August 16**

9:00 A.M.—“The Crossroads System (Soul Talks, Prayer Partners, etc.)”  
10:00 A.M.—“Crossroads’ Evangelism vs. New Testament Evangelism”  
1:00 P.M.—“Doctrinal Errors of the Hierarchical Discipleship Movement”  
2:00 P.M.—“Crossroads Terminology—What do They Mean by ‘Total Commitment, Obedience, Evangelism, Discipleship?’”  
3:00 P.M.—Question and Answer Session  
7:00 P.M.—“The Boston ‘House Church’ Doctrine”  
8:00 P.M.—“Paul as an Evangelist”

**Sunday, August 17**

9:30 A.M.—“Ethical and Unethical Evangelism”  
10:30 P.M.—“Jesus as an Evangelist”  
6:00 P.M.—“The Fruits of the Crossroads Philosophy”  
7:00 P.M.—“New Testament Christianity: Reaching Out to the Lost AND Defending the Faith”

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After studying through all that brother Lewis had written, I replied to him under date of January 30, 1986, as follows:

January 30, 1986

Dear Mark,

When you decided to go to England rather than to Singapore, I’ll admit that, at first, I thought you may have made a wrong decision. However, it was *your* decision, and I knew that you had to be the one to live with it.

Upon receiving your good letter and enclosures of January 10th, however, it seems to me that you may have made the *very best possible* choice after all! For certainly by going to England you now are in position to really *do* something about heading off that bunch of targeting Crossroaders from Central London! And I see that you have been busy in that regard.

In your letter you said that you were not sending the articles you enclosed necessarily for publication—however that if I chose to so use them I was *free* to do so. Well, I am so impressed with them and what you are doing that I am preparing yet *another* “Crossroads” issue for March, having just completed one in January, a copy of which I enclose—and I plan to make your material the main body of our March issue. Also I have heard from brother R. Strang, of Edinburgh; and I plan to include what he sent me, too.

Let us always remember that the best *defense* is a good *offense*. By thus taking the initiative as you have against this heretical encroachment in the United Kingdom, you are making a good offense.

I note that you have proposed a lectureship on THE CROSS-

ROADS PHILOSOPHY VS. NEW TESTAMENT CHRISTIANITY for August 15, 16 and 17. If Archie Luper and/or I might contribute anything to this lectureship, we’ll be happy to make ourselves available to participate in it, if desired. Just let us know.

Meanwhile, if you have not done so already, please let me know how the Crossroads meeting on January 20th turned out at East Kilbride. When you see Jack Strachan please assure him of my great admiration of his determined stand for the truth.

In the Greatest Cause,

(Signed)

Ira Y. Rice, Jr.

## Lisa Moderacki Joins Bronwen Gibson In Rejecting, Coming Out & Exposing Crossroads Philosophy As Heretical

Although it never has been clear to some of us who never were entangled in the Crossroads Movement just why those finding their way out of it seem to sense such foreboding and fear, nevertheless we have noted that this is typical. No doubt you observed this in sister Bronwen (McClish) Gibson’s report, which we carried in our issue of *Contending for the Faith* for January/1986 (which, incidentally, continues to be in great demand for distribution among faithful churches of Christ).

But sister Bronwen is not the *only* one who has come out of Crossroadism of recent date. Another one who has gotten into touch with us is sister Lisa J. Moderacki (*nee* Portelli). She first wrote to us as early as last fall from her home in Bradenton, Florida. Since I was to speak on the Florida West Coast Weekend Lectures in late November at Midway/Sarasota, I decided to wait until I could visit with sister Moderacki in person and check her out with the faithful who know her and would be there at that time. After doing so, I was convinced that she was genuine, so I asked her to write out her “Crossroads” experience and send it in for publication.

Under date of November 27, 1985, sister Moderacki addressed the following letter in response to my invitation:

Mrs. Lisa J. Moderacki  
1280-D Carlton Arms Circle  
Bradenton, Florida 33508  
(813) 747-1745  
Nov. 27, 1985

Mr. Ira Y. Rice, Jr.  
2956 Allshore  
Memphis, Tennessee 38118

Dear Ira,

Enclosed you will find the information regarding my experiences with Crossroadism. I have tried to be brief and to the point as much as possible. Sometimes, however, that is quite difficult as I’m sure you can understand. In addition, I want to offer my sincere thanks to you in “lending” me *CFTF* as a forum to discuss this serious and somewhat personal matter of Crossroads.

At the recent lectureship you talked about our need to make some kind of vow or pledge to aid in the fulfillment of the great commission. Well, in print and before you and the Lord, I pledge to do the following: I will do whatever I can to advise the women in the church about the dangers of the Crossroads Movement by way of speaking to as many ladies’ classes that will let me. In a broader way, my husband John and I will pledge to send you \$10.00/month for the cause of Christ on the mission field. We would like half of it used toward Klang as requested. The other half I would like used toward the missionaries preaching AGAINST Crossroadism.

My opinion is that if we could just do away with false doctrine, well, imagine how much more time we would have to preach the truth! If more churches of Christ would heed II John 9-11, so much



more apostasy would be done away with. It makes me angry to tears when I hear of sound churches being infiltrated by men teaching false doctrine. Brother, I can relate to the hurt of being misled by evil men. I have had to be "re-taught" so much scripture. At one time I was so afraid to read my Bible out of fear what it would do to hurt me. That's how bad the false teaching is at Crossroads. Now I'm VERY happy to say that I understand the REAL truth as preached in the *unperverted* gospel, thanks to *Bud Bayless* and many other fine preachers and teachers.

On that good note, I will bring this letter to a close so I can get into weightier matters.

(Signed)

That truth may prevail,

Lisa J. Moderacki (nee Portelli)

Enclosed with sister Moderacki's appreciated letter, per foregoing, was her following statement:

## THE CROSSROADS MOVEMENT

Lisa Jane Moderacki (nee Portelli)

When I moved to Gainesville, Florida in 1980, I was getting ready to finish two years of college at the University of Florida. The gentlemen that lived downstairs from me at my new apartment were, as I was later to find out, members of the Crossroads church of Christ. They introduced themselves and offered to help me move in. I gratefully accepted their offer. One of the men then started to chat with me and we made friends. I enjoy talking with people, so it wasn't long before we had covered a lot of ground. Eventually, he asked me to come to church. I said I'd think about it. Being an objective individual, I thought I would go and see for myself what it was like. When my friend (let's call him "B") and I met again, I asked him if he was from Crossroads. He was very hesitant to say so. Before I even got to Gainesville, I had heard about Crossroads. One of my roommates had warned me that the members were "holy rollers" and "Jesus freaks"—to quote her. I had been searching for religion all my life, and I was about to find it—I thought! "B" kept after me about going to church and finally I went.

When we in the *true* church point out error in the Crossroads philosophy, the first thing the brethren there say is: "Come and see for yourself!" I cannot stress enough the fact that **ONE VISIT WILL NOT GIVE YOU A PICTURE OF WHAT IS GOING ON!** Especially if you don't know what to look for. The members are admonished ahead of time if, as they say, a "lost" member comes in for a visit. Yes, they think of us as being lost for eternity. I would submit that the situation is completely opposite! You say that those are strong words. I agree, but it is a fact. They are in soul-damning error, and we need to show them their error with all the love that we can muster together. They are our brothers and sisters gone astray from the *right* way, **GOD'S** way.

As was mentioned, upon your first visit to Crossroads you might not see any *outward* signs of error. It takes *time* to become aware of their false teachings. There is, however, some phraseology the membership there uses that is almost exclusive to those in the Crossroads Movement. The terms you will want to become aware of are: "total-commitment", "soul-talk", "prayer-partner", "orientation", "target", "love one another", and last, but not least, "attitude." I plan to define as many of these for the readership as possible.

Let me continue the first visit mentioned above. When you first walk into the building, you will notice that it is in a circle. You can literally fellowship your way around the locale and engage in some private conversation if desired. By one of the entrances you will see a map of the United States. On it are red flags. These designate each Crossroads affiliated church or mission field. I shudder to think how many I saw back in 1980. Imagine how many **MORE** there

are now! I don't just get discouraged when I hear of their evil ways—I get *angry*.

Outwardly, the people who greet you are very friendly and also affectionate. They might come up and give you a hug and tell you how much they love you. If you're not used to it, it can shock you a little. The members are dressed to near perfection and you can almost always find one popping a breath-freshener in his/her mouth. They are extremely zealous and always smiling. On the premises you will also find a large fellowship hall where student suppers and devotionals are held. I'll come back to that later. Now, let's go in to worship service.

"B" introduced me to a sister named "M" whom I made friends with and sat with.

The first thing that impressed me was the singing. I have never heard such beautiful singing in my life. I couldn't figure out why they didn't have an instrument, nor had I learned that instrumental music is unauthorized by the scriptures: Ephesians 5:19—but to me it did not matter *then!* They also *hummed* a lot to hymns before the Lord's supper. One male member would be appointed to start, and the rest of the members would join in.

A typical sermon would be on the topic of "total commitment." The invitation offered is one based on making the sinner feel so guilty for his sins that he comes forward out of fear. Becoming a Christian is a personal choice, and the judgmental attitude **Chuck Lucas** (fired just recently) used was completely uncalled for. The invitation, to my knowledge, was never offered in a spirit of love.

After worship, I asked "M" what to do to become a member of the church. She suggested that we get together for a personal Bible-study to which I agreed. "M" pointed to all the correct scripture that's needed to instruct someone in the five steps of salvation. I thought I was already a Christian (how presumptuous we can be at times)! Acts 2:38 was the scripture that was the deciding factor for me.

I remember that on a Thursday night I was ready to be baptized, but they told me to wait until the devotional that was to be held the next evening. I don't know why, but I consented. That night, I didn't sleep very much! On Friday evening, after devotional, around midnight I was baptized into Christ for the remission of sins. I know and God knows that it was a scriptural baptism. Before I was baptized, the counselor and a "witness" interrogated me in an office. The one thing I remember the most about this was when they asked me if I would be willing to leave my mother and father if it was needed. I wanted to be baptized, so I said yes. I had no intention of leaving my parents (Luke 14:16 had been perverted), so I lied. That made me feel guilty. The day I was baptized was the happiest day in my life next to my wedding day. I am grateful to "M" and the other sisters who helped

guide me to Christ, albeit a crooked way. My hope and prayer is that some day they will see the error in their way.

After you're converted at Crossroads, a lot of brothers and sisters provide pleasant diversions for you like wedding- and baby-showers to attend, inviting you to dinner, going to the mall, and such like. Several sisters asked me to spend the night which I did. The reason for all this entertainment is to keep you busy with church members. What they *really* should have been doing is *teaching me how to study the Bible*. I'm glad they didn't now! When they feel you are ready, they launch you into fellowship all on your own. They always refer to you as a "new" or "baby" Christian. If you always think of a Christian in that light, what kind of vision are you going to have for your spiritual growth? The need to spend time with new converts is *very* important, because that is when they are most vulnerable to outside pressure. Once I was settled into Crossroads I started looking for a prayer-partner.

#### THE PRAYER-PARTNER RELATIONSHIP

A prayer-partner is someone you get together with and pray with. It is authorized to pray in the Bible—I Thessalonians 5:17, I Corinthians 14:15, Colossians 3:17, Matthew 5:44, to cite a few.

One scripture I did not mention is the one they use as the basis for the prayer-partner relationship. That is James 5:16. It states: "**Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.**" (KJV) What they have done is organize the prayer-partner relationship in such way as to include the "weaker" Christian "confessing" to the "stronger" one. Prayer-partners get together once a week to pray and "confess." I thought the thing to do was to get a prayer-partner. Everyone else had one! "M" talked with the womens' counselor who looked for someone "compatible" with me.

Soon I was meeting with my prayer-partner once a week. We got along well, but I always felt like the "weaker" one. What we shared together was all confessing on my part and very little on hers. Another part of the prayer-partner relationship was that in which one does favors for the other. Again, this was also a subservient situation. The "weaker" brother/sister would do laundry, house-cleaning, grocery shopping, and other favors for the "stronger" one. The "stronger" one was, after all, busier and had more important things to do! For some, this was very time-consuming. In some cases members gave up jobs and failed college courses just to please their prayer-partners! We are not here to please men, but above all to please GOD (Galatians 1:10)! One final point regarding prayer-partner relationships. They are not encouraged in the form of male/female relationships. The only time that these are allowed is when a couple already is engaged or married—and even then they are discouraged.

#### ORIENTATION OR DISORIENTATION?

Almost all new members go through orientation. This is when new Crossroads converts are introduced to the "hierarchy" of church workers. It also is a time when you can meet other new brothers and sisters in Christ. Thirdly, you fill out an information sheet for the office to have on file. Finally, you fill out two purpose cards.

Chuck Lucas never came to these, because he was "a busy man." We did meet the male/female counselors we had not come in touch with yet, and the elders came by, too. I also enjoyed getting to know the other new converts. That's where the fun was over.

The information sheet was very personal. It asked for family history, former abodes, current income, and I think some medical history. I feel that these things are private, and since then I have not been asked to fill out anything like it when I placed membership.

The two *contribution* cards had quotes from II Corinthians on them regarding giving as a form of worship. On these cards was to be filled in the amount I would pledge to give every week. One card was for me to keep. The other was for the office to have on record (they sometimes checked on your giving). This took the joy of giving away from me. To circumvent this, I gave cash in the amount I desired.

Remember also there are many college students who live on fixed income, if any. Some students took second and third jobs and again failed college in order to increase their contributions. This was encouraged and happened with great frequency.

I DON'T advocate this at all, but those of us in sound churches of Christ could take some lessons here. We are so reluctant to part with a dollar for mission work or a building fund, but oh! how easy it is to spend hundreds of dollars on our homes and other possessions. Our *small* contributions are NOTHING COMPARED TO THE PRICE CHRIST PAID FOR US—HIS LIFE!

#### THE SOUL-TALK

A "soul-talk" is what we would call a structured Bible-study. It is *very* structured from start to finish. The elders and counselors decide what is to be taught, the locations to hold them, what time to have them, and who goes to which one, *i.e.*, the members cannot pick which one he/she would like to attend. This is done *for* them *whether they like it or not*.

Some "soul-talks" are co-ed and some are not. In the co-ed ones, it is generally the men that speak. The women are supposed to remain silent. I can't find any authority for this in the scriptures. I like to participate in Bible-study at all times when it is appropriate.

Most of the scripture that is taught, is taken out of context—one verse at a time. It is no wonder they're creating so much havoc in the brotherhood. We need to read passages of scripture in the right context (Galatians 1:6-9)!

Another important thing that needs to be mentioned along with this, is that the eldership has designated the *New International Version* as their "translation" to be used by members. They feel it is easier to understand with simple language. I think it is an inaccurate *commentary*.

#### DEVOTIONALS

Devotionals at Crossroads are held for almost all age groups. They, too, are structured. A great deal of singing is done, a brief period of Bible-study is engaged in, there is prayer, and then fellowship/refreshments.

The prayer-time can take different forms: dividing into groups to engage in chain-prayer, the whole group engaging in silent prayer, one brother leading prayer for all present, groups praying while holding hands with the lights on, and the same with the lights off.

Devotionals at Crossroads are for members only. Their reasoning behind this is that they don't want "outsiders" to misinterpret their behavior. They let *me* go because they felt I was a very zealous individual and would therefore understand.

#### THE IMPORTANCE OF NUMBERS TO CROSSROADS

Crossroads is very numbers-conscious. They have all kinds of information on how many people were baptized at thus and such a time, how many a year, and the like.

What I would like to know is: how many have fallen away from the Crossroads philosophy, how many have fallen away from the *true* church, and, most of all, how many have found their way to the *one* church that was established on the day of Pentecost (Acts 2)?

It is not how many you baptize that is so important—it's whether or not they are grounded in the *truth*! Those who help baptize someone into Christ take personal glory for it (read I Corinthians 1:31). It is Christ through us who baptizes a lost soul (I Corinthians 3:6-9).

#### **DATING AT CROSSROADS**

Dating at Crossroads is not something you can do when you wish. You have to go through the *proper channels* first. This may include your prayer-partner, a male counselor, Sam Laing (youth minister), and Chuck Lucas (*then*).

Dating the same person is allowed only 2-3 times a semester. Sisters at no time may call a brother—not even for friendly conversation and encouragement. It is okay to fellowship with them at church, though. I see no difference. This is one of the many things that made me start questioning the activities at Crossroads.

The only acceptable kind of dating at Crossroads is *double-dating*. A couple alone is expected to have lustful thoughts for the other. If you tell that to people enough, of course that's all they'll think about. On the other hand, we are individuals with freedom of choice. Also, I should hope that we know our friends well enough to have their trust. Young couples go out by themselves and have a great time without being caught up in each other.

Physical attraction is important and a part of dating. That's how we decide to enter into the marriage relationship. There are some scriptural boundaries on the physical aspect of the relationship before marriage. Some things are not permitted.

The time when the Crossroads brothers are allowed to call the sisters is announced. Brothers are strongly rebuked if they don't abide by this. It is almost impossible to get to know someone personally with another couple around. There's no time to talk alone. This leads me to a brief consideration of marriage at Crossroads.

Your wedding, too, has to be approved by the preacher! If it is not it is made public in the assembly. Knowing the dating habits at Crossroads, I would venture to say that quite a few marriages are "on the rocks" or frigid. It must be like living with a complete stranger! If a single pregnant woman attends church, she does not get as nice treatment as a married pregnant woman. We are not here to judge others in this manner. What if Christ did that to us?

On the matter of marriage/divorce/remarriage, I can say that neither Matthew 5:32 nor 19:9 are being obeyed. Divorce is in order for just about *any* reason according to the Crossroads philosophy.

#### **RECRUITING MEMBERS**

There are several different places and ways in which members are "targeted" at Crossroads. Certain members are chosen to be placed in dormitories, the local hospitals, schools, apartment complexes, and other locations where large numbers of people are together. They are instructed to invite them to church or a "soul-talk." The tactics used to win people to church are mostly all *pressure*—and *guilt*—related. Essentially, people are told that they are sinners and that they are going to go to hell if they don't do something soon to remedy the situation. There are ways to approach people without making them feel guilty. Other variables make recruiting at Crossroads very easy. College freshmen

and college transfers (like myself) fall prey to their techniques all the time. You are vulnerable when you just leave home—no family, no friends...someone comes along and offers a cheerful smile and some form of encouragement. It makes you feel wanted when you are lonely. If a person is having emotional or physical problems, there is always a member from Crossroads lurking in the dark waiting to " nab " his or her new victim—and they ARE victims of FALSE TEACHERS! I can't stress this enough. You might think I am using strong words. Well, I've been there, and I don't EVER want to be caught unaware again if I can help it.

Gainesville is a college town, so every semester students are moving in and out of new homes. Some are there for the first time. What I'm getting at is: there are people coming and going all year. Gainesville is one of the most transient cities in the State of Florida. It is a perfect mission field. Along with the above methods, "soul-talks" and "prayer-and-fasting seminars" are held to draw lost souls to Crossroads. The one prayer-and-fasting seminar that I attended had brother **Reuel Lemmons** as the speaker—so he *does* fellowship with the members at Crossroads! The meeting was comprised of teaching on prayer habits, prayer itself, singing, and a period of fasting. The purpose of fasting was to sacrifice one thing in order to have something better—a closer relationship to God. (Matthew 6:16-18 and Acts 13:3 were used to justify prayer and fasting.) The *Harvest Crusade* is another means by which people are invited to Crossroads. This is an annual, lectureship-like event. Thousands of invitations are printed and mailed to every corner of the United States—and some overseas. The members also must send out invitations in their spare time. If not, they are rebuked for neglecting their duties. At the Harvest Crusade, messages on the topic of "Total Commitment" and the "love one another" concept are given. The Crossroads Singers also perform for the congregation at given times. Many souls are baptized and hundreds come forward and are "restored" before the week is over.

As you can see from the aforementioned, members at Crossroads get around and get busy. We need to stop them dead in their tracks and guide them to heaven. If they stay on their present paths, they surely will spend an eternity in hell.

#### **THE HIERARCHY OF MEMBERS**

The hierarchy of members at Crossroads was shaped like a pyramid—with Chuck Lucas at the top. Under him were the elders and deacons, the campus ministers, the male/female counselors, the counselors' informants, and finally the "regular" members. Those with title in the church were always given preferential treatment. The regular members didn't seem to matter. People literally worshipped the ground Lucas walked on and they clearly worshipped him in many other ways, as well. It was not uncommon to see a crowd of brothers swarming around him after services. One sister told me that she "actually got to touch him!" This kind of behavior is in direct violation of Luke 4:8.

#### **VACATION IN PALM HARBOR, FLORIDA**

Before I went home to Palm Harbor for Christmas vacation in 1980, a sister was given my address and phone number. Her job was to check up on me and see if I was attending church. I was told it would be best for me to attend a "good" congregation in St. Petersburg, Florida. *Sunrise* church of Christ is a *Crossroads-affiliated* church. I later found out that there was church meeting in Palm Harbor only 5 minutes away from my home. I could *not* figure out why I had to go all the way to *St. Petersburg* (50 or 60 miles away) when Palm Harbor church of Christ was so close by.

This planted another seed of doubt in my mind regarding Crossroadsism.

I *did* go to Sunrise—and the sister *did* check on me while I was visiting home.

While at home, I alienated myself from my parents by browbeating them with scripture and out-of-character behavior. This is when I was starting to really feel the pressure of Crossroads. I would appear quite happy outwardly, but inwardly I was miserable. I would start crying when I talked to my mother. I felt trapped and did not know where to turn. I did not know whom to trust. The sisters I approached told me I had a bad “attitude” when I asked them about the errors I was becoming aware of. As a result of members alienating their parents, many children have become parent-haters. It is not uncommon to hear Crossroaders speak unkind words about their parents in front of others.

### “INVISIBLE RULES”

Life at Crossroads is governed by what I call “invisible rules.” These rules dictate dating habits, behavior, dress, attitude, and life-style. Sometimes, these rules are manifested, though, in the form of a brother or a sister pointing out that you need to modify your activities.

At times, they will call you into your room and rebuke you for something that has no scriptural basis. Other times they rebuke you in public. This is a most humiliating experience—one that hurts to recall. Countless times I was broken to tears. This is when I started getting my ulcer, for which I *still* am under treatment. I started having abdominal bleeding. I lost my desire to eat. In a matter of a couple of weeks my weight went from 110 lbs. to 80 lbs.

There are those members who admit that such rules are used, but they say they prefer this life-style. When you become a member of a Crossroads congregation, all your decision-making power is taken away from you. Freedom of choice no longer exists. The hierarchy decides everything for you whether you desire for them to do so or not. Clearly this is not at all correct!

### TOTAL COMMITMENT

Crossroads is known as the “Total Commitment Movement.” “Total commitment” involves eating, sleeping, drinking, and doing things the *Crossroads* way. When you claim that you are exhausted and need a rest, you “have a bad attitude problem”, or “Satan is working within you” (see Matthew 11:28-30). There is something going on at the building almost every day. You **MUST** attend everything or you will be chastised. The only time you are “excused” is if you are quite ill.

For college students the rules are the same. Say you have a *final exam* on a Thursday morning. You *still* have to go to church Wednesday night. If you go to school full-time and work part-time, I ask, *when do you study?* God wants us to do good in all things. That goes without saying! As a result of the rules, you stay up *around the clock* in order to get all your work done. (One time, during school finals, I only had about *14 hours of sleep in two weeks*. No wonder I had a bleeding ulcer!)

Another part of “total commitment” is “quiet-time.” This is what we call individual Bible-study. You can have “quiet-time” whenever you want—as long as you have it once every day. Because of my college, work, and church attendance, my “quiet-time” was at 3 A.M.

After church and devotionals, you were expected to stay and fellowship until the wee hours of the morning. Because I had to “fulfill” all my duties, I started failing college classes.

For this I was rebuked and directed to Matthew 19:26 and Luke 1:37. I knew inside me that God would understand my inability to perform certain mathematical problems. We all have different aptitudes and creativity. That’s how we were made. Even though I knew it was “OK” in God’s eyes that I was failing, I *still* felt guilty about not passing *in order to please the brethren!* When someone tightens the screws on you, you’ll do all kinds of things.

### WHY CROSSROADS IS SO EFFECTIVE

Crossroadsism is effective for many reasons. It is a *life-style*: you just become a member and someone else makes *all your decisions* for you while you are there. As mentioned at the outset, the members are quite unified and very zealous though they have the wrong *kind* of zeal. The unity they have is good, but the lost suffer at the expense of this unity. You see, you are expected to invite people to church, but you also are encouraged not to spend time with those that are in the world. *What a contradiction!* How can we go about fulfilling Mark 16:15-16 if we don’t spend time with those precious souls out of the fold!?

Because about 80% of the membership at Crossroads are of college age, they can influence their peers at the University of Florida. The mission work at Crossroads is widespread. They have World Bible School, a deaf ministry, prison ministry, overseas missions (as we are acutely aware!), and preacher-training-school that *teaches* and then *sends* workers around the U.S. and overseas. With the generous contributions of its members, Crossroads can do almost anything.

### HOW I GOT OUT OF CROSSROADS

One of the questions that I am asked most often regarding my experiences at Crossroads is: “How did you *get out* of Crossroads?” You have to remember that you have been brainwashed to the point that whatever they say is okay with you. You might see some error at first, but somehow you explain it away. Everyone appears so outwardly happy and pleasant that it is all glossed over. You are sort of carried along with the “hype” of it all.

Hopefully, if you have been allowed to retain some minuscule amount of decision-making power you see things a little more in error. This takes time, and it also takes someone to “break into” your mind with rational and scriptural thought. This “someone” happened to be a friend of mine by the name of **Deborah Leprone**. Debbie was a pre-med student at the University of Florida. I met her at a soul-talk which she was baptized out of. When Debbie was baptized, I soon noticed a serious behavior change in her that is characteristic of all new converts at Crossroads. She was happy and zealous *all of the time*. Just like I was. You see, if you show any kind of displeasure or discontent, you’re not “right with God.” So that you don’t have to put up with constant nagging about this, you put on a happy face. They called me “perma-smile.” If they only knew what I felt like inside!

Debbie didn’t get as deep into Crossroads as I did. Not long after her conversion, she came to me with a copy of *The Master Plan Of Evangelism*. Brother **Jackie Stearsman** had given it to her for closer examination. This is one of Crossroad’s main handbooks for spiritual guidance. What about the Bible? That is ALL we need!

Sister Leprone started asking me about some of the techniques that the Crossroaders used. At first, I tried to skirt around these questions; but I could tell the genuine love she showed as she was probing me. (Thank you, Debbie, for helping me see the light!) I had somehow to muster together my sense of objectivity which had long since been taken

away. This is the point at which I decided to get out of this Pandora's box.

The blind lead the blind at Crossroads. Everything they do seems contrary to the will of God. Each time I realized the members' deceit, I went through a period of guilt-feelings. I felt bad that I had been clearly wrong in the sight of God.

Please remember that when you approach a member there with a point of error, they immediately try to humiliate you and break you to tears. It is almost always difficult to leave. They turn love on and off like one would flip a light switch. In their mind, if they feel you don't deserve it, you don't receive it. They try to sweet-talk you into staying, but when you finally get through to them that you want out, they tell you that you're going to hell.

If it were not for brother Stearsman and sister Leprone, I probably would *not* be safe and sound. I thank the Lord above that a few precious brethren are willing contenders for the faith. Let us NOW gird ourselves with faith's shield and the spiritual sword and do honest battle with Satan!

#### **DENIAL OF ACCUSATIONS OF FALSE TEACHING**

When you finally have enough courage to withdraw from Crossroads church of Christ, the elders and the membership deny to your face those things that you have witnessed. I wrote a letter of withdrawal to the elders, brother **Whitehead** and brother **Bartley**. They requested me to come to the office and discuss my allegations. This was fruitless, of course.

By denying those things I said, they were lying! Lying is sin—which separates us from God. I guess this is one of the things that upsets me the most about Crossroads. They will not admit that they are at fault. Judging from the scripture references throughout this text, it can be clearly seen that they are in error. There is no other way of stating it.

One of the first things they'll ask you if you accuse them of unauthorized behavior is: "Have you ever been to Crossroads?" You don't have to have attended Crossroads to see or understand their doctrine.

There are many eye-witnesses that will be glad to give account to those ready to listen and learn. I am one such eye-witness. Remember again that, in their eyes, I am eternally lost and "untruthful." Not only are there eye-witnesses, but there are also many well-grounded men in the faith that are doing some excellent expository writing—Ira Y. Rice, Jr., for one.

#### **CONCLUDING THOUGHTS**

In order to have a clear conscience and to make my stance on certain issues known, I would like to add some closing remarks.

Brothers and sisters, don't sit on the fence about Crossroads! You're either for it or against it! (Revelation 3:15-16 and Matthew 12:30).

The elders have the great responsibility of leading the flock. A lot of problems in the church would be solved if elders would take a firm stand on the truth as revealed in God's word. When it comes to *scriptural* matters and matters of *opinion*, we must always choose the *scriptural* ones. The elders must be willing to withdraw fellowship from those who are in error—even if they are family members.

As members, we need to respect the decisions our elders make that are grounded in truth. We also have a responsibility to warn each other about false teachers and to restore those that trespass. (Galatians 6:1).

My friends, we need to be as Paul—in Romans 1:16-17—not ashamed of the gospel. Also, we must **EARNESTLY CONTEND FOR THE FAITH**, as described in Jude 3. We

need to "try the spirits" per 1 John 4:1. This is a command.

When your preacher gets up to preach, *listen* and see if he's preaching the truth as revealed in God's Word or some perverted teaching. This is not just the job of the elders. We *all* will be held accountable in the end. (Romans 14:12).

The general response I get from people, when I come to a sound congregation and tell them about Crossroads is one of disbelief and fear. I can understand both reactions. It is hard to believe that such can happen, but it **DOES** and it **WILL** continue to happen until we do something to stop it! I can understand the fear—the fear of the unknown (about Crossroads) and the fear of Crossroads (knowing its dangers). They are quite personal to me. Sister and brother, when someone comes to you and wants help *out* of Crossroads—**HELP** them and **SAVE HIS/HER SOUL**. God in heaven above will smile down upon you for this loving gesture.

For those of you who don't want to know about Crossroads because you think you are too old to deal with it, I urge you to reconsider. No one is too old to become aware of false doctrine. False doctrine can sever us from God eternally if we continue in it.

There are those who don't want any part in the knowledge of the dangers of Crossroads, because it is unimportant to them. Those are the same who do not have a burning desire to save the lost. This is a hard fact, but a true one.

Now that I have found the truth, I want to do whatever I can to stay in it. When I first got out of Crossroads, I was very bitter and afraid to read the scriptures. The bitterness was from what had been done to me at Crossroads. I have repented of that, and now when I get angry or upset I direct that into something positive. I find that the more works of the church I join in, the more peace I have within. The Lord certainly does bless us in many ways. I have learned more scripture in one year at Midway church of Christ than I have in the whole five years I've been in the church together. I'm also grateful to those members at University City church of Christ in Gainesville that welcomed me with open arms when I came over from Crossroads.

The thing that I have learned the most out of this ordeal is that it is **URGENT THAT WE SEEK AND SAVE THE LOST!** We need to view people we see around us as potential members of the church. We need to **LOVE THEM LIKE CHRIST LOVES US!** We were baptized in order that we might go out and teach others. Christ died on the cross not just for *our* sins, but also for the sins of the **WHOLE WORLD!** *They* are the LOST. **LOVE THE LOST....**

Mrs. Lisa J. Moderacki  
1280-D Carlton Arms Circle  
Bradenton, Florida 33508

(Signed)

(NOTE: In our "Crossroads" issue for January/1986, we announced that sister *Bronwen (McClish) Gibson*, now that she is entirely delivered from the Crossroads Movement, would be willing to speak to women's groups or to teenage groups helping to inform and thus forearm them against Crossroads' entrapment which may be coming into your area. Now that she is expecting a baby, Bronwen is having some physical complications and regrets that she will not be able to fulfill speaking engagements at this time. Sister Moderacki, meanwhile, is able and ready to speak. In order to get in touch with her for this purpose, please write to her at the above address — or you may telephone to her at (813) 747-1745. IYR Jr.)

## **Clay Street/Thomasville, Georgia Is Apprehensive About Being Officially Notified Of Chuck Lucas' Move There**

In my editorial for January/1986, I made mention that





Billy Bland



Robert L. Brown



Ken Burleson



Curtis A. Cates



William Cline



Gary Colley



Andrew Connally



Kenneth Cook



Richard Cury



Emanuel Daugherty



Harrell Davidson



Jim Dearman



Buster Dobbs



Corinne S. Elkins



Garland Elkins



Jim Franks



Barry Hatcher



R. J. Hearn



Alan Highers



Bill Jackson

**TWENTIETH ANNUAL LECTURESHIP  
MEMPHIS SCHOOL OF PREACHING  
4400 Knight Arnold Road • Memphis, Tennessee 38118**

THEME:

**CHALLENGES OF FIRST CENTURY PREACHING I TIMOTHY, II TIMOTHY, TITUS**

**MARCH 30—APRIL 3, 1986**



Roger Jones

**Sunday, March 30, 1986**

9:30 - 10:20 A.M. "Introduction to I, II Timothy, Titus; Introductory Matters (I Tim. 1:1-2; II Tim. 1:1-5; Tit. 1:1-4)" (REX A. TURNER, SR.)  
10:30 - 11:30 A.M. "Soldiers of Christ, Arise! (II Tim. 2:3,4)" (E.L. WHITAKER)  
6:00 - 7:00 P.M. "Sound Doctrine Under Fire—Charge to Maintain Constant Vigilance (I Tim. 1:3-20)" (THOMAS B. WARREN)



Dub McClish

**Monday, March 31, 1986**

9:00 - 9:50 A.M. "Prayer and the One Mediator, Jesus Christ (I Tim. 2:1-7)" (WILLIAM CLINE)  
10:00 - 10:50 A.M. "Crucial Questions—And Bible Answers—On Current Issues" (THOMAS B. WARREN)  
10:00 - 10:50 A.M. "Christian Womanhood and Modesty" (Women's Class) (MRS. CORINNE ELKINS)  
11:00 - 11:50 A.M. "The Question of Women Preachers and Leaders in the Church (I Tim. 2:8-15)" (JIM FRANKS)  
11:00 - 11:50 A.M. Class 1—Pioneers on Preaching "Thomas Campbell and Alexander Campbell" (BILLY BLAND)  
Class 2—Preaching "Building and Preaching Topical Sermons" (JOHN RENSNAW)  
Class 3—False Witnesses "Stopping the Mouths of Liberalism" (ROBERT BROWN)  
Class 4—Elders "Elders Have Authority; Preachers Do Not Have Authority as Do Elders; Preachers Are Not to Dominate Elders" (BEN VICK)  
11:50 - 1:10 P.M. INTERMISSION FOR LUNCH  
1:10 - 2:00 P.M. "Withdrawal of Fellowship—'A Factious Man... Is Perverted, and Simeth, Being Self-Condemned'—Who? Why? When? How? (Tit. 3:10)" (KENNETH BURLESON)  
2:10 - 3:00 P.M. "Qualifications and Role of the Eldership (I Tim. 3:1-7; Tit. 1:6-9); Responsibilities in Stopping Mouths of False Witnesses (Tit. 1:10-16; Cf. Acts 20:28-31)" (ROY J. HEARN)  
3:10 - 4:00 P.M. "Open Forum" (GARLAND ELKINS)  
4:00 - 7:00 P.M. INTERMISSION FOR DINNER  
7:00 - 7:30 P.M. CONGREGATIONAL SINGING  
7:30 - 8:30 P.M. "Question of Levels of Fellowship Among God's People, Alias 'Big F—Little F, or 'Full—Limited'" (ALAN HIGHERS)



Pat McGee

**Tuesday, April 1, 1986**

9:00 - 9:50 A.M. "Qualifications and Role of Deacons (I Tim. 3:8-13); What About Deaconesses?" (DUB MCCLISH)  
10:00 - 10:50 A.M. "Crucial Questions—And Bible Answers—on Current Issues" (THOMAS B. WARREN)  
10:00 - 10:50 A.M. "Christian Womanhood and the Home" (Women's Class) (MRS. CORINNE ELKINS)  
11:00 - 11:50 A.M. "The Church and the Mystery of Godliness (I Tim. 3:14-16)" (KENNETH COOK)  
11:00 - 11:50 A.M. Class 1—Pioneers on Preaching "Jacob Creath and Benjamin Franklin" (EMANUEL DAUGHERTY)  
Class 2—Preaching "Building and Preaching Expository Sermons" (KEITH MOSHER)  
Class 3—False Witnesses "Stopping the Mouth of Neo-Orthodoxy" (CURTIS A. CATES)  
Class 4—Elders "Does the Preacher Have Authority to Appoint or Dismiss an Elder or eldership? Is it Scriptural for a Preacher to Exercise Authority Over a Congregation in the Absence of Elders?—Question of 'Evangelistic Oversight'" (ROGER JONES)  
11:50 - 1:10 P.M. INTERMISSION FOR LUNCH  
1:10 - 2:00 P.M. "Preachers Should Keep On Preaching!" (PAT MCGEE)  
2:10 - 3:00 P.M. "The Feigned, Pseudo-Love of Those Who Would Lead the Church into Apostasy in the Present Age" (HARRELL DAVIDSON)  
3:10 - 4:00 P.M. "Open Forum" (GARLAND ELKINS)  
4:00 - 7:00 P.M. INTERMISSION FOR DINNER (Alumni Meeting)  
7:00 - 7:30 P.M. CONGREGATIONAL SINGING  
7:30 - 8:30 P.M. "Let No Man Despise Thy Youth—Exhortations for Young People (I Tim. 4:12)" (ANDREW CONNALLY)



Jerry Moffatt



Goebel Music

**Wednesday, April 2, 1986**

9:00 - 9:50 A.M. "Christian Ideals of Conduct—Regarding the Aged, Widows, Elders, Slaves (I Tim. 5:1-6:2)" (H.A. "BUSTER" DOBBS)  
10:00 - 10:50 A.M. "Crucial Questions—And Bible Answers—on Current Issues" (THOMAS B. WARREN)  
10:00 - 10:50 A.M. "Christian Womanhood and Widowhood" (Women's Class) (MRS. CORINNE ELKINS)  
11:00 - 11:50 A.M. "The Preacher Is to Have Proper Motives; Solemn Charge to Fight the Good Fight; Charge to the Rich; Charge to Safeguard the Faith (I Tim. 6:3-21)" (JIMMY STEELE)  
11:00 - 11:50 A.M. Class 1—Pioneers on Preaching "Tobert Fanning and J.W. McGarvey" (RICHARD L. CURRY)  
Class 2—Preaching "Building and Preaching Textual" (CLIFFORD NEWELL)  
Class 3—False Witnesses "Stopping the Mouth of Scientism, 'Science Falsely So-Called'" (BARRY HATCHER)  
Class 4—Elders "How Are Elders Developed? How Should Elders be Appointed? What is the Congregation's Responsibility toward the Eldership?" (J.A. MCNUTT)  
11:50 - 1:10 P.M. INTERMISSION FOR LUNCH  
1:10 - 2:00 P.M. "Paul (I Cor. 7:10-15) Does Not Contradict Christ (Matt. 19:9)—The Bales Heresy Exposed and Refuted" (JERRY MOFFATT)  
2:10 - 3:00 P.M. "Be Not Ashamed... I Am Not Ashamed..." (II Tim. 1:6-18; 2:1-13) (W.N. "BILL" JACKSON)  
3:10 - 4:00 P.M. "Open Forum" (GARLAND ELKINS)  
4:00 - 7:00 P.M. INTERMISSION FOR DINNER  
7:00 - 7:30 P.M. CONGREGATIONAL SINGING  
7:30 - 8:30 P.M. "The Dream of God—All Men in Every Place to Hear the Gospel (I Tim. 2:3,4)" (JIM DEARMAN)



G. Yarbrough Leigh



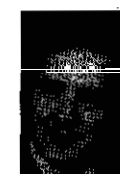
Gary McDade



J. A. McNutt

**Thursday, April 3, 1986**

9:00 - 9:50 A.M. "The Diligent Workman—Approved of God, 'Meet for the Master's Use' (II Tim. 2:14-16); 'Graveous Times Shall Come'; Maintain Faithful Stance As in the Past (II Tim. 3:1-17)" (YARBROUGH LEIGH)  
10:00 - 10:50 A.M. "Crucial Questions—And Bible Answers—on Current Issues" (THOMAS B. WARREN)  
10:00 - 10:50 A.M. "Christian Womanhood and the work of Women in the Church" (Women's Class) (MRS. CORINNE ELKINS)  
11:00 - 11:50 A.M. "Do the Work of an Evangelist, Fulfill Thy Ministry—Continue to Be Sober (II Tim. 4:1-8); 'All Men Forsook Me... But the Lord Stood by Me'—Paul urges Timothy to Come to Him (II Tim. 4:9-22)" (GARY COLLEY)  
11:00 - 11:50 A.M. Class 1—Pioneers on Preaching "David Lipscomb and H. Leo Boles" (DON TREADWAY)  
Class 2—Preaching "Building and Preaching Sermons for Special Occasions" (GARY MCADE)  
Class 3—False Witnesses "Stopping the Mouth of the 'Christians in the Sects Teaching'" (GOEBEL MUSIC)  
Class 4—Elders "Whom Does an Eldership Oversee? What about the 'House Churches' of the Crossroads Cult? What is the Eldership's Responsibility toward Error in the Pulpit?" (ROBERT R. TAYLOR, JR.)  
11:50 - 1:10 P.M. INTERMISSION FOR LUNCH  
1:10 - 2:00 P.M. "The Threat of Apostasy—the Faithful Minister Reacts Through Warning, Refutation, and Fortification (I Tim. 4:1-16)" (JOHNNY RAMSEY)  
2:10 - 3:00 P.M. "Speak the Things Which Become Sound Doctrine—Christian Character and the Church; Pure Motives and the World; Maintain Good Works (Tit. 2:1-3-3:15)" (ARNOLD SEXTON)  
3:10 - 4:00 P.M. "Open Forum" (GARLAND ELKINS)  
4:00 - 7:00 P.M. INTERMISSION FOR DINNER  
7:00 - 7:30 P.M. CONGREGATIONAL SINGING  
7:30 - 8:30 P.M. "The Christian's Hope (Tit. 2:13; 3:7; et al.)" (ROBERT R. TAYLOR, JR.)



Keith Mosher



Clifford Newell

**Special Dinner: The Church and Liberalism—Current Status, Speakers and Forum (Monday, 4:15 P.M.)**



Johnny Ramsey



John Ranshaw



Arnold Sexton



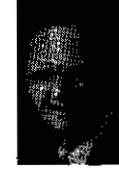
Jimmie C. Steele



Robert R. Taylor, Jr.



Don Treadway



Rex A. Turner, Sr.



Ben Vick



Thomas B. Warren



E. L. Whitaker



brother **Charles Atnip**, preacher and one of the elders of the Clay Street congregation Thomasville, Georgia, had telephoned to let me know that the "Crossroads" preacher of the Cornerstone (Crossroads) church there had come by informing him that **Chuck Lucas** was moving to Thomasville, as of November 1, 1985, and would be worshipping at Cornerstone.

Under date of December 11, 1985, brother Atnip further wrote to me, as follows:

December 11, 1985

Dear brother Rice:

I feel that anyone knowing the history of Crossroadsism, the Gainesville, Florida Crossroads church of Christ, and Chuck Lucas, might have room for apprehension about being officially notified that Chuck Lucas is moving to Thomasville, Georgia, to reside.

Lyman Mereness, minister for the Cornerstone Church of Christ, at noon on October 24, 1985, called and set up an appointment at my office for 2:00 p.m. that afternoon. The leaders of the Cornerstone church—Tom Arnett, Tim Faller, Bill Thompson, Bill Walters, and Jeff Hubright—asked Lyman Mereness to inform me that Chuck Lucas and his family would be arriving in Thomasville to live shortly. The purpose of the visit was to inform me that Lucas, though moving here to this city to reside, had left the full-time ministry "for a period of time" and that while serving here would do so in no official capacity, but simply as a member of the Cornerstone church.

In this meeting, in which was present also another preacher, Gary Berglund, visiting with me from Des Moines, Iowa, the division in Thomasville (Clay Street, Moultrie Road—anti group, and Cornerstone—Crossroads) was discussed; that we could overlook some of the peripheral issues, but that never could there be unity as long as Crossroads endorses the prayer-partner practice; that genuine unity can be achieved only by accepting the text of the New Testament, not one another, etc. I assured minister Mereness that I would work toward sincere unity of God's people in Thomasville.

My heart's desire and prayer to God is that nothing will arise in this city necessitating another confrontation, but wanting there to be no doubt in the minds of the leaders of the Cornerstone Church of Christ of Thomasville, Georgia, about my intentions, the enclosed letter was sent to them.

Sincerely,

(Signed)

Charles Atnip

The letter to which brother Atnip was responding had been sent to him by **Lyman Mereness**, minister to the Cornerstone church, of Thomasville, Georgia, under date of October 29, 1985. It reads as follows:

October 29, 1985

Charles Atnip  
Church of Christ  
525 E. Clay St.  
Thomasville GA 31792

Dear Charles,

Thanks for your time the other day. I appreciate your expressed

desires for unity. I know the Lord expects each of us to work hard at the things that will make for harmony and brotherly love between Clay Street and Cornerstone.

As you requested in your phone conversation with Bill Thompson, this letter is sent to confirm the matter concerning Chuck Lucas we discussed last Thursday. Chuck and his family are planning to move to Thomasville. He has chosen to leave the full-time ministry for a period of time and will be welcomed here simply as a member of the Cornerstone congregation.

Yours in Christ,

(Signed)

Lyman Mereness  
Minister

Tom Arnett  
Tim Faller  
Bill Thompson  
Bill Walters  
Jeff Hubright  
Youth Minister

To the foregoing, under date of December 7, 1985, brother Atnip responded, as follows:

December 7, 1985

Cornerstone Church of Christ  
1040 Glenwood Drive  
Thomasville, GA 31792

Dear Gentlemen:

Thank you for your letter of October 29, 1985, confirming the things stated by Lyman Mereness to me in my office October 24, 1985, relative to Chuck Lucas moving to Thomasville.

The substance of the message from your minister was that Chuck Lucas is moving to Thomasville to reside; that he has left the full-time ministry, and will serve in no official capacity while in Thomasville.

The first week of June 7-10, 1981, three preachers of the Crossroads movement were in Thomasville: Mark Bisher, the minister, Jim Patterson, associate minister—who later became full-time, and Chuck Lucas, the visiting preacher for your meeting. Here we are five years later, and not one of these men is in the ministry. This is all very interesting to say the least.

I pray that both you and Chuck Lucas realize that for us to engage in another confrontation such as the one experienced here five years ago would be an expense that neither of us could afford. However, I wish to leave no doubt in your minds about our intentions of contending for what we firmly believe to be the faith (Jude 3), and exposing what we believe and feel to be a threat to the Lord's church and its existence. And be it further stated that at any time Chuck Lucas, along with those of you who signed the letter (Tom Arnett, Tim Faller, Bill Thompson, Bill Walters, Jeff Hubright, and Lyman Mereness) would like to meet with me, and whomever I choose to accompany me, to discuss the differences separating us, please contact us.

Gentlemen, the doctrinal stance of the Clay Street church is the same as it was ten years ago, when your people worshipped with us. You people with your "prayer partner" system, denominational name, and Pente-cultic attitudes and practices have digressed—NOT us.

Assuring you of my concern for you all, and of my sincere concern for the unity of all of God's people in this city, I remain

Respectfully yours,

(Signed)

Charles Atnip, minister  
Clay Street church of Christ

Contending

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## FORUM IV: Death Knell For Unity

Mex R. Miller

Meetings between men of the church of Christ and the Independent Christian Church have been conducted at Joplin, Missouri; Tulsa, Oklahoma; and Malibu, California. There have been the scenes of many efforts to establish Biblical fellowship between the two groups. Unity among believers in Christ is desirable. It should be sought after, and is commanded in the holy scriptures. The efforts of Joplin/Tulsa/Malibu are only a page in the long chapter of discord, division, and debate caused by "unity" efforts of the past 100 years of Restoration history. Every major effort for unity between these two bodies of people has failed. The failure is not caused by a lack of desire for unity, or a lack of love and respect for those of a different mind. Failure to achieve unity is because we cannot come to the bedrock of Biblical truth and both together take our stand there.

### DOCTRINAL DIVISION

The division between the church of Christ and the Independent Christian Church is not one of regional differences, a sociologic-economic-political division. It is a doctrinal division. The Civil War of 1861-65 divided the nation in many ways. However, the church of the New Testament was not divided and afterward had fellowship North and South as opportunity was presented. The major division of the church in the North and the church in the South came years after the close of the Civil War. The developing strength and structure of the American Missionary Society caused friction and discord in the church, but did not divide it. The introduction and use of mechanical instruments of music in Christian worship did divide the church. Many could not and would not worship with the unauthorized organ or piano for to do so was a perversion of worship. Hence, the division. Every unity movement that followed failed because the doctrinal problem of worship could not be resolved. The Joplin/Tulsa/Malibu meetings have done nothing to resolve the problem of mechanical instruments of music in worship. In fact, they have hardly dealt with the matter at all. The *instrument* was the *cause* of division, it *continues* to be the cause of division, *the division*

*will continue* as long as the instrument stands between the two.

### RESTORATION FORUM IV

Another unity meeting is to be conducted at Milligan College, Johnston City, Tennessee, April 29-30, 1986. It is billed as *Restoration Forum IV*. The title assumes unity; the announced topics for discussion imply that unity has been accomplished. Just how the two divided bodies may worship together is not slated for discussion. There can be no unity—no Biblical fellowship in any degree—until this chasm can be spanned. Ignoring the problem of worship, to talk of "The Restoration of Joy," or "The Reality of God," and other like topics is, in effect, to say that the subject of worship *with* the instrument, or *without* the instrument, is of little consequence. The attitude of Restoration Forum IV appears to be the same as that of the editor of the *Gospel Advocate*, Furman Kearley; just a matter of conscience—conscience if one worships *with* the instrument, or conscience if one worships *without* the instrument. The problem of music in worship has not been dealt with sufficiently in all these meetings, and neither do we expect it to be dealt with in Forum IV. Why Forum IV if there is to be no effort to resolve the obstacle to unity — the music question?

### FORUM IV MARKS THE END

Restoration Forum IV will mark the end of any serious attempt to restore unity between the two. The men chosen for public discussion are a fair representation of the Independent Christian Church, but those men chosen to be representative of the church of Christ are NOT representatives of that body. Those chosen from the church of Christ are: Marvin Phillips of Tulsa; Rubel Shelly and Alan Cloyd of Nashville; Jon Jones of Fort Worth; and Calvin Warpula of Sugarland, Texas. Why *these* men! is a question posed in the mind of many faithful children of God. Shelly has said that it would be wrong for him to oppose the instrument if doing so would cause division. Phillips has said he could worship with the instrument. Why have *these* men been chosen—and *who did the choosing?* Is the Independent

(Continued on Page 4)

# Contending FOR THE Faith

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Volume XVII, No. 4 April/1986

Ira Y. Rice, Jr., Editor  
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# An Open Letter To "Bill" Banowsky

Dear brother Banowsky:

During my college years I preached in a Methodist Church one Sunday. Because of their respect for our brethren in their town, they sang a cappella that morning. My sermon was on the New Testament church, showing that it can be identified by its 'earmarks' in the New Testament. By taking the Bible as



our guide, we can — FLAVIL H. NICHOLS and have—reproduced that church today exactly as it was taught to be in the first century. Years ago I read and appreciated brother Leroy Brownlow's Sermon in the Methodist Church. Many others also have preached in denominational pulpits, speaking "as the oracles of God" (I Peter 4:11), teaching the very truths the hearers needed to hear.

But this is a far cry from your preaching in the Methodist Church in Fort Worth on Sunday morning, January 5, 1986. I saw the VCR reproduction of that service, and was grieved to hear you tell that denomination that the best thing they could do was to keep their church program and their pastor, Dr. Bailey, on TV. If Jesus or one of his apostles had been in your place, do you for one moment suppose that he would have endorsed the Methodist denomination? Would he not have cried: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13)? You passed up an excellent opportunity to present a dynamic plea for Christ as the only begotten Son of God, the Bible as the verbally-inspired word of God, and the church as the heaven-born, blood-bought body of Christ! You fumbled the ball when it comes to pleading with men to let the Bible be our guide—our only guide—in matters of religion. You did not exhort the hearer to believe with all his heart in Jesus Christ, and obey him. Neither did you zero in on the warnings of the Holy Spirit against adding to, or in any way perverting (Galatians 1:6-10) the gospel of Christ. Nor did you plead for unity in Christ (John 17:20-21), nor cry out against religious division (I Corinthians 1:10-14).

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Brother Banowsky, simple, trusting, Bible "FAITH" still "cometh by hearing, and hearing by the word of God" (Romans 10:17). And I fear you have sadly neglected to fill your heart with, and feed your soul upon, God's word. For one who just a few years ago was ranked among the "Great Preachers Of Today" to go so far from God's truth as you have, is a solemn reminder to me and all others that we should "let him that thinketh he standeth take heed, lest he fall" (I Corinthians 10:12).

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## FORUM IV: Death Knell for Unity

(Continued from Page 1)

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# Come Ye Out From Among Them

Dale C. Flowers

Each generation must learn old truths. Each generation must learn basic Biblical doctrines. One doctrine which must be learned, if the non-denominational character of the Restoration is to continue, is God's definition of a Christian.

The term "Christian" is found three times in the New Testament. "And the disciples were called Christians first in Antioch." (Acts 11:26). "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26:28). "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Peter 4:16). Who were these unique people known as Christians? Just what is God's definition of a Christian anyway?

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established churches of Christ in the area, they dispatched a haranguer, supported from the outside, to rant on the issues and start a *loyal church*." (pages 521-522.)

Jesus said, "By their fruits ye shall know them." (Matthew 7:20). Many have continued to defend Crossroads because of the numbers they have influenced, and in spite of the division and destruction they have caused throughout the world, and the false doctrines they have espoused and taught. Surely their selection of mission points will reveal their real purpose and intent. As brother Wallace frequently said, "Surely those who can see through the rungs of a ladder can see this." Crossroads churches are determined to divide

and destroy faithful congregations of the church.

Ignoring the problem will not cause it to go away. We must "earnestly contend for the faith which was once (for all ASV) delivered unto the saints." (Jude 3). We must wake up! We must not be ignorant of Satan's devices. "The sword of the spirit, which is the word of God" (Ephesians 6:17) is the only effective weapon against false teachers and their false doctrines. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Corinthians 15:58).

—408 Bennett at Ogilvie  
Bossier City, Louisiana 71111

## 'WE WANT POSITIVE PREACHING'

Bob Spurlin

Several months ago a preacher friend telephoned informing me of his desire to relocate during the summer months. This fine gospel preacher had gone through the usual process of tracing all available leads via preachers, elders and the like. He further related to me a conversation that he had had with an elder in a nearby state discussing the prospects of working with that particular congregation. This shepherd of the flock stated that negative preaching would not be tolerated and in addition declared, "we want positive preaching from our new preacher."

Faithful proclaimers of the word have heard the aforementioned time and again. More and more these days this familiar tune is being heard from congregations throughout the brotherhood. The attitude of the gospel preacher *should* be, "I will positively preach!" Too many that fill the pulpit today are substituting pretty little speeches and canned dialogues of sugar and spice for the gospel that saves. We must be *positive* about the following:

### 1. Jesus is the Christ.

Peter boldly declared, "...God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36). Thus, Peter *positively* declared that the Jews had been responsible for the death of Jesus Christ. Beating a round the bush did not characterize the message of the apostle Peter. He was pointed and *positive* in his declaration.

Peter forthrightly and *positively* preached that salvation was only in Christ. He did not mince words when he said to the learned Sanhedrin, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

### 2. The Church Comprises the Saved.

Those that surrender to the Lord in gospel obedience are therefore added to the church (Acts 2:41, 47). Inspired writers were *positive* in affirming that God has no children that are not members of his family (1 Timothy 3:15; 1 Corinthians 12:13, 20).

The apostle Paul was very *positive* in declaring that there was one body and that salvation was therein (Ephesians 4:5; 5:23). If he is *positive* that there is only one body (church), then he *positively* would not recognize the presence of more than 300 bodies that presently exist in a divided "christendom." I am *positive* that nobody can justify a church that exists that is not the church of the Lord. If that said church began anywhere other than at Jerusalem, I am *positive* that it is the wrong one. Furthermore, if it started after Pentecost then it started *positively* too late.

### 3. Compromise Is to Be Repudiated.

The Jewish leadership threatened the inspired men of God to cease preaching "in the name of Jesus." (Acts 4:18). This arrogant group tried its best to undermine and thwart the preaching of Christ and Him crucified (1 Corinthians 1:21-23). These apostles were *positive* that they should not succumb to the pressures of the Sanhedrin, but declared "the things which we have seen and heard." (Acts 4:20).

One would only wonder if those faithful men of old were labeled "unloving preachers." Would Stephen be so identified in pointedly accusing his Jewish audience in Acts 7? Would Paul be so labeled in his reprimand of Elymas in Acts 13:10? Furthermore, would Jesus be described as an unloving preacher if he preached today as he did to the Jews in Matthew 23?

Today the critics are just as opposed to this type of preaching and teaching. We can be thankful that our Lord and his apostles were *positively positive* preachers. To those that desire and even crave "positive preaching" the aforementioned would be the path to follow.

—Christian Messenger  
Algood church of Christ  
195 Fifth Avenue  
Algood, Tennessee 38501

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not enough to make one a Christian. Agrippa did not become a Christian because he refused to come out of human doctrine and tradition. Peter encouraged those who were in the church, hence Christians, to glorify God in persecution. These good people were being persecuted because they were no longer a part of human tradition and dogma. They had come out of it.

The same situation must exist today. When the early restoration leaders heard (either by study or instruction) the gospel and believed it, they "turned" from human tradition, dogma and doctrine to serve God. They left denominationalism.

It was not enough for the souls of the first century to just hear, believe and repent. They had to "turn." They had to be obedient to the gospel (I Peter 4:17).

They had to "cleave unto the Lord." (Acts 11:23). They had to turn from and leave their then-present religion (or non-religion) to serve God (I Thessalonians 1:9). They no longer could support in any way a doctrine contrary to the gospel (II John 9-11).

Jesus told believing Jews, "If ye continue in my word, then are ye my disciples indeed..." (John 8:31). Such disciples were first called Christians at Antioch. Since that was the case *then*, it is *still* the same *today*. In order to be a "Christian" a person must not only *obey the Gospel* but *leave human doctrine and tradition* and "cleave unto the Lord" actively in the church for which He died.

—Route 1, Box 503  
Westmoreland, Tennessee 37186

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## YESTERDAY AND TODAY—THE CHURCH ATTACKED

Lester Kamp

In the past years, "Crossroad churches" have selected several "mission points" where they will spend considerable time, money and effort to establish "restoring churches." (*Understanding the Crossroads Controversy*, Robert H. Nelson, 1981.) For example, the *Crossroads* church in Gainesville, Florida, "has targeted Denver, Colorado, for a mission team and a new church planting for May of 1986." (*At the Crossroads*, June 30, 1985.) Also, the *Central London* church, in London, England, which was spawned by the Crossroads-Boston church a few years ago, is targeting "Singapore for a new church planting in 1987." (*Central London Church of Christ Bulletin*, December 23, 1984.) Other targeted cities include places like Birmingham (Alabama), St. Louis, Oklahoma City and Honolulu.

In each of these cities, several strong, faithful congregations of the church *already exist*, and *have* for a number of years. These places may have been mission points in years gone by, but surely they are not now. Most, if not all, of these places are sending out and supporting mission works and their members are themselves evangelizing locally. Why target these cities unless the congregation sending the missionaries does not consider those congregations already present to be faithful?

That is indeed the case! *Only those churches* which practice the "Crossroads Philosophy" are considered *true churches* by them. Their purpose is to divide and destroy those churches which already exist, and establish a "true church" which follows the doctrines of **Chuck Lucas, Kip McKean, Jerry Jones, Robert Coleman, et. al.**

Paul described the present methods of Crossroad churches when he spoke to the Ephesian elders. He said, "...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..." (Acts 20:29-31). False teachers usually employ the same methods.

Not long ago—but long enough that we may have forgotten—the threat to the church came from those who opposed our support of orphan homes and other cooperative efforts. These false teachers frequently used the *same tactics* that are being used by those who teach the errors which have come from Crossroads in Gainesville. **Foy E. Wallace, Jr.**, wrote in *The Gospel For Today*:

"The cover-up announcement of the formation of a new congregation has become routine procedure under the mask of 'missionary work' in localities where faithful churches, planted by early and later loyal gospel preachers, have existed and maintained scriptural worship and work for many years. The intent of establishing a new congregation in these places is not evangelistic and the spirit is not missionary, but divisive in every respect... There are numerous instances where they have entered towns and communities... where the church was established by the truest and the greatest preachers the church has ever known, whose loyalty and fidelity and devotion to the truth were never called in question... places where some of us have continued to preach through the years and still preach—yet the reformers (?) classify these localities as 'mission points'..."

"One small town where the church has a numerous membership, and where the church has been faithful from its start, doing no more or less than what the churches have always done, opportunity comes to be a mission point. A hatchet man for the party is sent—not to preach the gospel, but to harry and harass good people and 'start a loyal church.' In another instance a thriving city of considerable population, in which exists several good and growing congregations, which could not be labeled 'liberal' in any true sense of the term, was declared a *mission area* by this new party; and repudiating all of the long

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# Conservative Christian Churches — An Enigma

R. W. Gray

(EDITORIAL NOTE: The simple fact that one of our brethren was invited to and attended the so-called "unity" meeting in Joplin, Missouri, last August, does not within itself prove that he was "taken in" by all the false reasoning that was rampant there on every hand. Brother R. W. Gray went — and I admit that when I saw his name on the list I was puzzled and distressed — but when you have finished reading the following article that he wrote growing out of his experiences in that meeting, you will see that he still has his feet firmly planted on the gospel of truth. This article originally appeared in *Vigil Magazine* for November, 1984. — Ira Y. Rice, Jr., Editor)

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 it 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 experiences 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 the road to peace based upon truth. The editorial also stressed the point of 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. Truth 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 a means of seeking Christ-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  
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*"Guilty By Reason of Association CONDEMNED!"*

# — A RESPONSE

Bill Jackson

In the August, 1985 issue of the *Magnolia Messenger*, there appears an article by brother David Chadwell, who preaches for the church in Oxford, Mississippi, entitled "Guilty by Reason of Association CONDEMNED!" Readers of the *Magnolia Messenger* have come to expect a monthly and strange mixture of love of evangelism and love of a compromising and non-militant stance regarding truth. Strange and bewildering combination here, but the *Messenger* gives it to us each month! The article by brother Chadwell is a defense of silence and non-confrontation of error; and he labors to line up both Jesus and Paul as supportive of that view, along with the standard minimizing of "positions." Apparently there is no sinful issue before the kingdom, and no "positions" regarding truth deserving of a public confrontation and condemnation! This, in a paper "devoted" to evangelism!

Brother Chadwell begins in the characteristic way—speaking of "some brethren", binding "personal judgments and interpretations" and branding other men "guilty by reason of association." At least brother Chadwell is consistent in his "non-public-confrontation" view, for never does he identify the "some people" and never does he identify the issues before the church wherein "the positions" are taken! Before we allow him to proceed further, we need to remind him that this is exactly what John speaks of in II John 9-11. It is the TYPE OF ASSOCIATION that John speaks of as "partaking of the man's evil deeds"—and brother Chadwell abuses even the Lord in this regard. He runs to the case of Jesus eating with publicans and sinners to make his point. But, brother Chadwell, is it the fact that a brother has a meal with someone favoring the instrument in worship, or the Bales view of marriage, or Crossroadism that brings about your article? Certainly not! He attempts to liken Jesus eating that meal with publicans and sinners present to association with, condonation of, and support of positions of doctrinal error. And he is the man who later in the article urges following Biblical principles!

### JUSTIFYING WHAT GOD CONDEMNNS

Brother Chadwell then advocates multi-method association with those involved in false teaching; but the method he strongly opposes is public confrontation! We might just point out that apparently the Chadwell view is catching on, for so many of our brethren have a disdain for facing error and putting it in its place today! Brother Chadwell sets forth Jesus as an example of teaching in the synagogues, eating with a Pharisee, teaching a Samaritan woman—all with *no confrontation*.

This point is amazing, in view of Paul's declaring their worship as based on *ignorance* (v.23), *displeasing to God* (v.30), they *needed to repent* (v.30), and were going to *face the judgment* (v.31). And

Chadwell is praising Paul for being one who didn't confront and condemn error!

The most amazing item in brother Chadwell's article is his point on Romans 16:17, and his declaration that when brethren have turned to apply the teaching of the passage they "are creating the division by their decision to mark. Too often there was no division until they marked." In other words, the false teacher enters the congregation, advocating everything from the use of the instrument to Crossroadism, having every type of association with error within and without the church, and for all the turmoil caused and damage done to the souls of the saints, HE IS NOT DIVISIVE IN HIS ACTIONS,



## THE 1986 OKLAHOMA "CRITICAL ISSUES FELLOWSHIP" APRIL 10

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### THURSDAY, APRIL 10

9 a.m. Compromise: The Enemy Of Truth  
Ted J. Thrasher, Piedmont, OK  
10 a.m. Permissiveness In The Home, Nation & Church  
Kermit Webb, Minco, OK  
11 a.m. Instrumental Music In Worship  
Byron Denman, Rush Springs, OK  
12 noon LUNCH BREAK  
1:30 p.m. Authority Of Elders  
L.W. Mayo, Wagoner, OK  
2:30 p.m. The Truth Can Be Known  
Mac Deaver, Oklahoma City  
3:30 p.m. Gospel, Grace And Law  
Carl G. Hecker, Atoka, OK  
4:30 p.m. Panel Discussion Of Critical Issues  
Gary Colley, Murfreesboro, TN  
Mac Deaver  
Byron Denman  
J. Noel Merideth, Lawrenceburg, TN  
5:30 p.m. DINNER BREAK  
7 p.m. Marking The False Teacher  
Gary Colley  
8 p.m. Influence Of The College On The Church  
J. Noel Merideth

### FRIDAY, APRIL 11

9 a.m. Is All Div  
Phil Davis  
10 a.m. Liberalism  
Walter W  
11 a.m. Fellowship  
Gary Colley  
12 noon LUNCH BREAK  
1:30 p.m. The Socie  
J. Noel M  
2:30 p.m. The Socie  
Jack Will  
3:30 p.m. The In, dw  
Tom L. B  
4:30 p.m. Panel Dis  
Tom L. B  
Garland E  
Walter W  
Jack Will  
5:30 p.m. DINNER  
7 p.m. The Socie  
Garland E  
8 p.m. The Cross  
Ira Y. Ric

MAKE YOUR PLANS TO ATTEND NOW! WRITE OR CALL PIED

HE IS NOT A SOWER OF DISCORD. Rather, the Chadwell view is that the *real* troublemakers in the kingdom are those brethren who will *confront the false teacher* and then, when he *refuses to repent*, will *mark the man for what he is!* Chadwell's view is completely the opposite of what Paul is saying in Romans 16:17! Chadwell is in error on this, just as he is on his picturing Jesus and Paul as the examples of "non-confrontation" association with error! I wonder if he has never read Jesus' very stern rebuke of the scribes and Pharisees, found in Matthew 23? And I wonder if he has never read Paul's strong condemnation of the Jews in Romans 10? It is amazing that men will turn the Word inside-out in order to justify the very thing the Scriptures condemn!

**THE "ANYTHING GOES" PHILOSOPHY**

As the final point in his article, brother Chadwell assures us that II John 10 doesn't have a thing to do with breaking relationships with brethren with whom there is disagreement. In his view, there is no area worthy of such breakage unless it is a denial of Christ coming in the flesh! Such is fortified in his

mind by the view, previously made clear, that there is really no basis for any break in fellowship, no reason to denounce error, no reason to confront a man as a false teacher! His message is, in fact, a furtherance of what Carl Ketcherside was saying years ago, and that has resulted in so much damage to the kingdom in so many places! It is indeed the "anything goes" philosophy, and all errors in the kingdom are treated as simply "little disagreements among brethren."

He concludes with the point that brethren are taking "positions" in violation of context and in the binding of human judgments! When any man advocates liberalism in the church today, this is exactly what he will always say! We are left to wonder just WHEN and HOW brother Chadwell will ever deal with sectarianism in his own community? WHEN and HOW will he be able to show the denominational preachers around him that they are in error? WHEN and HOW will he deal with the marriage-divorce issue, since he will, at all costs, "avoid confrontation?" WHEN and HOW will he ever, by his view, be able to see the divisive brother, and then to curtail that man's influence? WHEN and HOW will his congregation ever be able to discipline one who persists in willful sin?

Since "confrontation" is excluded, what is the method wherein error and false teaching is met by brother Chadwell? I think we know the answer, and it is, sadly, the answer found in so many places across the brotherhood: no confrontation and no denouncing of error, because all is tolerated! It is amazing that brother Chadwell can proceed on the course set forth in his article, view Paul and Jesus as tolerating sin and wrongdoing without "confrontation," have virtually no limits at all on fellowship, and then feel that he has in no sense advocated a bidding of God-speed to error at all! No wonder the church is weakening! —*Southwest church of Christ*

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**11 SATURDAY, APRIL 12**

Bad?	9 a.m.	Materialism: A Danger To The Church
Oklahoma City		D. Ray Pippin, Oklahoma City
The Church	10 a.m.	Premillennialism
G. Jr. Heber Springs, AR		Garland Elkins
W. Established: How Broken	11 a.m.	Theistic Evolution
		Ron Cosby, Marietta, OK
	12 noon	LUNCH BREAK
Versions	1:30 p.m.	Marriage, Divorce & Re-marriage
eth		Wayne Price, Marlow, OK
spells Not The Gospel	2:30 p.m.	The Divided Assembly
Independence: MO		Bennie Henson, Lawton, OK
g Of The Holy Spirit	3:30 p.m.	Gimmickery: A Hindrance To Growth
West Plains, MO		Toney Smith, Lawton, OK
ion Of Critical Issues	4:30 p.m.	Panel Discussion Of Critical Issues
		W.R. Craig, McCloud, OK
Memphis, TN		D. Ray Pippin
S. Jr.		Wayne Price
		Ira Y. Rice, Jr.
K	5:30 p.m.	DINNER BREAK
Unity Meetings	7 p.m.	Remove Not The Ancient Landmarks
		W.R. Craig
is Philosophy I	8 p.m.	The Crossroads: Philosophy II
Memphis, TN		Ira Y. Rice, Jr.

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# I Just Want to Be a 'Social' Christian

Curtis A. Cates

In a vain attempt to lend some degree of credibility to the idea that "there are sincere, knowledgeable, devout Christians scattered among all the various denominations" (Rubel Shelly, 1983 Preachers' Forum, Centerville, Tennessee), brother Shelly wrote the following regarding whether or not a person in the Conservative Christian Church must renounce having used the mechanical instrument in worship, thus making a public confession:

A first-semester logic student would tell the man [who had stated that adultery must be confessed and likewise using the instrument] that he had offered a false analogy. Adultery and lying are explicitly condemned in Scripture; whatever else one can say about pianos and organs in worship, he cannot find their explicit condemnation in the Bible. Acceptance of their use certainly does not repudiate any one of the seven essential items of Christian faith identified in Ephesians 4:4-6. At best, one comes to regard their use as wrong on the basis of a process of influences concerning biblical authority.

He continued,

A better analogy with the case above involving instrumental music would be social drinking. *Jesus, the apostles and early Christians generally drank wine.* [Emphasis mine — CAC] Many Christians in America today do not believe the use of alcoholic beverages is sinful *per se*. Yet they do believe total abstinence is the only correct posture for a Christian to maintain in this culture at this time in history. They do not drink for the sake of influence over others and unity in the body of Christ. *One who takes a similar position with regard to instruments in worship is entitled to more than some appear willing to grant.* —Rubel Shelly, *I Just Want to be a Christian* (Nashville: 20th Century Christian), pp. 113, 114.

Relative to the incredible statement above, several observations are appropriate:

1. A lame attempt is made to justify legislating for God in matters which he forbids through implicit commands. Such would justify Nadab and Abihu (Leviticus 10:1-11), Cain (Genesis 4:1-7), and Noah, had he desired to substitute oak for gopher wood or to intermingle the same. (Genesis 6:13-22). Such would certainly allow one to have many wives, to use hamburger buns and Coke on the Lord's table, to burn incense, or to offer animal sacrifices as part of the worship. The law of exclusion would be less than useless and truly inconsequential. Thus to reason is to take presumptuous liberties with God's authority.

2. It seems that one continues to learn more and more in the 20th century about the "historical Jesus" from the "Cana pericope", giving infidels and existentialists fodder for their charges that Christ was a mere man, even immoral. A sense of deficiency in argument and of faulty reasoning must have provoked the far-fetched statement that Christ, his apostles, and his first century followers "as a rule" [see *Webster's New Collegiate Dictionary*, "generally"] drank wine [alcoholic, as per context]. It is quite extreme to place our Lord in conflict with and in violation of the law of Moses under which he lived. Inasmuch as brother Shelly typically simply made the charge without basis in scripture, it is presumed that like others who have Christ drinking, appeal would be made to John 2, in which Christ turned water into wine. However, scholars point out that *oinos* (Greek for wine) can indicate the vine itself, the grape before it is squeezed, the juice just pressed, and other non-intoxicating drinks.

The astute Bible student realizes that if Christ made intoxicating beverage, then every Christian can enter the dis-

tillery, brewery, winery business! Really, did Christ violate, in principle, Habakkuk 2:15, providing "poison" (Hebrew, *khamah*) to his neighbors? Then it would follow that the charges of Christ's enemies were true. (Matthew 11:18,19). Imagine Christ encouraging and participating in the cause of untold ruin and cruel misery, which the Word terms "the poison of serpents", and which shall destroy myriads of immortal, precious souls in the fires of hell! Such is ludicrous!

3. Ephesians 4:4-6 is arbitrarily, again with absolutely no evidence from the One who has all authority (Matthew 28:18), set up as *the* only items which "qualify as issues of faith (*i.e.*, doctrinal tests of fellowship)." "Beyond these things, one is free to develop his own convictions about many topics." (*Ibid*, pp. 92, 93). These "non-essential elements" would include such as premillennialism, instrumental music, social drinking, and the like. (*Ibid*, pp. 94, 113, 114). However, the Scriptures still warn against being "reprobate concerning the faith" (II Timothy 3:8), command to mark them causing division "contrary to the doctrine" (Romans 16:17, 18), forbid encouraging and receiving those teaching "a different doctrine" (I Timothy 6:3-5; II John 9-11), charge "not to teach a different doctrine" (I Timothy 1:3, 4), predict that some would not "endure the sound doctrine" (II Timothy 4:3, 4), and state that the word of Christ "shall judge him in the last day." (John 12:48). Are not a denial of the authority of Christ as king now, or a repudiation of the divine system of worship, or a rebellion against the elders in the Lord's church part of the "essential items" of the faith "once for all delivered"? (Jude 3).

4. Can the Christian really practice situation ethics, *i.e.*, in the right culture at the right time in history, drink alcoholic beverages as brother Shelly asserted that Christ, the apostles, and early Christians did in the first century? Does one suppose that Daniel did not realize that he had this privilege in Babylon, commanded by King Nebuchadnezzar, his life endangered if he refused, away from the restrictive influence of Jerusalem? Is he to be perceived as having been quite duncical? (Daniel 1:5-16).

5. Given that social drinking is held to be a matter governed by the situation and given that the use of instruments in worship is held to be in the same category as social drinking, the necessary implication from the article is that instrumental music in worship is permissible given the right situation.

The hope and prayer of faithful brethren is that brother Shelly will rethink the above mentioned issues in the light of the unadulterated and absolute truth of God's word.

— Yokefellow Newsletter  
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# What Is The Difference?

John M. Grubb

There was a time in our country when we knew the difference between right and wrong. That was before **Joseph Fletcher** captured the minds of Americans with his "situation ethics" philosophy. This philosophy also has affected the church of our Lord.

Members of the Lord's church used to know and practice the teaching found in the following passages in regard to false teachers, *i.e.*, those not teaching and practicing New Testament Christianity.

**"And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11).**

**"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17,18).**

**"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (II John 9-11).**

We have brethren in the church today who will extend fellowship to *some* false teachers, but not to others. This was brought home to me in 1981 after the schedule was published for the *Mid-America Evangelism Workshop* to be conducted in Indianapolis that year. The workshop had speakers who held false positions on marriage, divorce, and remarriage, and others who supported the divisive and destructive Crossroads Philosophy. The workshop *also* had speakers who *oppose* these false doctrines.

When I saw the names of those faithful brethren who were to appear with false teachers, I called two of them to let them know who was scheduled, and asked them not to appear on

the program. I was amazed at the response of these two brethren. Brother \_\_\_\_\_ asked, "Are there any churches in the area that would object to those speakers?" **What difference would that make?** If every congregation in the country agrees with false teaching, we are not to support it. He later wrote to tell me that he was made to understand that his coming would help to *stop* the Crossroads influence in Indiana. *Question:* How would appearing on the same lecture program with Crossroad supporters, unrebuked, help to stop its influence? How does this fit with II John 9-11 and Ephesians 5:11? Needless to say, this brother appeared on the program.

I then called another brother scheduled on this program. I asked him not to appear on the program. He replied, "I will appear and preach the truth, and as long as they preach the truth it is all right." I then asked, "Would you do this if **W. Carl Ketcherside** was one of the speakers?" He replied, "That's different." Brethren, I ask, **WHAT IS THE DIFFERENCE!** What IS the difference between appearing with Carl Ketcherside or *any other* false teacher? I can see no difference. It violates the New Testament teaching on fellowship.

I am afraid that we have *almost* digressed to the point that "as long as it is being done by a 'church of Christ', it is acceptable." Some do not even make *this* distinction. The philosophy of "unity in diversity", (or the idea to agree to disagree but still have fellowship) has permeated the church. This is why we have false positions on divorce and remarriage, gimmicks instead of the gospel, Crossroads, and other false teachings spreading through the church like wildfire. This is true *worldwide*.

The time has come and is past when those who refuse to see the difference must be "marked and avoided." The purity of the church is at stake!

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## A REVIEW OF "SHALL WE SPLINTER?"

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# January Issue On "Crossroads" Strikes Brotherhood Nerve; Large Numbers Sent

When sister **Bronwen (McClish) Gibson**, of Birmingham, Alabama, the daughter of brother and sister **Dub McClish**, of Denton, Texas, saw fit to bare her soul relative to her own previous involvement with the "Crossroads Movement" in our *January* issue for 1986, we knew that we had better print "extra" of that issue—and we were right. Ever since it appeared in the brotherhood in January, our mails literally have been flooded with orders for additional copies of that particular issue. And now the orders are coming in for our *March*, 1986 issue as well, which carries a definitive analysis of "Crossroadism" by **Mark Lewis** as well as a further statement by **Lisa Moderockl**, who was baptized at *Crossroads/Gainesville*, Florida, and now sees it clearly for what it really is: *heresy*.

Among those who have ordered the *January* issue so far, as we go to press, are **Ernest E. Abston**, preacher to the **Madisonville church of Christ**, at Madisonville, Tennessee, who ordered 12; **Woodrow Alderdice**, of Marion, Kentucky, also ordered 12.

When **Gladys Aldridge**, of Tempe, Arizona, ordered 12 copies, she went on to say, "This article by Bronwen (McClish) Gibson is so true—to our experience here in Tempe. I believe it will do much good."

For the **Rogersville church of Christ**, at Rogersville, Tennessee, **Mack Anderson**, treasurer, ordered 25; for the **Christian Chapel church of Christ**, of Kenton, Tennessee, **Robert M. Bell** ordered 40; and for the **Bethel church of Christ**, of Athens, Alabama, **Kaye Pepper** ordered 100.

**Norman Barnes**, of McCloud, Oklahoma, ordered 40; **Lou Etta Brand**, of Stephenville, Texas, in ordering 25 copies, said, "The paper remains a wonderful means of fighting sins in so many congregations of the Lord's church"; **J. E. Brown**, of Merced, California, subscribed for three years and ordered 12 copies of the *January* issue.

**Mr. & Mrs. Jesse B. Brown**, of Waupaca, Wisconsin, sent a list of 14 separate addresses for us to send one copy each of the *January* issue; **Grover Burleson**, of Haleyville, Alabama, sent \$15.00 with his order of 12 copies, saying, "Keep the change."

**Roger Elliott Carter** and his mother **Damle Carter**, of Chickasha, Oklahoma, ordered one copy each to be sent to three different addresses; and for the **Ridgedale church of Christ**, of Chattanooga, Tennessee, **Debbie Smith** ordered 100 copies.

**H. W. Clark**, one of the elders in Murfreesboro, Tennessee, ordered 40 copies in *January*, evidently ran out; so he ordered 40 more in *February*. **George Claypool**, of Iantha, Missouri, ordered 25.

In ordering a dozen copies, sister **Joy Davis**, of Schertz, Texas, said, "I want to give copies to friends who are concerned about *Crossroads'* teachings in their own congregations. I also need the past issues of *Contending for the Faith* dealing with the *Crossroads* problem. I've given all of mine away and need to be prepared when someone else starts asking questions about *Crossroads*..."

**Mac Deaver**, the new preacher to the Putnam City congregation in Oklahoma City, Oklahoma, wrote, "Thanks for the excellent *January* issue of *Contending for the Faith*. I appreciate the good article by brother **Dub McClish's** daughter. It helps to understand exactly how the *Crossroads* people manipulate others to get their way. Maybe the article will help open some eyes yet closed to this heresy. It's good to have this further documentation of the error involved in *Crossroads'* methods...Look forward to seeing you here at the lectures in April..."

**Paul J. Ditoro**, evangelist of the **River Road church at Washington**, North Carolina, ordered 10; **Idus England**, for the elders of the **Park & Seminole church**, at Seminole, Oklahoma, ordered 150, saying, "These copies will be distributed to each family in the congrega-

tion. We hope this issue has a wide distribution—every member of the church should hear this story."

**H. B. George**, of Coffeyville, Kansas, ordered 40; **Felton Harwell**, of Terrell, Texas, ordered 12, saying, "Please rush order. We have some that are planning to go to Tulsa workshop. I would like for them to read this issue." **Lenard Hogan**, of West Memphis, Arkansas, ordered 25, saying, "Keep up the good work."

"I have read my *January* issue of *Contending for the Faith*," **Mrs. Jessie F. Hunt**, of Aurora, Colorado, wrote, "and I know several others I would like to have this issue." (NOTE: She enclosed a check for 12 copies. **IYR Jr.**) "I hope to help wake up more people, churches of the Lord, in several areas—North Carolina, California, and Kansas. Praying more congregations will take advantage of ordering this most valuable paper. Please rush!"

**Chester King**, of Kansas City, Kansas, ordered 12; **J. D. King**, of McAlester, Oklahoma, ordered 100 copies saying, "I want to give one to each family at the **North Town church of Christ** here in McAlester, Oklahoma, where I am an elder. I am convinced that the '*Crossroads*' cultism is the worst threat to the New Testament Church since Pentecost, when it came into being."

**Mrs. Shelby Matheny**, of Bastrop, Louisiana, ordered 12, saying, "This is a very serious problem in the brotherhood and you are to be highly commended for your efforts to warn us about it. May God richly bless you." **Bill & Ethel McCleery**, of Odessa, Texas, wrote, "We bought a few sets of the '*Crossroads*' series and we enjoyed reading and becoming familiar with what they taught."

**Dan Medley**, for the Austin church in Truth or Consequences, New Mexico, ordered 40 copies; **Tom Minnick**, of Shellytown, Texas, ordered 12; **Samuel K. Mizell**, of Manchester, Tennessee, ordered 12, saying, "I want to pass this information about the '*Crossroads Movement*' to some of my friends."

**Mrs. Claud D. Moore**, of Americus, Georgia, also ordered 12, saying, "I have just read your *January* issue on the *Crossroads* problem and movement. It was very informative...I hope this will help our congregation to be prepared, since **Chuck** is coming or has already to Georgia. Let's hope and pray we can keep the church informed on such movements and be prepared to overcome them."

"Thank you for your excellent and informative paper," **Mrs. P. E. Mullins** wrote from Kentwood, Michigan; "Please send 12 copies of the *January*, 1986 issue as we wish to give each of the elders and deacons of the **Southside church** one..."

The **Eastle church of Christ**, of Muskogee, Oklahoma, which already had ordered 200 copies each of our issues for November, 1984 and for February, 1985, sent a further order for 75 copies of our *January*, 1986 issue.

**Marlin E. Newberry**, of Parkersburg, West Virginia, along with his renewal for another three years, also ordered 12 copies of the *January*, 1986 issue.

Ordering 100 copies, **Bill Northam**, of Shreveport, Louisiana, wrote, "The last issue

(*January/1986*) was the very best! I have been keeping track of the *Crossroads* movement for many years, but the speech by Bronwen Gibson is the most complete and articulate first-person account of the movement that I have ever read. Surely this fine article should convince even the most radical of the 'Doubting Thomases' in the brotherhood of the evils of this Satanic philosophy. I hope this issue enjoys a wide circulation."

The **church of Christ**, of Okmulgee, Oklahoma, ordered 25 copies; **Mrs. Joseph Olson**, of Athens, Alabama, ordered 12; **Grady H. Pitts**, minister, for the **Culleoka church of Christ**, of Culleoka, Tennessee, ordered 40; **Wayne Price**, minister to the church at Marlow, Oklahoma, ordered 12, saying, "Keep up the good work."

The **Saner Avenue church of Christ**, of Dallas, Texas, ordered 100 copies of the *January* issue and subscribed for each of its elders; **Sybil Scott**, of Chickasha, Oklahoma, ordered 12, the **Northridge church of Christ**, of Shawnee, Oklahoma, ordered 80; the **Westside church of Christ**, of Sheffield, Alabama, ordered 100.

**Vance Smith**, of Oologah, Oklahoma, ordered 12; **Kenneth Stewart**, of Licking, Missouri, ordered 12, saying, "The *January* issue should make people see the harm that *Crossroads* is doing, and will do in the future, if it isn't stopped. Keep up the good work, brother Rice."

**Paul Stewart**, for the church of Christ, of Norwalk, California, ordered 25; **Frank Thompson**, of Broken Arrow, Oklahoma, ordered 40; **Russell & Grace Thomason**, of Mesa, Arizona, ordered 40 copies, saying, "We enjoy your publication so much—especially the *January/1986* issue about '*Crossroads Exposed*', by **Dub McClish's** daughter **Bronwen**."

**Joe C. Turbeville**, of Dresden, Tennessee, asked us to send this issue to three different addresses; **Bob Tyler**, of Jonesboro, Arkansas, subscribed for a year and ordered 12 copies of the *January* issue. **Gene Warman**, of Crawfordsville, Indiana, ordered 12. **Herman Warren**, of Jonesboro, Louisiana, ordered 40.

**Luther E. Welborn**, of Willis, Texas, ordered 12; **Theron Williams**, of Pensacola, Florida, ordered six copies along with his one-year subscription. **James G. Williamson**, of Huntsville, Alabama, ordered 2; **D. R. Wilson**, of Ellettsville, Indiana, ordered 12; and **Gil Yoder**, of Coalgate, Oklahoma, ordered 25, saying, "I do so appreciate the articles you run in your paper. We all hate to hear about the errors of certain brethren, but unless we hear about it today, we are going to hear about it even more in the future. The present mess we are in today could have been avoided if more men were willing to stand up and be counted in the past. There are far too many preachers today who say that they 'condemn false doctrine', but will continue to walk with and uphold those who teach false doctrine. Your paper fills a need for the Lord's church that would be left void, if not for your work. Never give up the fight!"

In addition to those ordering *bundles* of our *January/1986* issue, we have noticed a pattern of most of our new subscribers asking that their subscriptions *begin* with that particular issue. For example **Mrs. W. C. Carter**, of Eudora, Kansas, sent in a gift subscription for a friend, saying, "Start with the *January*, 1986...issue." **Jerome D. Catchim**, of Herndon, Virginia, subscribed, saying, "Please begin with *January*, 1986 issue." **Wayne Dawson**, of Judsonia, Arkansas, subscribed, saying, "Please back date this subscription to start with the *January 1986* issue." **L. Bobble**

**McDonald**, of Ruidoso, New Mexico, wrote, saying, "I have had the wonderful privilege of reading the 'Contending for the Faith' Bronwen (McClish) Gibson's article in the January 1986 (issue) on the *Crossroads* horror! Dub McClish was a preacher, a few years ago, at the church I attended in San Angelo, Texas. My love for this family is still uppermost in my life. Better people are not made. I would like several copies in which Bronwen's article appears—also attached is my check...for one year subscription..." **Mrs. L. M. Schell**, of Kaufman, Texas, said, "Please send me *Contending for the Faith* for the next two years, beginning with the January 1986 issue...Keep up the good work and God bless you in it." **Gale Scott**, of Tyler, Texas, wrote: "I would like to begin subscribing to 'Contending for the Faith' immediately please. If at all possible, I would like to begin with the January issue which was on *Crossroads*..." From Idaho Falls, Idaho, **Foy Simpson** wrote: "I was at a preacher friend's and he had a copy of the January issue of 'Contending for the Faith' about the *Crossroads* Movement. I would like to have a few copies of your paper. I will be traveling across Arizona and Texas the next few weeks...I would like to show them to some brethren along the way..." **Janet Sutton**, from Frackville, Pennsylvania, wrote, "The church of Christ preacher in Pottsville, Pennsylvania received a January '86 issue on the story of Bronwen (McClish) Gibson on her experience of *Crossroads*. I am a member here. If at all possible, can I have a copy of this story so that I can have this to teach my children when they are old enough..." **Terry L. Tesh, Sr.**, of Helenwood, Tennessee, subscribed for three years, saying, "Please start with the issue in 1986 concerning brother Dub McClish's daughter and *Crossroads*." **C. M. Tucker**, of Dewey, Oklahoma, also subscribed for three years, saying, "Would appreciate my subscription starting with January 1986 issue." **Mrs. E. G. Wasemiller**, of Con Can, Texas, subscribed for one year, adding, "Also am inclosing 95¢ extra for your January issue of 1986." **Mr. & Mrs. Terry Worley**, of Memphis, Tennessee, asked us to start their three-year subscription with the January 1986 issue. And on and on it goes.

Meanwhile, many of our readers continue to write in for our packet of special issues that *Contending for the Faith* has published since August, 1979. For instance, **Bill & Ethel McCleery**, of Odessa, Texas, ordered a packet, saying, "Another friend gave us the tape by brother **Barry Hatcher**, 'Beware of the *Crossroads* Philosophy.' We are thankful for your work and concern for the Lord's work in this matter..." **Murray Chalkley**, of San Antonio, Texas, ordered a set, saying that he and his worship at the Shenandoah church of Christ there and are thankful for their minister and elders. (NOTE: **Jerry Moffitt** preaches at Shenandoah. IYR Jr.)

**Walter E. Meloy**, of Port Charlotte, Florida, ordered a set of *Crossroads* issues sent to a sister in Christ in Georgia, saying, "We like 'Contending for the Faith' real well! Please keep up the good work." **Kyle Mitchell**, of Farmington, New Mexico, wrote in for a set, "plus any up-to-date information you might have. Also, if you know about, or know where I might get the names and numbers of churches of Christ that have been divided or hurt by *Crossroads*." (NOTE: We frequently receive such requests. We know of many ourselves, but we have not kept up with their names and addresses. It would help *Contending for the Faith* compile such a list, if our readers would let us know the names and addresses of any and all churches you know of who either have been divided or disturbed by the *Crossroads* Philosophy. IYR Jr.)

When **Joe E. Kerr** wrote in for our "Crossroads" packet, he said, "My wife and I (by chance) attended the Church of Christ (?) in Boston some three years ago. We did not

know of the Boston group, BUT were surprised at what went on...16 responded at the morning invitation—one confessed that she did not come to Wednesday night Bible study, another stated he thought he was almost ready for baptism, saying, "Please pray for me that I may fully attain." Brother **Kerr** said they since then had learned that the church there was infected with *Crossroads*. (NOTE: Indeed it is! IYR Jr.)

**Edwin E. Hyche**, of Fairview, Tennessee, ordered a set; so did **Kevin E. Cozort**, of Gainesville, Florida, for a friend in Alabama; **Helen E. Robertson**, of Arkansas City, Kansas, ordered a set, saying, "I...was handed three issues of your *Contending for the Faith* paper. Thank God for men like you who have the backbone to expose men and their false doctrines. I am a widow and do not hear much of what is going on. Thank God for the printed word. Are we going to sleep and let the church of our Lord be destroyed?"

Writing from Beaumont, Texas, where he ministers to the South Park church of Christ, brother **Eugene Greer** ordered our "Crossroads" packet, saying, "One of the local congregations is now fully staffed with *Crossroads* men. We plan to inform this congregation and others with a series of bulletin articles and sermons on the issue..."

**Gordon Grammer**, of Cooper, Texas, ordered a set; **Otto E. Fuchs**, of Blanco, Texas, ordered 12 copies of our *Crossroads* issue for August, 1981; two complete sets were sent to the Southaven church, in Mississippi—also six copies of our "Crossroads" issue for January, 1986. **Mr. & Mrs. Ronnie L. Dowell**, of Kingsport, Tennessee, subscribed for two years and ordered recent issues (last six months) that address the "Crossroads" issue.

**Barry T. Hatcher**, who preaches to the church at Redwater, Texas, ordered a complete set of our *Crossroads* issues, saying, "Keep up the good work you are doing!" **B. L. Bedwell**, of Fresno, California, who now is 89, after receiving the *Crossroads* issues he ordered, wrote, "I've been loaning them to those who will read. Surprising how few seem to care what the Devil is doing to the church through false teachers. We wish you God speed in your efforts to expose all error."

**Rhonda Boren**, of Burlington, Colorado, ordered our "Crossroads" packet; so did **Brenda Tanner**, of Union City, Tennessee. She wrote: "I attend Rives church of Christ, Rives, Tennessee...The elders in the last several months are associating with *Crossroads* apologists. We and others here are trying to hold on and fight that it doesn't come in...I sincerely appreciate the time you all have spent investigating this cult and especially making us aware of it."

**Roger Church**, elder, *Harpeth Hills*/Nashville, Tennessee, in ordering the whole set on *Crossroadism*, said, "Any additional information that you might have that you want to share with me, relative to the church in Boston, would be very much appreciated...If you have the names of any people in Boston who were worshipping there before these people came in, who resent their intrusion, I would appreciate having that information. I remember **Lola** and **V. M. Whitesell** in London stating that a church there had been formed

in London that was advocating *Crossroadism*. They did not need it there..." (NOTE: Any of our readers in the Boston area who can supply the information brother **Church** requested, please send it to us at *Contending for the Faith*, P. O. Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Mr. & Mrs. Ralph McVickers**, of Aztec, New Mexico, in sending in their three-year subscription, also ordered the full set of our "Crossroads" issues, saying, "We have the problem of *Crossroadism* all around us but not here, as the preacher and members are very aware of it and watch closely..." **Tom England**, of Eagle River, Alaska, subscribed for three years and ordered the "Crossroads" packet.

**Joe Bryant**, of Bradenton, Florida, ordered all back issues on "Crossroads." So did **Mrs. Odell Clark**, of Spiro, Oklahoma, along with her regular subscription. **Joe Wilson**, of Kingsland, Texas, did likewise.

**Mark N. Hicks**, evangelist and elder, Alexandria, Virginia, wrote, "I have just received a phone call from my good friend in Toronto, Canada. He was excited about a *Crossroads* take-over by the group from Boston. Brother **Willie Bryson** has been in bad health for more than a year and has not been physically able to combat this false doctrine. I am happy to report that he has improved. Please place him for two years on 'Contending for the Faith' and use the rest of the \$30.00 (enclosed) to supply him with information on 'Crossroadism' and something about the dangers of what is happening in Boston." (NOTE: Sent. IYR Jr.)

**J. W. Adams**, of Eastland, Texas, ordered our *Crossroads* packet; so did **Bill Cantrell**, of Huntsville, Alabama, adding an extra \$5.00 for a year's subscription. **Lawrence E. Hoff**, of Apple Valley, California, ordered a full set of these special issues, saying, "It is only recently that we heard anything about 'Crossroads.'" We were able to borrow some issues and read about it. We are concerned and very much appreciate the effort you have made to inform people. We are praying about the matter."

(NOTE: For several years, when *Contending for the Faith* would exhaust its supply of any particular "Crossroads" issue, at great expense we would re-plate and run off several thousand extra copies of that issue in order to supply the demand. So far, however, there have been perhaps 20 or 21 such separate issues—and it is getting too costly to keep this up.

Inasmuch as we envision at least two or three new "Crossroads" issues each year, instead of reprinting issues that we run out of, henceforward we plan to send at least 15 different assorted *Crossroads* issues, in whatever assortment is available, in our *Crossroads* packets. By cutting back to 15, we can mail these for \$7.95 per packet—postage included.

When ordering, just specify "Crossroads Packet", enclosing \$7.95 per set with your order, and we'll know what you mean. If you want to order one packet or a 100, just send multiples of \$7.95 for however many packets you need. Please address all such orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama. Since we receive many such orders on a regular basis, please allow from two to three weeks for delivery.—The Editor)

## Notes & Quotes...

Sp/4 **James M. Snell**, 25th Chemical Company, APO N.Y. 09111: "I am now stationed in Bad Frueznach, Germany, with the Army. I plan on attending the Southwest School of Bible Studies in Austin, Texas, starting the fall of 1986. I will be getting out of the Army in June of 1986.

"After school, I plan to go to wherever the work of the Lord needs done the most. At first, I was planning to go to New Zealand, but with all the false teaching creeping into the congregations in the States, I feel I might be needed most there to help some poor weak body of Christians get back on their feet again..."



Wayne Price, minister, Marlow, Oklahoma: "Isn't this cover-up at ACU terrible? Even made the *Abilene Reporter News!* Another watergate, it appears."

Mrs. Billy Carlile, Round Rock, Texas: "I recently attended a lectureship at the Southwest church of Christ in Austin, Texas, and picked up several issues of your publication. The November, 1982 issue has a brief review of the *New International Version* of the Bible. I would like to get the other issues dealing with this. I believe there are probably three more..."

(NOTE: Actually, there are five separate issues of *Contending for the Faith* in what we call our "NIV Packet", plus we include one issue in which brother A. G. Hobbs also reviews the *New Simplified Version*. For those ordering this extremely valuable review of these two versions, please enclose \$3.95 (which includes postage) and send your order for "NIV Packet" to: **CONTENDING FOR THE FAITH**, Post Office Box 28247, Birmingham, Alabama 35226. IYR Jr.)

Paul Curless now preaches the gospel in Duluth, Minnesota.

Raymond & Julia Kuykendall, Bethany, Oklahoma: "We want to help as much as we can... Though your *Contending for the Faith* has opened some eyes at Putnam City church of Christ, we know it will cause some to depart and we'll need everything we can give at home. We are hoping and praying we will soon be the true church of Christ... Enclosed is \$100.00 to help you; and thanks for helping us."

Louise Hassler, Ringgold, Georgia: "My nephew Ken Erb that left Chattanooga to Pennsylvania's Kisses Valley from East Ridge in mission work, and went to Boston to Boston School of Missions is coming back to Chattanooga for some reason. I don't know yet why. Sure pray he has seen the truth on some subjects. He finished his internship at the college... Keep up the good work... My prayers are with you. I love you for your very works' sake..."

(NOTE: Sister Hassler is a long-time supporter of our efforts both to defend as well as to extend the gospel worldwide. The fact that it was her own nephew who went to Boston for study makes no difference at all. Nowadays, those going to Boston are not going there to learn the truth but to become steeped in Boston's and Kip McKean's special brand of "Crossroadism." If he has finished an "Internship" in the Boston school, in all probability he is returning to Chattanooga because Boston has "targeted" that city of many well-established churches of Christ for infiltration of Boston's "Crossroads Philosophy." Faithful congregations would do well to obey Romans 16:17-18 wherein such returning Boston-trained brethren are concerned. IYR Jr.)

Wayne H. Litsey, of Lansing, Michigan, enclosed \$100.00 to help with our work.

Earl & Patsy Arnold, of Daytona Beach, Florida, where he preaches, enclosed a nice contribution to our work, saying, "We are still plugging along. I have been in the hospital twice in the past seven months but feeling O.K. now. Just went past my 65th birthday. Patsy is still teaching school. Please use the enclosed check for whatever need you have. Just wish it could be more."

Mr. & Mrs. Harold Foutz, Texarkana, Arkansas: "We want to be of some help in your work for Christ. Please accept our check for \$125.00. Use \$25.00 to extend our subscription for *Contending for the Faith* and the \$100.00 as you see the need. We know the needs are great."

Basil & Pauline Young, of Berkeley, Missouri, enclosed a sizeable check, saying, "We want to see *Contending for the Faith* continue. We love the people of the Christian Church, but we want them to obey the word and just be the Lord's church..."

Rod Rutherford, gospel preacher and

preacher trainer, Knoxville, Tennessee: "I appreciate the good job you have done on the 'Crossroads' thing. Of all the information I have gleaned on it through the years, most of the best material has come from *Contending for the Faith*..."

Brother Rutherford mentioned a preaching tour of New Zealand and Australia last summer, saying, "one of our purposes on this trip (was) to warn and inform brethren over there about the dangers of the Crossroads cult. I am sure you know that Boston is planning to send a team into Melbourne, Australia (in 1986) and that the Central London congregation has already had their propagandists over there preparing the way."

"I also appreciate the amount of space you have given to the present pseudo-unity movement with the Christian Church. I dug out an old tape I had from Alan Cloyd that I am sending to you. I just thought you might be interested in hearing it. When we were in Zambia back in the 60's and early 70's, we had a great deal of trouble with the so-called conservative Christian Church. Alan Cloyd had just come out of the Christian Church (maybe) in 1972 and was working with Gus Nichols in Jasper, Alabama. I wrote to him to verify what I had found among the Christian Church people as to unscriptural practices. He sent a tape to me confirming most of what I had seen and providing a great deal of additional information about their unscriptural practices. What a different tune he is singing today! Two members of the Christian Church that I know of were helped to see the truth by listening to Cloyd's tape. I suspect he would deny he has changed, but comparing what he is saying today with what he said in '72 is like comparing darkness to light..."

The church here has mailed a packet of materials exposing Crossroads to churches in the Northeast. I understand they are thinking of doing it in other areas where needed.

"We are at a crucial time in the church today. I am still trying to recover from the shock of hearing that Guy N. Woods has been replaced by Furman Kearley as editor of the *Gospel Advocate*. What is our brotherhood coming to anyway!"

## Middle Tennessee Lectureships Adams Avenue Church of Christ

Highway 231 at Adams Avenue  
Lebanon, Tennessee 37087

April 11, 12, 13, 1986

**THEME:**

### The Divine Standard of Morality is Under Attack

#### THE DIGNITY OF MAN

Friday — April 11th — 7:00 P.M.  
James Boyd

#### ABORTION — IS IT MURDER?

Friday — April 11th — 8:00 P.M.  
Richard Guill

#### HUMANISM

Saturday — April 12th — 10:00 A.M.  
Richard Guill

#### "SOCIAL DRINKING"

Saturday — April 12th — 11:00 A.M.  
Ernest Underwood

#### MARRIAGE, DIVORCE AND REMARRIAGE

Saturday — April 12th — 7:00 P.M.  
Ernest Underwood

#### SEXUAL MORALITY

Saturday — April 12th — 8:00 P.M.  
J. Noel Merideth

#### WHAT DOES YOUR ATTIRE COMMUNICATE?

Sunday — April 13th — 10:00 A.M.  
Lloyd Gale

#### CLOSING THE GATE AFTER THE CATTLE ARE GONE

Sunday — April 13th — 11:00 A.M.  
Tony Demonbreun

#### PORNOGRAPHY

Sunday — April 13th — 7:00 P.M.  
Fred House

#### GUARD THE LITTLE ONE

Sunday — April 13th — 8:00 P.M.  
Bill Hayes

Keep on keeping on. May the Lord bless you in standing for truth and righteousness."

(NOTE: "Thank you for what you said of the effort we are putting forth re: 'Crossroads'." I replied, in part, "Our January/1986 Issue seems to have struck a nerve all over the brotherhood. We are receiving almost unbelievable numbers of requests for extra bundles from 25 to 40 to 60 to 75 to 100 on up to 150. I just hope and trust that we printed enough to supply the demand."

"Knowing that you are well informed re: Australian affairs, please explain to me once again, in writing, for publication, just how it was that those Crossroaders in Central London were invited to send a team into Melbourne in 1986. I know that this is the propaganda that Central London is putting out; but it sounds fishy to me..." IYR Jr.)

Cliff Wilson, of Denton, Texas, in subscribing for his son for three years said, "I have been taking it for many years and I really appreciate your great work in informing the brotherhood of the false teaching that is so prevalent in the church today. Keep on standing for the truth of the Bible."

"I like to read myself full, think myself clear, then speak from the overflow."—Gobel Music, April 24, 1984, during a gospel meeting at Getwell/Memphis, Tennessee.

Barbara Craig, of Las Vega, Nevada, wrote recently, "My husband and I were recently disfellowshipped from the church here in Vegas. The charges were vague and changed every time they wrote us; however, as best we can figure out, our 'sin' (as you can guess) was speaking out our concern of 'Crossroads like' goings on! It has been the most unbelievable thing in this world to happen to us..."

L. W. "Doc" Mayo, old-time gospel preacher, of Wagoner, Oklahoma, renewed for another three years, saying, "Since the so-called 'Joplin Summit' (better it should be called the 'Joplin Sell Out' of our brethren) I have had some very interesting exchanges with F. Furman Kearley. I shall dig up our letters and send you copies as soon as I can find time to go through my files."

"I feel sure you get Don DeWitt's paper, *One Body*, and saw Furman's article on 'Where

it all begins—Receive one another as Christ received us', in which Kearley endeavored to prove the nonsense of 'Unity in Diversity.' I have just written Kearley a letter taking that article apart. A copy is enclosed.

"It seems that Kearley is trying to get along with both sides, but the things he says puts him in the position of being, as Sir Winston Churchill said about Joseph Stalin, 'He is a mystery shrouded in an enigma.' One thing I do know, and that is, the Independent Christian Church (especially Don DeWalt) will exploit him and every word he says to its fullest extent.

"When I was working at San Jose, California, DeWalt was teaching in Bill Jessup's San Jose Bible College. I, after a lot of hard work, got him on a proposition for a six nights debate on instrumental music. But, in the meantime, and before the debate came off, I had a one night debate with the great president Jessup himself. I had to affirm a negative to get the debate and we had it at our church building at 81 North 8th Street. Jessup was whipped so hard (I did not spare the horses) that after the audience was dismissed he got down on his knees among the crowd and prayed to the top of his voice a personal prayer. After this DeWalt called the debate off. I wanted to nail his hide to a California barn door...Keep up the good work."

## Roy C. Deaver To Work With The Southwest School Of Bible Studies

Beginning with the Fall semester of 1986, brother Roy Deaver will be on the teaching staff of Southwest School of Bible Studies. Brother Deaver is no stranger to faithful brethren. He is the founder and former director of Brown Trail School of Preaching; founder and instructor of Fort Worth Christian College; former professor and vice-president of Tennessee Bible College, Cookeville, Tennessee; founder, editor and publisher of *Biblical Notes*. He serves as assistant editor of *Firm Foundation*. He is a debater, author and lecturer. He and his wife Wilma Ruth have three sons.

Brother Deaver will continue to write and to be involved in meeting work. Southwest School of Bible Studies is extremely fortunate to have brother Deaver as a vital part of our program. Why not make your plans to begin studying with us on September 2, 1986? The Lord willing, we will see you then—David P. Brown, Director, 8900 Manchaca Road, Austin, Texas 78748.

**(NOTE: What brethren can do when they have a mind to is simply astonishing. Not only does the Southwest church of Christ, where**

**W. N. (Bill) Jackson preaches, in Austin, Texas, sponsor the Southwest School of Bible Studies, mentioned foregoing, but they sponsor Mark Lewis as a missionary in England, and just recently they have taken on the publication of the *Christian Worker*, now in its 72nd year, with Jackson as editor and Brown as associate editor. Upcoming, too, are their Fifth Annual Southwest Lectures, April 13-16, 1986. When in the Austin area, make it a point to visit this great church at 6900 Manchaca Road, Austin, Texas. IYR Jr.)**

Terry Tribble, of Lebanon, Tennessee, sent in five new subscriptions together with his own renewal, saying, "This is just a short note to mention barking dogs and to put in a good word for them. I know some people don't appreciate barking dogs. Some people even abuse them. However, my wife and I do appreciate them. We do recognize their value.

"My wife and I have a house-trained dog that we keep in the house with us at night. If a stranger enters our yard at night, she (Princess) will bark and alert us if we are asleep. Occasionally Princess will bark, but we won't see anyone or anything outside. Sometimes we think she is mistaken, but we

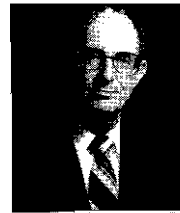


Jimmy Colvett



James Boyd

**THE PHILLIPS STREET CHURCH OF CHRIST**  
Lectureship:  
912 PHILLIPS STREET, DYERSBURG, TN  
*Galatians: Sowing And Reaping The Truth*  
Schedule of Lectures



Gary Colley



Virgil Hale



Grady Miller



Brooks Boyd

### WEDNESDAY: APRIL 23, 1986

10:00 JANICE DIGGS - (Ladies Only) Ladies Bible Class

7:00 - 7:30 Singing Led by Doty Johnston

7:30 JAMES W. BOYD - The Book of Galatians - Background and Overview

### THURSDAY: April 24, 1986

9:00 JIMMY COLVETT - The Gospel - Perverted or Pure? (Gal. 1:1-12)

10:00 GRADY MILLER - From Saul The Persecutor to Paul the Christian (1:13-24)

11:00 1:00 LUNCH BREAK

1:00 BROOKS BOYD, JR. - The Jerusalem Conference (2:1-10)

1:30 REBA DIAL - Ladies Class

2:00 JAMES BOYD - The Stalwart Paul and the Hedging Peter (2:11-21)

3:00 - 4:00 PREACHERS PANEL (Written Questions From The Audience)

4:00 - 7:00 DINNER BREAK

7:00 - 7:30 Singing led by Bob Miller

7:30 ROBERT R. TAYLOR, JR. - They Yielded No Ground (Gal. 2:4,5)

### FRIDAY: APRIL 25, 1986

9:00 ROBERT R. TAYLOR, JR. Justification: By Judaism Or By The Gospel (3:1-18)

10:00 BILL CLAYTON - The Purpose Of The Law (Gal. 3:19-25)

11:00 - 1:00 LUNCH BREAK

1:00 GILBERT GOUGH - What It Means To Be In Christ Jesus (3:26-29)

1:00 MAGGIE COLLEY - Ladies Class The Proof Is In The Pudding

2:00 NOEL MERIDETH - The Holy Heritage of Sonship (4:1-7)

3:00 - 4:00 PREACHERS PANEL (Written Questions From The Audience)

4:00 - 7:00 DINNER BREAK

7:00 - 7:30 Singing Led By Gilbert Gough

7:30 GARY COLLEY - The Saint Only Fallacy Refuted (Gal. 6:10)

### SATURDAY: APRIL 26, 1986

9:00 VIRGIL HALE - Paul's Great Concern For His Galatian Converts (4:8-20)

10:00 GARY COLLEY - The Allegory Of Sarah And Hagar (4:21-31)

11:00 - 1:00 LUNCH BREAK

1:00 BILL CLAYTON - True Liberty In The Lord (5:1-15)

1:00 KITTY CLAYTON - Ladies Class

2:00 LINDON FERGUSON - Works Of Worldliness Versus Fruit Of The Spirit (5:16-26)

3:00 4:00 PREACHERS PANEL - (Written Questions From The Audience)

4:00 - 7:00 DINNER BREAK

7:00 - 7:30 Singing Led By Wayne Coats

7:30 NOEL MERIDETH - Great Commission Baptism: Its One Purpose

### SUNDAY: APRIL 27, 1986

9:00 DAN GODDARD - Sowing And Reaping (Gal. 6:1-10)

10:00 WAYNE COATS - Glorifying In The Cross (6:11-18)

7:00 7:30 Singing Led By Doty Johnston

7:30 DAN GODDARD - Living Lessons Learned From Galatians



Lindon Ferguson



Noel Merideth



Robert Taylor



Bill Clayton



Gilbert Gough



Dan Goddard



Wayne Coats

know we should check it out just in case.

"I understand that shepherds used to keep dogs around their flocks to bark and give warning in case a wolf were to visit otherwise undetected by the shepherds. So dogs could help shepherds as our dog helps us.

"Isn't it a shame that all shepherds (elders) in the Lord's church don't appreciate the value of a good barking dog in the church.

"Apparently the feeling of some elders is that a barking dog is only a disturbance and therefore should be either shut up or run off or maybe both. Therefore, some elders deal with the barking dog rather than investigate why the dog is barking.

"Evidently many elders are asleep to the fact that wolves (false teachers) are entering the flock. These elders are only irritated because a barking dog attempted to wake them up. Some elders once awake will chase the dog away while the wolves eat the lambs.

"Wouldn't it be wonderful if all elders would listen to barking dogs, at least the well trained ones, and appreciate them? Instead, many elders sleep comfortably after eliminating the dogs and feel that all is well.

"May the Lord bless you. May you always bark when you see danger."

### LLOYD C. SPIVEY, SR. (1910-1985)

"How are the mighty fallen in the midst of battle!"

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Lloyd C. Spivey, Sr., stepped into eternity June 22, 1985, at 4:45 a.m., from the Vanderbilt Hospital in Nashville, Tennessee.

The things I will say are from my own point of view. I shall speak of Lloyd as I knew him from the many hours spent together since I have known him. He leaves a great void in my life. He was a friend, a brother in Christ, a close associate in the ministry, a counselor, and a confident.

Since October of 1981, Lloyd and I talked nearly every day on the telephone, and sometimes more than once. He came often to my office and visited as we discussed things we had of common interest in the ministry of preaching the gospel. He was a source of information and guidance for me. We attended many gospel meetings together while my wife, June, stayed with sister Spivey, an invalid.

Brother Spivey turned 75 last month (May). He was a Christian for 57 years, and a gospel preacher for 53 years. He was baptized by Horace W. Busby in the city where he also died, in 1928. He began preaching there in 1932.

He married Ruby Mae Sharpe, December 25, 1935. She is an invalid now, and survives him. He also has a son, Lloyd, Jr., and a daughter, Alice Jo.

He was born into a family which eventually would have nine children. Times were hard, and Lloyd quit school before finishing high school in order to help support himself, and the rest of the large family.

In my judgment, Lloyd was a good example of a self-made man, with the help of God (Jeremiah 10:23). He never had anything given

to him except hard times, a good mind, and a willingness to work hard for what he wanted for his family and for himself. He sold books during the depression while many were in soup lines. He barbered while attending David Lipscomb College. He continued to barber at various times while preaching, selling insurance and teaching in the public schools of Ohio County, Kentucky.

After going back and finishing high school, he later attended institutions of higher learning at Southern Illinois University; McKendree College; Arkansas Tech; Kentucky Wesleyan College, and Western Kentucky University. He received two degrees in Social Sciences.

But, more importantly, Lloyd acquired learning from the Bible. He was a student of the Bible, and had a grasp of it that few in my circle of acquaintance can equal. He built an extensive library. He never lost his thirst for knowledge. He and I borrowed books from each other during the time we lived close to each other.

His preaching and teaching were not for the faint-hearted, nor for those who had an appetite for milk only.

Again, in my judgment, we are not "raising up" men to replace his kind. He was one of a vanishing breed of preachers.

While many preachers were just "chewing the fat", Lloyd never quit giving the "meat of the word." To know where he stood, all you had to do was to ask him. HE WAS NOT ASHAMED OF THE GOSPEL, NOR A SHAME TO IT! Lloyd, and his kind, brought the church of Christ to where she was before legalism and liberalism rent her asunder some years back — and continue to do so! God will judge!

While many preachers, elders and teachers were changing their views and their versions, Lloyd remained where he always had been — firmly entrenched in the word of God! He made no apology for the truth, and had little use for those who had deserted the doctrine, and/or, lacked the courage and conviction to teach the truth to a modern church where many would rather "laugh than learn."

He remained in the pulpit until shortly before his death, though it took great effort to do so. He shared the microphone with me on a local radio program, *Words Of Life*, up through April. He preached his last sermon on the radio April 28, 1985. His voice remained strong, and his mind clear up to the last time I heard him preach on the radio program. His son, Lloyd, Jr., is the manager of the local station, and introduced his father for his last broadcast. He is a member here at Hartford.

Lloyd bore burdens during his life which would have broken a man with less faith and strength in the Lord. His wife of more than 49 years, Ruby, suffered a number of major illnesses, and on December 24, 1979, suffered a massive stroke which left her unable to walk or speak to this day. No one can imagine what brother Spivey went through unless they had gone through the same.

If his popularity as a preacher had decreased, it was not because his message had changed, but because the appetite and taste of a modern church have changed. Many no longer want the "truth with the bark on it."

Like all good servants of Christ, Lloyd had

more planned than he got finished. He had a meeting scheduled for July at Shrewsbury, in Grayson County Kentucky.

The family requested that instead of sending flowers, expressions of sympathy be given to the Leukemia Society of America, Inc.; or, the American Cancer Society. Lloyd died from a rare form of acute leukemia. When it was discovered, he was given three to four weeks to live. If he had of lived until today (June 26, 1985), it would have been four weeks. I talked to Lloyd the day they told him of his illness. He faced death calmly. He was ready for his "trip home." May we all be!

His funeral was conducted by Paul Askew, a long time friend, and Kenneth Hoover, preacher at Owensboro, Kentucky where his daughter worships. His body awaits the resurrection at Beaver Dam, Kentucky.

—Earl Gieseke,  
Hartford, Kentucky.

(EDITORIAL NOTE: Lloyd Spivey was my personal friend — and a friend of *Contending for the Faith*. He contributed regularly and faithfully on a monthly basis to the support of our work, and was always there with a word of encouragement when the going got rough (as it often is). We shall miss him. Thanks to brother Gieseke for his insightful report of the passing of this true soldier of the cross. — Ira Y. Rice, Jr., Editor)

## DEHOFF ON RADIO

MURFREESBORO, Tennessee—George W. DeHoff, minister of the Bellwood Church of Christ in Murfreesboro, Tennessee, has been on the radio in Murfreesboro since 1948. He now is heard on Sundays at 7:45 A.M. on WMTS, Murfreesboro; on Wednesdays at 12:30 on WWGM, Nashville and on Wednesdays at 12:45 on WJLE AM and FM from Smithville, Tennessee. DeHoff has broadcast more than 4,000 programs from Murfreesboro.

(NOTE: The first time I recall ever having met brother DeHoff, back in the late '40s, he was just about to go on the air with his daily radio program. I had just stepped into his office and told him who I was. "Sit right down," he said, pointing to a chair behind a microphone; "you're on the air!" Just imagine my astonishment at being thus introduced both to him and his large radio audience almost in the same instant! IYR Jr.)

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## “Let Love Of The Brethren Continue...”

Buck Hall

*(EDITORIAL NOTE: Not often, but every now and then, we let a false article appear on the pages of Contending for the Faith, immediately followed by another article in direct reply to it. Such is the case with the following piece by brother Buck Hall, minister to the Hardy Street church of Christ, in Hattiesburg, Mississippi. Appearing originally in their Newsletter for October 25, 1983, it is being reprinted here together with a reply to it by S.C. Kinningham, venerable gospel preacher from Philadelphia, Mississippi—Ira Y. Rice, Jr., Editor)*

Every once in a while you may read about a congregation who speaks out against another congregation and claims to withdraw fellowship from that congregation. Some elders, in making themselves “defenders of the faith”, take a position in opposition to the stated position of a congregation and announce that they no longer have fellowship with those folks. What about that?

There are several things we should be careful about before we get involved in such things.

First, there is absolutely no scriptural precedent anywhere for such action—that is, one congregation disfellowshipping another whole congregation. Jesus warned about false teachers; so did Paul and Peter, but any action taken this way, so far as our examples are concerned, was always directed towards individuals for specific sins in three areas: (1) Immorality—I Corinthians 5; (2) Doctrinal error—Romans 16:17; (3) Personal offenses—Matthew 18, II Thessalonians 3.

Second, there is no authority given to a set of elders

regarding members of another congregation. The autonomous nature of the local bodies of Christ demands that the leaders concern themselves with the affairs of the local church over which they have been given charge.

Third, there must be a clear-cut knowledge of transgression on the part of all who are disciplined. No action can be taken against an individual on the grounds of suspicion, association, differing opinion, etc.

It is important, also, to note that the publicized view of a congregation might not reflect the views of 100% of its membership. Therefore it would be most unwise to mark or “anathematize” a group of people which might include some faithful brethren.

The first action to be taken when brethren are in trouble in any sense is the action prompted by love. All means to correct the situation must be exhausted first. Aquila and Priscilla were teaching error, but they were corrected, not disfellowshipped on the spot. Peter and Barnabas sinned in showing favoritism and prejudice, but Paul corrected them rather than write them up in the Antioch News. Love tries to eliminate the brother's sins, remove the danger, instead of magnifying and broadcasting them.

Are we to love only those who agree with us in every detail? Are we to fellowship only those whose traditions match our traditions? Where are the Scribes...where are the...Pharisees?

*(NOTE: In reply to the foregoing article, brother S. C. Kinningham, gospel preacher, of Philadelphia, Mississippi, wrote, as follows, IYR Jr.)*

## “Let Love Of The Brethren Continue...”

S. C. Kinningham

An article has come to my hand under the above caption. It is supposed to be dealing with the issue of whether one congregation can disfellowship another congregation. However, that does not seem to be the real purpose of it. The real intent seems to be to condemn the elders of some particular congregation (though not identified) for dis-

fellowshipping a group with whom they had some former connection and to defend those disfellowshipped.

The writer of the article is not known to me, and what is being written here is not prompted by any personal feeling toward him in any way. But there are some things in the article that merit attention. It begins by saying, “Every once

(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor  
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## Three Little Words:

### "...And All Liars"

A letter came to my attention just the other day put out by the *Herald of Truth* (Truth? What Truth?) brethren at Highland church of Christ, in Abilene, Texas. They were complaining about being "misrepresented" regarding the direct-operation-of-the-Holy-Spirit doctrine at Highland. To hear *them* tell it, one might suppose it hardly existed—and, even if it did, they had *put a stop* to it by *opposing* it!

#### HAVE THEY FORGOTTEN WHAT HAPPENED?

Is it possible that they now have forgotten all the strife over this particular issue, plus some others, which finally caused **E. R. Harper, Frank Cawyer** and others to "come out from among them" and start what is now known as the Fifth & Grape congregation?

Do they not recall their preacher **Lynn Anderson** praying for the Holy Spirit to illuminate those words lying so inert and lifeless on the page?

Do they really think the brotherhood has forgotten those 13 hours of confrontation September 10-11, 1973, when more than 200 preachers and elders from several states put two of their elders, their preacher, and their Herald of Truth representatives on the spot at Memphis, Tennessee, for their false doctrines and practices?

Oppose false teachers on Holy Spirit issues or any other? If they actually *had* done so, the Highland church never would have divided and Fifth and Grape would not now exist. But it does!

#### AND NOW ACU TEACHES NO EVOLUTION!

But the most astonishing thing to come out of Abilene these days, perhaps, is the nine-page disclaimer by **Bill Teague** and the Abilene Christian University trustees and administration that evolution *ever has been taught there.*

One of the principal events leading up to my personally ceasing to attend the annual ACU lectures from 1972 onward was that two of their teachers caught me in the big display tent that year and spent almost an hour trying to persuade *me* of the truth of **THEISTIC EVOLUTION!**

One of the young men from ACU telephoned to me after the aforementioned disclaimer came out saying that he personally was taught it in classes there, but that only five or six of the students had objected. Could it be that **Bert Thompson's** estimate is correct that most of those students would not recognize THEISTIC EVOLUTION if they met it in the middle of the road at high noon?

If ACU had just forthrightly admitted their error and then taken steps to correct it, this forbearing brotherhood could forgive that. But to try to deny what the facts support, well, perhaps ACU's administration and trustees need to study Revelation 21:8 and ponder their present course:

**"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, AND ALL LIARS, shall have their part in the lake which burneth with fire and brimstone: which is the second death."**

—Ira Y. Rice, Jr., Editor

## Let Love...Continue...

(Continued from Page 1)

in a while you may read about a congregation who speaks out against another congregation and claims to withdraw their fellowship from that congregation. Some elders, in making themselves 'defenders of the faith', take a position in opposition to the stated position of a congregation and announce that they no longer have fellowship with those folks. What about that?" *Yes, what about that?!* Does our brother mean to imply that elders are NOT "defenders of the faith?" If elders do not have such responsibility, then who does? Again, as overseers of the church, who sets the guidelines by which they are to be governed in performing their duties? Does the congregation do it? or God? Are they to be governed by "the stated position of a congregation," or by the word of God? And who gave the congregation the right to give the elders "the stated position of a congregation" for them to abide by? In the first place, from what the brother says, it does not appear to be the stated position of the congregation at all, but rather a position that may have been expressed in some way by SOME of the congregation. Else, it would be only the elders disfellowshipping the congregation rather than one congregation disfellowshipping another congregation. Then, next, what is the limit of the number of people that may be disfellowshipped by a congregation? Is it limited to a single individual? or if it may include more than an individual, what is the limit?

### HOW FAR TO CARRY THE ARGUMENT?

When a group withdraws from the congregation of which they have been a part, goes out and starts meeting at another place, calls themselves "Church of Christ", rolls in an organ to be used in their worship, and joins the Missionary Society, would it be in violation of the scripture for the congregation that they left to announce that they no longer fellowship that group? If so, where is the scripture that condemns such action? This is not a hypothetical case. One would have to be ignorant of church history to say that such has not been done. And one would be hard pressed for an answer to say that it all had to be done on an individual basis.

When one says "There is absolutely no scriptural precedent anywhere for such action", and cites the case of Aquila and Priscilla as an example of how it should be done, he shows himself unqualified to give the teaching of the scripture on the subject. Listen to what he says about it: "Aquila and Priscilla were teaching error, but they were corrected, not disfellowshipped on the spot." Come now, brother! What error were they teaching? Who corrected them? HOW was it done? And yet, this is cited to show elders how to do their work! Amazing!

### DOESN'T IT WORK BOTH WAYS?

The article says, "The autonomous nature of the local bodies of Christ demands that leaders concern themselves with the affairs of the local church over which they have been given charge." To that we say a hearty "Amen!" And by the same token, would it not demand that *preachers* concern themselves with the affairs of the local congregation of which they are a part and with which they work? When were preachers made the guardians of the brotherhood affairs so that they need to straighten out other congregations and tell the elders how to do their work? If more time and effort were spent trying to make the local congregation where they are what it should be, and quit meddling in the affairs of other congregations, all would be better off.

The article also states that "there must be a clear-cut knowledge of transgression on the part of all who are disciplined." Again, we are in complete agreement with that statement. And we recommend it as the only course to follow instead of rushing into print with a condemnation of elders somewhere else for action taken against others who have been associated with them before obtaining such "clear-cut knowledge" of the facts. An obvious lack of such knowledge is shown in the article on the part of its author. That knowledge cannot be obtained without an investigation of the facts in the case instead of listening to some who feel that they have been unjustly condemned, or to their sympathizers. This all too often is the case.

### IF SO, WHY WAS ARTICLE WRITTEN?

Again, the article says, "It is important, also, to note that the publicized view of a congregation might not reflect the views of 100% of its membership. Assuming this to be the situation, and "the publicized view of the congregation" does NOT reflect the views of "100% of its membership", why do those who do not hold those views remain a part of the group and in fellowship with them? If one is a part of a group that is doing wrong, and in fellowship with the wrongdoers, is he not guilty along with them? If not, why not?

In the conclusion of the article, it says, "The first action to be taken when brethren are in trouble in any sense is the action prompted by love. All means to correct the situation must be exhausted first." Then the article tells about how Peter and Barnabas sinned, and "Paul corrected them rather than write them up in the Antioch News. Love tries to eliminate the brother's sins, remove the danger, instead of magnifying and broadcasting it." Then why was the article written? Why was it sent out for brethren all around to read? Had the brother gone to the elders whose action is called in question and exhausted all means trying to "eliminate their sins" before writing them up in the "Antioch News"? Maybe he intended his publication of the errors of elders elsewhere, rather than going to them in person and trying to show them their error, as the "course of love." But we fail to see it.

## HOW DO YOU SPELL (F)(f)ELLOWSHIP?

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# FALSE DOCTRINE PREACHED AT HIXSON

Jamea W. Boyd

If a sermon recently preached by **Joe Munday** at the Hixson Church of Christ near Chattanooga, Tennessee is an indication of what that church upholds and tolerates, there is no justification to consider it a faithful church anymore. Sound doctrine was preached there in the past to my personal knowledge. But many things are changing as digression continues to sweep many away.

Munday set up a criteria for sound doctrine and what is essential on a false basis. For doctrine to be sound, he contends, it must not only be *true* but presented with the *right spirit*; otherwise, it is unsound. None denies that truth should be presented properly; but Paul was glad for *truth* to be preached even when a *wrong* spirit motivated it (Philippians 1:15-18). Soundness of doctrine is determined by its *truthfulness*—not the messenger's attitude or manner. Munday preached that merely being true does not make doctrine sound.

His basis for what commands of the Lord are essential and what are not essential (but only important) is whether God has at the same time attached commendation or condemnation to that command. If God has not warned of hell upon disobedience the command is merely important but not essential. If he tells us that upon obedience we have the promise of salvation and heaven, that command is essential. If not, then it is merely important but not essential. This is another instance where man sets himself to judge God's commands, relegating some into necessity and others being important but optional. Just where, from the scriptures, one gets this criterion was not told. Munday's glaring inconsistency in applying his own false criterion will be noted later in this article.

## WHAT DOES HE MEAN, "CHURCH DOCTRINES"?

Munday uses the "language of Ashdod" as he speaks of "church doctrines." Where in the oracles of God do we read of such things? This is more like prattle from denominationalism than truth.

As an example of an important (but non-essential) doctrine he used the observance of the Lord's Supper on every first day of the week, raving that Acts 20:7 is no command and offers no condemnation if disobeyed. Nobody I know has ever contended that Acts 20:7 is a command, but an example of obedience to a command. First Corinthians 11:23ff shows that the observance is a command. Commands are to be obeyed. There is no specific warning of hell if disobeyed so according to Munday's criteria this is not essential.

Is he unable to establish Biblical authority for the observance of the Lord's Supper every first day of the week? Was not this taught at West Monroe where he studied? Gospel preachers find no difficulty in doing this. The early church assembled on the first day (I Corinthians 16:1,2); they partook of the Lord's Supper in the assembly (I Corinthians 11:20), even though some had perverted it. Acts 20:7 shows with apostolic approval that very practice on the first day of the week. Does Munday have any Biblical evidence for another day? He implied the propriety for observing it on Thursday evening because some would rather do what Jesus did than what some folks did in Troas. But when our Lord instituted the Supper has no bearing on when, with authority and approval, it was observed *in the*

*kingdom*. He ought to know that! Is this the kind of preaching Hixson is receiving?

## EXPEDIENCY IMPLIES AUTHORIZATION

He scoffs at the idea of going through the Bible to learn how to spend the money contributed. Many have adopted the false doctrine that the scriptures teach nothing about the *mission* of the church and have embarked into secular education, recreation, entertainment, fun and games, Family Life Centers, ball teams and other unauthorized activities and expenditures. That church must have no misgivings about such things seeing they started to have a Family Life Center but for some reason decided not to do it. But actually, whether they know it or not, it is not authorized. There is no lawfully expedient way to do what is unauthorized.

Let us omit comment on the flippant and irreverent way Munday referred to the observance of the Lord's Supper and consider his mockery of establishing authority by *necessary inference*. He calls it nebulous. He ridiculed drawing conclusions from logic. He even said necessary inference could be used to bind washing hands before a meal. This is as false as can be—neither can he show otherwise.

He commented on how we use necessary inference to authorize church buildings, and sneeringly asked, "Is that right?" Knowledgeable brethren use necessary inference to show the necessity of a place in order to obey the command to assemble. (The command to assemble, Hebrews 10:25, is not followed by a specific warning of hell if disobeyed, so possibly assembling is just important but not essential, according to Munday.) He asked why the early church missed the church building. Did they miss seeing the necessity of a place? No! The kind of place is a matter of expediency that provides what is necessarily inferred and implied by the command to assemble. Did this man never learn how to establish authority? Rather than mock books on that subject, admitting he does not understand them, he should study more diligently because he obviously does not understand what he so flippantly and sarcastically dismisses.

He added that others use the "necessary inference" argument to authorize other things we reject, but failed to mention what he meant. It was another scoff at the way to establish authority.

## PITTING SCRIPTURE AGAINST SCRIPTURE

He read Colossians 3:12-16 and bemoaned how horrible it is to ignore verses 12 through 15 but divide the church over verse 16 that teaches us to sing. (Are the commands of verses 12 through 15 essential or just important, seeing there is no specific warning of hell if disobeyed? Let him answer in light of his own rule.)

Who divides the church over verse 16? It is not those who believe and practice what verse 16 teaches, but those who add another kind of music nowhere taught in the New Testament, like playing instruments. The dividers are the innovators, not the obedient.

But why should we pit one part of God's word against another? Are we not obligated to obey it all? Even though verses 12 through 15 contain no specific warnings of hell, we must obey. But why have we no obligation to obey verse 16, or leave part of it as optional? Many false teachers make the

error of forcing an "either/or" position when truth calls for acceptance of it all.

### MAKING WAY FOR INSTRUMENTAL MUSIC

Munday has decreed that God does not want us to be concerned about music but about teaching each other, speaking to each other, and such. Where did he learn this since, in every instance in His word, God has authorized singing as the way to communicate in music? This is unsound and denominational doctrine. He contends we need music that communicates. Does it matter to him what kind God has specified? Who is he to say it does not matter to God and should not matter to us about music? We know what we are to do with the music, but what kind do we find authorized in the New Testament? Munday's not so subtle attempt to make room for instruments is not unlike others of the "summit syndrome". It is unbecoming and not befitting to one who says he is a gospel preacher.

He said that the early church did not have instruments—but neither did they have four-part harmony. So what? Listen closely to see if four-part harmony is other than *singing* which is precisely what we read in the Bible is to be done.

He questions the consistency of condemning the playing of instruments but engaging in humming. On this we concur. There is no more authority for one than the other. Brethren need to learn this. But the erroneous practice of humming does not make the erroneous practice of playing acceptable.

His sermon was preached before a congregation once

known as a sound and faithful church. That this barrage of false, unsound and digressive doctrines can be preached, and (as far as I know as of this writing) have gone without public rebuke and repudiation, says much about this church that in the past has had some of the best preachers and preaching anywhere. It was not that way when I preached at Red Bank in Chattanooga.

Why brethren, who say they will uphold truth, would tolerate such teaching and continue to support it by their presence and contributions is without justification. The eldership should clean up the pulpit. If they will not, faithful members ought to obey 11 John 9-11 and leave them to their folly. If nobody will stand against this kind of digressive propaganda, that smooths the way to accept the errors of the Christian Church (which is the goal of "summit" people), the Hixson church should no longer be noted as a faithful church. The time for action at Hixson has come! Whose side will they choose—God's or the digressives?

I did not get into contact with Munday or the Hixson brethren before writing this exposure of false doctrine publicly proclaimed, nor am I obligated to do so. False teachers prefer that nothing be said openly of errors they teach, or if handled at all, always behind closed doors where admission of error can be ignored or denied. But such was not the way publicly-proclaimed error was handled in the New Testament nor should it be so handled by faithful brethren today.

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## The Truth Suffered In His Hands

F. Paul Cantrell

A "dialogue" for better understanding between the "Christian" community and the Islamic community was held September 16 and 17, 1985, at the Student Union Ballroom, Oklahoma State University, at Stillwater, Oklahoma. The "dialogue" was conducted between brother **Robert C. Douglas**, the preacher at the Stillwater church of Christ, and **Dr. Hafez Y. Buckas**, the secretary general of the Islamic Propagation Center.

The stated purpose of the "dialogue" was to exchange views, build more constructive relations, and to establish common ground between Islam and "Christianity." As Buckas addressed the assembly it immediately became evident where he believed the common ground must be. The common ground for him was to be found only in Islam and the Koran. His speeches were filled with quotations from the Koran, except when trying to show supposed fallacies in the Bible, then he quoted from the Bible giving both chapter and verse. Buckas denied, with passages from the Koran, that Jesus was God and that he was crucified on Calvary.

Brother Douglas seemed from his opening remarks and from the tenor of his speech, more willing to accomplish the purpose of the dialogue than Buckas. While seeking to find common ground and areas of agreement, Douglas made a sweeping statement that placed him in a very unenviable position. Douglas stated that he would affirm all the Koranic statements about Jesus. Yet, such statements as, "God begets not and is not begotten" (Koran, chapter 112, verse 3), and "They did not kill him nor did they crucify him, but so it was made to them" (Koran, chapter 4, verse 157) would be, for the Christian, hard to affirm.

The attitude of compromise that brother Douglas

displayed throughout the "dialogue" was made evident during the question and answer period.

The question was asked: "Why do you refer to God as *he* and not *she*, inferring that he is male?" Douglas answered, "I submit that God has no gender. And in the use of the pronoun *he*, I am very simply using what the translators have chosen to use in the English translations, and they are simply using the same gender of the pronoun found in the Greek text. This is not to infer that God is *he*. There are a number of references to scriptures where you have references to things like God is Father, you will also have references that use different kinds of figures of speech. God is a mother weeping over her children, and so on. So here we simply are locked into a language, it has nothing to do with any gender of God."

On the last night of the "dialogue", Douglas was asked two very pointed questions. First, "How does a man enter the kingdom of God?" To this question, Douglas never alluded to the necessity of confession of Christ and being baptized for the remission of sins. He summarized the basis of salvation as accepting God's grace by trusting in God and repenting, then God will send his Holy Spirit to dwell in the individual and will enable him to live a Christian life. Second, the question was asked, "Can one be a Muslim and a Christian—can one believe in both revelations?" Douglas answered this question in the affirmative.

Brethren, hear the words of the apostle Paul in Galatians 1:6-9, "**I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an**

angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Yes, the truth suffered in the hands of brother Douglas. It suffered to the point that a young man, a member of the

Muslim faith, made mention that Douglas had *no* faith. But, suffer as it did, there still will be congregations that will continue to support the work of the Stillwater church of Christ and others who will uphold the compromises of Douglas and others like him.

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## INTERNATIONAL VERSION COLLEGE

John P. Weekley

The following story is about a college which had its own version about the ways things ought to be done. The characters in this story are: **Ahab**, the president of the college, **Ahaz**, the vice-president; and some of the teachers are such as **Belial**, **Demas**, **Hymenaeus**, and **Elymas**. This college was in existence during the days of the Kings of Israel. The purpose of this "school of higher learning" was to train prophets to teach the children of Israel.

The original birth of the institution was for the purpose of upholding and spreading the teachings of the Law of Moses. The school seemed to do really well—in the beginning; but it soon gave way to the pressures of modern-day Israel and the fast-moving world.

Many of the children of Israel were carried away with the intellectualism of Egypt. They began to say, "Why don't we have the degrees (PhDs, Masters of Jehovah, and others) that the schools of Syria, Egypt, and Babylon offer." Instead of the faithful college presidents, *i.e.*, faithful at that time, leading the people to a proper perspective of higher learning and encouraging them to stay with the Law for their answers and guidance in life, they followed the erring people.

It didn't seem harmful, at the beginning, just something that seemed to be all right. Ahab met with Ahaz and said, "Ahaz, we must become more dignified and affluent in this modern society."

"Yes," said Ahaz, "I agree wholeheartedly. But President Ahab, how do you suppose that we can do such."

"Ah, that's easy", said President Ahab. "We will visit the University of Egypt, the one at Babylon, and the one at Syria to find our answers."

"But Mr. President, don't you think that we shouldn't turn to secular institutions for our answers?" objected Ahaz.

"Ahaz! you are getting more like Elijah everyday. He is a troublemaker and on top of that, he doesn't know what progress is all about."

So Ahab along with Ahaz went to the secular institutions looking for their future. President Ahab asked the president of Babylon if he had any recommendations for teachers at *International Version College*. "Oh, yes!" exclaimed the Babylonian president. "I know of *several* men who would give your school the flavor and texture it needs to become like us.

"Actually, Ahab and Ahaz, I know of *several* men."

This excited Ahab and Ahaz so much that they began to cry. They were so moved emotionally that all reason was lost.

"Oh! who are these men?" inquired they.

"Well," said the president of Babylon University, "there are Belial, Elymas, Hymenaeus—and one who is especially fond of what colleges like (financial aid), Demas!"

So these men were hired by *International Version College*. But in time only trouble and heartache were caused by these

men. These men trained young prophets to go out and teach Genesis as a myth; they also taught that *any* version of the Law of Moses was acceptable—even if it added to or took away commands. And then there was Belial. Belial's problem was that he didn't believe that the Israelites were under *any* Law. Boy, did he get flack!

Even though there were many liberal and modernistic men, as above, there were sincere and godly men as Elijah, Micaiah, Elisha, and many others. When these liberal trends began, these men immediately got to work to stop them. But the people were so blinded by the liberals that it made it very difficult to put the brakes on the false teachings of these men. The devil had the mood of the times on his side.

Elijah had started a periodical called *Contending for the Law*. These false teachers hated that paper. They led the people, *i.e.*, *some* of the people, to believe that Elijah's paper was nothing but trouble. They would say, "Well, I wonder who Elijah has written up *this* month!" They would chide to the people, "That man stirs up more trouble..." Of course, anyone with insight could see why these liberals were saying such things. Remember the old saying, "The pig that squeals the loudest is the caught pig."

Time went on and problems started. Belial had trained scores of young prophets to believe and teach that people are not under any law. Elymas was especially fond of the evolving story as to how man got here, so he was training and filling young and innocent minds that the Genesis account was "nothing more than a myth."

When the word got around about Belial and Elymas, some of the Israelites just refused to believe it. Some thought that the faithful prophets were just making something out of nothing. But many of the Israelites did realize and objectively saw the truth. The truth was that these men had just simply been teaching false doctrine!

The college administrators, realizing that many of their financial supporters would need and want answers, had a meeting. At that meeting were Ahab, Ahaz, Cain, Herod, Pilate, and Judas. They began to talk. Ahab said, "Well brethren, we have a problem." And of course they all agreed. All of these men (deep-down) KNEW that Belial and Elymas were teaching falsehood, but they must not dare mention it out loud. Being silent with works of darkness will always keep men from facing and dealing with them.

So in their silent and guilty conscience, they began to make comments.

"I think our biggest problem is that Elijah," said Ahaz.

"Yes", said Cain. "We will have to watch that troublemaker and see what he writes next."

"I know that he will want to give us a front page story," said Pilate.

"Really," continued Pilate, "I think that we ought to just fire Belial and Elymas and wash our hands of the matter."

"No, No" exclaimed Ahab. "If we fire these men, then don't you know that we will look guilty also. We have known about these matters for years. How would we explain this to our brethren?"

"I know what we need to do," said Judas. "We need to begin kissing and loving everyone with whom we come in contact. Then we can sell the people on the idea that we are lovers, not fighters. I have found that false affection will get the job done."

Herod said, "Well, I think that Judas has the right idea. I have always tried to please everyone, no matter whose head it might cost. We live in times when people think that all they need is a prophet who will tell them how much he loves them, and how much they need to love everyone else."

Then Cain became very jealous because Judas had seemed to have found the right solution for this group of liberals. Ahab and Ahaz, realizing that Cain was ready to blow the whole cover of what was *really* going on, said to him, "Cain, we have a good staff or faculty position open and if you want..."

"Oh," said Cain, "I think that Judas has an excellent idea. Love, Lovc, Love—that's what we will adopt as our slogan! And of course, many of the Israelites will buy that we love them and have their best interest at heart (*i.e.*, he thought this within himself)." Not even evil men like to talk out loud of their evil schemes and works. Their conversation is like their lives, *i.e.*, wolves in sheep's clothing.

Elijah and other faithful prophets were working diligently to stop these liberal movements that were spiritually and morally killing the Israelites, even though opposition came from some of their brethren who knew better. But there were many of the Israelites who supported the effort of upholding

Truth. It wasn't that these faithful prophets and Israelites thought that higher education was wrong, but that colleges begun and in large funded by the brethren, had no business teaching falsehood. These schools were started for the purpose of spreading Truth, not lies.

Time went on and *International Version College* came under more fire. Ahab and Ahaz met to discuss these matters. "Who is giving us the most trouble?" asked Ahaz.

"There are two prophets," said Ahab, "One in the tribe of Dan and the other in the tribe of Benjamin. And of course there are scores of prophets all over the kingdom now, who are opposing us. If there is some way that we could discredit or tie down the hands of these men, that would..."

"YES"! said Ahaz, "that would work. But remember that whatever we do we must make it look like it is for the good of these two prophets."

So Ahab and Ahaz went to work. They tried to get one of the prophets fired. But that didn't work. So Belial began writing bad things about one of the prophets, thereby carrying out a hate campaign. They tried their very best to keep Elijah out of this. But none of these things worked.

The way the story remains at present is that this institution and others in the kingdom of Israel are teaching false doctrine. The Israelites are concerned and want answers. The administrators do not feel that they owe anyone an explanation for what they are doing. The faithful prophets and Israelites are working hard to stop the falsehoods. The end and final chapter of this story remains to be told. Maybe someday soon it will be.

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## Furman Kearley's Call For Unity—Via 'One Body'

Louis Rushmore

A recent issue of the Christian Church's new "unity" magazine—the *One Body*—noted the following on its first page under the heading "Views Found In This Issue": "**'Receive One Another As Christ Received Us' by Furman Kearley. A Call issued for Unity that we must not ignore.**"

Interestingly, brother Kearley's article, "Explaining a Misunderstood Dialogue", in the *Gospel Advocate* and the article and magazine cited above crossed my desk at the same time. Essentially, the article in the *Advocate* said he was misunderstood when captured on video tape concurring with **Wayne Kilpatrick** at the Joplin Summit that Christian Church preachers could be introduced into our classes and pulpits. That article of explanation concluded by indicating the churches of Christ had a "conscience against the instrument" which precludes its merger with the Christian Church.

### SECOND ARTICLE RENEWS DOUBT

If that article left any doubt whether brother Kearley views mechanical instruments of music in worship as a matter of conscience or a violation of Scripture, hence a test of fellowship, the second article just raises more doubt. If he is *misunderstood once more*, it is only because he did not state his position with clarity and make the application he intended his readers to draw. It is not uncommon for some preachers to make generalities which appear to elicit a single conclusion, who though, when queried, claim to be misunderstood.

The widely circulated Joplin dialogue and recent articles of brother Kearley appear to follow this pattern. Particularly in the latter article did he repeatedly address "matters of conscience", "conviction", and "unity with diversity." It seems certain that he construed instrumental music in worship as a matter of conscience and not as a test of fellowship. Brother Kearley drew no conclusions, but left the reader to draw his own. Therefore, if questioned by discerning brethren, he can claim to be misunderstood once more. The *Christian Church* understood his article to be "*A call issued for Unity that we must not ignore.*"

Throughout his later article, Kearley referred to the faulty conscience of those described in Romans 14 (regarding food offered to idols). The only plausible application in the consideration of fellowship with the Christian Church (from which we are most visibly separated by the instrument) is that the churches of Christ possess the faulty conscience. (Documentation confirms some of our preachers already have publicly acknowledged that the churches of Christ are the "weaker brethren," relative to the instrument.)

### A MATTER OF CONSCIENCE—OR SINFUL?

Brother Kearley correctly notes that the man with the faulty conscience in Romans 14 was wrong; it was not really sinful to eat the food. In the context of his article, is the application that the churches of Christ are really wrong about the instrument in worship? Is the instrument in

worship, then, not itself sinful? Are the churches of Christ the weaker brethren?

Placing apples and oranges together, he compared matters of conscience (generally) with "head coverings in worship, kneeling prayer, the use of tobacco, carnal warfare...racism...one cup for the Lord's supper, divided classes or intercongregational cooperation." The implication appears to be that the points of contention between the churches of Christ and the Christian Church, then, are matters of conscience, comparable to things over which we do *not* divide and other things over which we *wish* we did not divide.

#### ARE BOTH ACCEPTABLE TO THE LORD?

Another approach presented is that those fellows in Romans 14 were wrong but acceptable to the Lord. Further, it is suggested that the Thessalonians and certainly the Corinthians had not perfected Christianity and were acceptable to the Lord. The conclusion (which appears to be begging for a place in print instead of existing perpetually between the lines) is that the Christian Church and the churches of Christ, with their imperfections, both are

acceptable to the Lord. If the Christian Church is pleasing *to the Lord*, if they who comprise it are *our brethren*, then they should be acceptable *to us* as well.

Frankly, to be "as good as" the Corinthian church, for instance, or the five churches' condemned in Revelation 2 and 3, is to identify with *apostatizing churches*, which if they did not repent, would be condemned. Jesus threatened no longer to recognize them as true churches; the Corinthian church no longer would have been recognized as a true church had they refused to repent, according to the epistle of I Corinthians.

The contemporary Christian Church is the great-granddaughter of those apostate Christians who departed the faith and the churches of Christ over 100 years ago. It is hardly worthy to be compared even to the apostatizing Corinthian church of Paul's day. The churches of Christ are yet the church for which Jesus died (penitently imperfect as we may be), but some would lead us away into the captivity of sin.

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## They Do Not Speak For Me!

Goebel Music

If a person is "half-way" a student of "human nature," whether he is supposed to be under the control of God's divine nature (*cf.*, II Peter 1:3-4) or not, he will think that the above caption is self-assertive and self-assured, unreasonable and unwarranted, blustering and brazen, yes, arrogant, self-important and magisterial. However, nothing could be further from the truth, if I know my heart!

I very firmly believe the headline to have the endorsement of God himself! Listen, yea, harken and heed what is taught from the inspired pen of Jeremiah.

**"Thus saith Jehovah of hosts, Harken not unto the words of the prophets that prophesy unto you: they teach you vanity; they speak a vision OF THEIR OWN HEART, AND NOT OUT OF THE MOUTH OF JEHOVAH. THEY SAY CONTINUALLY..." (23:16-17a, emp. GM).**

**"I sent not these prophets, yet they ran: I SPAKE NOT UNTO THEM, YET THEY PROPHESED." (23:21, emp. GM).**

**"I have heard what the prophets have said, that prophesy lies in my name, SAYING...TO CAUSE MY PEOPLE TO FORGET MY NAME...The prophet that hath a dream, let him tell a dream; and HE THAT HATH MY WORD, LET HIM SPEAK MY WORD FAITHFULLY." (23:25, 27-28, emp. GM).**

**"Behold, I AM AGAINST THE PROPHETS, SAITH JEHOVAH, THAT USE THEIR TONGUES, AND SAY, HE SAITH...CAUSE MY PEOPLE TO ERR BY THEIR LIES, AND BY THEIR VAIN BOASTING: YET I SENT THEM NOT, NOR COMMANDED THEM: NEITHER DO THEY PROFIT THIS PEOPLE AT ALL, SAITH JEHOVAH" (23:31-32, emp. GM).**

If I can receive anything at all from the above, it is the simple (uncomplicated and uninvolved) and plain (apparent and apprehensible) fact that IF GOD DID NOT SAY IT, THEN NEITHER CAN I (*cf.*, I Peter 4:11)! The luxury is not afforded me to use my tongue and say "God said..." if God has not so revealed it! To do this is to be like the man Naaman and to REASON WITHOUT GOD (Naaman said, "Behold I thought..." in II Kings 5:11), or to be like those in

New Testament times and JUSTIFY OURSELVES (*cf.*, Luke 16:15).

#### WHAT'S BEHIND THE TITLE?

Who has not heard of the so-called "Summit" meeting in Joplin, Missouri, August 7-9, 1984, when fifty (50) men of the ICC and fifty (50) men from the churches of Christ (carefully selected men, might I add, as this was a "closed" meeting) met together! Then in March (18-20) of 1985 we had *another* such meeting—this time in the great city of Tulsa, Oklahoma. Again, might I add, we had some carefully "screened" men present (it, too, was a "closed" meeting, for all practical purposes). After this came the so-called "mini-summit" (this is my term for it), which was held on the campus of the Dallas Christian School on April 19, 1985. (To those of us who live in this area, it was certainly kept "from us," therefore, it was closed to us). Once more certain ones were "singled out" to be there, yea, and to speak. Next came the meeting on the campus of Pepperdine at Malibu. This was July 7-9, 1985, and it was an "open" meeting. There was talk about one being held in Cuyahoga Falls, Ohio, but as far as I know it did not come to pass. However, on August 14, 1985, some gathered at the Hillsboro Family Camp in Hillsboro, Ohio for a "Unity Forum." This, too, will have to be classed or categorized as a "mini-summit" (my term) meeting.

Now there seems to be planned the fourth "summit" endeavor, with the first three being Joplin, Tulsa and Malibu, and it is slated to be conducted on April 29-30, 1986, at Milligan College in Johnson City, Tennessee. It is earmarked as RESTORATION FORUM IV. What all is involved in such a high-sounding captioned event, who can tell! But these first five meetings have made me so ticked this article, **THEY DO NOT SPEAK FOR ME!** I have every reason to believe that I can say the same thing about this up-coming *Restoration Forum IV!* How true it is that "birds of a feather flock together!"

## WHY IS SUCH A REFERENCE NECESSARY?

These so-called "unity" (?) meetings have made headlines all across the country. There have been both video and audio tapes which have been heard by multiplied hundreds of people (and I am included in that number). Articles have been published in some of our major papers (might I add, "theirs" also). Some of "our" (?) men have even spoken to some of "their" people and, at times, what was spoken lacked a clarion ring of Biblical authority. In fact, some lessons seemed to "poke fun" and "make light of" our stand for that which is so very solid and sound, true to the bedrock foundation of truth.

It is high time, in the spirit of a true soldier in the greatest army ever marshalled, that we **STAND UP FOR JESUS** and keep the sword of the Spirit sharpened and ready for battle. This means that we let all men everywhere know **where we stand, that for which we stand and that on which we stand** (*cf.*, Exodus 32:25-26)! I challenge every voice of every servant of God to be loud and clear, regardless of the east and the allegations that may be hurled against us. In case you wonder what I mean, "knucklehead" is not the only term which has been hurled our way. But remember this, we haven't been crucified yet! (*cf.*, Heb. 12:4).

I love these men. They are my brothers (men such as Monroe Hawley, Hardeman Nichols, Alan Cloyd, Reuel Lemmons, Rubel Shelly, Marvin Phillips, Bill Minnick, Dennis Randall, Jon Jones), but the things some have said will never stand for that which I believe!! These men **DID NOT** (the Joplin "Summit" meeting), these men **HAVE NOT** (Tulsa, Dallas, Malibu and Ohio), and these men (Milligan College in Johnson City, Tennessee) **ARE NOT** going to speak for me!!

## WHO THEN CAN SPEAK FOR ME?

When I began this little article, I quoted from Jeremiah 23:16-32 (parts thereof). Almost in the midst of that section, in verse 22, God said, "**BUT IF THEY HAD STOOD IN MY COUNCIL, THEN HAD THEY CAUSED MY PEOPLE TO HEAR MY WORDS, AND HAD TURNED THEM FROM THEIR EVIL WAY, AND FROM THE EVIL OF THEIR DOINGS**" (emp., GM). The answer is definite and definitive, decided and decisive, unquestionable, undeniable and unavoidable, yes inescapable! Men of God must, to be pleasing to God, to cause the people to hear God's word, and to **TURN THEM FROM THEIR EVIL WAYS, STAND IN GOD'S COUNCIL**, not in **SOME SUMMIT, SOME SYNOD, SOME SYNERGETIC MINI-SUMMIT, SOME SYRUPY, SUGARY, SICKENING SYMPOSIUM, SOME SWEET-SOUNDING AND SWEET-SCENTED SUMMONS TO SUCCESS!!**

Indeed, here are those who can speak for me. Those who will:

1. In the spirit of Micaiah say, "**WHAT Jehovah saith unto me, THAT will I speak.**" (I Kings 22:14; note the "what" is the "that," emp., GM).

2. In the valor of Balaam say, "**I cannot go beyond the word of Jehovah my God, to do less or more.**" (Numbers 22:18; *cf.*, 22:35; 23:20,26).

3. In the fearlessness of Paul say, "**Do not go beyond the things which are written.**" (I Corinthians 4:6).

4. In the truthfulness of the Lord's enemies say, "**We know that thou art true and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.**" (Matthew 22:16).

5. In the dauntlessness of Peter say, "**If any man speak, let him speak as the oracles of God.**" (I Peter 4:11).

6. In the courage of Amos say, "**Now therefore hear thou the word of Jehovah.**" (Amos 7:16).

7. In the backbone of the prophets say, "**Thus saith Jehovah,**" or "**Hear the word of the Lord.**" (*cf.*, Isaiah 1:10; Jeremiah 21:8).

In the resoluteness of Isaiah say, "**Seek ye out the book of Jehovah, and read.**" (Isaiah 34:16; *cf.*, Isaiah 5:13; Hosea 4:6; Revelation 1:3; I Timothy 4:16; Matthew 17:5; John 12:48; Revelation 20:12).

These examples will suffice to show the "type" of person who can speak for God, and if I intend to be God's man, then that is the type who can speak for me. Oh, how we need **MEN OF GOD** today who do understand and respect (1) the silence of the Scriptures, (2) Bible authority, (3) that body of absolute, objective, attainable, and unchangeable truth, (4) the truth that makes men free, (5) how to speak the same thing and be of the same mind, (6) pattern theology and (7) comprehend the true message of "the doctrine of (the teaching of) Christ" (I John 9-11) and are willing to **MARK THOSE WHO WALK CONTRARY TO THE DOCTRINE** (*cf.*, Romans 16:17)! **God help us to realize that TRUTH IS IN JESUS.** (*cf.*, Ephesians 4:21; John 14:6; Revelation 3:14f).

Let me close by stating once again that people cannot be saved by believing just any kind of preaching! (*cf.*, Titus 1:11; Philippians 1:15; Matthew 15:9; Galatians 1:7-9; Acts 20:29-30). If preaching a perverted gospel will make the *preacher* accursed, it absolutely and unequivocally will make the *believer* accursed! For this reason, knowing that some day we shall be judged by "the written" (*cf.*, John 12:48; Revelation 20:12), I must cry aloud through every known source of proclamation: **THEY DO NOT SPEAK FOR ME!** Surely there is a word from the Lord. Note, if you will, Jeremiah 37:17.

—5114 Montclair

Colleyville, Texas 76034

## THE DANGERS OF LIBERALISM

by Andrew Connally

This book not only contains extensive, full-content outlines of five pertinent problems of liberalism, but also a pointed and interesting oral treatment of those topics, delivered in a lectureship on this subject. Chapter titles are: (1) **The New Testament Does Not Authorize the Use of Mechanical Instruments of Music in the Worship of God**; (2) **The "Unity in Diversity" Movement**; (3) **Can True Christianity Fellowship Religious Error?**; (4) **Liberalism and Modernism in the Church Today**; and (5) **The Permissive Society.**

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# Is It True That "Birds Of A Feather Flock Together"?

Walter W. Figg, Jr.

Yes, it is a fact that the old adage above expresses a general truth. For instance, quail are commonly seen in *coveys* and Canadian geese are observed in *flocks*. Neither *sparrow hawks and sparrows*, nor *chickens and chicken hawks* are seen together in peace; they are of a different "feather." But this old saying, which is based on literal fact, often is true in its application to people of "like mind." This includes people who "lean the same way" or have "similar convictions" in the area of religious thinking. Examples may be seen in those who are steadfastly determined to walk in "the old paths," and those who have chosen to pursue a course of liberalism in religious matters.

The term "liberalism" may be used with different shades of meaning, but I am using it, as it often is used among us, to mean: "The practice and/or propagation of that which is not authorized by God's word." This would include such current things as: (1) Fellowshiping the Christian Church. (2) Crossroadsism. (3) Bales doctrine on divorce and remarriage. (4) The Family Life Philosophy whereby the church provides entertainment, sports, hamburgers, and amusements for the members and others. More items could be added to this list.

I was reminded that "birds of a feather DO flock together" when I received the following from one of our readers a few days ago:

**"I am enclosing a copy of the Tulsa Soul-Winning Workshop program coming up shortly. If you do not have this information, I thought you would be interested in knowing who the speakers are, especially in light of the statement recently made by brother Kilpatrick. Maybe the two issues aren't connected though."**

The copy of the Tulsa Workshop program was carried in *The Family of God*, a monthly publication of the Garnett church of Christ, of Tulsa, Oklahoma. A more detailed copy of the Tulsa Workshop program was received by the church here in the form of a mail-out near the same date as that received from our reader. Speakers included the following, and others:

Jimmy Allen	Reuel Lemmons	Terry Rush
Pat Baker	Dick Marcear	Jay Utley
Deanna Beauchamp	Booker Murphy	Jeff Walling
Mike Biggs	Cline Paden	Jerome Williams
Pat Casey	Marvin Phillips	Ed Rhodes
Jon Jones	Richard Rogers	Bob Sisk
Wayne Kilpatrick	Ron Rose	

While I do not know a great deal about every one of the above speakers, I do know that several of them are of "like mind" with regard to one or more of the *liberal* practices or doctrines noted above. A number of those who will "flock together" at Tulsa in March have upheld or in some way supported the cultic Crossroads philosophy, as well as other tenets of liberalism. This is of great concern to those who are striving to walk in "the old paths," since it represents a move toward liberalism on a large scale. The enormity of the liberal influence may be imagined when it is noted that the Tulsa Workshop is billed as, "The Largest Attendance of Any Brotherhood Gathering."

It is understandable that our reader is concerned over the fact that the name of brother **Wayne Kilpatrick** is listed among a host of known liberal speakers. And, there is reason to wonder if there is a connection between this activity of brother Kilpatrick and the one involving the "statement" of which our reader writes. You see, both involve liberalism.

You will recall that Wayne Kilpatrick participated in the "Summit" meeting at Joplin, Missouri in August of 1984. In a taped conversation with Furman Kearley (present editor of the *Gospel Advocate*) brother Wayne advocated bringing preachers of the Christian Church into the classroom and then "ease" them from the class "to the pulpit." Brother Kearley gave his assent to the suggestion. About a year later, after much brotherhood publicity (and criticism) concerning Kilpatrick's liberal suggestion, Wayne issued a public statement wherein he acknowledged his wrong and asked for forgiveness. Brother Kearley, to my knowledge, has not disclaimed the statement made by Kilpatrick nor his own assent, even until this day.

We carried brother Kilpatrick's statement, wherein he asked forgiveness, in the December 5, 1985, issue of our Heber Springs bulletin. Of course we were thankful for his acknowledgement of wrong in advocating bringing Christian Church preachers into the classroom and to the pulpit, but we also added the following note in our comments on his statement:

**"It is our hope that brother Kilpatrick also will come to realize that the Family Life Center philosophy which he espouses is not authorized by God's word..."**

Now that brother Wayne Kilpatrick is listed as a "feather" among the Tulsa "flock" of supporters of Crossroadsism and other liberal "issues," there is reason to believe "the two issues" of which our reader speaks are "connected." Otherwise, why would one want to align himself with a group of known liberals by participating in such an activity with them? The only basis upon which one would be justified in such participation, that I can think of, is that one "contend for the faith" by a strong condemnation of such liberalism as will be represented at the workshop. Who would believe brother Kilpatrick would do this, in view of his own liberalism? There is one thing of which we can be sure, and that is that the Garnett church does not believe he will do this! If they did, they would not have invited him in the first place. They would not encourage birds of another "feather" to "flock together" with them as speakers.

In view of God's prohibition of bidding "God speed" (II John 9-11) to error, why do some of our preaching brethren keep turning up in the midst of liberalism's activities unless they, too, are liberally inclined? The very fact of one's appearance as a participant in liberal activities is to imply approval of the same, unless, of course, such activities are condemned and opposed from a Scriptural standpoint. Those who would speak out in such opposition are not knowingly invited. When men like Terry Rush, Jay Utley and Jeff Walling (who are given such high billing among our young people) appear on such programs as the Tulsa Workshop, they are sending our young people a message that liberalism is right, regardless of what they (the speakers) believe and practice themselves. And, it is much later than many think in that a great portion of our young people already have been influenced by the pernicious doctrines of liberalism!

**YES, BIRDS OF A FEATHER DO FLOCK TOGETHER!**

—1312 West Pine Street  
Heber Springs, Arkansas 72543

(NOTE: We were asked why *Contending for the Faith* did not publish Wayne Kilpatrick's statement. Simply because

he did not send it to us! If he does so, we still will.

On the other hand, Furman Kearley **never has rescinded his part in his and Wayne's compromising dialogue at the Joplin "Summit."** In fact, he says that Wayne would not have done so either but for brotherhood pressure. If not, then we are back to square one. Which is it? Did Wayne merely submit to "pressure"? Or did he really **mean** his statement? If so, which one? IYR Jr.)

## One Level Of Fellowship

Roger Jackson

Every person who is baptized in the manner which the Bible commands is a Christian, and my brother in the Lord (Acts 2:38,47). But the fact that he is a Christian does not necessarily mean that he is in fellowship with me. In a number of places the Bible commands us to withdraw ourselves from brethren (Romans 16:17,18; I Corinthians 5:1-5; II Thessalonians 3:6). Therefore, it is an error to equate the status of "brotherhood" with fellowship and assume that such a status constitutes some "first level of fellowship." In doing that, it has been assumed by some that whatever this brother practices after that does not affect his fellowship with faithful brethren. The idea is that we cannot fellowship him in that which he believes or practices that is wrong, but we can fellowship him as a brother.

The idea of partial fellowship or partial disfellowship is not taught anywhere in the Bible. In the case of the false teacher of Romans 16:17-18, we are not told to fellowship him at all. If this new doctrine is correct, the Lord should have specified the errors the teacher was guilty of teaching so that we could have known which "acts" to disfellowship. The Lord never told us to disfellowship merely "acts" or "doctrines" but the *people* teaching them (II John 9-11). And what about the incestuous man of I Corinthians 5? Why did Paul not instruct the Corinthians to go ahead and fellowship the brother as a brother, but not to fellowship his incest? What about the lazy meddler of II Thessalonians 3? Why were the brethren not commanded to just disfellowship his disorderliness, specified to be a meddling spirit? Justification for withdrawing fellowship from an act or doctrine of a person is justification for withdrawing from the whole person. We all withdrew from acts and doctrines of error when we repented and obeyed the gospel (Lukc 13:3; Acts 17:30,31). As Christians, we withdraw from rebellious brethren.

It does no good to argue that Paul reprovved the Corinthians for their many sins, but still considered them brethren, AND thus we should retain rebellious brethren in our fellowship. Why did Paul even write to the Corinthians if they could retain their sins and fellowship too? And we have tried to teach for many years that withdrawal of fellowship does not de-brother a person, un-Christian him or throw him out of the church. He is still all of these, but not in our fellowship. That he is still a brother is evident from II Thessalonians 3:15, which says to continue to admonish him as a brother. If those who are now contending for unity in diversity, which is exactly what this two-levels-of-fellowship is, had not forgotten these basic principles of fellowship, elementary to the doctrine, they would not have come up with such a preposterous idea.

— *Betta View Hills church of Christ*  
Post Office Box 3323  
Oxford, Alabama 36203

# Broken Cisterns of Joplin

Gregory Pickett

A new wave of thinking has aspired the hearts of brethren to capitulate their position relative to fellowship with the Christian Church. How is it, brethren, that we finally have decided to compromise the truth as it is in Christ Jesus? The resurgence of unity with the Christian Church is the same as in days of old re: liberal preachers willing to sacrifice truth for error. In Volume 2, No. 1 of *One Body* Victor Knowles is the author of this headline: "Love Builds Bridges." This is his perspective of the Oklahoma Restoration Forum. Does this headline mean: Love Supercedes Doctrine? OR does it mean Love (Fellowship) *in spite of* Doctrine? Either one of the two is unscriptural.

For many years, we have had no problem discerning between the church of Christ and the Christian Church. Yet, now with unity in the eyes of many brethren between the church of Christ and the Christian Church, many are starting to use such terms as *Instrumental Churches of Christ* and *Non-Instrumental Churches of Christ*.

Brethren, such is but the sophistry of the Devil. Either you are the church of Christ or you are not and if you use mechanical instruments of music in worship, this does not

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make you the Instrumental Churches of Christ; it makes you the Christian Church. Once, even in thinking, if you do not make this discrimination in phraseology you are started down the road to fellowship with the Christian Church. Yes, this is how change begins. If they can persuade us to break down our thinking in one point, then maybe we will break down our thinking on such subjects as: authority in religion, silence of the scriptures and, yes, even the distinctive apostolic nature of the church of Christ.

#### ENVISIONED LEADER

**Don DeWalt** says of his new publication *One Body*, "I am excited because we are mailing ONE BODY to every preacher in the three segments of our brotherhood. 13,000 Church of Christ, 5,400 Church of Christ/Christian, 4,300 Disciples of Christ."

First of all, the segments Church of Christ/Christian and Disciples of Christ are not a part of the brotherhood or church of Christ. They are denominations as distinct from the church of Christ as are the Lutherans, the Baptists, and the Adventists. Don DeWalt and his brethren can just see in their own minds right now our brethren running and stumbling to join hands with the Christian Church. They see their ranks swelling as our brethren enlist in the cause of the Christian Church. Ah, they would not confess this to our "Summit Leaders," but these visions of rapture are the utter delight of those who for years have opposed the church of Christ.

#### RAMIFICATIONS OF FELLOWSHIP

If and when we fellowship the Christian Church, it will

have to be on the basis of a total rejection of instrumental music, missionary society and denominational doctrines. If it is not on this basis, then there are some far-reaching ramifications: 1) There never was any important difference between the church of Christ and the Christian Church. 2) Doctrinal differences are unessential. 3) The last 100 years of differences between the church of Christ and the Christian Church including public debates and exclusion of fellowship were erroneous.

Brethren, these are the things that must be swallowed if we fellowship, as it is today, the Christian Church. Unity is the desire of Jesus, but unity which compromises the church for which he suffered and the precious truth for which he died is too much. We have come too far to give up so much to a group of renegades from the faith. May the everlasting curse of God be our lot for scorning and treading under foot the greatest plea ever heralded: "**If any man speak, let him speak as the oracles of God.**"

— Post Office Box 54

Altamont, Tennessee 37301

(NOTE: Another thing the Christian Churches would have to abandon is their name. They would have to quit calling themselves Christian Churches and just be churches of Christ like the rest of us! IYR Jr.)

**Back in print—"Challenging Dangers of Modern Versions"** by Robert R. Taylor, Jr. This new edition contains over 70 pages of new material, including a review of the *NEW KING JAMES VERSION*. Paper \$9.95 (plus \$1.00 for postage & packaging). Order from **Contending for the Faith**, 2956 Allshore, Memphis, TN 38118.

# First Annual CENTRAL TEXAS LECTURES

Killeen, Texas

**"THE CHURCH...FACING THE TWENTY-FIRST CENTURY"**  
July 20-23, 1986

#### Sunday, July 20

9:30 a.m.	Christ—Center of Home	<b>B. Denman</b>
10:30 a.m.	Instrumental Music	<b>O. Rhodes</b>
2:00 p.m.	Improving Our Teaching Programs	<b>J. Cox</b>
3:00 p.m.	Humanism's Threat	<b>D. Sztanyo</b>
6:00 p.m.	Maintaining the True Purpose of the Church	<b>P. Cotham</b>
7:00 p.m.	Lessons from Minor Prophets	<b>J. Ramsey</b>

#### Monday, July 21

9:00 a.m.	Restoring the Art of Preaching	<b>J. Ramsey</b>
10:00 a.m.	Lessons from Esther	<b>C. Garner</b>
11:00 a.m.	Restoring Morality Among Brethren	<b>D. Fugett</b>
2:00 p.m.	We Must Have Sound Doctrine	<b>C. Cates</b>
3:00 p.m.	All-Grace—No-Law	<b>K. Hope</b>
3:30 p.m.	Use & Abuse of Lord's Supper	<b>M. Wyatt</b>
7:00 p.m.	Maintaining the Proper View of Restoration	<b>F. Dunn</b>
8:00 p.m.	Exalting Christ	<b>J. Meadows</b>

#### Tuesday, July 22

9:00 a.m.	Misconceptions of Fellowship	<b>N. Merideth</b>
10:00 a.m.	Archaeological Evidence of Truth	<b>W. Jackson</b>
11:00 a.m.	We Can Grow!	<b>B. Cullum</b>
2:00 p.m.	By This Shall Men Know	<b>L. Fluit</b>
3:00 p.m.	Proper Emphasis on Repentance	<b>M. Vestal</b>
3:30 p.m.	Purpose of Baptism	<b>T. Smith</b>
7:00 p.m.	Goodness of God	<b>C. Camp</b>
8:00 P.M.	Inspiration	<b>W. Jackson</b>

#### Wednesday, July 23

9:00 a.m.	Results of M,D, Re—Errors	<b>J. Moffitt</b>
10:00 a.m.	Job	<b>J. Dobbs</b>
11:00 a.m.	Our Relationship with Denominational World	<b>T. Hicks</b>
2:00 p.m.	A Disciplined People	<b>G. Workman</b>
3:00 p.m.	Renewing Evangelistic Zeal	<b>J. Williams</b>
3:30 p.m.	True Worship	<b>D. Collier</b>
7:00 p.m.	Developing Leadership	<b>P. Johnston</b>
8:00 p.m.	The Gospel—The Changeless Message	<b>G. Music</b>
9:00 a.m.	Results of Marriage, Divorce, Remarriage Errors	<b>J. Moffitt</b>

#### FOR FURTHER INFORMATION CONTACT:

Lectureship Director, Church of Christ  
2nd & Church Street  
Killeen, Texas 76541

Lectures will be available on audio and video cassette tapes.

# Gateway's Broadening Fellowship

Max R. Miller

Fellowship with God and his people is very broad—to all who walk in the light of his sacred truth. On the other hand, fellowship is very narrow—limited to those who are *in* his one body and who *faithfully* serve him in truth.

Denominational churches, sects and cults have long sought to expand and extend fellowship to all and anyone who merely believes in Jesus. Their canting is, "Does it really matter what we believe, teach and practice in matters of religion? After all, we are all serving the same God and are all headed to the same place, merely traveling different roads together." "I'm all right; you're all right; everybody is all right" is the ecumenical spirit of our age. We deny that the Bible teaches such flapdoodle, or that Christ died for such a nonsensical redemptive scheme.

"You have come a long way baby," a quote expressive of

the unbounded progress of the woman's liberation movement, is equally applicable to many of our Christian brethren and the churches under their control. The Gateway church, in Pensacola, evidently is of that feather. They have come a long way toward denominational status. For several days, prominently situated on a heavily traveled street in the city, they made known to thousands their denominational stance by a large and readable sign which said:

**WE ARE UNDENOMINATIONAL  
WE ARE CHRISTIANS ONLY BUT NOT THE  
ONLY CHRISTIANS**

The message denies God's plan of salvation and the oneness of his church; it is a denial of the faith; it gives encouragement to those who have "joined the church of

## Twelfth Annual Lectureship BELLVIEW PREACHER TRAINING SCHOOL

May 11-15, 1986

### "Prophecy And Fulfillment"

Bellview Church of Christ, 4850 Saufley Road  
Pensacola, Florida 32506

#### SUNDAY

- 9:00 A.M. The Old Testament Prophet ..... Bill Coss
- 10:00 A.M. False Prophets ..... Ira Rice
- 6:00 P.M. Prophecy, God's Communication  
To Man ..... Ed Floyd
- 7:00 P.M. Interpretation of Prophecy ..... Roy Deaver

#### MONDAY

- 1:00 P.M. The Holy Character Of  
The Prophet ..... Fred Stancliff
- 2:00 P.M. Why Study The Prophets ..... Tim Smith
- 3:00 P.M. God Himself, Propbet Of Redemption,  
Genesis 3:15 ..... L.E. Wishum
- 7:00 P.M. Enemies Of Prophecy ..... Jim Laws
- 8:00 P.M. The Incorruptible Christ,  
Psalm 16 ..... Walter Bumgardner

#### TUESDAY

- 8:30 A.M. The Son Of Man, Psalm 8 ..... Bill Dillon
- 9:30 A.M. Conditional And Unconditional; Fulfilled  
and Unfulfilled Prophecy ... Charles Tharp
- 10:30 A.M. Prophecies Against The  
Nations ..... Walter Hulett
- 1:00 P.M. Rulers And Nations United Against Christ,  
Psalm 2 ..... Grady Miller
- 2:00 P.M. Prophecy, Evidence Of Divine  
Revelation ..... Fred Davis
- 3:00 P.M. "And It Shall Come To Pass Afterward..."  
Joel 2:28-32 ..... Roger Campbell
- 7:00 P.M. A Prophet Like Unto Moses,  
Deuteronomy 18:15-22 ..... Robert Taylor
- 8:00 P.M. An Eternal Kingdom From David's Dynasty,  
II Samuel 7:12-17 ..... Mike Kiser

MAX MILLER, Lectureship Director

#### WEDNESDAY

- 8:30 A.M. The New Testament  
Prophet ..... Haris McCaleb
- 9:30 A.M. "And So All Israel Shall Be Saved"  
Romans 11:26 ..... Bill Clayton
- 10:30 Prophecy And A.D. Seventy  
Doctrines ..... Terry Varner
- 1:00 P.M. Elijah The Tishbite ..... Harold Bigham
- 2:00 P.M. In The Spirit Of Elijah,  
Malachi 4:4,5 ..... Howell Bigham
- 3:00 P.M. The Kingdom, Indestructible And  
Eternal, Daniel 2:44,45 ..... Clifford Dixon
- 7:00 Four Prophecies In Father  
Abraham ..... Charles Pugh
- 8:00 My Servant David Shall Be King  
Ezekiel 37:24-28 ..... Winston Temple

#### THURSDAY

- 8:30 A.M. Jesus Christ: Elect of God,  
Isaiah 42:1-4 ..... Ivie Powell
- 9:30 A.M. God's Suffering Servant,  
Isaiah 53 ..... John Gross
- 10:30 Jesus Christ: His Death, Resurrection  
And Return ..... Ken Burlison
- 1:00 P.M. The Covenant Of Christ, Jeremiah  
31:31-34; Hebrews 8:6-13 ..... Charles Blair
- 2:00 P.M. The Gospel Preached Unto Abraham,  
Galatians 3:8 ..... Gilbert Gough
- 3:00 P.M. Jesus Christ: Prophet, Priest,  
And King ..... Jim Huffman
- 7:00 P.M. Virgin Birth Of Jesus Christ,  
Isaiah 7:14 ..... Rex Turner, Sr.
- 8:00 P.M. Immanuel, God With Us,  
Isaiah 7:14; 3:16 ..... William Wardlaw

their choice"; and is a shame and a reproach to faithful Christians and sound churches of Christ in Pensacola and the whole world. Some acceptable excuse may be offered and accepted for the erection of the sign, but no excuse can be offered or accepted for its remaining for several days.

And (as if the sign was not enough), **Marvin Phillips** is coming to Gateway! The announcement of their bulletin, *The Gatepost*, March 14, 1986 reports,

"Marvin Phillips, preacher for the Garnett Church of Christ in Tulsa, Oklahoma, will speak at Gateway Friday and Saturday, March 21 and 22. He will be talking to us about one of our favorite subjects (one of any Christian's favorite subjects)—'Growth of the Lord's Church.' Amen! That's something Marvin has seen first hand. The church where he's [sic] been for the last 15 years has grown tremendously. Not too long ago, on one Sunday, they raised \$1.5 million to build their new 3,500-seat auditorium. They keep growing and Marvin keeps smiling, and praising the Lord, and going and sharing with others how it all happens."

Marvin Phillips long has been a "fellow traveler" with Crossroads people. Co-workers at Garnett Church of Christ were trained at Crossroads. He lectures with Crossroads people: **Chuck Lucas, Kip McKean, Jerry Jones, Richard Rogers**. Crossroads are invited to speak on their annual *Tulsa Workshop*: Rogers, Jones, McKean, **Reuel Lemmons, Terry Rush**, along with **Jim Woodruff**, and the New Ketchersidian **Rubel Shelly**. Crossroads long has been exponents of heresies such as prayer partners or discipling, soul talks or evangelistic Bible studies, Lordship baptism, and other such heresies. The Tulsa Workshop has been identified as the "Siamese twin to the Crossroads Crowd." It was at the Workshop that the Christian Church journal *One Body* first was circulated among us.

Phillips has been in the vanguard of the "Unity-in-Diversity" Movement. His philosophy of unity is equal to that of Gateway—"We are not the only Christians." On fellowship, he has written,

"Fellowship should be understood from the broadest base first. All who are in Christ, are in the fellowship. We may disagree with a brother, he may be in error on certain doctrines and still be in 'the fellowship.' This does not mean he is right, or even that he is going to heaven. But if he's [sic] in Christ, he's [sic] in the fellowship."

His fellowship is in the area of specifics. He fellowships all in Christ, but may not fellowship in one or more specifics. He would not fellowship a conscientious objector because, he said, "I served in the military." He would *dis*fellowship in an area of personal judgment (opinion), and *fellowship* in an area where the holy scriptures have forbidden fellowship (mechanical instruments of music).

Marvin has gone on record that he could worship with the

instrument. He stated at the Joplin meeting that he was "solidly opposed to [mechanical] instrumental music, but could worship with it if he went to a place where it was customarily used." Is that what you call being "solidly opposed?" What would it take for him to *approve* the instrument?

He writes for *One Body*, a new religious publication edited by **Victor Knowles** and published by **Don DeWalt**, men of the *Independent Christian Church*. Fellow staff writers, other than men of the Christian Church, are **Reuel Lemmons, Carl Ketcherside, Rubel Shelly** and **Leroy Garrett**. Its purpose is to draw the Independent Christian Church and the church of Christ into one group, retaining their instrument.

Marvin Phillips is coming to Gateway to talk about "Growth of the Lord's Church." Would this be the same series he uses when he goes to the *United Methodist Church* and teaches them "Let's Grow"? "Nickels, numbers, and noise" is the driving ambition of many today. Tremendous growth can be achieved with "the best hamburger in town" (*a la Bill Jackson*). The social gospel's clamor for family life centers, exciting youth entertainment, telling people what they want to hear (ear tickling), withholding from them the threats and admonition of the gospel of Christ will soon fill the house. We have learned how to do that from the denominations. How our brethren love to ape the denominations!

Bellview church of Christ withdrew fellowship from Gateway in 1977 on just and scriptural grounds. They would desire unity and fellowship with their brethren everywhere. However, that unity *must* be *in truth*. We pray that those at Gateway who are knowledgeable of the truth and sincerely concerned about the precious blood-bought church of our Lord Jesus will use their influence to turn away the error embraced by their leaders and those who blindly follow them.

One other thing: What a shame that men in Pensacola who preach the truth advertise Marvin Phillips' coming to Gateway! Following the crowd, drifting with the tide, naive? But no matter what the reason, the holy scriptures admonish: "For he that biddeth him God speed is partaking his evil deeds." (11 John 11). Some faithful brethren of our city would not preach and advocate Marvin Phillips' sinful doctrines, but they do "bid him God speed" by announcing his coming and so giving the impression that he is A-OK. In so doing, they lend encouragement to sinful words and become joint sharers with his sinful deeds. Then, sadly, an effeminate voice pipes, "I just don't see it that way." How sad.

—4850 Saufley Road  
Pensacola, Florida 32506

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# Notes & Quotes...

## A WORD OF APPRECIATION

Frank Chesser

Recently this publication made known to its readers the urgent financial need of Georgia Christian School, located near Valdosta, Georgia. We deeply appreciate those who have responded to assist the school in this crucial hour. One hundred and fifty thousand dollars has been raised thus far. This money, along with the aid of creditors,

will allow the school to continue operating for several months. Gifts have been received from two dollars from a widow on social security to \$10,000.00. Every gift, regardless of the amount, is a great help.

There was one error in the previous article that needs to be corrected. Though **Joseph Shulam**, missionary to Jerusalem, did attend Georgia Christian as a dormitory student, he was converted "prior" to his coming, not while a student here as was previously stated.

We regret this error and are happy to make correction.

In its 72 years history, Georgia Christian has had a tremendous impact on the cause of Christ. Over 50,000 hours of Bible are taught each school year, for less than one dollar per hour of Bible instruction. The dormitories bring in non-Christian students from various states and foreign countries, thus providing a mission field for evangelism. Some of these young people are unwanted by their own parents. Georgia Christian has given meaning, purpose and direction to many young lives on the road to ruin.

Efforts are presently being made to assure future financial stability. Securing funds for the school's present indebtedness will allow the school to go on to greater heights than

ever before. The future looks bright. Please continue to help by sending your tax deductible contributions to: **Georgia Christian School, Route 2, Box 310, Valdosta, Georgia, 31601.**

**Fred R. Bogle**, Orlando, Florida: "I'm enclosing a check for \$125.00 now—\$50.00 for make-up, and \$75.00 for the January, 1986 contribution, the amount which I plan to send each month in 1986. That isn't a lot, but I trust

it will help some. This will be an increase over my contributions for 1985...

"I have obligated myself to help some other worthy causes. There is *so much* that needs to be done today to teach and preach the word of God to those that are lost (both in the church and out) and to combat error and false doctrines. It looks like the Lord's church, in many places, is headed in the wrong direction at a breakneck speed, and the more we say

the worse it gets. Like you say, 'Some just won't be warned.'...

"I'm really glad that you are publishing *Contending for the Faith*. It is doing a lot of good. At least, some good people will have their eyes opened and see the error and false doctrines being taught by some of the brethren. Some will see, understand, and accept God's word, His truth; but, unfortunately, many others won't. Keep up the great work. Don't

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be discouraged by the liberals and false brethren. As both of us know, they have been here since New Testament days...."

(NOTE: "Thank you for what you said of *Contending for the Faith*," I replied, in part. "I trust that it is doing at least some good. I believe it is or I'd put a stop to it in a minute." IYR Jr.).

*Contending for the Faith* always is delighted for such expressions of confidence as demonstrated by those who either subscribe or renew for six years at a time. This costs only \$25.00 for six years, making a \$5.00 saving over the single-year rate of \$5.00 per year. Among those who have either subscribed or renewed for six years, we note **W. R. Crocker**, of Elba, Alabama; **L. R. Maxey**, of Abilene, Texas; **Stanley D. Crews**, of Statesville, North Carolina; and **Ruby S. Sutton**, of Nashville, Tennessee. Sister Sutton wrote, "I like your paper very much. It is so sad to hear and see the church torn asunder as it is today. But thank you, brother Rice, for standing tall enough to warn others who the wolves are."

**Steve Wiggins**, Memphis, Tennessee: "Just a short note to encourage you in your evangelism and defense of the gospel. It is so encouraging to me as a young gospel preacher to see you so busy in the Lord's kingdom... Please don't ever stop loving the truth. I'm praying for you every day. ...so we speak, not to please men, but to please God who tries our hearts." I Thessalonians 2:4."

## Bellview Lectureship

The twelfth annual **Bellview Preacher Training School Lectureship** will be held May 11-15 at the Bellview Church of Christ, 4850 Saufley Road in Pensacola, Florida. The Lectureship theme will be, "Prophecy and Fulfillment." Many of the grand themes of Old and New Testament prophecy will be developed by a host of able gospel preachers.

Some of the topics to be discussed will be: prophecy as a means of God's communication to man, the character and work of God's prophets, the seed of the woman (Genesis 3:15), fulfilled prophecy is evidence of divine revelation, the eternal dynasty from David (II Samuel 7:12-17), prophecy and A.D. 70 heresies, the eternal and indestructible kingdom of Daniel 2:44,45, Jesus Christ as the elect of God (Isaiah 42:1-4), the virgin birth of Christ and Immanuel, God with us (Isaiah 7:14). Expositions of messianic Psalms 2, 8, 16 also will be given.

Among those appearing on the lectureship will be: **Robert R. Taylor, Jr., William Wardlaw, Rex A. Turner, Sr., Gilbert Gough, Mike Klaer, Roy Deaver, Grady Miller, Terry Varner, Charles Pugh, Winston Temple, Charles Blair, and Ken Burlison.** A number of alumni of Bellview Preacher Training School and faculty also will speak. In all, 33 qualified speakers will develop the theme of prophecy. Lectures will begin at 8:30 each morning and continue through the day and early evening hours.

Phone 904-455-7595 and motel reservations will be made for those who wish them. Space is available on the campus for RV hook-up.

—Max R. Miller, Director  
Bellview Preacher Training School

## ESTABLISHMENT OF THE FIRST BROTHERHOOD ORPHANAGE IN THAILAND

Chris C. Ward

In 1984 we began providing assistance to orphans, widows, and elderly. It has been profitable. In 1985, 420 were baptized into Christ. There are over 100 churches meeting in 11 provinces where we work in northeast Thailand. As our churches have grown, so has our benevolent program.

I recently heard a sermon where a brother said three functions of the Lord's church are evangelism, edification, and benevolence. We have had ten baptisms as a direct result of our work with orphans, widows, and elderly within the last three months.

Thailand is bordered by Communist Laos, Communist Cambodia, and Socialist Burma. The people of northeast Thailand are very poor. Many villages have neither electricity nor running water but they seem to produce an abundance of babies.

Every day in the provincial hospitals, babies are born to mothers that do not want them. The second day the mothers disappear and leave the babies at the hospital. Due to lack of facilities and staff, being a government hospital, care is not very good. They may be there for two to three years before being transferred to a government orphanage, which lacks in needed care and attention.

If the baby is born at home—as 80% are—then, if the mother does not want the baby, she will FEED THE BABY A MIXTURE OF WATER AND SUGAR FOR 8 DAYS AND IT WILL DIE ON ITS OWN. This happens hundreds of times each day in northeast Thailand. Divorce and remarriage is rampant in Thailand. Many thousands of abortions are performed each day. SIN IS AS SODOM AND GOMORRAH.

We want to open the first brotherhood orphanage in Thailand. The brethren at Beattie Road Church of Christ have borrowed \$20,000 to purchase 10 acres of land for the orphanage. This \$20,000 must be repaid to the bank.

We also need \$30,000 more to build an orphanage. WE NEED THIS MONEY (\$50,000) BY MAY 15, 1986. Please help the cause of Christ in northeast Thailand. We are looking for 50 congregations to send \$1,000 or even 100 congregations who are willing to send \$500 to assist in this great need. Send a check or monthly contributions over the next three months to help. We pray that you will assist us in this important project.

Send the check to **Thailand Orphan's Fund, Beattie Road Church of Christ, 1731 Beattie Road, Albany, Georgia, 31707.** Brother **Bill Rowden**, an elder, and brother **Ted D. Lingren**, longtime missionary to Thailand and Laos, will be helping in the raising of these funds. The orphanage is under the oversight of the Beattie Road elders. If you have any specific questions, please write us or call brother Bill Rowden at (912)435-2193 or (912)435-3501. I would be glad to visit and tell you about the project.

**Mrs. George Tune, Sr.**, of Troy, Tennessee, who supported our work for many, many years, is now deceased.

4th ANNUAL MISSOURI-KANSAS LECTURES  
"What Do You Know About God?"  
September 21-25, 1986  
Jack Williams

I know we all are looking forward to this year's lectureship. We have seen great growth in the past years, and continue to see good being done from the books, audio tapes and video tapes. For instance, I know of several congregations now using last year's lectureship book on "Church Growth God's Way" as a study guide for classes. You can help to further promote good from these lectures by giving tapes or books to both congregations and individuals.

This year's lectures are an exciting prospect as the topic of God is to be discussed. We shall be able to join in a study of off-neglected areas. We indeed are blessed to be able to have so many able speakers to assist in this endeavor. I have talked to several of our members already who have arranged to take vacation time during the lectures and hope still more will be able to. Also we need to be telling others about the lectures and encouraging them to attend also...

Many have asked who the speakers will be this year, so a list follows:

**Winfred Claiborn**  
**Charles Coates**  
**J. C. Davidson**  
**Mac Deaver**  
**Don Deffenbaugh**  
**Glen Elliott**  
**Dean Fugett**  
**Bill Goring**  
**Bill Graddy**  
**Tommy Hicks**  
**Roy Lanier, Jr.**  
**Jlm O'Connor**

**Oran Rhodes**  
**Ira Rice**  
**Marvin Rickett**  
**Toney Smith**  
**Pat Surles**  
**Mark Schwartz**  
**Dick Sztaugo**  
**Robert Taylor**  
**Ernest Underwood**  
**Wendell Winkler**  
**Michael Wyatt**  
**Susie Wyatt**  
**Jack Williams**

### A TRUE STORY

In a prison assembly a great preacher was about to speak. One of the prisoners introduced him this way:

Several years ago two boys lived in the same town, played with the same boys, and attended the same Bible class.

One said this is sissy stuff; the other felt he was getting something out of it and continued.

Both boys went in two different directions. The boy who dropped out of Bible class is making this introduction and the boy who kept going to Bible class is our speaker.

—Christian Messenger  
Algood church of Christ  
Algood, Tennessee 38501

\*\*\*\*\*

Make sure your children are in Bible class every Sunday.

\*\*\*\*\*

"Dangers Facing the Church" was the theme of a four-night lectureship March 16-19, by the Trenton church of Christ of Trenton, Tennessee. Speakers and their subjects included **Brooks Boyd**, of Rutherford, Tennessee, on "Immorality"; **Robert R. Taylor Jr.**, of Ripley, Tennessee, who spoke two nights on "Modern Versions"; and **Harrell Davidson**, of Obion, Tennessee, ended the series, speaking on "The New Unity Movement."

# Contending for the Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## White's Ferry Road Features Former Student In False Fellowship, Error

Back in 1980, as long-time readers of *Contending for the Faith* still poignantly recall, we photocopied directly from the *White's Ferry Road*/West Monroe, Louisiana *Family Bulletin* their own account of their bringing "Chuck Lucas, pulpit minister of the Crossroads church of Christ in Gainesville, Florida...January 11-13, to hold a seminar on the subject of Bible Talks (Soul Talks is their terminology) and Prayer Partners." In bold-face capital letters, on the front page of their same bulletin for January 5, 1980, they (not we) declared, "THIS SEMINAR IS DESIGNED FOR THE CONGREGATION." Then, after a couple of paragraphs encouraging their members to "receive" this false teacher (also in bold caps), they went on to exhort, "PLEASE DON'T MISS A SINGLE SESSION."

When our March/1980 issue *photo-reproduced* all this directly from their own bulletin, the elders of White's Ferry Road took umbrage at us, accused us of "misrepresenting" them, vehemently denying that they thus had opened the door to Crossroadism there. We rejoined that the only way this could have "misrepresented" them was for them to misrepresent themselves in their own article, since we had but photographed what they had written and published in their own bulletin! Any who think otherwise, please write us for a copy of that issue, sending \$1.00 to cover cost of the paper, packaging and postage, and we'll send it to you so that you can read it for yourselves!

Now something new has arisen at White's Ferry Road, which no doubt they will try to deny the same as they did the "Crossroads" matter some six years ago. Only this time it is their endorsement of false teaching by Steve Weathers, one of their own former students. We did not receive this information through some long, devious, dubious route. It was mailed to us (twice) by brother Ernest West, the father of Larry West, who, in turn, works officially with the White's Ferry Road church.

Under date of January 2, 1986, brother Ernest West addressed the following letter to us:

Ernest West,  
308 Arkansas Road,  
West Monroe, Louisiana 71291

January 2, 1986

Contending for the Faith  
Ira Y. Rice, Jr.  
Post Office Box 26247  
Birmingham, Alabama 35226

Dear brother Rice:

I remain fully convinced that when an eldership, school of preaching or college announces their program of speakers for a lectureship, etc., and when they present their speeches to an invited public from far and near, that said eldership (of the local church announcing the lectureship as their effort) becomes responsible equally with the speaker for any false teaching he presents, unless that eldership rises to renounce the teaching and to make every effort to clarify to the brethren, at large, that they do not hold the position of that speaker. Further, that one is not violating the Biblical teaching of the autonomy of the local church when he has been invited to hear the speaker, but then feels impelled to refute the false teaching in a public manner. (Cf., Colossians 2:6-9; Titus 1:9-11; I Timothy 1:18-20).

Upon this premise I am enclosing a printed copy, made from an original cassette tape, of a keynote address delivered on October 17, 1985, by brother Steve Weathers at the annual lectureship of the White's Ferry Road church of Christ of our city. Brother Weathers is an ex-student of their school of Biblical studies.

I forwarded my refutation of his speech by Certified mail, receipt requested. He signed for the letter on November 9, 1985. However, as of this date, approximately 60 days later, he has not acknowledged my communication.

There were two elders emceeding, hence they were present and heard the address. Instead of rising to object to the conclusions drawn by the speaker, one of the elders expressed much approval and added

(Continued on Page 3)

# Contending FOR THE Faith

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Editorial...

## Why Sound Brethren No Longer Can Walk Together With Some

Some of our friends of long standing seem not to understand why they cannot teach or do as they please and still enjoy our appreciation, endorsement and fellowship.

Why is this so difficult to comprehend? After all, they say, are we not all serving the same Lord? Well, at least, we are *supposed* to be.

However, the Lord said, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:46).

### WHAT DID THE LORD SAY?

Among the things which the Lord said for us to do, let us consider the following:

He said: "Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID them." (Romans 16:17).

He said: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the TRADITION which he received of us...And if any man obey not our word by this epistle, NOTE that man, and have NO COMPANY with him, that he may be ashamed." (II Thessalonians 3:6,14).

He said: "A man that is a HERETIC after the first and second admonition REJECT." (Titus 3:10).

He said: "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 Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither BID HIM GODSPEED: for he that biddeth him GodsPEED is PARTAKER of his evil deeds." (II John 9-11).

### CAN TWO WALK TOGETHER EXCEPT AGREED?

It grieves our hearts that we cannot any more walk with some of our friends—some of them *old* friends of long standing.

But life is short, death is certain—and so is the judgment. As long as we *can* walk with our friends and still walk with God, this is wonderful. However, when our friends choose to walk one way and God requires another, then God's way has to take precedence.

It reminds me of something that C. R. Nichol said one time during a lectureship where I was present. "I have a right to do as I please," he declared, "so long as I please to do right; however, when I cease to please to do right, I no longer have a right to do as I please."

Brother Nichol could not have been truer to God's word in making such a declaration. Those who really *want* to enjoy our fellowship can do so as long as they follow God's word. However, when they are determined to have fellowship with *false teachers*, they *cannot* have our fellowship at the same time.

—Ira Y. Rice, Jr., Editor

# White's Ferry Road Endorses False Fellowship, Error

(Continued from Page 1)

that he would like to hear second and third editions from Steve Weathers on this same subject. Then, he stated that the tape of this lecture would be worth Fifty Dollars.

It is my abiding conviction that error must not be allowed to go without contest. Accordingly, I have attached a copy of my "REVIEW OF STEVE WEATHERS' KEYNOTE ADDRESS." I invite your study of my "Review", and if you find it worthy of publication, then you have my permission. Contrarily, if I have reached illogical and erroneous positions, I will be anxious to study the positions I have taken more carefully.

Please continue to Contend for the Faith.

Sincerely, your brother in Christ,

(Signed)

Ernest West  
308 Arkansas Road  
West Monroe, Louisiana 71291

In my response to brother West's esteemed letter, under date of April 4, 1986, I wrote, saying,

April 4, 1986

Ernest West  
308 Arkansas Road  
West Monroe, Louisiana 71291

Dear brother West,

Please forgive me that it has taken me so long to respond to your good letter of January 2, 1986. When I got back from overseas in November, my mail had backed up on me again. And I have been out of one gospel meeting and lectureship after another, besides having the worst case of influenza that I can ever recall. The mail finally got stacked higher than I could see over, *i.e.*, approximately six feet deep.

In any case, I was glad to hear from you, and now that I am feeling better again, I am happy to reply.

You are exactly correct that any eldership inviting a speaker to appear on a lectureship is responsible for any false teaching that he presents, unless that eldership rises to renounce the teaching and to make every effort to clarify to the brethren at large that they do not hold the position of that speaker. I might even go one step farther—that they are responsible both for what any speaker presents at their lectureship but also for any false teaching he may represent whether he presents it specifically at their lectureship or not.

I am sure that it is not news to you that false teaching continues to be both presented as well as endorsed at and by White's Ferry Road. We receive many reports of such by those who are the products of their training. Just why they seem unable to distinguish truth from error I am not sure. However, instead of teaching others, in many cases they themselves need to be taught the way of the Lord more perfectly!

Now that I have had an opportunity to study through and weigh the material that you sent, I quite agree with you that what Weathers spoke at White's Ferry Road simply *must not* be allowed to go unchallenged. I see no way to get it into our *May* issue; however, hopefully, I should be able to do so in our *June* issue.

Leastwise I shall try my best. With *enormous* stacks of articles awaiting their turn, it isn't easy to squeeze something else in ahead of the writings of others. But I feel justified in so doing in this case...

Much, much appreciation

(Signed)

Ira Y. Rice, Jr.

That our readers may know precisely what brother West's "exceptions" were all about, in the following we are reproducing brother Weathers' speech IN FULL. Not that we deem this to be necessary; it would be easy just to deal with the objectionable parts and let the rest of the material go. However, White's Ferry Road elders are great ones to plead "misrepresentation" and "out of context"—even when we photograph *their own words* right out of *their own bulletin*! You just watch: they will figure out something this time, too! However, if they say one word about "out of context," you will know they were just fishing for something, because we are printing the *context, too!*

The following is a transcription of a CASSETTE TAPE prepared by the Audio Taping Department of White's Ferry Road church of Christ and offered "For Sale" by same during their annual lectureship for 1985. The transcript of the tape was made by Ernest West. It is of a speech delivered October 17, 1985, at 9:45 a.m., as a keynote address, by Steve Weathers, on the subject of "Planting Churches in Cyprus." The speech was part of White's Ferry Road's Annual School of Biblical Studies Lectureship. Introduction was made by Carl L. Allison, director of the school and one of the White's Ferry Road elders. Weathers is a former student at the school, and a missionary to Cyprus, presently attending Abilene Christian University, Abilene, Texas, where he is preparing himself for teaching English in Cyprus. His entire speech follows:

## STEVE WEATHERS' OFFENSIVE SPEECH

One Sunday morning, following our Greek assembly in the city of Nicosia, Cyprus, as I was cleaning and clearing away the communion trays, I was approached by a male senior member of congregation who peered anxiously over my shoulder and asked me, "Steve, you are not going to throw away that surplus communion bread, are you?" I sensed some anxiety in his voice, so I responded to him in this way, "Well I don't know...what would you suggest?" And he said, "Steve it's not right to throw away the body of the Lord, to profane the body of the Lord with the common kitchen trash...I mean after all, in the Eastern Orthodox Church...of which I was formerly a member...following the communion service the priests would gently bear the surplus communion loaf to a sanctified plot behind the church/building and they would bury it there. Now, certainly we can do something similar, and I would like to suggest to you this morning that you allow me to eat...at the conclusion of each communion service, the surplus loaf so that it will not be profaned with the common kitchen trash."

How would you have responded to such a request...what would you have done in that particular situation? Even a cursory reading of the New Testament will reveal the fact that the disposal of the communion bread is not one of the predominant themes of the writings (*audience laughs, EW*) and so from that perspective I understood that I was dealing with a matter of LIBERTY, since God had specified no particular methodology, we were at our liberty there to decide upon the manner in which we were going to dispose of that bread...but on the other hand there was a nagging, voice which kept saying to me, "Don't do it, don't do it...because if you do, you are going to re-enforce his concept of transubstantiation, a doctrine which is held in common my Roman Catholicism and Eastern Orthodoxy that the physical elements somehow in a mystical transformation become corporeal extensions of the body of the Lord. And, so there was this nagging

negative voice that kept telling me "Don't do it...or you will re-enforce some of these concepts in his mind."

Well, for better or worse, I told him he could eat it; and from day forward...at the conclusion of the communion service we would allow him to be served last so that he could finish off the loaf. And, I have cited this example this morning to point out the fact that on this occasion and on numerous subsequent occasions there was one passage of scripture occupying my mind. Would you turn with me this morning to First Corinthians, 9th chapter, and we are going read together from verses 19 thru verse 22. I am going to be reading this morning, from the *New International Version* of the Bible.

"Though I am free and belong to no man, I make myself the slave to everyone, to win as many as possible. To the Jews I became like a Jew to win the Jews, to those under the law I became like one under the law, though I myself am not under the law, so as to win those under the law. To those not having the law, I became like one not having the law, though I am not free from God's law but am under Christ's law so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some."

I suppose that if there is one passage of scripture which consistently and persistently occupies the mind of the cross-cultural evangelist it is this passage of scripture, and particularly 22, "I am become all things to all men so that by all possible means I might save some." And many times I, as well as others have agonized over the ramifications of this passage of scripture. What does it mean to become all things to all men? What are the limitations? What are the boundaries beyond which we dare not trespass in compromising ourselves for the gospel and yet not be compromising the gospel itself? Because I believe this passage of scripture will be helpful for those of us who are interested in Island evangelism...populations, and for those of us who are interested in cross-cultural evangelism in any dimension, we are going to be looking at this passage of scripture this morning, particularly in verse 22, and we are going to be asking first of all for the *implication* of the passage. What is Paul clearly implying when he makes this statement in verse 22? Secondly, we are going to look at the *application*. In the second segment of the lesson, I'm going to be referring to some personal experiences in which I have attempted, albeit imperfectly, to apply it to a cross-cultural situation, and then finally to the *limitation* of the passage; because there are some boundaries beyond which we dare not trespass. And what are those boundaries? That will be the third and very brief segment of our lesson this morning.

First, of all, then the **IMPLICATION**. I believe that it is clear that the apostle Paul enjoyed a good deal of **LIBERTY**. He felt a good deal of freedom. He experienced, in that age, a good deal of leeway in adapting himself and his message for the particular group of people in which he was interested at the time. Almost immediately the New Testament attitude toward and depiction of circumcision leaped to my mind. If you remember in Acts, the 15th chapter, the apostle Paul stood up in what we know accommodatively as the Jerusalem council, and said that he was irrevocably opposed to circumcision as a spiritually significant act in the Christian era. Yet, in Acts, the 16th chapter, and in verses 1 through 3, we find him circumcising, of all things, a young trainee, Timothy, "because of the Jews" who lived in that area, for they all knew that his father was a Greek.

Paul did not circumcise Timothy because of any inherent need created by his partial Jewish ancestry, but the text is very explicit that Paul circumcised Timothy because of the public opinion, and the implication is clear that had the Jews of that region not known of his mixed ancestry, Paul would not have hothered with the matter of circumcision. So, what are we to make of Paul's activities? Are we to accuse Paul of isolation? Some do that...it frightens me! Or, is there another explanation?

I believe you already understand that I think that there is another explanation for the activities of apostle Paul, for I believe that circumcision exemplifies the implication of First Corinthians, chapter nine, and verse 22. Circumcision, in spite of the heavy emotional connotations which were associated with it under the Jewish system—circumcision, in the New Testament era, was

viewed as a Biblically neutral topic, as spiritually insignificant, an irrelevancy...as regards the gospel of Jesus Christ; for in Jesus Christ neither circumcision availeth anything nor uncircumcision if you are in that redeemed community.

Now if someone attempted to transform circumcision into a fundamental of Christian faith, Paul reacted violently and vehemently and that's what you see in the Galatian epistle, when he says "...would they cut themselves off"—emasculating is better than gospel-alteration. That's the message of the Galatian epistle. But so long as circumcision was kept in a proper context—by that I mean in a spiritually neutral, a Biblically neutral context—Paul felt very free to circumcise or not circumcise.

I want you to notice, this morning, that the apostle Paul was willing to use an *Old Testament* item of worship. The apostle Paul was willing to use an *Old Testament* devotional act in order to bridge a *cultural* and *ethnic* gap. And, if that weren't exciting enough, we find upon reading further in the corpus of Paul's writings...not only was he willing to go back and utilize Old Testament items of worship which were not apostolic in origin.

We don't have time to go to Romans the 14th chapter, but as you read that chapter you will discover that Paul is telling the church at Rome, "Listen, as you get to know...you are going to discover that some persons in your assembly...view every day alike and are appropriate for Christian worship. That seems to be the attitude in Acts, the second chapter, when the breaking of bread was going on every day. You're going to find that some people in your midst view every day alike as an appropriate day for Christian worship. But as you get to know every one better you are going to discover that some other individuals believe there are certain days that retain an aura of holiness from their previous religious background. He does not specify whether this background be Jewish or pagan; but he says from their previous background. I think he's indicating that there may be some days which would hold this aura and holiness in their minds, and therefore you need to respect that individuals...

Now, the reason I'm belaboring this point is this: there are some individuals in our fellowship who say, "Once God has specified that which he wants, we are not at liberty to add anything else and if we do so it is blatant sin and rebellion in the sight of God. In other words...once God specified Gopher wood, had Noah panelled the master bedroom with Pecan panelling to please the esthetic sensibilities of his wife, he would have fallen under God's condemnation. I do not believe that is an accurate picture of God's dealing with man in the Old Testament or in the New Testament.

God specified, **ASSUMING** that Acts, 20th chapter, and verse seven, specified Sunday as an, as the, appropriate day for Christian worship...God told us the day upon which we are to worship, but in Romans, the 14th chapter, he says, "If these people add some days...", **LEAVE THEM ALONE, LEAVE THOSE INDIVIDUALS ALONE!** Who are you to judge the servant of another?... Well I'm **THE EDITOR** of this periodical, that's who I am, well **NO!** (*laughs from audience, EW*) "Who are you who judge the servant of another, before his own master he stands or falls...and stand he will for God is able to make him stand." So, you see, **HERE IS AN ADDITION** to Christian worship which was tolerated by God. There are some **SUBTRACTIONS** from worship which are tolerated by God. In Numbers, the 11th chapter, there's a very interesting incident in which God tells Moses... "O.K., you are burdened with the administration of the people. You call together 70 elders to the tent of meeting and have them stand alongside you, and I will take of the Spirit which is upon you and put it upon them." So Moses went and summoned 70 of the men of the community who were known for their administrative abilities. He summoned them to the tent of the meeting, and they stood out there; and sure enough God kept his promise and they received the Spirit; but it's interesting that two individuals who remained in the camp, who did not come to the tent of meeting...and yet were known for their administrative abilities, they also received the Spirit. Immediately a dispatcher, a dispatch, was sent out from the community to Moses, and a man came up...and he said to Moses, "this thing has gotten out of hand..." It had transcended the neat theological guidelines which we have laid down...and I mean after all, God said, "he that goeth to the tent of meeting, and he that

standeth by the side of Moses, shall receive the Spirit"...That's a formula we are all familiar with (*laughs—EW*) and yet here are two individuals that did not go to the tent of meeting and were overwhelmed with the Spirit of God. I THINK THE IMPLICATION IS CLEAR. God's dealings with man do not always fall within the neat, tidy, systematic, theological guidelines which we have drawn up.

**II. THE APPLICATION.** In this section I am going to be talking about some experiences in which I have attempted to apply this passage of scripture to a cross-cultural setting. Do you know that in three years and three months I could not wrestle INCENSE from the hands of the Greek Christians. In Eastern Orthodoxy, incense is burned as a VISUAL AID to prayer. Admittedly, it sometimes becomes a substitute for prayer, and that's unfortunate. But, in its proper context it is a VISUAL AID to prayer. In the three years and three months which I was there, I couldn't wrestle from that Greek grip that smoking stuff of incense. Now that seems that that would be a very simple matter. You get up and you preach one Sunday morning...and you preach against incense. (*laugh from audience—EW*) But, just as surely as you preach against incense...you go out Monday afternoon and you visit their homes and you smell the tell-tale odor of incense. They've been burning incense since bright and early on Monday morning, after that classic sermon you delivered...(*audience laughs—EW*) But, you know, in a flash of insight, it was a flash of insight, (it was one of those flashes of insight that didn't come very often in my Stateside ministry because I was too busy with administration and not very busy with meditation), but in a flash of insight it suddenly occurred to me, "Maybe I don't have to get the incense out of their grip. Maybe I don't have to get these people to stop burning incense. Perhaps this is one of those Old Testament devotional items which can be at the very least...tolerated and may be legitimately utilized to bridge a cultural and ethnic gap"...and it was down hill from there!!

THE "SIGN OF THE CROSS" came next (*audience laughs—EW*). I want you to understand that we tolerated the "sign of the cross" IN OUR ASSEMBLIES. We imitated the sign of the cross at times, for to not have made the sign of the cross would have been tantamount, in the minds of the surrounding community, to atheism and sacrilege. There were numerous occasions on which I performed the "sign of the cross." I want to respond here, someone no doubt is entertaining an objection. Now, wait a minute. It's one thing to make the sign of the cross—out here. It's another thing to make the "sign of the cross" IN THE ASSEMBLY. Because you see, you've added a SIXTH item of worship to the FIVE which are laid down for the assembly (*laughs from audience—EW*), and I want to respond to that this morning.

Someone says, "after all, in Deuteronomy 4:2 God said to Moses, 'You shall not add to or take from it.' It has always interested me how we could continue to accept the Psalms and various things that followed—but anyway...In Deuteronomy 4:2 God said, "You shall not add to it or take anything from it." And, just as the old covenant, now I want you to notice this...Just as the old covenant would admit no additions and no subtractions, even so, the new covenant (this is your reasoning) will admit to no addition and no subtractions.

Once again, I do not believe this is an accurate picture of the old covenant. For even under so rigorous a regime as the Mosaic dispensation, God was willing to tolerate some acts of devotional spontaneity. God was willing to tolerate some acts of worshipful creativity which were unauthorized by the Mosaic covenant. There was no commandment, there was no example, there was no necessary inference for these things. They issued forth from a heart of faith. They were accepted by both God and the redeemed community. Look with me this morning to Joshua the 22nd chapter and let's see how rigorous the Old Testament covenant really was. In Joshua, 22nd chapter, beginning in verse nine, we see that the Reubenites and the Gadites and the half-tribe of Manasseh journeyed back after the conquest of the land. They went back to their apportioned settlements on the east bank. But, before they crossed the river they did a very interesting thing. They stopped

and built a religious replica of the altar at Shiloh and then they went across the Jordan.

Well, when news of this leaped back to Shiloh, a very conservative delegation was sent out. You remember Phinehas. He was an arch-conservative, if I understand him to be the same person who earlier shish kebbed an Israelite and his Moabite woman (*laughs from audience—EW*). They sent out Phinehas. He deputized a very conservative group of people and they went out to find out about this RELIGIOUS REPLICA. So Phinehas went and said, "Brothers what is this you have done? Do you mean to set us a substitute system here on the banks of the Jordan"? They said, using a Hebrew idiom, "NO WAY!" (*laughs from audience—EW*). That's not what we were going to do. But rather we constructed this replica of the Shiloh altar so that when your children's children say to our children's children... Look, you live on that side of the river, and you have no portion in Shiloh, our children's children can say to your children's children, 'Oh yes we do! Look at this religious replica which stands here as a testimony to the solidarity which exists between our two communities.' " Notice what they have done. There's no commandment to build this altar on the banks of the Jordan. There's no example for them to build this replica and there was certainly no necessary inference. But, they CREATED a MAN-MADE tradition—a man-made tradition to serve its didactic purpose among their children. What was the reaction of Phinehas? I am amazed at his open-mindedness. He went back to Israel praising God for the faith, the manifest faith, which was demonstrated in this act of devotional creativity and spontaneity. Here at the very apex of Israel's spirituality they were willing to tolerate and indeed praise God for an *additional* devotional act. Now the point I am making is this: *God sometimes tolerates additions to his system. God sometimes tolerates sub- or detrctions from his system.* I am not trying to preach the exception, but I am saying that we need to tolerate some exceptions.

Finally, the LIMITATION. I think there are two principles that we need to keep in mind as we apply this passage of scripture. FIRST of all, in general, I don't want to say...to make a blanket statement that this is always the case. But, in general, SUBSTITUTION is a most dangerous thing before God. I'm not talking about subtraction, but I'm talking about SUBSTITUTION. Removing one thing and substituting it with another. This seems to be the thing that provokes God's wrath most often, as we look at Revelation. I think that Nadab and Abihu are a smoking memorial to that fact...that substitution is a dangerous thing before our God. There is a second principle that I want to mention to you. There are some ethical ABSOLUTES which are adumbrated in the Old Testament but are brought out explicitly in the New. To the best of my knowledge we never have the right...we never have the right to pervert, or transgress those ethical absolutes, and that's what you see in the apostles' dealing with the Gentiles in which fornication and idolatry are constantly warned against. But outside those ethical absolutes and outside the very evident danger of substitution I am persuaded that we enjoy a good deal of liberty, a good deal of freedom in COMPROMISING OURSELVES and ADAPTING our message for the particular group of people which we are trying to reach. Thank you for your attention. (*AMEN from audience—EW*)

Any faithful Christian who is at all knowledgeable of the word of God should have supposed that, instead of endorsing such heresy, the elders of the White's Ferry Road church should have leaped to their feet as soon as Weathers had finished, renounced his false teaching, and withstood him to the face just like Paul withstood Peter in Galatians 2. That is what the occasion called for. Instead, as brother West reported in his letter to us,

With exuberance, Bill Smith, an elder at White's Ferry Road church of Christ and an instructor at WFR School of Biblical Studies, West Monroe, Louisiana, made statements of appreciation for the address and that he would personally like to hear the second and third editions from Steve Weathers on this subject. Then he stated that the tape of this lecture would bring Fifty Dollars! (*Audience laughs and loud AMENS—EW*)



Having been an eye-and-ear witness to all this, since the White's Ferry Road elders clearly were going to let it pass unanswered (and even *endorsed!*), brother West decided that he could not, in good conscience, keep quiet about it. Therefore, under date of November 7, 1985, he enclosed the following review to brother Weathers together with a covering letter. Same were sent to him by *Certified Mail, receipt requested*. Weathers signed for the letter on November 9, 1985; therefore there can be no doubt at all that he received it. However, even until yet, brother West informs us that he has received *no reply* from brother Weathers.

Following is the two-part review that brother West enclosed with his covering letter:

**A REVIEW OF STEVE WEATHERS'  
KEYNOTE ADDRESS AT  
WHITE'S FERRY ROAD SCHOOL OF BIBLICAL STUDIES  
ANNUAL LECTURESHIP—OCTOBER 17, 1985**

**PART I**

We will not propose a lack of love, patience or longsuffering, nor the reckless destruction of a basis for guiding souls heavenward; but with sincerity and respect for both soul and Saviour which requires that a spiritually sound Christian take your brother of Cyprus "aside and teach him the way of the Lord more perfectly." (Acts 18:26).

However, to reach a conclusion that is true, it is essential that your **IMPLICATION** first be true. But, if the evidence used in your process of reasoning is not relevant (in the total context), then your conclusion is **FALSE**. We examine:

- (1) Your first premise is **TRUE**. Paul's purpose for circumcising Timothy is clearly stated when he said, "...I became as a Jew." That is, willing to have Timothy circumcised to evidence the fact of his mother's (physical) blood line.
- (2) But, illogically you advanced directly to announce your **CONCLUSION**. It is **NOT TRUE** that there is a parallel between **CIRCUMCISION** and permitting "blessed bread" (per **CATHOLIC DOCTRINE**) to be eaten rather than "profane the Lord's body with common kitchen trash."

The apostles were specific when they dealt with the effort to impose circumcision upon Christians as a spiritual necessity (Acts 15:1). Paul brought Titus as a **TEST**. But Titus was a Greek. When the false teachers would compel Titus to be circumcised, Paul forbade it and said, "*We gave place in the way of subjection, no not for an hour; that the truth of the gospel might continue with you.*" (Galatians 2:1-5). Hence, Biblical truth must not be compromised to impress the false teacher.

Now to a study of I Corinthians 9:19-22: Here the apostle would limit his **PERSONAL** liberties in any matter that was not sinful **IF** it would lead to the salvation of "the more" (vs. 19), which he demonstrated by having Timothy circumcised "because of the Jews" so long as they did not seek salvation through their customs. (Acts 15:1; Galatians 2:1-5).

When there are matters neither right or wrong, but indifferent, we must be sure not to extend this rule beyond limits of the inspired apostle. To encourage a weak brother to perpetuate his prior concept of transubstantiation would very well re-enforce the doctrine and set off an alarm which was admittedly ringing in your mind by your nagging, negative voice which told you, "Don't do it, don't do it."

Paul's nature was not "go along to get along." Becoming "all things to all men, that I may by all means save some" (I Corinthians 9:19-27) was limited to the realm of matters in which God had allowed a choice. Paul would not compromise "for an hour" if it meant compromising any truth of religion and morals. In the first century for one to impose error, traditionalism and opinion upon the church would produce dissension and much difficulty.

Decision between right and wrong is a studied matter—the regulated spirit of the one who takes "*heed to thyself, and to thy*

*teaching. Continue in these things; for in doing this thou shalt save thyself and them that hear thee.*" (1 Timothy 4:16). To affirm that there is liberty for "finishing off the loaf...so that the body of the Lord will not be profaned with the common kitchen trash" and citing Paul's circumcising Timothy (Acts 16:1-3) as authority by implication...is to produce a false proposition and conclude with a false doctrine.

It is the case that any proposition which implies a false proposition is itself false. See the following development:

1. (Premise one) If proposition A is true,
2. (Premise two) But, proposition B is false,
3. (Conclusion) Therefore, proposition A and proposition B are not parallel and the proposition is a **FALSE PROPOSITION**.

Now to apply the above development and thereby show that you are affirming a false doctrine, consider as follows:

It is the case with circumcision that it is **TRUE**:

1. (Premise one) that while under law to Christ, Paul forbade Titus from being circumcised, because of the Jews who knew Titus to be a Greek. (Galatians 2:1-5).
2. (Premise two) that while under law to Christ, Paul had **LIBERTY** to have Timothy circumcised, because of the Jews who knew Timothy's father to be a Greek but that his mother was a Jew. (Acts 16:1-3).
3. (Conclusion) Therefore, *it is true* that Paul, while under law to Christ, had **LIBERTY** to have Timothy circumcised.

It follows therefore, that **IT IS TRUE**:

1. (Premise one) that under law to Christ a Christian (Paul) had **LIBERTY** to have a brother in Christ (Timothy) circumcised.
2. (Premise two) that under law to Christ a Christian does **NOT** have **LIBERTY** to eat "blessed bread," per the doctrine of transubstantiation, as the Lord's body.
3. (Conclusion) Therefore, it is true that a Christian, under law to Christ, does **NOT HAVE LIBERTY** to eat "blessed bread," per the doctrine of transubstantiation, as the Lord's body, **AS A PARALLEL** to having a brother in Christ circumcised.

To prostitute an argument, to hold contradictory positions, makes it necessary to show that a man is affirming a false position. The Lord's church frequently suffers agonizing experiences from a person claiming a justifiable option, but which as a matter of fact is a doctrine so far-reaching that it amounts to heresy. If a brother's eating the blessed bread rather than profane the body of the Lord—or by a flash of insight determines that incense is a "visual aid" to be acceptably associated with prayer—or the "sign of the cross" tolerated and imitated by a preacher of the gospel—or to propose that panelling some of Noah's ark with pecan-panelling does not transgress the specific command of the Lord our God—then it follows that many other false doctrines are implied by these

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false premises, i.e., the use of mechanical instrumental music in the worship of God; or upon one's being baptized for a *Biblical purpose* such as one becomes my brother in Christ, irrespective of his membership in a denominational church.

One must *accurately* handle the evidence. Subjective interpretation and softness toward false doctrines pose many ominous clouds over the doctrines now applied by this false system of interpretation.

Paul withstood Peter "before them all..." (Galatians 2:11) and justly so. The Bible ascribes nobility to those who get their answers from "*rightly dividing the word of truth,*" rather than being determined to apply scriptures and experiences to cross-cultural settings with reckless application of the laws of rationality.

## PART II

### A REVIEW OF STEVE WEATHERS: Liberty to Panel the Master Bedroom With Pecan Panelling

Without the **AUTHORITY PRINCIPLE** one cannot possibly know that he is authorized to act in a certain way. If Noah had the authority, because of the **SILENCE** of God in the matter of installing *pecan panelling* in the *master bedroom*, then evidently Noah did not know it, nor did God know it; for God said "Thus did Noah **ACCORDING TO ALL** that God commanded him, so did he." (Genesis 6:22). Does it **REALLY** surprise you? No mention of *pecan panelling!*

Since God specified *gopher* wood as the material out of which the ark was to be built, it would have been a **PRESUMPTUOUS VIOLATION** of the limitation that God stated in the commandment. God's people have been taught in every age that God did not have to give a specific "thou shalt not" for a thing to be wrong or sinful. God simply told them what to do and they were expected to respect His silence with restraint unless there was authority to act.

In the early days of the New Testament church, the apostles were inspired by the Holy Spirit as to what to "bind and loose" concerning **SALVATION**. They were *not* told **NOT TO DEMAND** circumcision. When Judaizing teachers began to require... "*be circumcised after the custom of Moses or ye cannot be saved*" (Acts 15:11), James said, "We gave no such commandment." (Acts 15:24). The only way the people could have known that circumcision was not acceptable was by the complete *silence* of the apostles on the subject.

The prohibitive power of the **SILENCE OF THE SCRIPTURES** "speaketh expressly" in Hebrews 7:12-14: "*For he (Christ), of whom these things are spoken, pertaineth to another tribe of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda: of which tribe Moses SPAKE NOTHING concerning priesthood.*" The law of God was changed before Christ could be priest. Moses did not say, "Don't take a priest from the tribe of Judah, or Dan, or Benjamin." Because he specified *exactly which* tribe the priests were to come from, by the very nature of the command (authority), he automatically rejected, by the irrefutable principle established in Hebrews 7:13-14, **THE SILENCE OF THE SCRIPTURES** is **PROHIBITIVE**. When King Saul usurped the duty of a priest, he was punished because he failed to observe God's law concerning the tribe appointed to priesthood (*Levi*); Saul was of the tribe of Benjamin (I Samuel 13:9-13). It will be noted that this is a principle used by an inspired New Testament writer, thus is authoritative for the present day and age.

There are people who at least *claim* to be believers in Christ who make insinuations reflecting upon the processes of rational thought, thereby subscribing to irrationality. Why, then, should their neat theological guidelines of "implication, application and limitation" *be employed as a formula* by which to deduce that Paul's having Timothy circumcised provides **LIBERTIES** to use "Old Testament items of worship, etc. Examples: Jewish or Pagan days that retain an aura of holiness, the use of incense while praying tolerated and legitimately utilized, the sign of the cross

imitated and tolerated in your assemblies, etc." Imagine that kind of judgment imposed upon "the servants of another" *without* being the **EDITOR** of a periodical!

It will be noted here that there is **LIMITATION** to liberty. All things do not edify! While making your claim of "liberty"...to exercise such additions as partaking of the Lord's Supper on any day other than the first day of the week (the Lord's Day), to use incense in conjunction with the offering of prayer, and to make the sign of the cross as a part of your service to God "*does not edify.*" (I Corinthians 10:23). Such practices are not expedient and compromise the truth of God. In matters of doctrine we must **PRACTICE** that which pleases God and not to please ourselves. "To please his neighbor for his good to edification." (Romans 15:1-3). This is not a blanket approval to preach liberty! Nor ethical absolutes! Nor substitution! Nor to make additions or subtractions. If the **EXAMPLES** of your permissiveness demonstrated on the Island of Cyprus is intended to illustrate your premises (**IMPLICATION, APPLICATION** and **LIMITATION**) we conclude that your **PROPOSITION** rather proves liberalism, compromise, and human opinion—and promotes another man-made doctrine.

The covering letter, which brother West enclosed together with his foregoing review to brother Weathers, was as follows:

November 7, 1985

Mr. Steve Weathers  
1941 Anderson St.  
Abilene, Texas

Dear brother Weathers:

On October 17, 1985 I heard your Keynote Address at the annual White's Ferry Road School of Biblical Studies lectureship at West Monroe, Louisiana. You stated on that occasion, the case of an elderly brother on the island of Cyprus who convinced you to approve the eating of the surplus communion bread after clearly defining his conviction that the bread "after being blessed, per the Eastern Orthodox church's Doctrine of Transubstantiation" becomes the body of the Lord. You stated that since that date he had been privileged to "finish off the surplus communion bread" rather than to "throw away the body of the Lord with the common kitchen trash".

Additionally, there were other **LIBERTIES** proposed and implications made. We will take this means to respond to your request, "How would you have responded to such a request."

We anticipate your reply at your earliest convenience.

Sincerely yours as we search for the Truth,

(Signed)

Ernest West  
308 Arkansas Road  
West Monroe, Louisiana 71291

(NOTE: Surely, if brother Weathers ever intended to respond to brother West's review of his White's Ferry Road annual lectureship speech, the six months that have elapsed should have given him plenty of time. Brother West informs us that to this very day he has received no reply. In view of the nature of Weathers' speech and brother West's careful review of same, since the White's Ferry Road elders **endorsed** rather than **reproved** it, **Contending for the Faith** decided to grant this much space to the matter that the facts might be known—brotherhood-wide.—Ira Y. Rice, Jr., Editor)



# From Whence Cometh False Teaching Among Us?

Ernest S. Underwood

It is an admitted fact, at least by all who are honest enough to admit it, that there is an abundance of false teaching in the realm of religion today. There are those who have perverted the gospel and are teaching something which is not "gospel" at all. The formation and continued existence of any denominational body is the evidence of the truth of this statement. When men refuse to be of the same mind and spirit division will be the result. When men refuse to "**speak as the oracles of God**" they bring the curse of God upon themselves and upon those who adhere to their teachings. Such is the lot of denominationalism.

There are those who once taught and practiced the truth, but now have compromised themselves and the truth that they once held dear. Peter says that their "**last state is become worse with them than the first.**" (II Peter 2:20).

There are those congregations which in times past boldly proclaimed, practiced, and defended New Testament Christianity, but now have digressed into such a condition that they have lost all identity as a church of Christ and are wallowing in the mire of the "unity-in-diversity" movement.

## WHERE DID IT ALL COME FROM?

What is the background of such error and attitudes? Where are the spawning and breeding grounds of such apostasy? One doesn't have to look either long or hard to be able to observe that the major contributors to this digression in the brotherhood are some of "our" schools and papers.

Out of **Harding University** has sounded forth the false doctrine on marriage, divorce, and remarriage. Also from this school has emerged a false doctrine concerning the Holy Spirit.

Out of **Abilene Christian University** now comes the teaching and defence of evolution. (Yes, I know that they have sent out a nine-page paper "explaining away" the charges—the president personally sent me a copy—but it doesn't take one with a PhD to be able to see that they have not answered the documentation to the contrary. Brethren with minds of their own will not accept such a cover-up.)

Out of **International Bible College** comes the doctrine of "all grace and no law." **Jim Massey**, one of the faculty, is both teaching and defending this false doctrine. The president of the school has been questioned about this false teacher but continues to defend him.

**Harding Graduate School** has been known for some time as a hot-bed of liberalism. Now, **Harold Hazelip**, former dean of that school, is going to **David Lipscomb College** as its new president. If we *ever* expected anything from that school, we can dash those expectations now.

Under its present administration **Freed-Hardeman College** no longer enjoys the reputation for soundness of doctrine that it once did.

## WHAT OF OUR SCHOOLS OF PREACHING?

When we look at some of the schools of preaching among us we receive little encouragement. Out of **White's Ferry Road**, in West Monroe, has come the doctrine of "all grace and no law", error concerning the Holy Spirit, and endorsement of the false doctrine known as "Crossroadism." Out of **Sunset**,

in Lubbock, has come the same doctrines, with the addition of false doctrine on marriage, divorce, and remarriage.

We are thankful that schools such as **Memphis School of Preaching**, **Bellview Preacher Training School**, **Florida School of Preaching**, and others have not gone over to the devices of the devil, but still are teaching the truth of God. We also are thankful that *not all* students of those other schools have been tainted with the false teachings they received.

## THEN THERE ARE SOME OF OUR PAPERS

What about the publications among us? Before the **Firm Foundation** was purchased by faithful brethren, it was under the editorship of **Reuel Lemmons**. This editor filled its pages with perpetual error. Many of his editorials were directly out of the Devil's cesspool of error and spiritual corruption. There was hardly a false teacher or false doctrine that did not receive editorial endorsement from him. Everyone from **Pat Boone** to **Don Finto**, from **Chuck Lucas** to **Marvin Phillips**, received his loving nod of approval.

Now comes along the **Christian Chronicle** with its endorsement of the "house church" concept, and Crossroadism.

Under the present editorship of **Furman Kearley** faithful brethren need not expect to read a staunch defense of the truth in the **Gospel Advocate**. How could we expect such? After all, it was this editor who stated that it would be a good idea to use Christian Church preachers in our classrooms, then "ease" them from the classroom into the pulpits of the Lord's church.

The **Magnolia Messenger**, edited by **Al Franks**, certainly is not advancing the cause of Christ in the State of Mississippi—yet there are some naive brethren who still defend this paper and its editor.

## IS THE CAUSE OF TRUTH ALL LOST?

As dark as all of this may seem, there still is a bright spot. There still are "**seven thousand who have not bowed the knee to Baal.**" In one of the songs we sing one of the verses states, "Let those refuse to sing who never knew our God." We might paraphrase that line in the following way: "Let those refuse to preach and defend the truth who never loved our God." Let the hireling collect his wages for his compromising messages—the true children of God still will "**preach the word**" and "**be instant in season, out of season.**" (II Timothy 4:2). Faithful brethren in the pew still will support this kind of preaching. All others are lost already!

We can put a stop to this spread of false doctrine. How? Cancel subscriptions to the papers that spread it, and withhold our support and our children from those institutions which feel that they no longer are answerable to faithful members of the Lord's church. This is the only language that those types of people understand. Let us speak that language to them.

—The Oracle  
Gilt Edge church of Christ  
Route 1  
Burlison, Tennessee 38015

# Sad Days In Spiritual Israel

Howell Bigham

The faithful, sound child of God realizes the sad condition today of spiritual Israel—the church (Luke 1:33; Daniel 2:44; Galatians 6:16). At one time, the church of Christ was respected and feared by those of the denominational world. This was the case because members of the Lord's body not only *knew* the Book (II Timothy 2:15; I Peter 3:15; Acts 17:11), but they also *lived it* (Philippians 1:27)!

However, now, as one looks at the body of Christ, he will notice that many of its members have longed and desired to be like the nations about them (I Samuel 8:19-20). No longer are children of God, for the most part, able to defend the Word of God against attacks of men, without "batting an eye." The name of "walking, talking Bibles" no longer is cast upon the shoulders of God's saints. The reason is simple! Lack of Bible study! May members of the glorious institution of Christ study the word that they shall "**be ready always to give an answer to every man**" that will ask a reason of the hope that is in them (I Peter 3:15).

Sad days also have occurred in the camp of Zion concerning the *preaching* of the Word. Today it is rare to hear the book-chapter-and-verse preaching of the Bible that is so needed. In the first century—and also not so many years ago—preachers of the gospel preached the Word! (II Timothy 4:2). They did not fill their sermons with platitudes and pleasing stories that will not benefit the soul. *Sound* preachers then, and *sound* preachers today, filled their sermons with the scripture of God's eternal Word! Nothing is more disgusting to faithful brethren who fight the good fight of faith (I Timothy 6:12; II Corinthians 10:4-5), who assemble with the good saints of God (Hebrews 10:25), and who have the expectation of hearing God's word proclaimed (II Timothy 4:2; Acts 20:7) upon the Lord's day than to hear a "preacher of the gospel" tell stories void of much scripture!

Preachers who are not "**holding forth the word of life**" (Philippians 2:16), are not gospel preachers—they are nothing more than ear-ticklers (II Timothy 4:3-4) and thus receive the condemnation of God (Galatians 1:6-9). It is time that we in the Lord's body awake, rise up, and plead for the bold preaching of the gospel that exhorts the faithful to continue in the battle (Ephesians 6), that pleads for the unfaithful to repent (James 5:16), and that urges the alien sinner to obey the saving words of God (Romans 1:16).

Not only have sad days arrived in the Lord's body concerning members who will not study the "**sword of the Spirit**" (Ephesians 6:17), and gospel preachers who will not preach (Mark 16:15), but dark days also have arrived concerning elders in the body of Christ. Too many times (and once is too many), elderships have considered and hired preachers who do not and will not sound forth the gospel truth. When rebuke should have been given, commendation often is presented to that brand of preacher. Do not elders know that they are to take heed unto themselves and to all the flock? (Acts 20:28) Have they forgotten that they are to watch for the souls of whom they have the oversight? (Hebrews 13:17) Elders, take note of the word of Jehovah! The Bible demands that truth is to flow from the pulpits of our Lord (II Timothy 3:16-17; 4:2). Elders need to rebuke preachers who soft-pedal and water down the powerful word of God instead of giving them an audience!

Brethren, we plead for better days in spiritual Israel. Those days, however, will not come unless (1) members start studying the Bible; (2) preachers start preaching the gospel; and (3) elders start watching, caring, and feeding the flock of God as the Word demands!

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## The Lord's Supper—To Go?

John C. Bowles

I apologize if this title seems out of place or a bit inappropriate. But this is exactly how many in the church view this great memorial supper—as if it were a "take out order." It seems as if there are some in the Lord's church today that again are seeking the convenient "altars of Dan and Bethel" as an alternative to that which pleases God.

What I am referring to specifically is the partaking of the Lord's Supper "on the run." That is, coming to worship with the willful intention of only to partake of the Lord's Supper and then slipping out, or in some cases, boldly walking out to go about their implied more important business of the day.

I realize that this has been occurring for some time; however, many are now more boldly letting it be known. It is almost reminiscent of the days of Jeremiah: "**Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush...**" (Jeremiah 6:15).

On one occasion I personally witnessed a man who came early, before services, walked down the aisle, served himself of the bread and cup, walked backed to the door, greeted

me, then climbed into a big nice truck with a trailer on the back and went on his way.

To those who find nothing wrong with such a practice, I would like to ask a few questions.

- 1) **What scripture is being used to show the importance of the Lord's Supper above and beyond the importance of assembling together?**
- 2) **Where in the scriptures is it stated or implied that the *sole purpose of coming together on the first day of the week was to eat the Lord's Supper?***
- 3) **Does Hebrews 10:25 speak to those who were forsaking the assembling together or to those who were forsaking only to eat the Lord's Supper?**
- 4) **How can one logically reason that if I come at the beginning of the services and leave I have "assembled with the saints?"**
- 5) **Since we also are commanded to give on the first day of the week (I Corinthians 16:1,2), then why could not one just come by and drop off his contribution and then leave? If one command can be emphasized more than the other, certainly the Lord's church would benefit more from a strict adherence to this command than the others.**
- 6) **Does one honestly believe that as long as one partakes of the**

Lord's Supper faithfully he (or she) will be saved, even though he (or she) failed to attend faithfully, exhort faithfully, admonish faithfully, and fellowship faithfully each Lord's day and times of assembling?

7) How does rushing in to eat the Lord's Supper and then rushing out to enjoy the day tend to set an example for our children to seek first the kingdom of God?

The Bible tells us that the Lord's church "continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42, emphasis mine, jeb). The Lord's church assembled to give on the first day of the week (1 Corinthians 16:2). The Lord's church was commanded to exhort one another by assembling (Hebrews 10:25), and by singing that taught and admonished each other (Colossians 3:16).

How can we continue to neglect these commands and feel good about keeping just one? James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 1:10). Jesus revealed to the church at Smyrna, "be thou faithful unto death, and I will give thee a crown of life." Was Christ just referring to eating the Lord's Supper?

If we are "on the run" maybe we need to slow down and decide who we are running for. Jesus said, "No man can serve two masters...ye cannot serve God and mammon." (Matthew 6:24).

—Post Office Box 145  
Stephens, Arkansas 71764

## Crossroads Involvement Spreads

Howard D. Parker

Allowing that readers will have sufficient knowledge of the nature of the movement named in this caption without a detailed description here, it is our purpose to give some account of the nature of its growth. There should be no conclusion that it is not still spreading over the brotherhood in the form it has had for the past near decade. College campuses have been targets of "Campus Evangelism" where "soul talks" and "prayer partners" and "quiet time" tactics continue to make strong headway.

Another development has arisen that may be more insidious than any other. This is the creation of the attitude that some of the more effective points of the movement may be borrowed and maybe changed slightly and employed without any bad results. This is not to deny that such may be the case. It does have its dangers. When a faithful congregation of God's people begins to borrow methods and techniques for the sake of the workability they might possess, it frequently develops that more than the methods comes with them. Known instances of this borrowing show clearly that a sympathetic, apologetic feeling toward the whole thing begins to take over. That system was so carefully planned for its mind control and seniority rule. Every phase of it is a building block that rests upon the strategy before and supports the next one to follow. To try to pull out one without taking the adjoining one seems to consistently demand that more and more of it needs to go together.

When a "friendly" attitude is taken, too often it is more than that. Such a "friendly" neighbor becomes an ally to make a pad from which another launch may take off. To allow that we may have "prayer partners" without control

is pretty ridiculous. The need for it is an allowance that someone wants to rely upon human support when the support he needs is obtainable from God. And if that be through the "one another" of God's people, it does not have to be in the dependent, intimate, exclusiveness of one individual. It is not good for the one who feels so toward anyone. It is very important that we not lose our wariness in that act.

The planned design of placing well-trained lieutenants at strategic locations throughout the nations, college campuses and/or urban centers which have not been worked, with a deliberate purpose of waiting it out and taking advantage of every opportunity, continues to be one plan. Moving in where some congregation sort of cracks the door makes it very easy. We need to be prayerful for every one of our brethren, but a persecution complex does not always justify pity.

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# 'Godly Women' Vs. 'Leaderettes!'

Harold Thomas

Down through the years the Lord's church has been blessed with a number of godly women who have made great contributions to the cause of Christ and who have made their influence for good felt throughout the Christian community. It is difficult to imagine what the church of our Lord would be like today had **Dorcus** not endeavored to care for the needs of the poor and destitute (Acts 9:36-43); had not one like **Eunice** and **Lois**, the mother and grandmother of **Timothy**, tried to instill the word of God in the hearts of their children and grandchildren (II Timothy 1:5); and had no one like **Priscilla** tried to teach the way of the Lord more perfectly in those situations where it was lawful for her to do so (Acts 18:24-26). The outstanding conduct of these women and others like them brought honor to the name of Christ and helped to spread the borders of the Kingdom even further.

Today, as in those early days of the church, we are blessed with many godly women who are letting their Christian light shine and who are making their influence for good felt within the brotherhood of Christ. I have known a great many of these in my short life-time; and I am a better servant of God for it. Sixty percent of the Lord's church is composed of females. For the most part these are modest, humble, unassuming, selfless servants of the Lord who have given and who are giving many hours of their time to the church and the cause of Christ. The church as a whole is fortunate to have them within the ranks of the righteous and on the side of that which is right. It is my prayer that God will give us many more godly women—women who love the truth and will spend and gladly be spent for the Lord.

In recent times the influence of ERA and modernistic thinking has given rise to a movement within the church which, if unchecked, will do untold damage to the organization of the church. The reason this is so is because this movement will destroy the distinctive nature of the roles females will play in the church. The evidence that such a movement already is underway is clearly manifested on every hand. For example, there are those among us who have begun to assert that women can, with God's permission, lead in public prayer, teach publicly in situations where adult males are present and even occupy the pulpit in order to do so. Of course, those who love and respect the Bible and its authority know that it is the will of God Almighty that roles of such leadership be entrusted to *men*—not because men are more intelligent than women or because their souls are worth more in His sight—but because “...**Adam was first formed, then Eve**” and because “...**Adam was not deceived, but the woman being deceived was in the transgression**” (I Timothy 2:13-14). Because of these things Paul says (and this in regard to the public assemblies), “...**I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**” (I Timothy 2:12).

## WHAT IS THIS LEADERS/LEADERETTES CONVENTION?

Recently I spotted an ad in one of our brotherhood papers which read, “**Come See, Hear, Experience The 1986 Lads to Leaders/Leaderettes National Convention**”. Well we certainly need to develop the talents of our young people. There is nothing wrong in that. But the ad went on to say, and I quote, “**See and hear young men and women prepare to be Christian leaders in their home, church and community as they compete in speech, reading, singing, puppet shows,**

## Bible Bowl and banner competitions. YOU DON'T WANT TO MISS IT!”

Now if we are talking about developing the talents of our boys in a way that they eventually will assume positions of leadership and become elders, deacons, preachers, Bible school teachers and song leaders and our young ladies to become the godly wives of these and develop their talents to the point that they can teach our younger children (and even grown men along side of their husbands in private situations where they need to be taught the truth such as in the case of Apollos), well and good. However, if we are talking about developing the talents of young boys and girls to the point that they become leaders and leaderettes who are *in competition* with one another and who *compete for roles of leadership* involving speaking, reading, singing and the like, then I stand opposed to such.

It is absolutely amazing to me how denominational and how far out many in the church are getting. Who ever thought that we should live to see the day when we would advertise a “convention” for “leaderettes”! The Bible nowhere speaks of such a thing. Oh I know that the church always has had females who were determined to assert themselves in an ungodly way. We have had “elderettes,” “deaconettes” and various other “ettes” who have caused the church a great deal of heartache and trouble. In fact, there are a number of congregations that would fold up and cease to exist if it were not for their “leaderettes”.

I have known of men who called themselves elders who simply wouldn't know how high to jump were it not for the “leaderettes” in the congregation “faithfully” singing out the number of feet. I have known of some deacons who simply were not smart enough to “deak” and who had to be told just what and how to do in order to function as they ought. And where would the preacher be if it were not for those fine outstanding leaderettes who step forward every now and then to tell the preacher what he should and should not preach and when they think he ought to start packing his belongings and move on! I have personally known several of these ladies and each and every one is a “credit” to her self-appointed office.

## ARE 'LEADERETTES'—OR 'GODLY WOMEN'—NEEDED?

And now, some have planned a “convention” for leaderettes. It's a wonder that someone hadn't thought of getting all these ladies together for a convention long before now. How else are they ever going to consolidate their talents and figure out how to rule and run the church like they feel it should be!

And don't forget, we simply must have some organized program whereby we can provide training for and encouragement of *future* leaderettes. After all, the present crop of leaderettes is not going to *live forever*—and it is unthinkable that there might arise a time when their numbers would be so small as to prevent them from exercising any influence over and within the church.

May God forbid that the wicked influence of liberalism, modernism and the ERA movement should increase the tribe of “leaderettes.” But let us fervently pray that the number of *godly women* among us who recognize their station within the kingdom and gladly fill it may ever increase to His name's honor and glory.

—616 Phyllis Courts Conroe, Texas 77303



# Unity & The Instrumental Question!

Dwight Holland

During the past few months I have been listening and reading about the various efforts and meetings to bring about unity between the Christian Church and churches of Christ. I have done this with mixed emotions of concern, unbelief and consternation.

Monday morning, December 16, 1985 changed my attitude concerning this whole affair. You see, I went to the Post Office, and in the church box was a religious paper called "*The One Body*". This was my first time to see and read this paper.

It would appear to me that the Joplin people no longer are content to meet with the same group from the churches of Christ. They now are making efforts with this paper to reach the local membership of churches of Christ. Every local church in this area that I have inquired of received this paper. I ask, why? What motive is behind this effort to reach out in the small remote areas of this state? Are we sleeping? Have they found an attitude among us to encourage them? The only conclusion conceivable is that they want to inform us of their efforts in hope of stirring our minds on an issue that has been settled in our minds for years. They want us to think that something new is taking place, with the intent of disturbing the peace and tranquillity of the local church. So, while they talk of unity, their efforts are identical with every false issue that comes along: "We must reach the local membership."

I would suggest if these people really want unity, let them bring forth their "Goliath" and we will find a "David" among us. Discuss it on the polemic platform as it has been done in the past.

## IS INSTRUMENTAL MUSIC OF OPINION OR FAITH?

The whole truth of the matter is they could not defend their position years ago. So they tried ridicule and fun making. That effort met with little success. Now they love us so dearly, though we be knuckle heads, and want unity so intently that they hope we will concede that really it is only a matter of opinion and not a principle of faith.

To my surprise and disappointment some among us seem willing to do just that very thing. One wonders why? Have we become so learned that we have lost that child-like faith we once had? Is it because of the heartbreaks and disappointments some have experienced, that have embittered some and shaken their faith? Or are we like Israel of old? It is so nice to be liked by everybody. Why must we be different? Have we lost our will to stand for truth? Has there been some new truth presented or discovered? Did the gospel preachers of the past overlook something? The answer is no! Not one new principle of truth has been advanced. Just a new approach, coated with honey.

## CHRISTIAN UNITY—WHAT BASIS?

Let it be heard loud and clear that the New Testament church wants unity of all believers. The Bible teaches it. But on what basis? On a "thus saith the Lord!"

There is a simple yet profound statement recorded in Genesis 6:22. "**Thus did Noah; according to all that God commanded him, so did he.**"

The principle of obedience that Noah followed is the basis for unity. If Noah had used *one plank* of oak wood in building the ark, he would have sinned. When God gives a specific command, man has but one choice—either to obey

or disobey. Jesus said, "**Man lives by every word that proceeds out of the mouth of God.**" (Matthew 4:4).

In Leviticus 10:ff, Nadab and Abihu, in burning incense, "**offered strange fire before Jehovah, which he had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah.**"

Here is an example of how God dealt with religious people who took the liberty to change His arrangement.

## ARE THEY "ASKING FOR IT?"

That person who presumes that it is permissible to change a specific law of God is asking for it. In this case God gave it to them. "**Be not deceived, God is not mocked.**" No man ever has been allowed to pick and choose what he wants or does not want in obeying God.

When Saul was "**little in his own eyes**", God made him king. But when he became haughty and arrogant, God rejected him. Saul proceeded to do things that God had not commanded. The sorrow he suffered and his disgraceful death were the results of his own pretensions.

It matters not as far as the New Testament is concerned, whether a person decides to worship God in song privately or with a group—instrumental music in that worship is sinful. God gave a specific command, and like those people of old, my choice is to obey or disobey. If people cannot see this *truth* they are like Paul said of the Corinthians, "you look at things that are before your face." You see only what you want to see.

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# Notes & Quotes...

**Edwin E. Hyche**, Fairview, Tennessee: "I would like to commend all on such an excellent paper."

**Robert R. Hennen**, Holbrook Pennsylvania: "The church of Christ at New Freeport would like to obtain 40 copies of your January 1986 and March 1986 issues. Also enclosed is our subscription list for 1986. Please enter a subscription for each of our members' families..." (NOTE: 30 subscriptions enclosed! IYR Jr.)

**Raymond Mitchell**, Obion, Tennessee: "The elders of the Cloverdale church of Christ have decided to send *Contending for the Faith* to each member of the congregation. (NOTE: Brother Mitchell is one of the elders. He enclosed 21 subscriptions. IYR Jr.)

**Cliff Wilson**, Denton, Texas: "Keep up the good work. A lot of people in the brotherhood are not holding the line very well, are they? I enjoy *Contending for the Faith* very much and appreciate the work you are doing. I'm sorry to say, but I think it is very necessary."

**W. H. Driskell**, old-time gospel preacher, Hopewell, Virginia: "I do not want to miss an issue. It is one of the most important papers I receive. It gives information that I cannot receive from any other source, and I feel that I need to know these things."

"Brother Rice, you can count me among the KNUCKLEHEADS. I have never knuckled under pressure from any issue I faced while I was preaching."

"Back in the 1960s, while preaching in Michigan, a middle-aged couple moved to our city that were members of the Christian Church. There was not a Christian Church near us; so they were attending the church of Christ where I was preaching. They expressed a desire to be identified with us to become a member of ours. He told them he thought it would be O.K. and he mentioned it to me."

"I visited the couple and we had quite a discussion on mechanical music. I told them that I had on order **M. C. Kurflees'** book on instrumental music and that I wanted them to read it—and then I would like to discuss it with them. I thought this was understood by both of them and that they were in agreement."

"About two weeks later, they came forward to be identified with us. I asked them if they were renouncing the Christian Church and giving up the instrumental music. They said, No. That when they went back home, they would be worshipping with the Christian Church. That was where their friends were."

"It was my unpleasant duty to tell them that I could not accept them. I spent several minutes explaining to the congregation what their intentions were. They wanted to be identified and to be able to take a public part in the work and worship of the church, but would not give up the use of the instrumental music."

"I still feel that our member was behind it for he liked the couple—that by their coming forward it would put me on the spot and that I would not accept them. It did not work."

"When I left the work there, they were trying to start a Christian Church in the city. I understood it failed after a few months."

"I never dreamed that the church ever would experience the problems that we are experiencing today."

"It was sad to read the article in your January issue about Chuck Lucas. However, we would be in much better shape today if he had quit preaching years ago. It would be wonderful if he would come back to his first love."

"I am so thankful for you and all who stand with you. May our Lord bless every effort you

put forth to keep all of us informed. We need *Contending for the Faith* even though some will not listen."

**Maggie M. Moody**, Tampa, Florida: "I personally know what people in Crossroads Churches are doing and how they will hurt other people. I learned first hand in Tulsa, Oklahoma, in 1979 when I refused to take part in what I felt was wholly wrong." (NOTE: Sister Moody enclosed \$10.00, saying, "I'm sending a little and hope to do more." IYR Jr.)

**Marion West**, minister of the Science Hill church of Christ, of Readyville, Tennessee, ordered four different issues of *Contending for the Faith* having to do with the Crossroads Philosophy in preparation for a course he was to teach on this subject. Later he wrote, "These issues were received by me and were most helpful in the planning of the course. They were used quite extensively during the course of the study, and helped form a bibliography on the subject of 'Crossroadism' which I prepared and distributed."

(NOTE: Large numbers of congregations are finding our "Crossroads Packets" invaluable in warning local members of the dangers of this false doctrine and heresy. We now can supply some 20 separate, distinct "Crossroads issues" in these packets. To order, enclose \$9.95 and address your order to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.**)

**Glenn B. Bishop**, minister, Broadway church of Christ, Gainesville, Texas, inclosed a check for \$337.50 in payment for "90 families, @ \$3.75 per family, for one year," saying, "We understand you will continue to mail *Contending for the Faith* to each family directly." (NOTE: This is correct. Many congregations are finding that our **WHOLE CONGREGATION** subscription rate is the best way to get *Contending for the Faith* to EVERY MEMBER of the church. Broadway/Gainesville has followed this plan for several years! IYR Jr.)

**Mae Ola Rigg**, the widow of **C. C. Rigg**, of Hardyville, Kentucky, who died on November 5, 1985, renewed their subscription, saying, "I still want to read the paper."

**W. D. Winstead**, of Dresden, Tennessee, sent four new subscriptions. **Russell Knox, Jr.**, of Moundsville, West Virginia, subscribed, saying, "Keep up the courageous work you are doing." **Marie Jackson**, of Wellington, Texas, renewed for a friend, saying, "May God bless you in your efforts to combat false teaching." **Henry & Rita Large**, of Blountville, Tennessee, subscribed for a friend. **Ted Sewell**, of Bland, Missouri, in renewing for another year, said, "Enjoy the paper very much." **Ila Mae Harper**, of Lompoc, California, renewed, saying, "I wish I could send in 20 names. Maybe I can talk some into subscribing, but I lend mine to anyone who will read it, passing it on."

(NOTE: Sister **Shelby Matheny**, of Bastrop, Louisiana, learned that the Post Office will go by what you write in your address, not by what you had in your mind. When renewing for another year, inadvertently, she must have written what looked like a 3 instead of a 2 in the zip code, resulting in delivery being made to the **American Income Life Insurance Company**, whose zip code is 35236, whereas ours is 35226. Returning her check, they wrote, "We are an insurance Co. I am returning your letter and check." In turn, she wrote, sending the check on to us, saying, "Evidently, my first 2...was mistaken for a 3, so this letter went to this insurance Co. 'Twas nice of them to return it to me, wasn't it?" Indeed it

was. When sending in subscriptions and renewals, be sure to write clearly and accurately, so we'll be sure to get it. IYR Jr.)

**Mrs. George Newman**, of Athens, Texas, subscribed both for herself and also for her daughter **Mrs. Sherman Callaway**, of Denver City, Texas. **Jessie Jackson**, of Asheville, North Carolina, enclosed \$20.00 for her three-year renewal, saying, "Use the \$7.00 for whatever." **Bob & Rita Hinshaw**, of Bedford, Texas, renewed for another year, sent in two new subscriptions. **Walter & Mabel Meloy**, of Port Charlotte, Florida, subscribed for a friend in Tennessee, saying, "We enjoy your paper, and think you are doing a good work exposing all the error that has crept into the Lord's church. Keep up the good work..."

**Marion O. Stevens**, of Dallas, Texas, enclosed \$10.00, saying, "Maybe it will help some. I cannot see how people, members of the Lord's church, name-fame preachers among us, can so easily deceive by these new (so-called) translations."

**Dolph C. Heavener**, of Walnut, Mississippi, renewed two subscriptions. **Clyde & Hazel Everett**, of Exeter, California, renewed for three years, saying, "We have been reading *Contending for the Faith* for years. We like it very much..." **Lynn Powell**, of Adamsville, Alabama, renewed his own and sent one new subscription. **Jim Simmons**, of Cotton Valley, Louisiana, enclosed \$15.00 with his renewal, saying, "Use the rest of the money as needed. I pray brother Rice will keep up the great work and that *Contending for the Faith* will last till the Lord comes."

**Leslie L. Spear**, of Nashville, Tennessee, in renewing for another year, wrote sad (yet, in a way, wonderful) words, saying, "My time will be up for the *Gospel Advocate* next month and I'm dropping it. It has been coming to the Spears for over 100 years. My grandfather was appointed elder of the New Hope church in Clay County, Tennessee, in 1880, and he had been taking the *Advocate* long before that. He has grandchildren and great-grandchildren who are taking it. I'm giving it up. I don't think it is "the old reliable" any more." (NOTE: And it isn't! IYR Jr.)

**Betty C. Tyler**, of Pochontas, Arkansas, subscribed for two. **Ernest Loomis**, preacher at Seymour, Missouri, enclosed \$20, saying, "I still enjoy very much *Contending for the Faith* and look forward to receiving it each month. You are rendering a very valuable service to the brotherhood, so keep up the good work. I am enclosing a check. Add another year to my subscription and use the rest for whatever is needed." **Mrs. Rose Herring**, of Clovis, New Mexico, sent \$25.00 with her three-year subscription, saying, "Payment is enclosed plus a little more. May God bless you in the good work you are doing in marking them that are causing division among us."

**Alberl C. Trent**, old-time gospel preacher, of Erick, Oklahoma, now is deceased. **Bert Fritch**, of Baytown, Texas, passed away December 8, 1985.

**Not everyone everywhere** enjoys or appreciates *Contending for the Faith*. For instance, brother **L. A. Miller**, our long-time supporter of Lecanto, Florida, wrote, "It is like pulling hens' teeth to get some of the brethren interested in *Contending for the Faith* any more. Some have dropped out, but I didn't get the reason. However, I was able to get seven renewals, including my own, which is due some time this year, and two new subscriptions. Sorry I could not get more this time, but did the best I could." (NOTE: He did good! IYR Jr.)

\*\*\*\*\*

"I have a right to do as I please, so long as I please to do right. When I cease to please to do right, I no longer have the right to do as I please."—**C. R. Nichol**.

## FIRST ANNUAL CENTRAL TEXAS LECTURES ARE ANNOUNCED

The Second and Church Street church in Killeen, Texas, will host a major lectureship July 20-23, 1986 with the theme, "The Church... Facing the Twenty-First Century." This will be one of a very few lectureships held in the summer months where all family members may have an opportunity to attend. It is hoped that many families will plan their vacations to include this special spiritual opportunity, as well as enjoying the many opportunities for recreation and historical interest which are in the vicinity.

Special features during the lectures will be a daily class for a study of modern day application of lessons from books in the Old Testament, a daily opportunity to hear some of the younger preachers of today who already are contributing much to the kingdom, and especially, each evening, there will be the opportunity to hear a man who has proclaimed the Word faithfully for nearly 50 years or longer, and who is still actively engaged in such faithful service.

Twenty-eight men from six different states will appear on the lectureship program. These include: **Curtis Camp, Curtis Cates, Dave Collier, Perry Cotham, Joe Cox, Bobby Cullum, Byron Denman, Jim Dobbs, Frank Dunn, Larry Flultt, Dean Fugett, Carl Garner, Tommy Hicks, Ken Hope, Wayne Jackson, Paul Johnston, James Meadows, J. Noel Merldeth, Jerry Moffitt, Goebel Music, Johnny Ramsey, Oran Rhodes, Toney Smith, Dick Sztanyo, Mike Vestal, Jack Williams, Gary Workmen, and Michael Wyatt.**

Lessons will include: "Christ—the Center of the Home;" "Instrumental Music;" "Improving Our Teaching Programs;" "Humanism's Threat;" "Maintaining the True Purpose of the Church;" "Lessons from the Minor Prophets;" "Restoring the Art of Preaching;" "Lessons from Esther;" "Restoring Morality Among Brethren;" "For All Times, For All Purposes, We Must Have Sound Doctrine;" "The Consequences of 'All-Grace—No Law';" "Use and Abuse of the Lord's Supper;" "Maintaining the Proper View of Restoration;" "Exalting Christ;" "Misconceptions of Fellowship;" "Archaeological Evidence of Biblical Truth;" "We Can Grow!" "By This Shall All Men Know...;" "The Proper Emphasis on Repentance;" "The Purpose of Baptism;" "The Goodness of God;" "Inspiration of the Bible;" "The Results of the Marriage, Divorce, Remarriage Errors;" "Lessons from Job;" "Our Relationship with the Denominational World;" "We Must Be a Disciplined People;" "Renewing Evangelistic Zeal;" "True Worship;" "Developing Leadership For the Future;" and "The Gospel—The Changeless Message."

For further information, please write **Lectureship Director, Church of Christ, 2nd & Church Street, Killeen, Texas 76541** or call **1-817-634-7373** or **1-817-526-2215**.

\*\*\*\*\*

**Frank G. Starling**, sent greetings from *Sunny Slope/Paducah, Kentucky*, along with his renewal, saying, "As the years go by and the trials of our brotherhood continue, I remain grateful that you are on the firing line for the cause of Christ. May your health and circumstances be such as to promote your work until such time as no need might exist. But then, that's the ambition of all of us as gospel preachers, isn't it? To work ourselves right out of a job. Aware as I am that such employment involves one in the position of being a critic frequently and possibly even more often, receiving the criticism, with our attending imperfections we have no recourse but to continue..."

**Edgewood church of Christ**, of Greenville,

South Carolina, is yet one more of our growing list of congregations putting their entire membership on our *Contending for the Faith* mailing list. Renewing for another year, they sent in 66 addresses this time.

**Thelma & Richard Marable**, of Brentwood, Tennessee, who do the actual work of preparing for mailing and the posting of our special issues on Crossroadism continue to be astonished at the enormous number of orders still incoming for the January and March, 1986, issues, as well as for our "Crossroads Packets." For instance, **Glen Elliott, Sr.**, one of the elders of the church at Salina, Kansas, ordered four sets of our Crossroads issues along with his subscription. **Kenneth Stewart**, one of our long-time supporters, of Licking, Missouri, ordered 12 copies of our March issue, saying, "Keep up the good work of exposing error. I'm 79 years old, but I want to see the time when this false teaching is stopped." **Stan Stevenson**, of Owens Cross Roads, Alabama, in subscribing for a year, specified that it begin with our January issue, if possible. **Hallie W. Richardson**, of Sheffield, Alabama, in renewing for another year, asked us to send the January issue to her niece, **Mrs. Charlotte Ford**, in Owasso, Oklahoma, near Tulsa, saying, "Churches of Christ better wake up." **Kelly Warren**, of Hulbert, Oklahoma, ordered our January issue. **Linda Bruce**, of Bald Knob, Arkansas, in subscribing for a year, asked for an extra copy of our January/1986 and also two copies of our March/1986 issues. **Mrs. M. A. Friar**, of Killen, Alabama, ordered one each of these two issues. **Ben Olson**, of Newark, Illinois, ordered 12 copies of our March/1986 issue. So did **Mickey Sue Hanlon**, of Tanner, West Virginia. **Bert M. Perry**, of Fordyce, Arkansas, ordered 12 copies of January/1986. **Viola Stuckwisch**, of Chickasha, Oklahoma, in sending in two subscriptions, requested, "If at all possible, I'd like to have the January, February and March issues." **Willie L. Tharp**, minister to the Highway church of Christ, of Taft, Texas, ordered 12 copies of our March issue, saying, "If it is not asking too much I would like to put a rush on them. I have a brother in Christ coming from the north for the spring break. I would like these so that we may inform some more of the brethren about the cancer—'Crossroadism.'" **Gwen & W. A. Martin**, of Crandall, Texas, ordered our full "Crossroads Packet." **Annie B. Owens**, of Grand Prairie, Texas, ordered 12 copies of our January/1986 issue. **Chester B. King**, of Kansas City, Kansas, ordered 12 copies of our March/1986 issue. So did **Luther E. Welborn**, of Willis, Texas, saying, "Thank you for making the information needed to combat error available to the people who will use it." **George Claypool**, of Iantia, Missouri, ordered 25 copies of our March issue. So did the Morrison church of Christ, of Williston, Florida. **Richard T. Howard**, of South Bend, Indiana, ordered 25 copies of our January/1986 issue. So did **George M. Bell**, of Flat Rock, Alabama, saying, "We hope to use information such as this to fortify our faith against the inroads made by such movements (as Crossroads)." **Mrs. Will Winchester**, of Marion, North Carolina, ordered 40 copies of our January/1986, enclosing an extra \$5.00 "to help with your cost of printing this excellent paper." **Jackson P. English**, evangelist for the South Lumberton church of Christ, of Lumberton, North Carolina, ordered 40 copies each both of our January as well as our March issues. **Mr. & Mrs. Hall G. Parrish**, of Paris, Illinois, subscribed for a year and ordered three copies of January/1986. **Charles M. Denham**, of Benicia, California, asked for "one or two more recent issues...that deal with the 'Crossroads Movement.'" **W. C. Chilton**, of McMinnville, Tennessee, asked to start his subscription with our January issue, saying, "I thought what she said about 'Crossroads' is brain washing...I went to visit some friends and

they had been on a church outing. They had **Chuck Lucas** as their speaker. This man I visited was saying they could have churches meeting in their homes...I was there one night and they held hands and went on about love...I don't know what we can do to stop it, but where we go to church we have teachers that know all about this matter..." **Mr. & Mrs. Russell J. Bell**, of Benton, Kentucky, sent two three-year subscriptions and asked us to send the January issue to someone in another state. **Walter & Wenona Dunn**, of Foss, Oklahoma, ordered a copy of our January issue "with the article by **Bronwen (McClish) Gibson**," saying, "Just read the one by **Lisa Moderackl** and it is frightening." **Minnie Lee Medley**, of Palmetto, Florida, ordered 12 copies of our March issue, saying, "God speed ahead. You are doing a good job." **Ed Casteel**, minister at Trenton, Tennessee, where they get a regular bundle of *Contending for the Faith*, wrote, "After one service we are out of the January issue...Many more would like to have a copy to read the fine article dealing with the movement on Crossroadism. Therefore, please send us...60 copies of the January/1986 issue, and two complete sets of the Crossroad issues to be placed in our library..." **Mrs. Louise J. Lavender**, of Valdosta, Georgia, in renewing nine subscriptions, ordered 12 copies of our January issue, saying, "Please send the copies as soon as you can as a friend...in Amarillo is wanting to go to the Tulsa Workshop this year. I want to send her a copy. Don't know if it will help her change her mind or not." **Mrs. Olen Rosell**, of Austin, Texas, wrote, "Thanking you for mailing me *Contending for the Faith* for January '86." **John A. Carter**, of Mayfield, Kentucky, renewed for three years "beginning with January/1986." **Thomas Waldrum**, of Branson, Missouri, ordered three copies each of our issues for January, February and March/1986, saying, "I need these bad." **Martha Derrick**, of Artesia, New Mexico, asked us to send the January and March issues to an address in England, saying, "One of the Christian girls had come from the Crossroads Church in London to Wembly, where my daughter-in-law attends, and she couldn't explain all the situation. I would also like a copy of each for myself." **Lenard Hogan**, of West Memphis, Arkansas, ordered 25 copies of our March/1986 issue, saying, "We continue to appreciate the paper. It is sad to read some of the things you print, but people will not be satisfied with doing things like God has commanded that we do them." **The Central church of Christ**, of Spartanburg, South Carolina, ordered 200 copies of January/1986, saying, "We are planning to distribute a copy to each of the families in our congregation in an effort to make them aware of the potential danger of Crossroads teaching and practice." **John W. Robertson**, minister, Lucedale, Mississippi, ordered 40 copies of the January/1986 issue, saying, "We want our members to read about the entrapment renounced by Bronwen (McClish) Gibson. This young lady is to be commended for her outstanding courage in exposing this terrible movement." **Louis G. Love**, of Tulia, Texas, along with his subscription, ordered 12 copies of our January issue, saying, "We need to combat 'Crossroadism.'" **James Wiggs**, of Judsonia, Arkansas, ordered 12 copies of January/1986. **John R. Ledbetter, Jr.**, M.D. of Rogersville, Alabama, ordered an entire set of our "Crossroads Packet" sent to four different addresses. **Mr. & Mrs. Fred W. Kibler**, of Berkley, Michigan, asked us to begin two subscriptions with the January issue, saying, "Keep up the good work. The Bible message is clear to all—and adequate." **Wilma A. Walker**, of Benton, Kentucky, ordered 12 copies of our January issue along with her subscription for one year. **Raymond & Julia Kuykendall**, of Bethany, Oklahoma, ordered our "Crossroads Packet" together

with a three-year gift subscription, saying, "Enjoy your paper. It has done so much good for us. Wish everyone would read it. The church would be much stronger. Inclose \$50.00. Use the rest as you see fit." **Mrs. Mattie Clear**, of Martin, Tennessee, ordered three copies of our January issue. **D. W. Simpson**, elder, Northside church of Christ, Chattanooga, Tennessee, ordered 60 copies of our January/1986 issue, saying, "We feel that our congregation needs to be informed about some of the issues that are discussed in this issue." **Ben W. Parnell**, of Baton Rouge, Louisiana, ordered 25 copies of our March/1986 issue, saying, "It is an exceptionally complete and devastating analysis of the methods employed by the Crossroads cult!" **Paul J. Dittoro**, of Washington, North Carolina, ordered ten more copies of our March/1986 issue, saying, "It is encouraging to see that some are actually coming out of that mess and are telling about it. Great strength of character and love for the truth is needed in order to break the mind control shackles of CROSSROADISM. Sadly, there probably are a great many who want to come out of it but who just do not have the moral courage to do it. We must, by all means, pray for such, and assure all who desire to come out that a loving brotherhood awaits their return...There are many behind the Iron Curtain whose minds are free; but those whose every thought has been brought into captivity to CROSSROADS are in the most diabolical form of captivity possible." **Jean Faber**, of Woodsfield, Ohio, ordered all of our Crossroads special issues published since September, 1982, saying, "I lend mine and they don't come home. Pray they're kept circulating to keep others aware of the dangers. Keep up your good work...Crossroads has hit this area. Afraid brethren will not be warned. I've personally warned them about **James Dobson** and the divorce, remarriage issue—and they are again showing the James Dobson series!" **Dude & Carolyn Pendergrapt**, of Joplin, Missouri, wrote, "We are especially appreciative of the January '86 issue containing Bronwen McClish's story. Even though we hadn't received the paper for several months, we were aware of the Crossroads

Movement and advancement. We saved our papers and loaned them out several times so others could become acquainted with the 'tactics' Crossroaders use to gain the confidence and loyalty of innocent people in or out of the church..." **N. R. Gill**, of Oklahoma City, Oklahoma, sent five three-year subscriptions, asking that they begin with the January/1986 issue. **Ina K. Marble**, of Tulsa, Oklahoma, subscribed, saying, "I am a member at Memorial Drive. Sorry to say it seems to be leaning to the Crossroads Movement more all the time. However, **Henry Petree** resigned as youth director a few months ago. I am a 71-year-old widow so don't get any news from business meeting, just as it comes from the pulpit." **E. C. "Zeke" Maynard**, evangelist, Nash, Texas, ordered 100 copies of our "three best issues" on Crossroads. He later wrote, "I have sent some of these to Canada from where I got a long-distance call for information on the Crossroads movement. I still hope you may put together a little tract from your research. I would hope that much prayer...and much thought would be put into preparation for writing such an exposition..." **K. M. Dehargey**, ordered 12 of March/1986, saying, "The Crossroads Movement has arrived in Michigan (last fall)—Michigan State University. **Tom Wilson** is the leader. Three boys...whose families are friends of ours here at Grand Rapids are definitely involved. I think I have spared one other family by getting educational materials on Crossroads to them and their son early on before he became totally immersed. As far as I know he is only involved with the church of Christ in Holland, Michigan, where he goes to college. The preacher there told him to stay away from Crossroads: but when the boys from Crossroads are on vacation here, they put the pressure on and it's hard for him. At any rate, somebody from Florida sent me a copy of your magazine. I thought it an excellent resource to pass on to my families and a few other people that need to be educated on Crossroads before it takes hold here on our campuses." **Richard T. Howard**, of South Bend, Indiana, ordered 25 copies of our March issue. **Mr. & Mrs. James Behel**, of Florence, Alabama, ordered the "Crossroads"

issues for January and March, 1986. So did **Steve Brewer**, of Martin, Tennessee, who also subscribed for a year. **Bronson Moore**, of Venice, Florida, subscribed, requesting to begin with our January/1986 issue. **Thomas H. Jones**, of Mayfield, Kentucky, subscribed, asking to start with January 1986 issue. So did **Clifton & Neil Parker**, of Gainesville, Florida, saying, "We are very interested in the articles about Crossroads." **Mr. & Mrs. Ralph Rudolph**, of Benton, Kentucky, sent a gift subscription, asking that we start it with the January issue.

(NOTE: No doubt there are many others who would like to use *Contending for the Faith* as a means of informing themselves and warning others. Should you desire BUNDLES of any single issue, please find our BUNDLE RATES listed, together with postage required, in our masthead on Page 2. IYR Jr.)

"I love *Contending for the Faith* and wish everybody did. Sadly some cancel," **Harold D. Heath**, of Princeton, Kentucky, wrote, in sending his new address. "Keep up the good work," **R. F. Lannen**, of Wagoner, Oklahoma, encouraged, in renewing for another year. **Carson Webb**, of Kansas, Alabama, enclosed \$10.00 with his renewal, saying, "Use remainder as you see best." **Tim L. Long**, of McMinnville, Tennessee, renewed two, sent four new subscriptions.

## A Commentary on Galatians

by  
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**CHURCH OF GOD MINISTER  
OBEYS GOSPEL**

**William B. Kughn**

When first reached by telephone, **David Gibson** said, "Mr. Kughn, I am the minister of the Church of God in Point Pleasant. I am convinced that you are teaching the truth in regard to 'Marriage, Divorce, and Remarriage.' I also am convinced that you are teaching the truth concerning Acts 2:38, as well as other teachings that are contrary to our doctrine. This is presenting a great problem to me, and I need to meet with you as soon as possible."

We arranged for a meeting immediately, and David arrived early. He scheduled a meeting for his wife at a later date. Needless to say, it has been an enriching experience to study with this fine young couple.

After David graduated from high school in 1968, he served four years in the Navy. Upon completing his tour of duty, he entered the field of electronics. He became a member of the Church of God in Gallipolis, Ohio. Having the desire to enter the ministry, he enrolled in the Gulf Coast Bible College in Houston, Texas in 1979 where he received his B.S. degree in Bible. His first located work took him to Celina, Tennessee where he served for one year (1983-84).

The seed was first planted in David's heart by his uncle, **Mike Mitchell**, who preaches for the church in Henderson, Kentucky, and who influenced him to further his studies in the Tennessee Bible College in Cookville while he was in Celina. He enrolled, and was, as far as he knows, the first denominational preacher to have entered the college at that time. David studied the *Connally-Hicks Debate* on the marriage question, along with the writings of brethren **Roy Deaver** and **Thomas Warren**. Having the opportunity to move to his and Beverly's hometown, he came to this area in 1984.

David's desire to learn and declare the whole truth motivated him to a continuous and diligent study of God's word. He availed himself of many debate books, measuring the affirmations and denials of the propositions with the truth. He told me, "I have torn the weekly articles apart that you have written for the *Point Pleasant Register*." He was convinced what the truth taught about the second work of grace, baptism, the Lord's Supper, the one church, its organization, worship, and work. As he would discuss these subjects with his fellow-preachers, he would

ask, "What do you do about Acts 2:38? You believe in repentance as being essential to salvation, so why not baptism?" It was sad for him to hear the reply, "I just skip over it."

David could not skip over it. Neither could he continue to rationalize, believing that God would accept his ministry because of the good intentions of his heart, while, at the same time, not teaching all things God had commanded. His first challenge was to teach those with whom he was working about marriage, divorce, and remarriage. Although some few responded favorably, it created a disturbance within the congregation. This necessitated a meeting with the men who had hoped to reach some agreement, but they were unable to do so because of their unwillingness to accept what the scriptures taught concerning this vital subject. He could no longer be kept in the bondage of false doctrines and unable to preach the whole counsel of God; therefore, he submitted his resignation on Saturday, November 23, 1985.

David called me that Saturday evening, informing me what he had done and that he would be assembling with us Sunday morning, along with his wife, two sons, and his parents. It was at this worship hour David, having broken the shackles of denominationalism, forsook all in obedience to the gospel. It was my privilege to baptize him Sunday morning, November 24, 1985, and his wife, Beverly, Sunday evening.

On Sunday evening after Beverly was baptized, David admonished us never to become weary in teaching God's word. He advised us not to become discouraged when the responses to the teaching are few and far between. He assured us that many who are tired of the burden of denominationalism are reading and studying diligently, and will eventually obey the gospel as he and Beverly have done. David truly knows how important it is that we be persevering in carrying out the great commission.

Plans, at this time, are for David to enter the Tennessee Bible College as soon as possible in 1986. Financial assistance is needed for the present time as well as the two years he will be in school. David and his wife have forfeited their salary, monthly benefits, as well as housing and utilities, in order to become Christians, but, as Paul, they count it as nothing in order that they may win and serve Christ. Their salary and financial assistance promised them for the next two months have been withdrawn since their obedience to the truth. It is imperative we come to their rescue. Please remember David and family in prayer

as they unite their efforts in the Cause and prepare to minister in the Lord's church.

We pray that there will be some congregations who will be willing to include some monthly support in their budget for this family for at least two-and-one-half years. For further information, please contact the following: **Elders, Chapel Hill Church of Christ, P. O. Box 308, Gallipolis, Ohio 45631.**

**(NOTE: Somebody sent in the following item. There is no name on it, so we do not know whom to credit. But it is too good Not to publish—so we are doing so anyway. If anyone knows who wrote it, please let us know. IYR Jr.)**

**SOME THOUGHTS ON GIVING**

Still, as of old, man of himself is priced. For 30 pieces Judas sold himself, not Christ.

A Christian once prayed, "Father, help me to have the strength to give 10 percent of my income until I learn to give as I have been prospered."

It is easy to lose interest in the church when we have so little invested in it.

The lad who gave all his loaves and fishes didn't have to do without his dinner.

Giving is not just a way of raising money! It is God's way of raising men!

It's easy to know when to stop giving to the Lord. Just give until he stops giving to you.

If a man must go to jail for robbing another man, where should a man go who robs God?

**SEND THE GOSPEL.** Take away the dollar sign and see what's left!

You can't outgive God! Have you ever tried?

An average of 3% giving will never enable the gospel to be preached to 100% of the world.

There is not anything more **UNLIKE** God than selfishness.

When we spend our money for any purpose, we are lending ourselves to that purpose.

**Charles & Teddy Stewart**, Santa Maria, California: "We really appreciate your fine work for the Lord as you labor in the publishing of this fine paper, which is so desperately needed. We came out of denominationalism many years ago and were privileged to preach full time for over ten years. Our hearts ache to see the Lord's body—parts of it—descending into what we were so thankful to be rescued from those many years ago... We appreciate your work for the Far East and have just sent our contribution and a pledge. We love your enthusiasm."

**Contending FOR THE Faith**

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## 'Golden Era' Of Gospel Preaching Closes With Passing Of E. R. Harper

Ira Y. Rice, Jr.

When **Pat McGee** called to let me know of the passing, June 15, 1986, of **E. R. Harper**, in Abilene, Texas, suddenly I realized that that what might be styled as the "Golden Era of Gospel Preaching" among the churches of Christ at long last had come to a close. Few men among us have ever been able to capture an audience and hold them spellbound as could Ernest Rosenthal Harper. He was one of the greatest preachers of all time.


As but yesterday, I recall the coming of **Foy E. Wallace, Jr.**, back in the '30s, to my hometown of Norman, Oklahoma, announcing the soon-beginning of a new paper to be called the *Gospel Guardian*. I was just a teenager then; but well do I remember that among the illustrious writers he listed was the name of E. R. Harper, who then preached at Fourth and State, in Little Rock, Arkansas.

Up to that time I never had met this extraordinary preacher of the gospel; but I knew from reading his writings in the *Gospel Guardian*—and later in the *Bible Banner*, the *Gospel Advocate*, the *Firm Foundation* and elsewhere—that E. R. Harper was no run-of-the-mill pulpiter but one of the truly great gospel preachers of our age.

Although brother Harper was a kindly man, just like the apostle Paul he was set for the defense of the gospel with all that in him was. Not an issue of error swept through the brotherhood in all the five decades that I personally knew him but that there was E. R. Harper battling away for the truth of the gospel as it is in Christ Jesus our Lord.

It was that way back in the '30s, when *Premillennialism* sought to sweep the churches of Christ into apostasy. Then came the '40s and '50s—and there was E. R. Harper

(Continued on Page 3)



AFTER PREACHING THE GOSPEL for more than 60 years, **E. R. Harper** died on Lord's Day, June 15, 1986, in a local hospital at Abilene, Texas. Services were conducted by **Willard Collins**, **Paul Brown** and **Jerry Yarbrough**, at the Fifth & Grape Streets church of Christ, in Abilene, three days later.



# Contending FOR THE Faith

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## McClish & Billingsly Debate Alien Sinner's Amenability

Elsewhere in this issue of *Contending for the Faith* brother Tom Wacaster, of Denton, Texas, gives his impressions of the McClish-Billingsly Debate which transpired on the Monday and Tuesday nights of June 16-17, 1986, at the Welch Street auditorium, in Denton.

It had been my purpose to be on hand for the entire debate; however, publishing requirements in Birmingham were so demanding that it was not until the second session of this debate that I was able to arrive.

### ALIEN SINNER'S AMENABILITY DISCUSSED

Although every effort has been made to persuade James D. Bales to discuss publicly this and other issues raised in his book *Not Under Bondage*, since it appeared in the late 70s, the McClish-Billingsly Debate was the first time that I recall the alien sinner's amenability to the gospel being so discussed, *per se*.

Both disputants were so gentlemanly in their treatment of each other during the debate that surely there could be no criticism of either party on that score. Nevertheless, each pressed the other in a strong way to meet the issues that were raised.

### WHAT ABOUT I CORINTHIANS 6?

As I sat there listening to this most-interesting discussion, and heard brother Billingsly contending that all alien sinners are subject only to the first principles of the covenant law of Christ for salvation, my mind kept returning again and again to I Corinthians 6:9-11. In that passage, the apostle Paul clearly says,

"...Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you, but ye are washed..."

It seems self-evident to me, from this passage, that whatever they were, they were (past tense) before what they are (present tense). Paul plainly says that at least "some" of them were fornicators, idolaters, adulterers, effeminate, abusers, thieves, covetous, drunkards, revilers and/or extortioners BEFORE THEY WERE WASHED! If so, then far more than just the "first principles" applied to them, otherwise they could not have been specifically guilty of these things before baptism.

### McCLISH ANSWERED BILLINGSLY'S ARGUMENTS

Although Billingsly, an experienced debater, brought forth what appeared at first hearing some rather persuasive points, it seemed to me that McClish had the truth on his side and that he successfully answered Billingsly at every turn. It was not easy, however; for Dan presented so many arguments it was hard to keep up.

When it was all over, I asked Dub how he felt.

"Like I'd been chasing jack rabbits all night!" he exclaimed.

To which I responded, "It seemed to me that Dan was like that Civil War general you've heard about, who jumped on his horse and rode off in all directions." He was a little hard to follow.

—Ira Y. Rice, Jr., Editor

(Continued from Page 1)

defending the truth against the *Anti-Cooperationists'* binding where the Lord had loosed. When *Liberalism* came along in the '60s and '70s, even though he was growing older, there stood E. R. Harper contending for the faith against its loosing where the Lord had bound.

Who of us who were present can forget the afternoon of February 7, 1973, when brother Harper called us all into Room 4 of the Freed-Hardeman College administration building to discuss what to do about Liberalism that even then was plaguing the churches brotherhood-wide? It was 4:30 in the afternoon—and we were all tired—yet, at his call, the following men made their way to Room 4 to hear what he had to say: J. A. McNutt, Roy J. Hearn, Franklin Camp, Thomas Wortham, E. Claude Gardner, Paul M. Tucker, William Woodson, Garland Elkins, M. H. Tucker, C. P. Roland, A. E. Swims, O. D. McKendree, Doyle Cannon, C. W. Bradley, Robert R. Taylor, Jr., Kenneth R. Ware, Melvin Elliott, A. J. Kerr, Harrell D. Davidson, Harold W. Clark, Sorrell B. Wesson, J. W. Boyd, William A. Wilder, Richard Harp, W. T. Hamilton, Bob Cross, Dub McClish, Edgar Orman, Stephen Paul Waller, Robert M. Waller, Ray Peters, Ira Y. Rice, Jr., Perry B. Cotham, Calvin W. Minglin, Lemuel L. Parton, Tommy J. Hicks, Glenn L. Wallace, D. R. Bateman, K. W. Franklin, Jerry Westmoreland, W. E. Wardlaw, Jack Coultas, B. C. Carr, Archie W. Luper, Guy N. Woods, and possibly others. Brother Harper chaired the meeting that afternoon, and all of us were made poignantly aware that if the truth of the gospel was to survive this generation among the churches of Christ something was going to have to be done about *Liberalism!*

Possibly the two greatest battles of E. R. Harper's life were his defense of the truth in the *Harper-Tant Debate* in the early '50s and his and brother W. F. Cawyer's doing the same in the *Memphis Meeting with the Representatives of the Herald of Truth*. I was not privileged to attend the former (I was told it was a complete rout of the Anti-Cooperation position); but I was present for that whole Herald-of-Truth/Highland, Abilene confrontation, September 10-11, 1973, hosted by the Getwell church of Christ, in Memphis, Tennessee. Even then brother Harper was 76 years of age, and Frank Cawyer was older still; but those two old brethren stood, fought, and refused to give ground to the two elders and other false brethren who came from Highland seeking to defend the wrong direction they were taking the Herald of Truth. Although Harper had worked and preached at Highland/Abilene for some 28 years, because of his and Cawyer's stand for the truth against the incursions of error into the Highland church, they both had been cut off from their retirement pay that they had been promised. (When, later, brother Harper's retirement support was restored—evidently because so much pressure had been brought by the brotherhood—brother Clois Fowler assured Harper, in a letter, that "the doctrinal differences remain the same.")

As a result of the confrontation at Memphis, an estimated 25% of the churches cut off their support of Herald of Truth—and for a time it looked like the whole program might go down the drain. However, the Highland elders made an end run around these churches to enough individual members to more than make up the difference; so the program continued. But once Highland quit preaching the gospel on that program and turned it into a dramatic series, it never was the same any more. (Not since E. R. Harper,



**GREAT FAVORITES** with E. R. Harper were Pat and Fay McGee, presently living at Mansfield, Texas. It was largely at brother Harper's instigation that brother McGee was invited to preach to the Fifth and Grapa Streets church of Christ for four years in Abilene, Texas. Harper always thought of Pat as the best thing to happen to Abilene.

James D. Willeford and a few others like them were the speakers has the program ever been of any real value toward the spread of the gospel. Today, it's more a program of *human psychology* than anything else!

In talking with Garland Elkins, in Memphis, Tennessee, after Pat McGee and I got back from attending brother Harper's funeral, June 18, 1986, at 5th & Grape, in Abilene, brother Elkins said that in his opinion we had absolutely no one who could move an audience or had more empathy with his listeners than E. R. Harper in his prime. He, I and others ranked brother Harper, as a preacher, right along with N. B. Hardeman, Foy E. Wallace, Jr., and those other great preachers in the "Golden Era of Gospel Preaching" during the early part and middle of the 20th Century.

It was E. R. Harper who suggested the title and theme of the *Spiritual Sword's Fifth Annual Lectureship*, in 1980, on *THE CHURCH—the Beautiful Bride of Christ*. We never have had a man who could speak on "the church" quite like he could.

When brother Harper's greatest and last book (*Harper on the Holy Spirit Issues in the Twentieth Century*) appeared, in 1976, readers were enthralled by the Foreword to this book, written by his daughter Mary Nell Gililand under date of October 10, 1975. Limitations of space preclude our inclusion of *everything* she had to say here. However, it seems fitting for at least a *part* of her remarks to be remembered at this time. Among other things, she said,

"My father, E. R. Harper, who was born August 26, 1897, at Enola, Arkansas, and I have spent many hundreds of engrossing hours working on this book as I aided him in typing and in editing the manuscript. Much gratitude is expressed also, by my father, to his beloved daughter and my adored sister, Ann Youree, for her assistance in the same capacity. Also, our beloved brother, Paul W. Harper, of Hollywood, California, has loyally and faithfully defended his father in his contending for the truth. He knows only too well the direction the tornadic winds are blowing for he lives in the midst of those cyclonic winds of liberalism, come from whatsoever source they may. He lives where he can both see and hear the heartbreaking incidents that shall take their toll of sorrow both in the world and in the church.

"More appreciation than words can express goes to our mother, and may she ever be blessed for her unflinching faith and loyalty...

"E. R. Harper began his formal education at Freed-Hardeman College, where, in the spring of 1923, he was presented the Medal of Honor as College orator of the Year, and graduated, with

honors, from Union University (Baptist) in Jackson, Tennessee. One of his most cherished honors was received in 1973, when Freed-Hardeman College named him *Alumnus of the Year*.

"My father has worked full time with only three congregations during his preaching ministry: Highland Church of Christ (now Allen and Edgewood), Jackson, Tennessee; Fourth and State Church of Christ (now Sixth and Izzard), Little Rock, Arkansas; and Fifth and Highland Church of Christ, Abilene, Texas...

"In addition to his work with the church of the Lord in Little Rock, one of my father's most cherished honors was his connection with the Arkansas State Senate. He was the first full time paid chaplain of that august body since its beginning. He served in this capacity for ten successive years until moving to Abilene, Texas, in November of 1945.

"In 1966 it was my father's joy and pleasure to tour fourteen foreign countries. On this tour he addressed congregations in many cities, including Rome, Italy, and Madrid, Spain, where he had the honor of addressing at the University of Madrid some two hundred language students from various nations...On this trip he delivered the keynote address for the *World Seminar and Lectureship meeting of congregations of the church of Christ* that year at Lausanne, Switzerland...

"Of course, no greater joy can come to any gospel preacher, I suppose, than to visit the *Lands of the Bible*. While there, he visited Old Jerusalem as it looked when Christ was there. He saw the Temple Grounds, the Jewish 'Wailing Wall,' washed his feet in the River Jordan, waded in the Dead Sea, and looked down upon the walls of Jericho.

"While in the Bible Lands, my father spoke at the church in Old Jerusalem and was invited by the superintendent of the 'Garden of the Tomb' to address an audience on a Sunday afternoon...It was but a stone's throw from where Peter delivered his famous sermon in Jerusalem on that memorable Pentecost Day. One who knows my father as I do, realizes what a great privilege he considered this to be...

"On my father's way home, via the Queen Mary, he and brother W. F. Cawyer, who left the group to 'sail the sea,' were privileged to have, so the director of religious services informed them, by far the largest audience on board the Queen Mary that Sunday. Brother Cawyer directed the song service, led the prayer, and officiated at the Lord's Table. My father addressed this great audience (for a ship crossing) on the subject, 'The World's Greatest Institution—the Blessed Church of our Lord.' He reported that this audience sat with eager attention for an hour, for they had never heard the church brought from the Old through the New Testament. He and brother Cawyer reported that they were never more wonderfully received after the services than by this group of people from many nations...

"I would not attempt to estimate the marriages, counselings, funerals, visits, lectures, gospel meetings, nor the souls he has converted to Christ. Only God knows such things—but there have been thousands in his fifty-one years of preaching and ministering to the heartaches of people. I only know that I cannot remember one day of my life that serving the Lord has not been the uppermost thought and desire of my father, E. R. Harper...

"No child has been more loved by an earthly father than have I—and I return that love a hundredfold, if possible. There is no doubt in my mind that my father would step between me and any conceivable danger or hurt of any kind. Yet throughout the years, because of his stand for Truth, he has been forced to watch my mother, my sisters Ann and Ernestine (who passed away 18 years ago, my brother Paul Harper, and myself suffer indescribably at times.

"Other children I have known have not been so fortunate. Their fathers have compromised the Truth to save a few tears, however bitter, or to build up treasures on this earth for their own benefit...How miserable life must be for those who know the Truth and possess the power to preach it, defend it, and expose false teachers, yet have not done so. Of all the things my father has meant to me, of all the things my father has given to me, this is the greatest—a simple, child-like faith, a faith which believes in the ultimate good, a faith which cannot be moved...



POSSIBLY THE LAST PUBLIC PICTURE ever taken of E. R. Harper was the one above taken three years ago at the Annual Denton Lectures, in Denton, Texas. Harper (right) is shown with Robert R. Taylor, Jr. (left) and Garland Elkins (center) with Bobby Duncan immediately behind. Photo was taken by Ira Y. Rice, Jr.

"What more can one say about one's earthly father? He has been my truest friend, my greatest hero (when heroes are scarce), my most trusted confidant, my sternest yet dearest example, my joy in times of sorrow; and I have loved, adored, and depended upon his strength from the earliest memory I have of living upon this earth..."

There was more; but this must be enough for now. As King David said upon the death of Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" Such lauding words could appropriately be said of the passing of E. R. Harper. Truly, now that he is gone, the "Golden Era of Gospel Preaching" is finally over.

## Cawyer Precedes Harper In Death By 17 Months

One of the great gospel teams of the 20th century came to an end January 23, 1985, with the passing of W. F. "Frank" Cawyer, of Abilene, Texas. It had been our hope to bring this to the attention of our readers much earlier; however, the time and space we felt his passing deserved seemed never to be available.

Although brother Cawyer had been trained to preach at the old Thorp Spring Christian College, soon after the turn of the century, it was in connection with his work, together with E. R. Harper, for the Herald of Truth radio and television program that the name of W. F. Cawyer really came to the fore.

Brethren who know only the watered-down version of *Herald of Truth*, as it exists today, have hardly an inkling of how it was in the days when it was dedicated to preaching the gospel according to the scriptures. During those days, when such men as E. R. Harper, James D. Willeford and other like them were actually *preaching* on that program it was W. F. Cawyer, more than any other single man, who was networking this brotherhood raising the funds to keep the program on the air. Just how many millions of dollars he raised for this might be hard to say (some estimate it might be as much as \$15-million); but never mind, however much it was, it was an awesome amount—and over a period of many years it was he, more than any other, who produced the funds to make the program possible.

Although it was brother Harper who did most of the actual *speaking* on the Herald of Truth program for more than seven years, for many years the brotherhood became used to seeing Harper and Cawyer, as a team, appearing before large audiences all over the country trying to get us to undergird Herald of Truth with our finances. And, until, over the years, control of the program gravitated into unfaithful hands, as it now is, faithful brethren really rallied to their call.

Frank Cawyer already was past 82, when he and brother Harper came to Memphis, Tennessee, September 10-11, 1973, for the Memphis Meeting showdown with two of the Highland/Abilene elders and other representatives of the Herald of Truth as it had become corrupted to be at that time. More than 200 elders and preachers from several states had gathered in Memphis to listen to "both sides" in an attempt to figure out what had gone wrong. When brother Cawyer's turn to speak came, he said,

"My brethren, I deem it a pleasure and a privilege to be with you good people here today in Memphis, Tennessee. Many of you I have met when I was working world-wide, nation-wide for the Herald of Truth. I have been in your offices. I have been speaking in your church buildings. I know most of you personally. I regard your friendship highly. And I come to you today with mixed emotions. Knowing the past, seeing the present, and knowing what is going to happen in the future, as the article that I put in the paper, I am deeply conscious of the enormity, the seriousness of the hour that faces the church of the living God.

"My mind goes back to that night in Abilene, Texas, when a number of us were invited into the backyard, barbecue dinner by brother *P. S. Kendrick*, one of the first men who began to put money into the Herald of Truth program. Then he put *James Walter Nichol*, now deceased, on the payroll, paying his salary out of his own purse, and his expenses, and we had a hard fight, but, brethren, we were successful for many, many years until the program fell into the hands of those 'who knew not Joseph.'

"That night, in brother Kendrick's backyard, the program was discussed—pro and con—and before we left his beautiful home within a couple of blocks from the Highland congregation where I served as a deacon and an elder for almost 20 years, I was one among the number that said we can put on a world-wide program and preach the gospel of God's dear Son just exactly like it's written upon the pages by Peter, James, John and Paul.

"I say to you without fear of successful contradiction, we did that just as long as *John Reece*, *J. M. Patterson*, now deceased—both of those are deceased, and I stood there with others—brother Harper, brother Willeford. We never had the backlash that you have had with the Herald of Truth in the last few years. (AMEN). What's the difference, brethren? We were a united people—that the gospel in its ancient purity and power must be preached. It hasn't been preached. It's been compromised. And, as they published the other day, a little 16-year-old girl wrote brother (*Landon*) *Saunders* and said, 'Is your Heartbeat a religious program?' Brethren, when we are spending thousands, yea millions of dollars to broadcast, and a 16-year-old girl will have to ask the question, is this a religious program, there is something wrong. (AMEN). And that something must be changed.

"I'm not here today to fight the Highland elders. I oppose them in their error as I will relate when the time comes, and give you specific examples and instances of same. I'm not here to help kill the Herald of Truth, but it's dying on the vine for the lack of proper supervision, and you brethren know that as well as do I. I'm very sympathetic and my heart bleeds when I wrote the article, 'Past, Present and Future,' that's been carried in a number of papers—going to be carried in many more.

"I was in my study that night, in Santa Anna, Texas, where I preached the gospel of God's dear Son. My heart was bleeding. We were engaged in prayer with my wife. Many brethren have said to me, 'Brother Cawyer, you must tell what you know that's wrong with the Herald of Truth.' I wrote most of that article more than a



W. F. Cawyer

year ago. Some of it was brought up-to-date recently, and it's been carried by some good, faithful men. It hasn't been carried by all of our religious papers, but it's been carried by enough that the public generally are understanding something about what's wrong with the Herald of Truth now. I'm not saying that it ought to die, but you who are running it today are killing it by the kind of procedure that you employ; the kind of men.

"I have in my hand today a letter. I won't give you the date for a special reason, and you'll find out a little later in this session. *'Elders, Highland Church of Christ, South Fifth and Highland, Abilene, Texas, Dear Brethren: Please accept my resignation as an elder of the Highland Church of Christ, due to lack of unity in teachings, policy, plans and procedures.'*

I tried for five years to keep *Calvinism* from coming into the Highland eldership. Brethren, it couldn't be done. We had a teacher, and she's a wonderful teacher with minor exceptions, and it's not minor either—*Sister Bass*, the mother-in-law of *Dwain Evans*. She came before the elders at my instigation because she was teaching the direct operation of the Holy Spirit in her class. My wife sat in her class, and she said, 'The Holy Spirit nudges me.' The Holy Spirit didn't nudge me and it doesn't nudge you, therefore, the Holy Spirit shows favoritism. But that's the kind of teaching. We brought her before the eldership, and they gave her one hour and 15 minutes to further her cause, and when I got up to answer her, one elder said, 'Brother Cawyer, she does not believe what you say she does. You're out of order. Sit down.' I folded up my papers and sat down, and she left, gaining the victory. Brethren, it's grown progressively worse since. That one instance I want you to know.

"Another, brother *Bob Bailey*, and I'm dealing in names specifically right now, a deacon of the Highland church, came before the eldership one night arguing there's Christians in all denominations. Brother *Haddox* was the chairman, and he's here today. He went around the table of about 20-some elders. Not one elder raised their voices against that false teaching at that time. Not one! He came to me and he said, 'Frank, have you got anything you

want to say?' I said, 'I certainly have. I want to ask some questions.' I said, 'How do you become a member of God's family?' And he told me exactly in Bible language. I said, 'Let's put one more verse of scripture with that, Acts 2:47, the Lord adds the saved to the church.' If a person's saved according to the gospel terms, he's in the church and not in a denomination. And I stand there four-square, and you brethren do, too, that are faithful. (AMEN). That's the kind of teaching that is being practiced at the Highland church in Abilene, Texas, today, and that's one of the reasons why I resigned as an elder..."

There was more to his statement, of course—much more; however, this gives enough for our readers to have an insight into the heart and stand for the truth that was characteristic of brother Cawyer. It also demonstrates why, in his later years, he no longer could support either Highland or Herald

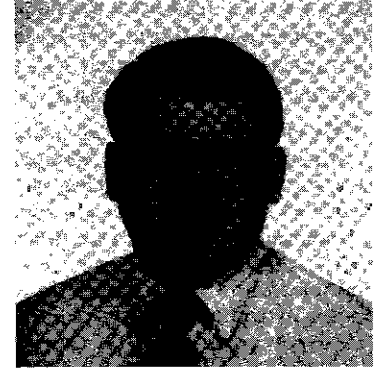
of Truth, to which he had devoted the best years of his life.

In 1966, it was brother Cawyer's privilege to accompany E. R. Harper and others on a visit to the Lands of the Bible.

In 1974, after his aforementioned appearance before the Memphis Meeting, we invited him and brother Harper to appear together on Downtown San Francisco's 2nd Annual Bible Lectureship, which they did.

Times almost innumerable, at Lectureships, at Workshops, special Herald-of-Truth meetings, or wherever, if you saw one, you saw the other. They were indeed a great team.

Now, however, both have gone on to be with their Lord. Our loss, of course, is eternity's gain—nevertheless, we miss them all the same.



# Where Have The Sound Churches Gone?

Leon D. Schrel

Like many young men who want to preach, I went to a preaching school, then to college, and looked forward with great anticipation to finally graduate and begin preaching. Unlike most young preachers today, however, I believe strongly for standing and contending faithfully for the truth. However, I am finding that those who take such stands usually are met with replies such as this: "...your attitude and approach to any discussion and our perception of your strong personal stance on all questions leads us to believe that you may find yourself uncomfortable in our fellowship..." To which I ask: "Where have the sound churches gone?"

Have the faithful churches of our Lord all but disappeared? If so, why? It appears there are essentially two reasons. First, elders are not being the faithful guardians of New Testament teaching that God intended. Second, "gospel preachers" no longer are preaching sound words.

## WHAT ARE ELDERS FOR, ANYWAY?

First, as to elders not being the faithful guardians of New Testament teaching, Paul warned the Ephesian elders: **"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."** (Acts 20:28). Paul gives this charge for a good reason. In the very next two verses Paul tells of the false teachers who would come in **"...speaking perverse things, to draw away disciples after them."** (Acts 20:29-30).

Paul had left Titus in Crete to **"...set in order the things that were wanting, and to ordain elders in every city..."** (Titus 1:5). An elder, Paul said, was to hold **"fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."** (Titus 1:9). Notice, it is the responsibility of the elders to "take heed" or "convince" those speaking perverse things by means of sound doctrine.

In a recent interview with an eldership, a "sound elder" said that if a situation arose over divorce-and-remarriage he would resign rather than face the problem. This is not uncommon. Where have the elders, who are the faithful guardians of New Testament teaching, gone?

## WHAT ARE PREACHERS SUPPOSED TO PREACH?

Second, "gospel preachers" no longer are preaching sound words. Paul charged the young preacher Timothy to **"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."** (11 Timothy 4:2). Also, Paul had told Titus: **"But speak thou the things which become sound doctrine..."** (Titus 2:1). The two preachers were *commanded* to preach sound doctrine. Paul knew: **"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away from the truth, and shall be turned unto fables."** (11 Timothy 4:3-4). Never was there a time when these words were more truthful than now.

It is not uncommon any more to hear "gospel preachers" preaching false doctrine about divorce-and-remarriage, theistic evolution, instrumental music, and denomination-ism. Truly, we live in a generation of lusts and itching ears. Have we forgotten the admonition of James when he said: **"My brethren, be not many masters, knowing that we shall receive the greater condemnation."** (James 3:1)? Where have the faithful "gospel preachers", who preach sound words, gone?

Indeed, it is a very difficult task to seek out a congregation of the Lord's church with whom to begin a long and faithful work. This task becomes greatly multiplied when elders are not being the faithful guardians of New Testament teaching and "gospel preachers" no longer are preaching sound words.

Where have the sound churches gone?

—890 Shelton  
Abilene, Texas 79603

*(EDITORIAL NOTE: Many a year has passed since I thought that ever again would I try to help a young graduate of Abilene Christian University find employment as a gospel preacher. The reason being, of course, that ACU has so*







# Hixson Elders Take Umbrage At Jan

*(EDITORIAL NOTE: Although I am unaware of the elders of the Hixson Church of Christ making any attempt to discuss the matter with me personally, whether by letter, by telephone, or in any other way, someone (not they) sent me a copy of their church bulletin for June 2, 1986, The Cloverleaf, in which they took umbrage at the article by brother James W. Boyd that appeared in Contending for the*

*Faith for May/1986. In a letter addressed to "Dear Brethren", dated May 30, 1986, they had somewhat to say about that article, implying that that "our brothers who are making these judgments" somehow were obligated to discuss with Joe Munday or with the Hixson elders beforehand. Well, of course, since this was a public matter, we deny any such obligation; however, even if such were the case, as Foy*

The following is a letter written by the four elders of the Hixson congregation of the Lord's body to area churches and interested individuals. They wanted you to have the benefit of this letter in understanding their position and the condition of the Hixson church.

## Hixson Church of Christ

1505 Cloverdale Drive  
Hixson, TN 37343

(615) 877-6232

May 30, 1986

Dear Brethren,

During the past several weeks there has been a lot of talk in the Chattanooga area about the Lord's church at Hixson. We realize that most of you have also read a copy of the article published recently by "Contending for the Faith".

The Hixson elders, preachers, and many of our members have prayerfully considered what, if any, action we should take with regard to the allegations recently made about the Hixson church. The decision we made is to explain very briefly how the allegations came about, deny them, pay no more attention to the false rumors or publications, and move forward working for our Master.

First of all, the allegations are not only against Joe Munday, but are against the eldership primarily, as we understand New Testament teaching concerning elders' responsibility. We consider these allegations against the Hixson congregation totally false.

We certainly do respect all of you who desire to "know the truth" about these allegations and will provide you with as much detail as you desire about how all of this talk and discussion first got started. If everyone involved in the publication of articles about "unfaithful churches" had a desire to know the facts before going to press, some of our brotherhood papers would fail to exist, especially those that seem to prosper on condemnation of the Brotherhood.

Very briefly, here is what happened. Certain statements in one sermon of a three-sermon series were considered by one of our own members to be unscriptural. This member took the sermon tape to selected preachers in our area and played portions of that tape, explaining his own views in an apparent effort to obtain support for his own opinions. Based on this one tape, one or more area

preachers have made Hixson is a liberal and are making these judgments with Joe Munday or with th

One thing that none of the four elders possess a considerable problem whatsoever who seem so concerned have never attended preach at Hixson. This based on gossip or h sermon.

We realize that g by the untrue critics "world" about the Lord partly responsible for and some closing the grow in Christ, if this

Fortunately, we : for one another and o which we have under Christians don't have congregations? Some work of other auton appointed by the Lord for the work there.

Even though we allegations against the privately with any eld ability.

In summary, we preached and want ey efforts on preaching to more spiritual church do than argue with our us in our prayer tha one another.

We hope that our Otherwise, many of 1 questioning the authen

# James W. Boyd Article

E. Wallace, Jr., used to say, "What is sauce for the goose ought to be at least salad dressing for the gander!"

In their closing paragraph, the Hixson elders hoped that their critics would publish their letter in our paper. Fair enough. Please find it photo-reproduced, as follows, word for word as it appeared in their bulletin.—Ira Y. Rice, Jr., Editor)

certain assumptions and have concluded that I am an unfaithful church. None of our brothers who have ever requested a discussion with the eldership.

It is very difficult for us to understand is that I am not approximately 600 members (many of whom have no knowledge of the Bible) consider that any of us exists with our pulpit preaching. The brethren who have spoken over the "problems at Hixson" are those who have not attended a service and have never heard Joe Munday preach. They seem to form their opinions in most cases by hearsay or on an out-of-context portion of one

great damage is being done to the Lord's church because of the fact that some of our brothers distribute to the members of the church. We feel that this kind of thing is causing many congregations becoming smaller each year as they close their doors. Christians cannot exist, much less flourish, if this type of thing is all they think of and study.

At Hixson we have become more united in our love for the Lord and love for the truth because of the persecution we have gone through recently. Isn't it incredible that some of our brothers do enough work to keep them busy in their own churches and seem to make it their business to police the members of other congregations where a group of elders and deacons as overseers has already been held responsible

They will refuse to debate publicly any of the matters raised at Hixson church, we will be glad to sit down with the eldership and answer questions to the best of our ability.

At Hixson we are happy that the Gospel is being preached to everyone and hope that we are concentrating all our efforts on a lost world, while building an even stronger church at Hixson. We have far more important work to do than to police our brethren, and we ask that all of you join with us so that we can always maintain a Christlike love for one another.

Their critics will publish this letter in their paper. Their readers will remain in the dark, never knowing the reality of what they read.

In Christian love,

/s/ Paul Keckley,  
Buddy Parks,  
Pat Roark,  
Larry Waldrep,  
ELDERS.

(NOTE: Now that you have read what the Hixson elders had to say with regard to brother Boyd's article, which was entitled, "FALSE DOCTRINE PREACHED AT HIXSON", now please read this rejoinder to their foregoing letter, entitled, "JUST LISTEN TO THE TAPE", as follows. Incidentally, before going to press with this, someone else brought me a copy of the **Christian Church** paper, **ONE BODY**, for Spring/86. I could not help noticing, on Page 34 of that issue, that Joe Munday, Hixson's preacher, was listed among those in attendance at the so-called "Restoration Forum IV", April 29,30, 1986, at Milligan College, in Tennessee. It appears that not only does he teach what is on the tape to which brother Boyd is calling our attention, but is lending his influence toward fellowship with the Christian Church, as well! We shall see what we shall see.

But now, please read brother Boyd's second article. (IYR Jr.)

## Just Listen To The Tape

James W. Boyd

The eldership of the Hixson church near Chattanooga distributed a letter to "area churches and interested individuals" concerning my article recently in *Contending for the Faith* about teaching done by their preacher in a sermon at Hixson. They simply denied anything was wrong, and if you believe that, *just listen to the tape*. They advised paying no attention to "false rumors or publications." If you think what was written was rumor or false, *just listen to the tape*. They said it was "totally false." If you believe that, *just listen to the tape*. Furthermore, let them take a red pen and underline specifically what part of my article is inaccurate. I await their effort!

They made no attempt to respond to anything, but assumed everyone would accept their castigations of others, and evidently considered their assertions to be adequate substitutes for giving answer to questions raised on what they teach and defend.

One elder said he read their letter, then reread my article and wondered if they were talking about the same thing. He, as many others, recognize that they deliberately avoided the matters raised in the article, but simply "waved them off" as if only they could understand language.

They said the problem stemmed from some member who took "portions of the tape, explaining his own views in an apparent effort to obtain support for his own opinions." I do not know about that. That was not my concern. Nobody played a portion of the tape to me, nor explained his views. The matters with which I dealt were not merely opinions but matters of faith and doctrine. If you doubt that, why not *listen to the tape*?

They complained nobody discussed it with Munday, their preacher, or the eldership. I do know of some who tried but were refused. But none is obligated to first discuss privately false doctrines with those who propagate them openly and publicly. Where does anybody get the idea they can send forth whatever teaching they wish, as openly as they wish, but everybody else is restricted from resisting it except privately first? Where do they get their favored status for that?

They were comforted that none of the elders or membership at Hixson see any problem. What does that prove? Is truth determined by counting noses? But the fact is, many

have been concerned about the pulpit and especially that sermon under discussion, both at Hixson and other places. If you think there is nothing to the exposure of their teaching, *listen to the tape*. Ask *them* for it, not me.

Does one really have to attend services at Hixson to question what is preached at Hixson when he has it *on tape*? If you think my criticism of the sermon is without basis, *just listen to the tape*.

They imply autonomy immunizes them from being questioned on such things. Do they really believe autonomy is designed to provide a shield for false doctrines?

They requested their letter be published by "our critics." I was a critic of the sermon, but they neglected to send their letter to me. *Contending for the Faith* never received one either, by the time of this writing. Why would they not honorably and Biblically deal with the matters to which I referred? They made no attempt to do so. They merely denied, accused, and displayed a disposition to *cover up* what needs *cleaned up* by correction. Why do they wish to write and circulate letters dealing with anything and everything except the issues at hand? Is it because they find it easier to berate those who question their teaching than to defend it from Scripture?

And for those timid sympathizers of error who charge others with rushing into print before they know the facts, do your homework before you sound forth such charges this time. My article came *weeks* after Hixson had *many opportunities* to properly deal with the matter. Just because *you* do not know what *you* are talking about is no reason to think *everybody* is like that! *Listen to the tape*, and try your hand at defending what was taught at Hixson. (Get the *right tape*!)

Denials, dismissals, and refusals to answer do not change the fact that the sermon to which I referred contains *many false doctrines*. If you doubt it, *just listen to the tape*. Accusation does not replace answers.

It is better to give answer for what you teach than to assume that self-declared loftism that you have more to do than argue with brethren. Whose arguing? We opposed false doctrine. *Just listen to the tape*.

—Route 11, Box 90  
McMinnville, Tennessee 37110

(NOTE: Please do NOT order this tape either from brother Boyd or from *Contending for the Faith*. ALL such orders should be addressed to Elders, Hixson church of Christ, 1505 Cloverdale Drive, Hixson, Tennessee 37343. IYR Jr.)

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## THOMAS' PROTEST DRAWS PROTEST

Ira Y. Rice, Jr.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:1-2).

When someone recently sent me an advertisement of something called "The 1986 Lads to Leaders/Leaderettes National Convention," asking what I thought of it, my first reaction was to say "not much." That *boys and young men* need to develop in the various capacities of leadership as taught in the New Testament goes without saying—and that girls and young women should be taught to *follow* such leadership in performing their Christian service is likewise true. However, I Corinthians 14 and I Timothy 2 both place certain restrictions on women taking the lead 1) when the whole church is come together into one place, and 2) over men. Therefore, it was not readily apparent—at least not to me—just why there should even be "leaderettes" in the first place, and, if so, why they should be taking part in something called a "national convention."

What made this advertisement even harder for me personally to swallow was that it *further* said, "See and hear young men and women prepare to be Christian leaders in their home, church and community as they compete in speech, reading, singing, puppet shows, Bible Bowl and banner competitions. YOU DON'T WANT TO MISS IT!" If this sentence does not *say* that young men and women would "compete in speech, reading, singing, puppet shows, Bible Bowl and banner competitions" then what *does* it say? If that is not what Jack Zorn, who wrote the ad, *meant* to say, and if it does not accurately describe what actually took place at this so-called "national convention", then why confuse readers into thinking that it did!

When brother Harold Thomas submitted an article based on this advertising, entitled, 'Godly Women' Vs. 'Leaderettes', before I left for overseas missionary work in May, I scheduled it to appear in the June issue of *Contending for the Faith*. There was nothing in the advertisement or in the article whereby I or anyone else could know that some of my close, personal friends were involved in this particular program. Therefore, any offense that was taken as if the article attacked someone or his daughter *personally* is not entirely fair. It did no such thing. On the other hand, if someone's daughters were involved in the "Leaderettes" part of the program, I can see how it could be a bit upsetting. Certainly neither the writer nor I intended any unnecessary offense.

The first I knew that anyone was upset by the article was when brethren Roger Jackson and Harold Thomas (both personal friends) had exchanges of correspondence and each supplied me with photocopies. A couple of sisters (long-time friends) in Abilene, when I was there for E. R. Harper's funeral, said they did not like it either. Demar Elam (whom I would not hurt for the world) told me by telephone that he was offended—also that he felt the article misrepresented the Leaders/Leaderettes program. I told him that it never was our intention to misrepresent anything or anyone at any time, that I was sorry that he was offended, and that if he would write an article clarifying the matter, I'd be glad to publish it. To be quite honest, I did not have in mind a counter-attacking article, which I did not believe and do not believe Thomas' article called for. However, I note that he attacks both Thomas and *Contending for the Faith* equally; so I have decided to let it run, word for word, as follows:

# In Protest of Harold Thomas' Article—"Godly Women Vs. Leaderettes"

Demar Elam

I am writing to protest the article, "Godly Women vs. Leaderettes", written by Harold Thomas and printed in the June 1986 issue of *Contending for the Faith*. Brethren, an article like that is inexcusable! It is unwarranted and unChristian to publish an article that is so untrue and damaging to a program that promotes the Kingdom of our great God. The article is unfounded and should never have been written, much less printed.

Brother Thomas is endeavoring to write about that which he apparently knows little. The way the article is written reveals his ignorance of the program he condemns. When an article like that is allowed to be printed, it damages the integrity of *Contending for the Faith*. Because of such articles, confidence in the publication is weakened in the eyes of some and completely lost in the eyes of many other faithful Christians. In brother Thomas' article he refers to women like Dorcas, Eunice, Lois, and Priscilla. He says, "The outstanding conduct of these women and others like them brought honor to the name of Christ and helped to spread the borders of the kingdom even further." In the Leaderette program the young Christian girls are asked to prepare lessons about these very women and to emulate their lives. The lessons these young girls present about the above mentioned women are always presented in a scriptural setting, (i.e., where no men are present). Brother Thomas condemns a program that is endeavoring to produce a Dorcas, a Eunice, a Lois, or a Priscilla.

Thomas says, "In recent times the influence of ERA and modernistic thinking has given rise to a movement within the church which, if unchecked, will do untold damage to the organization of the church. The reason this is so is because this movement will destroy the distinctive nature of the roles females will play in the church. The evidence that such a movement already is underway is clearly manifested on every hand. For example, there are those among us who have begun to assert that women can, with God's permission, lead in public prayer, teach publicly in situations where adult males are present, and even occupy the pulpit in order to do so." Here brother Thomas again demonstrates his ignorance of the Lassies to Leaderettes program. Again, he demonstrates that he has written an article with no knowledge of what the Leaderettes are taught. They are strongly and expressly taught that the ERA movement is in contradiction to many Bible principles and teachings. They are taught not to teach, nor to usurp authority over the man (I Timothy 2:12). Therefore, Thomas is condemning a program that teaches young girls to obey God and fulfill their proper roles in the church.

It seems that brother Thomas, by his own admission, "spotted an ad in one of our brotherhood papers", and that from this ad he writes an abusive article that condemns a good program of work for the advancement of the kingdom upon this earth.

The "if" of brother Thomas' article, i.e.:

**"Now if we are talking about developing the talents of our boys in a way that they eventually will assume positions of leadership and become elders, deacons, preachers, Bible school teachers and song leaders and our young ladies to become the godly wives of these and develop their talents to the point that they can teach our younger children (and even grown men along side of their husbands in private situations where they need to be taught the truth such as in the case of Apollos), well and good."**

is exactly what the program stands for and works toward. The girls speak at this national gathering only in a setting that is scriptural. Their own fathers are not allowed to hear them speak, and this is as it should be, of course.

Brother Thomas has not attended a single gathering of those participating in the program. He has not taken the time to inquire from those of us who have attended nor from those who lead in this great work. He reads a one-sentence ad and begins tearing down, condemning, criticizing and acting as though he is knowledgeable and cognizant of what is happening when he is not. I have met many in life like that who thought they knew something about everything. It needs to be fully understood that this man speaks without

any real knowledge, and thus his erroneous and damaging article needs to be refuted.

Brother Thomas used the word "convention" as though it were sinful. The word "convention" can be used in a denominational sense. It can be used to mean a gathering where delegates are sent to make decisions or laws for a religious body. However, it can also be properly used to mean, "the summoning or convening of an assembly." It also means "an assembly of persons met for a common purpose." It is in the latter sense the term is used in the Lassies to Leaderettes program. What is an assembly? It is an assemblage. What is an assemblage? An assemblage is, one: "a collection of persons or things; gathering," two: "the act of assembling; the state of being assembled." The *Lads to Leaders—Lassies to Leaderettes convention* is simply a national gathering of young people for a common purpose. It would be in the same category as a training workshop, lectureship program, or any scriptural gathering for spiritual growth. Brother Thomas surely would not have objected if we had called it one of the above. However, referring to a convention, brother Thomas says, "The Bible nowhere speaks of such." Brother Thomas, please show us where the Bible mentions workshop, world mission forum, lectureship program, vacation Bible school, gospel meeting, or a host of other names we use for descriptive purposes?

It may be contended that many of our brethren have a problem with using the term "convention" and find it offensive. Surely, we can use a word according to its proper definition. That is what word definitions are all about.

The title of brother Thomas' article implies that Leaderettes are not godly women. I would like to ask brother Thomas in what way are these young girls violating the scriptures and making themselves ungodly? He cannot tell me that because he admits that he has drawn all of his conclusions from a one-sentence ad in a religious magazine and does not really know what is being taught through this program.

I resent his calling these fine Christian girls ungodly because it is not true. The young girls or young women are a part of the program because they are godly persons endeavoring to serve their Lord. I am personally offended that he implied that if a young woman is a Leaderette, she is not godly. My two daughters are in the Leaderette program, and they are both fine Christian girls, "professing godliness through good works." (I Timothy 2:10).

Brother Thomas builds a straw man and then proceeds to tear it down. Here is a classic example of a man just looking for something to fight about. In essence, he cries that there is a wolf when there is no wolf. We have too many legitimate problems in the Church for such a fiasco as brother Thomas' article to consume our time. Men should not write about matters they know little or nothing about, especially when it is harmful to good Christian people and damaging to a program that successfully promotes our Lord's kingdom. Christians ought not to be on the wrecking crew against good works but rather "...a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." (I Timothy 2:21). (See also Titus 3:1.)

Brother Thomas charges the "Leaderettes" with telling the elders, in some un-named congregation, how high to jump. Brother Thomas needs to tell us the names of the Leaderettes in the "Lassies to Leaderettes" program who have done this terrible deed to an eldership. He also needs to tell us the eldership that jumped at their command. He needs to be more specific so proper action can be taken. Methinks I see another straw man and no reality. However, if this is true, produce the names giving substance and evidence for your claims, or repent and apologize.

Next, the deacons come under attack in his article. He throws off on the intelligence of the deacons in the Lord's Church by saying, "I have known of some deacons who simply were not smart enough to 'deak' and who had to be told just what and how to do in order to function as they ought." Pardon me, but I have always had a slight problem concerning people who think they have so much more

intelligence than all those around them. Romans 12:16 says, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Paul is here saying that the Christian should not have a "know it all" attitude and feel superior to other Christians. Earlier in the same chapter he says, "For I say through the grace given unto me, to every man that is among you not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Paul is here saying a man ought not to be puffed up, vain and arrogant. When one begins to throw off on the intelligence of faithful Christians doing their best to serve the Lord, he is in danger of thinking of himself more highly than he ought and missing the mark.

Brother Thomas charges, "And where would the preacher be if it were not for those fine outstanding leaderettes who step forward every now and then to tell the preacher what he should and should not preach and when they think he ought to start packing his belongings and move on!" Brother Thomas, again I ask you to produce the name of the preacher, the congregation, and the young girl in this "Lassies to Leaderettes" program you are condemning in your article who has done this. If you cannot name her, repent and apologize for your unfair journalism. Brother Thomas further says, "I have personally known several of these ladies and each and every one is a 'credit' to her self-appointed office." Sarcasm is a spirit foreign to the Spirit of the Master Teacher.

In brother Thomas's article he asked, "Are Leaderettes 'or' Godly Women — Needed?" Here he is implying that the young Christian girls in this program are not godly. Brother Thomas should understand that people are either godly or ungodly (Matthew 12:30). I submit that ungodly girls would not participate in the Lassies to Leaderettes program. The entire nature of the program appeals only to godly young ladies.

He charges that the purpose of getting these young girls together is that they might "...consolidate their talents and figure out how to rule and run the church like they feel it should be!" Brethren, according to brother Thomas, we have a national conspiracy on our hands of young girls conspiring to take over the entire church and run it their way. If this ridiculous charge were not so damaging, it would be laughable!

In brother Thomas' article he lashes out at elders, deacons, preachers, women and young girls with a harsh, bitter and condemning spirit. He owes all of these an apology, but especially the young girls in our great brotherhood who participate in the Leaderettes program. He also owes the men who have directed this scriptural program an apology. Harold Thomas needs to repent of his unChristian journalism!

—Post Office 623  
Forest Park, Georgia 30051

*(EDITORIAL NOTE: Now that you have read what brother Elam had to say about brother Thomas' article—and about Contending for the Faith for running it—it is my hope that the matter can be laid to rest. As one of our elders at Bellview/Pensacola put it, after reading and studying it, it seems to me that brother Demar's protest goes "a little overboard." Certainly, in my judgment, instead of Harold Thomas needing to "repent of...unChristian journalism," if anything it would be Jack Zorn who needs to repent of misleading advertising. Had it not been for the way he worded that advertisement, the Thomas article would have had no occasion even to be written, much less published!*

*When brother Zorn by-passed me personally to complain to my overseeing elders, one of them, brother Fred Stancliff, telephoned to me about it, giving me Jack's address and telephone numbers. I wrote immediately to brother Zorn, with photocopy to the Bellview elders. As of this writing, I have received no response from brother Zorn.*

*At a time when our entire brotherhood is being upset by Rubel Shelly and others advocating fellowship both with the*

# HARPER ON THE HOLY SPIRIT ISSUES IN THE TWENTIETH CENTURY

By  
**E. R. Harper**

Great numbers of our brethren never seemed to understand what went wrong—doctrinally speaking—at Highland Church of Christ, sponsors of the Herald of Truth, of Abilene, Texas. It was the invasion of *Calvinism*—particularly the teaching of the *direct operation of the Holy Spirit*. Lynn Anderson was not alone in teaching this. He upheld sister Jo Bass and others who were teaching the same thing. It was not until brother Harper's book appeared in 1976, entitled, *Harper on the Holy Spirit Issues in the Twentieth Century*, that brethren generally seemed to grasp what really was going on at Highland.

When this book first came out ten years ago, it became an immediate "best seller"—brotherhood-wide. Even today it reads as fresh as when it first appeared. A couple of years ago, when this grand old soldier of the cross realized that his days on earth were growing short, he and I were talking on the telephone one day. He mentioned that he had less than 500 copies of this book left and that it meant a great deal to him that even after his passing these—his last major effort for truth—should be distributed as far as they would go. He asked me if I personally would accept the responsibility of getting them out. I promised him that Lord willing, I would.

With brother Harper's passing now fresh in the minds of us all, this seems to me just the right time to call attention to this important book. What a treasure to have a copy for your own home study—or to give to your children and grandchildren as a memorial to the truth for which E. R. Harper stood!

At last count, we had but a little over 500 copies left. While they last, our readers may order these at \$7.95 (plus \$1.00 postage) for single copies, or at \$5.95 each (plus 10% postage) in orders of five copies or more. Thus, through his greatest and final book, he, being dead, yet speaketh. The cooperation of our readers in getting these out will be greatly appreciated — Ira Y. Rice, Jr., Editor

Please address all orders to

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

*Christian Church and other denominations, great numbers of us find the use of such a term as "Convention" particularly offensive. It's a lot like the word "Catholic." As used originally, just to mean "universal," there was nothing wrong with it; however, through long mis-use it has become deeply offensive to most Christians. What if, because of his use of the word "Protest" in his title, someone referred to brother Elam as "Protestant." Would that be all right? Verily, I believe he would be offended. I know I would! And the word "Convention" has been in bad company in the denominational world for so long that, no matter what Webster says, it is a stench in the nostrils of most faithful brethren nowadays—and has been for a long, long time.*

*So, brethren, if we don't wish to offend, let us try to limit ourselves, as Paul described, to words that can be easily understood. This is just as incumbent upon Zorn, Elam, Jackson and others participating in the Leaders/Leaderettes program as it is upon Thomas, Rice, Contending for the Faith or whomever. —Ira Y. Rice, Jr., Editor.)*

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## "We Have Been Wrongly Accused"

Reid Bennett

These words come from Abilene Christian University in answer to serious charges that Professors **Manis** and **Williams** were teaching evolution as fact. In defense, A.C.U. states, "We believe that 'all Scripture is given by inspiration of God' (2 Tim. 3:16)... We believe that we must 'be ready to give an answer to every man that asketh you a reason of the hope that is in you' (1 Pet. 3:15)... We prepare our students to meet and answer those who in the future may challenge their faith.... The professors against whom these allegations have been brought have repeatedly stated their faith in God's word and in the Genesis account of creation." The University has encouraged concerned parents to write them with specific questions.

Since the Administration has invited questions and pledged to "give answer to every man" in a manner consistent with the Book, we shall ask them.

1. Archie Manis' own "Evolution Notes" were handed out in a biology seminar in which *he* states, "...the fact of evolution is beyond dispute. The concept is rational, scientific, and supported by an overwhelming mass of evidence from past and present." Are we therefore wrong to accuse brother Manis of teaching evolution as fact when he has thus written?

2. Brother Manis wrote to **Mr. and Mrs. L. D. Swift** in 1985 saying, "Our teaching at A.C.U. has more presented evolution as an explanation for the world—it has been and is being presented as a body of scientific thought supported by a body of scientific evidence. As theory goes, there is no decisive evidence against any of these viewpoints from science." The foregoing question applies here as well. In addition, we ask if this is how A.C.U. "prepares" their students to meet and answer challenges against their faith?

3. In "Evolution Notes" by brother Manis, he writes, "Neo-Darwinism will neither destroy nor provide the need for values, but it does force us to expand our views of life, time, and the human condition." Is this a biblical refutation of the destructive, materialistic and immoral implications of the ungodly theory of evolution? Questions one and two

apply to this heresy also.

4. If the professors teach the Genesis account of creation, why does brother Manis refer to the account as a "myth" and "hymn" in a photocopy of his own personal Bible handed out in class? Why do his instructions on "Research in Genesis" repeatedly stress the words "creation day" and "creation hymns" in quotation marks? Would this usage indicate to most students that Manis believes in the literal interpretation of Genesis 1 and 2?

5. If A.C.U. and the teachers in question are as ready to answer all inquiries and uphold the truth as they say, why were the two letters submitted by **Bert Thompson** on March 27, 1985, not given the same attention? Why were the simple, straightforward questions submitted to the professors to ascertain their positions regarding evolution unanswered?

6. If A.C.U. truly manifests the spirit of truth, why were **Mark Scott's** grades deliberately lowered in classes taught by Manis and Williams when he upheld the doctrine of special creation? How can such prejudice and dishonesty be allowed in a Christian institution without dismissal?

7. **John Little**, Head of the Biology Department, told Mark Scott that he would not be allowed to register for biology classes because "Drs. Manis and Williams did not want him in their classes." Is this upholding the truth and providing opportunity for all young people to learn?

8. Archie Manis told a freshman biology class in 1985, "There are some people outside the University community who are trying to tell me what I can and cannot teach. But they won't succeed. I'm an elder in the church and I believe in evolution. I'm going to teach it to you and you are going to believe it as well." There were eyewitnesses of this blasphemy and **Robert Hunter**, Vice-President of the University, tape recorded testimony from one of them. Are we wrongly accusing a man when he unashamedly parades his resistance against teaching special creation?

9. The works of rank evolutionists were used as textbooks in both Manis' and Williams' classes without refutation. If A.C.U. upholds special creation and the literal interpretation of Genesis, why do they require their students to purchase texts that deny creationism and why were not bibliographies provided along with notes refuting evolution?

10. Members of the administration and academic deans and one member of the board gave their word on Sept. 13, 1985, in a meeting with Bert Thompson that mistakes would be corrected—specifically that each professor would present seven precise statements of belief denying evolution and repenting of having taught it. The two teachers replied with vague generalities and did not address the specified crucial issues stipulated in the meeting. Why did these men give their Christian word that these errors would be corrected and then fail to do as they had pledged? Moreover, why didn't they give straight answers to Thompson's questions?

These questions and many others deserve direct answers. The Lord will measure us by our actions, not by our words alone. Claims to purity and whining about "false accusations" mean little in light of hard, documented evidence of wrongdoing. Let the biology professors and their administrators present the facts to support their claim to unsoiled garments. Let them act to correct the wrongs which they have themselves admitted, and bring forth fruit worthy of repentance. Then when faith is manifest through obedience to the verbally inspired word, the truth will shine like a beacon in the darkness to lead us to true unity.

—Route 1, Box 191A  
Almo, Kentucky 42020



# Notes & Quotes...

L. W. "Doc" Mayo, old-time gospel preacher, Wagoner, Oklahoma: "Since the so-called 'Joplin Summit' (better it should be called the 'Joplin Sell Out' of our brethren) I have had some very interesting exchanges with F. Furman Kearley. I shall dig up our letters and send you copies as soon as I can find time to go through my files.

"I feel sure you get Don DeWalt's paper, 'The One Body' and saw Furman's article on 'Where it all begins—Receive one another as Christ received us,' in which Kearley endeavored to prove the nonsense of 'Unity in Diversity.' I have just written Kearley a letter taking that article apart. A copy is enclosed.

"It seems that Kearley is trying to get along with both sides, but the things he says puts him in the position of being, as Sir Winston Churchill said about Josef Stalin, 'He is a mystery shrouded in an enigma.' One thing I do know, and that is, the Independent Christian Church (especially Don DeWalt) will exploit him and every word he says to its fullest extent.

"When I was working at San Jose, California, DeWalt was teaching in Bill Jessup's San Jose Bible College. I, after a lot of hard work, got him on a proposition for a six-nights debate on Instrumental Music. But, in the meantime and before the debate came off, I had a one-night debate with the great president Jessup himself. I had to affirm a negative to get the debate and we had it at our church building at 81 N. 8th St. Jessup was whipped so hard (I did not spare the horses) that after the audience was dismissed he got down on his knees among the crowd and prayed to the top of his voice a personal prayer. After this DeWalt called the debate off. I wanted to nail his hide to a California barn yard door.

"Keep up the good work."

(NOTE: In my reply, I said, in part, "What you had to say about the so-called 'Joplin Summit' was most appropriate. And, yes, I'll be looking to receive copies of your correspondence with Furman Kearley. Brother! With him at the helm of the 'Old Reliable', the cause of Truth is in real trouble!

"Yes, I saw what Furman said in the Christian Church's *One Body*. I could not make it jibe with what he wrote in the *Advocate* about the same time. Thank you for your August 27 letter to him. I have not had time to study it carefully, but it looks like something we need to run in *Contending for the Faith*." IYR Jr.)

Herman F. Warren, on behalf of the church at Jonesboro, Louisiana, ordered a bundle of 25 copies of our September/1985 issue for distribution there. Harold Dendy, for the Hesterville church of Christ, of Kosciusko, Mississippi, ordered ten copies of our October/1985 issue, saying, "Keep up the good work."

Mrs. R. N. Adams, of Kaufman, Texas, enclosed \$25.00, saying, in part, "*Contending for the Faith* should be sent to every congregation in the United States (which is impossible) but honestly it has taught me about false teachers and the church being infiltrated with them. I definitely know about one false teacher, but I had no idea it was so wide spread until brother Cecil Allen sent me *Contending for the Faith*."

Dianne Taylor, Montgomery, Alabama: "I am deeply concerned about the growing Crossroads Movement. When visiting my grandfather recently, I saw an issue of *Contending for the Faith* which had several articles on the Crossroads Movement. I would appreciate your sending me the information on how to obtain this issue . . ."

(NOTE: All such "Crossroads" issues are in our "Crossroads Packet" for \$9.95. IYR Jr.)

## "ONE-CONTAINER" HERESY HITS LORD'S WORK IN GHANA

Ted Wheeler

Recently we had some one-cuppers from Britain sneak in and sow some discord among the local churches here in Ghana. (Why do false teachers always want to sneak in and disrupt existing congregations? I never hear of them going out and evangelizing and starting a congregation. They always want to feed off existing churches. They remind me of parasites! We might term this the "Parasitic Philosophy of Evangelism"!)

For the most part the Lord's church in Ghana is very sound. In regards to the above problem, I think there are about three to four congregations out of nearly 300 who either have embraced it fully or in some form.

There is one Ghanaian (Cambridge trained) who was converted to the "one-cup" position while in Britain and I think he is their missionary or mouthpiece here. I understand he invited the two Britons to come and propagate their teaching. Mainly they visited the churches embracing the one-cup, but deceived their way into at least one faithful congregation under the guise of brethren who were on their way home and just wanted to give the church a few words of exhortation! It caused some problems, needless to say, and they gained at least one proselyte there.

They have left this brother with a bunch of their literature which he has been using to promote the one-cup position. I haven't seen any of it or met with him yet. Some of my students have had a couple of confrontations and I am having them write down his actual arguments so that we can study them. Dan McVey met him briefly and he went straight for Dan's jugular! From what I hear he is rabid. Neither Dan nor myself have had much experience with these people. I do have a couple of copies of the *Porter/Waters Debate* which is some help. But it is hard to find printed material on this topic. I understand that most of it is out of print.

This is why I'm writing: I would like to know if you could help me dig out some information on the one-cup doctrine. Possibly you might have some old tracts/notes/and such or know of someone who does that could be photocopied and sent to me.

I have heard that the one-cuppers in Britain are planning a mass distribution of their literature to all the churches throughout Ghana. What we would like to do is provide all the churches with sound teaching on the subject and alert them to the intentions of this group of people. Right now they might not have 100 disciples in the whole country, and I think for the most part the churches would remain faithful, but if left unchecked they might deceive a few of the weaker brethren and some of the smaller churches into swallowing the one-cup!

I will be in the States the first of June. If you have any materials that you think would help, you can send them to me at the following address: Ted Wheeler, Orange Street church of Christ, 310 Orange Street, Auburndale, Florida 33823. I'll try and get in touch when we get home.

Also, if I could get two or three knowledgeable brethren, I would like to arrange a seminar on the subject on anti-ism and deal with all facets of it and especially the one-cup heresy. If you know of some brethren who would be interested in conducting such a seminar please put me in touch with them. We could conduct such a seminar for a weekend

or even as long as a week if need be. With some good planning, we probably could have the majority of preachers in Ghana present.

(NOTE: "I was sorry to note that some 'one-cuppers' from Britain had sneaked in and now are trying to lead away the disciples after their particular brand of foolishness," I wrote to brother Wheeler upon receipt of the foregoing information. "You are so right about their being parasites. Like you, I never have heard of them going out directly to evangelize the people of the world. They always feed off existing churches.

"One of them from the U.S. got in among the brethren at Petaling Jaya, Malaysia, a few years ago and almost completely destroyed that good work.

"The only thing that I am aware of still in print re: the "cup" question is the *Porter-Waters Debate*, which, of course, you already have. No doubt there must be other things in print somewhere. I think I'll run an appeal through the pages of *Contending for the Faith* asking anyone who has something on the subject or who knows where it may be obtained to please get in touch with you at the Auburndale address you gave."

Well, brethren, this is said appeal. As for the suggested seminar on this and other forms of anti-ism, I feel sure that there are knowledgeable brethren who could deal with these questions effectively. Trying to find the time to work it in is the problem. I have written to brother Wheeler to suggest two or three different time-slots to see if something can be arranged. We simply must not let the good work in Ghana be undermined for lack of response on our part. IYR Jr.)

## CORRECTION

Steve Weathers, 1941 Anderson Street, Abilene, Texas 79603: "The transcript of my speech published in your June 1986 issue was faulty at several points. I respectfully ask that you include the following corrections in your next issue for the benefit of those readers who may have a genuine interest in understanding and evaluating the validity of those thoughts.

- "(1) Page 4, first column, line 65. 'Are we to accuse Paul of vacillation?' (not 'isolation' as appeared in your transcription).
- "(2) Page 4, second column, line 16ff. 'And if that weren't exciting enough, we find upon reading further in the corpus of Paul's writings, not only was he willing to utilize Old Testament items of worship, he was willing to tolerate some Christian devotional acts which were not of apostolic origin' (your transcription condensed this sentence so as to render it unintelligible).
- "(3) Page 5, second column, line 42. 'This seems to be the thing that provokes God's wrath most often, as we look at revelation' (not 'Revelation' in its capitalized form).

"Thank you for including these corrections and for your willingness to print my speech in its entirety. May God bless us to fearlessly confront the full content of His revelation to man. Sincerely, (Signed) Steve Weathers."

(NOTE: We are happy to publish the foregoing corrections in the transcription of brother Weathers' speech. We try always to be accurate; however, when we make an error, we are glad to correct it as soon as possible. If these are all the errors made in that transcription, evidently brother Ernest West did a pretty good job of it. Evidently, brother Weathers still stands by what he said. IYR Jr.)

Jim McDonald, of Oakridge, Oregon, enclosed \$13.00 for three years, saying, "Please start my subscription to *Contending for the Faith*. I am tired of borrowing them from others...Keep up the fine work."

**Henry W. Thurman**, of Prescott, Arizona, also renewed for three years, added an extra \$7.00 to his check, saying, "Use the balance as needed. I surely do not want to miss an issue. It does my heart good to find someone bold enough to defend the truth against all odds...The church is getting weaker in our section...Keep up the good work."

**Mr. & Mrs. Delbert Gump**, of Bloomingdale, Ohio, ordered a dozen copies of H. Leo Boles' tract on "The Way of Unity Between Christian Church and Churches of Christ," saying, "The elders of our congregation here (Lover's Lane Church of Christ, Steubenville, Ohio) have ordered *Contending for the Faith* to be distributed to each family monthly...They truly are looking out for our souls. We personally are so grateful to them and love them dearly."

**Richard Gullit**, Martin, Tennessee: "Keep up the good work. The liberals continue to rail at you and your paper but they cannot successfully deny the facts you present. May more and more eyes be opened to what is happening in the brotherhood."

**Mrs. James C. Sliger**, of Collinston, Louisiana, ordered 12 copies of our issue for February/1983 concerning the Tulsa annual so-called "Soul-Winning Workshop" and the "Crossroads" connection.

**Norman Barnes**, of McLoud, Oklahoma, ordered 25 copies of our issue for November/1984.

**Herbert Vaughan**, of Amory, Mississippi, ordered 12 copies of our issue for October/1985.

**Darty Crisp**, minister to the Edgewood church of Christ, of Greenville, South Carolina, was instrumental in getting *Contending for the Faith* mailed to every household in the congregation for the past several years. In a letter, he said, "There is no way we can express to you and others like-minded, of our appreciation for your stand for the truth. The wilful and invited ignorance of some of our people continues to trouble me."

**Cecil D. Williams**, Sandersville, Georgia: "When I hear criticisms of your work, my answer then, now and continuing is: that your work is not popular with some is correct, but that the brotherhood needs, sorely needs, your work and men like you, is unquestionable—and must have such work of exposure and 'smoking out' the work of false teachers. Ephesians 5:11 applies to all Christians."

**Aaron Nicholas**, Stamps, Arkansas: "Ketcherside and Shelly are eating out of the same spoon. I cannot understand why smart people won't take what the Lord has spoken in his word. Romans 3:4.

"If they want to be called a gospel preacher, why don't they confess and preach the truth? and begin writing for a paper that is defending the truth, like *Contending for the Faith*? And thank the Lord for the *Firm Foundation* that is back on the right track once again.

"My guess is that just as long as this one and that one will pat them on the back, they will continue to not abide in the doctrine of Christ."

**Raymond Hagood**, minister, Indian Mound, Tennessee: "I love and appreciate what you stand for. I think that your courage and love for truth are exemplary. I hear much criticism of you, but all that criticism means nothing to me...I ask the folks who seem to dislike you the most if they have ever met you. About 95% say that they have not. It's wonderful to be disliked by people who you don't even know, isn't it!"

"In almost every case these people have been prejudiced against you by one of those 'loving' brethren who say that we should never be negative...Many brethren are not aware of the great fight the church is involved in. There is perhaps even a larger number who really don't care. I do care and I have resigned myself to fight error on every front, no matter what it means. Don't stop your fight because there are others that are fighting with you."

**R. H. McDaniel**, of Cowpens, South Carolina, ordered 12 copies of our issue showing the difference between the church of Christ and the Christian Church, for distribution there. **Clyde Lacquement**, of Emmett, Idaho, ordered the same number for there.

**Jimmie & Beverly Meeks**, of Tipton, Oklahoma, ordered a full set of our back issues on Crossroadism, saying, "We pray that you will have the strength and courage to continue standing for the truth."

**Glen Waldron**, of LaVergne, Tennessee, ordered 12 copies each of our issues for April/1981 and also for July/1981, two of our most effective "Crossroads" issues.

**Glen Rainwater**, of Anchorage, Alaska, when he subscribed for three years, ordered all our back issues on Crossroads, saying, "Keep up the good work. We are fighting the movement in Alaska."

**W. F. Singleton**, of Enterprise, Mississippi, ordered 12 copies of that same issue.

**Barry Kym Polk**, who then was living and preaching at Key West, Florida, must believe in and appreciate *Contending for the Faith*; he subscribed for TEN YEARS!

**Jesse Whitlock**, who preaches at Blanchard, Oklahoma, wrote: "I just wanted to drop you a line and commend you once more for the courageous stand you take in *Contending for the Faith*. Continue to 'fight the good fight of faith' as I know you will."

**Raymond H. Bush**, of Athens, Alabama, when renewing for another three years, added \$37.00 to his check to help out. Much appreciation! Thanks, too, to brother and sister **R. C. Carr**, of Zanesville, Ohio, who sent \$100.00 "to help publish *Contending for the Faith*, which is so enlightening of the error and false teaching prevalent today."

**Benjamin N. & Lois Taylor Johnson**, formerly of Westwood Lake, Miami, Florida, now of Memphis, wrote that they had occasion to read our April/1985 issue, saying, "It is tremendous. We must have the continued sounding of the trumpet and voices calling for a return to the old paths. Keep up the good work." (NOTE: They ordered 12 copies of that issue. IYR Jr.)

**Wyndal Hudson**, for the West Haven church of Christ, of Texas City, Texas, ordered four sets of our "Crossroads" issues for circulation there.

**Mabel Whorton**, Bentonville, Arkansas: "Please take my name off your mailing list."

**Victor M. Eskew**, minister, Second Street church of Christ, Belmont, Mississippi: "I am writing to express my thanks and heart-felt gratitude for your love and stand for the truth."

"I have just finished reading two articles from the dangerous and deceptive 'Image' magazine. These writings seek to defame men such as yourself and others who are marking those who cause divisions and offenses contrary to the doctrine which we have been taught. The first was written by Rubel Shelly. He prides himself on his deception that 'image' magazine is not rancorous with other periodicals. However, of our publications he writes in this very article: 'Most of the papers counted in the survey named above are embarrassments to the majority of us, for they are of the 'Kill 'Em for Christ' genre of religious literature.' Is Rubel not being rancorous with this statement? How can one speak as Rubel has done here, yet be of the kind, loving, peaceful, irenic disposition?"

"The second article is entitled, 'Beware Of...?' by **Silas Shotwell**. He writes: 'For there may be no single group more threatening to the church today than an army of wolves in watchdogs clothing. There are preachers and editors who suspect everyone's orthodoxy but their own. With their 'spiritual' swords and sharpened axes they cut viciously away at the body of Christ. They kill the faith they supposedly protect.' Does Silas not realize he has just unsheathed his 'spiritual' sword? Does he refuse to see that he, too, is cutting viciously at the body of Christ with his foil?"

"Romans 2:1 applies to each of these men. **Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things'** (emphasis mine). I pray that the brotherhood will wake up to the lies and deception which is spewing forth from so many so-called gospel preachers' mouths and pens. If we do not, men such as these will lead us farther and farther down the road of apostasy.

"Keep up the good work. We need more 'watchmen of the house of Israel,' such as yourself, who will sound the clarion call of an approaching enemy."

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



BY THE TIME that a photo of the preachers present for the *Gold Coast Restoration Forum*, April 29-30, 1986, was taken, both *Ivory James, Jr.*, and *Leroy Garrett* had departed for parts unknown. Those included in the above photo, left to right, were *Lawrence Gilmore*, of Turner Road church of Christ, Atlanta, Georgia; brother *Miller*, of Fort Myers, Florida; *Jack Evans*, president of Southwestern Christian College, Terrell, Texas; *Nokomis Yeldell* and *Ira Y. Rice,*

*Jr.*, both of Memphis, Tennessee; *James Maxwell*, vice-president of Southwestern Christian College; *David Shanks*, minister/elder, Overtown church of Christ, Miami, Florida; *Roosevelt C. Wells*, of Harlem, New York City; and *W. F. Washington*, of Fort Lauderdale, Florida. *Eugene Lawton*, of Newark, New Jersey, also was in this group; however, it was the last photo on the roll and his likeness failed to show.

## 'Gold Coast Restoration Forum' Results In Blacks Withdrawing From Ivory James

Ira Y. Rice, Jr.

It often has been said that as far as blacks and whites are concerned the churches of Christ in the United States might as well be two separate brotherhoods. Be all that as it may, at least in *some* respects, the whites have quite a lot to learn

from their black brethren—if only we would slow down enough to take a good, long look.

It already was in the latter part of April, 1986, when my telephone rang one night in Memphis, Tennessee. It was my

(Continued on Page 3)

# Contending FOR THE Faith

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## What Will It Take For Faithful To "Come Out" & "Be Separate"?

That we have two distinct "fellowships" (maybe more) trying to proceed together as one—at least among the *white* churches of Christ—now seems evident. We do not even *believe* the same things, much less *practice* them. Hence, like a couple with irreconcilable differences, all we seem to do is just make each other miserable.

It was this same way 100 years ago. From as early as the late '40s, back in the 1800s, strains on the fellowship already had begun to appear. It was not for a decade, even then, that anyone dared to force instrumental music into a single congregation.

By the 1880s, churches all over the brotherhood were dividing over both instrumental music and the missionary society. However, it was not until the national census of 1906 finally announced that the churches of Christ and the so-called Christian Church were indeed *two separate bodies* that faithful brethren really obeyed II Corinthians 6:17 by "coming out" and "being separate." In this way, we finally lost 75% of our buildings—but we had peace so that we could start building again!

## DEBATES HELPED SOLVE LATER PROBLEMS

When **R. H. Boll** and others espoused the doctrine of *Premillennialism* in the '20s and '30s of *this* century, for quite some time we continued along together as one brotherhood—miserable indeed, but together. It was the same way when **Roy Cogdill**, **Yater Tant** and others came out as they did against orphan homes, the *original* Herald of Truth (before Highland/Abilene apostatized), and every cooperative endeavor.

It was not until the *Neal-Wallace Discussion*, of 1933, and the *Cogdill-Woods Debate*, of 1957, that the *Premillennial* as well as the *Anti-Cooperation* issues, respectively, practically forced us apart, so that, once again, faithful brethren could have the peace and tranquility to start building again.

## FELLOWSHIPING LIBERALS SOLVES NOTHING

No sooner had we freed ourselves from the *Premillennial* and *Anti-Cooperation* contentions, however, than the doctrinal pendulum swung in the other direction, so that *Liberalism* began robbing the churches of our constructive strength once more.

Just the exact date that this began to happen is hard to pinpoint. Certainly by the late '50s **W. Carl Ketcherside** already had flip-flopped from his earlier *Sommersism* and embraced *Liberalism*, later joined by **Leroy Garrett** and others. By 1962, **M. F. Cottrell** was *REFOCUSING* *God, the Bible and the Church*. And by 1966, **Robert Meyers** (now with the *Congregationalists*) was bringing out his heretical *Voices of Concern*.

From then on, over the past 20 years, it has been one departure after another, culminating in **Rubel Shelly's** "Christians-in-All-Churches" doctrine and the current "Unity-With-the-Christian-Church" movement being led by **Alan Cloyd**, **Marvin Phillips** and others.

## SO WHAT TO DO?

What is it going to take for these false teachers and us to get out of each other's hair? Must we have another *census*? They don't dare *debate* their cause—so that's out! Some say that all we can do is just keep on teaching and preaching the word, contending for the faith—and we surely can do that.

But why prolong the misery? Why not just come out from among them and be separate, like II Corinthians 6 says!—Ira Y. Rice, Jr., Editor

# 'Gold Coast Forum'

(Continued from Page 1)

long-time friend and brother **David Shanks**, who had preached to two successive congregations in Memphis over more than 30 years, and who now has been minister to the Overtown church of Christ, in Miami, Florida, for the past 18 months or so.

He told how the black brotherhood had stood as one man against the encroachments of false doctrine such as that espoused by **Carl Ketcherside** and **Leroy Garrett** (and more recently by **Rubel Shelly** and others) that the church of Christ consists of Christians only, but not the only Christians. However, he disclosed that of more or less recent date, one of the black preachers, **Ivory James**, minister to the "S" Avenue church of Christ, of Riviera Beach, Florida, had begun giving forth "uncertain sounds" with regard to this false teaching, that a special two-day forum was being called among black brethren at Miami, Florida, to discuss the issue, and he felt it was important to have at least *someone* present from among the white brethren to observe and report what might grow out of this historic occasion. He wanted me to rearrange any conflicting schedule I might have in order that I might be on hand for what was to be called the *Gold Coast Restoration Forum*, all day and into the nights of April 29-30, at the Holiday Inn, 111th & Biscayne Blvd., in Miami, Florida.

## CORRESPONDENCE LEADING TO MOMENTOUS EVENT

How this all came about began with two earlier visits, a telephone call, and then a later visit by brother Shanks to brother James on the Tuesday morning, of May 28, 1985. Subsequent to that visit, brother James had written under date of June 5, 1985, as follows:

"S" Avenue church of Christ  
2120 "S" Avenue  
Riviera Beach, Florida 33404

June 5, 1985

Mr. David Shanks  
520 NW 21st Avenue  
Ft. Lauderdale, FL 33311

Dear David:

Thanks so much for your visitation Tuesday morning, May 28, 1985. Be assured that your visit is not only deeply appreciated but has given me greater boldness in my proclamation of the Lord.

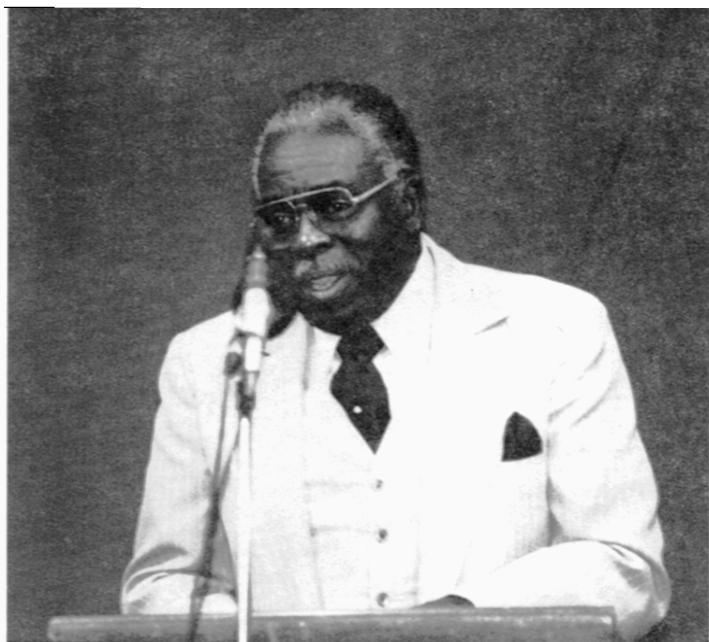
As you recall, your visit was prompted by two previous visits which occurred some two years ago, then by a telephone call you placed to me on Sunday morning, May 26, 1985. I graciously granted you permission to come to West Palm and discuss a specific difference between us.

The breakfast at Denny's on I-95 at Blue Heron Blvd., in Riviera Beach, was most enjoyable. I trust that your cousin and his son benefited by our discussion of some of the issues.

After breakfast we retired to my house for further dialogue. We agreed to tape the proceedings. Your copy of the original cassette is in the mail.

Basically, your specific and general interest seemed to hinge around my teachings about the church. We both agreed that biblically there is but one church. I believe that emphatically but I do not confuse the spiritual body of Christ with either of the now divided churches which came about "historically" out of what has been labeled 'The Restoration Movement'—in the 1800's.

Brother Shanks, I am not hung up on the Restoration Movement nor any movement begun by good, well-intentioned men. I am definitely hung-up on Jesus (1 Corinthians 2; John 3:16; 12:32). Actually, if the Restoration Movement fizzled out, the spiritual body of Christ will remain because of the never failing word of our Blessed Lord (Matthew 16:18; 19).



**DAVID SHANKS**, old-time gospel preacher, who now ministers to and is one of the elders of the Overtown church of Christ, of Miami, Florida, was the prime mover in arranging the *Gold Coast Restoration Forum*, which took place in Miami, April 29-30, 1986.

As to your desire to further discuss this subject "with a few other preachers"—I indicated that previously I had elected not to engage in any controversy with the "brothers" because the history of our debates is ugly. Little if any thing of eternal good has emanated from them in my judgment. David, we have debated and divided: debated and further divided until conservative Churches of Christ is one of the most divided religious bodies on the American spectrum—all in the name of standing for the faith once delivered to the saints.

I did, however, agree to have a discussion of this issue at a neutral location outside of the Gold Coast. We would be permitted to have a personal moderator as you suggested.

The task of providing the wording of the proposition of our "discussion" is enclosed as per your request. I trust it meets your honest approval. If not, please amend it and submit it to me in writing. We will do this until we both can live with the final draft.

*Resolve: That the Church currently known as "The Church of Christ" (which came out of the Stone/Campbell movement) contains within its membership Christians only but not the only Christians.*

*Affirm: Ivory James, Jr.*

*Deny: Brother David Shanks*

PS/ David, feel free to distribute this letter as widely as you choose. What I believe and teach here in West Palm is not being proclaimed secretly for fear of successful contradiction nor because of a fear of being disfellowshipped. I believe and teach certain principles because of serious convictions I have from my study of the Holy Scriptures and the history of the so-called Restoration Movement.

Sincerely yours (?) and HIS,

(Signed)

Ivory James, Jr.

For whatever reasons, brother Shanks did not respond to the foregoing letter at once. However, under date of October 11, 1985, he sent the following reply:

Brother David Shanks  
520 N.W. 21st Avenue  
Fort Lauderdale, Florida 33111

October 11, 1985

Brother Ivory James  
"S" Avenue Church of Christ  
P. O. Box 10471  
Riviera Beach, Florida 33404





**SOMETHING LIKE 200 FOLKS** turned out for the *Gold Coast Restoration Forum*, April 29-30, 1986, at Miami, Florida. Among those along the front row in above photo are seen *Eugene Lawton, W. F. Washington, Roosevelt C. Wells, Andrew Miller* and *Jack Evans*.



**WELCOMING ADDRESSES** to the *Gold Coast Restoration Forum* were delivered by both *David Shanks* and *W. F. Washington*, (see above) who preaches regularly at Fort Lauderdale, Florida.



**AS MODERATOR** for brother Shanks, *Nokomis Yeldell*, of Memphis, Tennessee, said there must be a standard for truth—and that it is the word of God. Yeldell is shown in photo (above).

Dear Brother James:

I shall ever be grateful to you for your willingness to meet and talk with me on the subject of *Church Membership* on the morning of May 28, 1985.

I have always loved and respected you for your loyalty and ability in preaching the Gospel of Christ. It grieves me to my heart that you are practicing and teaching that the Church of Christ contains only Christians, but *not* the only Christians. I hate that this has become a part of what you stand for.

Brother James, as preachers of the Gospel, we are to preach and carry out the Great Commission of our blessed Lord and Savior Jesus Christ, just as He had it recorded in His revealed Word, the Bible.

When we consider the thousands of precious souls that are walking in the darkness of sin, and don't know their way to God out of a sinful and demented world, it is sad.

God, our Father, has placed the responsibility of preaching and

bringing the lost to Him out of a lost state of existence upon Gospel Preachers.

Brother James, we *cannot* afford to teach them wrongly; we must preach and teach God's Word as it is written, and He is depending upon us to do it, 2 Cor. 5:20. If Jesus Christ was here in person preaching to save the lost, would He preach what you are preaching on church membership?

In regards to the proper protocol for our discussion, I would like the Proposition clearly stated. When you state that, "The Church of Christ contains Christians only, but not the only Christians", are you saying that there are Christians in denominational churches, such as the Baptist Church, the Methodist Church, et cetera, et cetera? If so, I want this assertion stated clearly as such in the proposition.

It is your position that the Kingdom is a separate entity from the Church of Christ. I deny this declaration: For I believe that the Bible teaches that they (The Church and The Kingdom) are one and the same.

Now, since this position overlaps our primary point of discussion, this needs to be made a part of our discussion; and at this juncture I am formally requesting that it be made so.

Sincerely yours in Him who died to make all men free,  
(Signed)

Evangelist David Shanks

Another month passed. Then, under date of November 14, 1985, brother James replied to the foregoing letter as follows:

November 14, 1985

Mr. David Shanks, Evangelist  
Overtown Church of Christ  
195 N. W. 14th Street  
Miami, FL 33136

Dear brother Shanks:

I received your long overdue letter and also your telephone call on yesterday. When I consider the months that have intervened since you first called me and indicated that it was urgent that you talk to me because my soul was in grave jeopardy—I have concluded that you are not as interested as you claim and you have also clearly revealed your ignorance of the subject which you wanted to discuss.

My brother, after much prayer and careful reflection, I have decided that it would serve no useful purpose for us to continue a



IT WAS A JOY to sing with brother *Richard Jackson*, regular song leader for the Overtown/Miami congregation, who conducted the song services at each session of the *Gold Coast Restoration Forum*, April 29-30, 1986, in Miami, Florida.

fruitless discussion. You are my brother in Christ without any qualifications and so are all the other good people who are identified with Churches of Christ. This I say even if you and the rest reject me as your brother in Christ. I have no problem with that at all. If I am the younger prodigal you older prodigals need to recognize that I am "in" the house with the Father and you are standing on the outside criticizing. I have shoes on my feet, a robe around my body and a ring on my finger. Plus, the Father is making a party and those of us who are on the inside of the house and are communing (having fellowship) with each other and with our Father. What more could I ask for? I mean, I can continue indefinitely with that type of an arrangement. That's with or without you elder prodigals.

The fact is that "all" of us are prodigals (Romans 3:23). That's God's conclusion and whatever He concludes is final and fine with me.

Brother Shanks, I think that brother Lugo has hit on the major problem plaguing us. We just don't rely upon God's grace. We are justified by faith minus human merit and legalistic works. No rite can ever save anybody. Only Jesus can save. Since God requires "faith" as a response to His grace and He thereby declares us righteous (justified)—that's sufficient for me. Please read and study Romans sometimes without your Church of Christ glasses on and you will be amazed at what you will discover.

Sincerely yours,

(Signed)

Ivory James, Jr.

Three days later, under date of November 17, 1985, brother Shanks responded to the foregoing letter, as follows:

Evangelist David Shanks  
185 & 195 N.W. 14th Street  
Miami, Florida 33136

November 17, 1985

Brother Ivory James  
% The Touch of Ivory Enterprises  
P. O. Box 2470  
West Palm Beach, Florida 33402

Dear Brother James:

I am sorry that you have changed your mind about our meeting and discussing this all-important subject alluded to in our last correspondence, of which you or I one, is in error on. The sad thing is one or the other of us is teaching and practicing a doctrine that will send one of us to Hell, and all who obey the error Isaiah 9:16/Matthew 15:13-14.

Brother James, I am sorry about taking so long to write you back, but as you remember, I gave you a call between your letter to me



IT WAS SERIOUS BUSINESS, when the brethren from many churches and several states came together to consider the doctrinal departures of brother *Ivory James, Jr.*, minister of the "S" Avenue church of Christ, at Riviera Beach, Florida. In photo (above) *Jack Evans* was concentrating carefully on what brother *David Shanks*, of Miami, had to say.



PERPETRATOR OF THE FALSE TEACHING leading to the *Gold Coast Restoration Forum* was brother *Ivory James, Jr.*, (shown above), who made it clear that he believes the "all-the-saved-in-the-various-bodies" position now being foisted upon the brotherhood by *Rubel Shelly*.

and my letter back to you, attempting to get together with you and work out the mechanics of a discussion on this topic. At that time you stated that I should write you, and amend the topic and conditions of this discussion. And that I did. But I got a letter from you saying that I am not as interested as I claim. O, but I am. Your letter further stated that I am ignorant of the subject under question. You just come on, and let us do as Solomon said in Proverbs 25:9. Are you afraid that you will be put to shame as spoken of in Proverbs 25:10?

Brother James, your backing down is a clear indication that you are afraid to put your doctrine on the line; and if your doctrine won't stand me, you sure don't want to face God with it at the Judgment.

You may not be interested in me, and those I teach; but I am certainly interested in you and those you teach. And you are not treating me right, if I am teaching false doctrine; and you knowing it, and won't help me to understand the truth. How can you go before God in the Judgment knowing that you left me in religious

error, and refused an opportunity to teach me? You have clearly stated that I am ignorant of the subject!!

The whole discourse you made about yourself being the “younger prodigal” and other Gospel Preachers and I being the “older prodigals” is absolutely ridiculous, for you know so well that the riches of this world do not prepare us for the world to come.

Brother, I look forward to hearing from you by return mail, as to when we can come together and work out the mechanics of this discussion.

I am leaving here for Memphis, Tennessee on Monday, the 18th of this month. Please send your reply to: 962 Jehl Place/Memphis, Tennessee/38107. I will be there for two weeks.

Yours in Him,

(Signed)

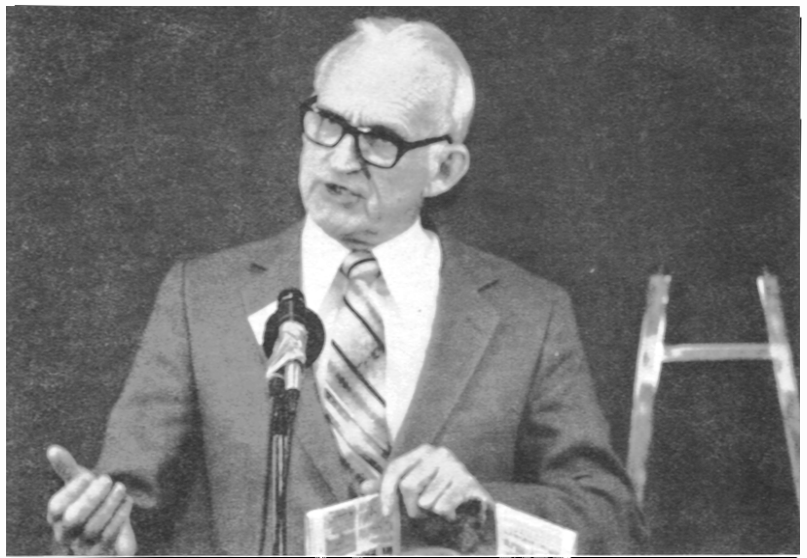
Evangelist David Shanks

Another five months were to pass before circumstances could be worked out whereby these two disputants could be brought face to face before those who assembled April 29-30, 1986, at what was to be styled the *Gold Coast Restoration Forum*, at Miami, Florida. At the specific request of brother Shanks, I flew down to Miami the night of April 28 in order to be present to observe the entire proceeding, which began at 9 o'clock the following morning.

After welcoming addresses by **David Shanks** and **W. F. Washington**, then the moderators for each disputant set forth “THE PURPOSE OF THE FORUM.” As moderator for brother Shanks, **Nokomis Yeldell**, of Memphis, Tennessee, said there must be a standard for truth, and that it is the word of God. He declared that we cannot rely on assumptions, suppositions, opinions and the like, but that doctrine has to have a standard, that truth stands by itself. Law and love, he continued, are not mutually exclusive, but one depends upon the other. Emotional stimulus does not prove right or wrong. Truth cannot be proved by the crowd. The majority can be wrong. Just two made it to Canaan. Re: Sodom—just three escaped. The word of God is a doctrinal standard by which we can prove something to be right or wrong. “Prove ALL things...” (II Thessalonians 5:21; II Timothy 3:16-17). Don't let piety or pity sway you. The truth shall make you free.

Although *everyone else* on the printed program was *black*; for whatever reason brother James had chosen **Leroy Garrett**, who is *white* to serve as *his* moderator. Brother Garrett used Acts 15 to justify having the kind of conference in which they had all come together. He emphasized that all should be there to show loving forbearance one for another. He used II Corinthians 3 to contend that “where the Spirit of the Lord is there is freedom.” Playing to the racial concerns of most present, he said we need to have the same kind of freedom that **Branche Rickey** exercised toward **Jackie Robinson**. He even brought up **Martin Luther King**, saying, that we need to love one another...that we might know we are his disciples (I John 3:14)—not because we are “right” about everything, such as the right name or the right doctrine. Declaring that he loved both of the men who were disputing, and that love could “break down some barriers,” he introduced **Ivory James, Jr.**, as a “growing” Christian and as a man that has learned to change when he sees he is wrong—someone who could change, growing and changing, and keep on loving.

As first principal speaker on the program, **Ivory James, Jr.** minister of the “S” Avenue church of Christ, of Riviera Beach, Florida, in addressing his topic “**Why I Believe We Are Christians Only But Not the Only Christians**”, referred



**EVERYONE ELSE ON THE PRINTED PROGRAM at the Gold Coast Restoration Forum was black—however, brother James had chosen Leroy Garrett, a white man (see above), as his moderator.**



**SOMETHING IN A PAPER he brought along to the Forum evidently incensed brother Leroy Garrett, as he had quite a lot to say about it in his speech (see above). Whatever it was, he appeared most emphatic as he called attention to that newspaper report from his audience (see below).**



to his moderator Leroy Garrett as “a great scholar” and said that a reading of Garrett's recent book *The Stone-Campbell Movement* is a “must”. As for his own appearance that day before the *Gold Coast Restoration Forum*, he compared himself (James) to Martin Luther defending himself at the **Diet of Worms**.

James said that there were 16 “restoration movements”

after the Revolutionary War—not just one—and that literally 100s of sects make the same claim as we do about being “the only Christians.” James declared that although the preachers assembled at the Forum were ready to tear him limb from limb, “I will not recant.” He contended that although the Bible *itself* is inerrant, our *interpretation* of the Bible and history is not—and that our history of division is contrary to the Bible. “We have too many scripture-quoters and not enough preachers,” he declared. “We pick and choose which scriptures, and leave off those we do not consider important.”

Quoting from **Rubel Shelly**, he referred to four possible views—the “all-in-one” view, the “sum-of-all-in-one” view, the “us-all-and-us-only” view, and the “all-the-saved-in-the-various-bodies” view, saying that this latter (or fourth) view is the one he (James) believes, that he does not believe in *bodies* but in *individuals* that are saved within those bodies.

“We are divided,” James stated, “for instance on marriage, divorce and remarriage.” If we disagree, we have to “shut up or be withdrawn from...If a brother disagrees with *us*, we conclude that he is disagreeing with God.” He said that “our restoration movement” has resulted in 25 different divisions; “we even have a *white* church and a *black* church. Will the *real* ‘church of Christ’ please stand up!” Instead of restoring the original church, James contended that “we really have restored Sardis—I know of a heap of *dead* churches.” He denied ever reading where an apostle advised a church to split. Of our claim to be the original church of Christ, declaring “THIS IS IT!”, he said we are the “same axe except we have changed the handle four times and put two heads on it!”

As for having to “restore” the church, James argued, “if the church became extinct, Campbell did not know it...He said there are Christians among the sects.” James said, “In my humble opinion there are millions who are Christians who never heard of Alexander Campbell or Marshall Keeble.” He professed that whereas most of the pioneer preachers, like Stone, Johnson, Smith and others, were re-baptized when they came over to our fellowship, that he “understands” that neither Keeble nor R. N. Hogan were re-baptized when they “came over.”

“What we are calling ‘unity,’” James protested, “is really ‘conformity.’ ” He quoted from Hardeman’s Tabernacle Sermons as well as from David Lipscomb. “We are not judges of the living and the dead,” James emphasized. “Only God can look on the heart...Who art thou that judgest another man’s servant? To his own master he stands or falls.”

Emphasizing that the Protestant reformers “were not Hindus or Buddhists,” James clearly implied that they were Christians. He said that there is a difference in preaching the gospel and teaching the church. “It is faith that saves and not knowledge,” he declared, saying that we can be wrong on various points of doctrine, not knowing the *scriptures* by heart, so long as we know *Jesus* by heart. He exclaimed that “if a demon out of hell should preach the gospel, and one obeyed it, he would be a Christian!”

After charging “us” with being “uncompromising and unyielding even in matters of opinion,” James said that **Thomas Campbell** taught different. He referred to **Walter Scott** as having started what he called “the five-finger exercise.” (NOTE: As he finished his first speech, those in the audience who support James applauded, and **Leroy Garrett** said, “Amen!” IYR Jr.)

As his moderator, **Nokomis Yeldell** introduced **David**



**SPEAKING ON THE SUBJECT of “I Believe the Church of Christ Consists of Christians Only and The Only Christians,” brother David Shanks is shown (above), saying, “We are here to arrive at what the truth is with regard to the subject...God did not leave us in the dark.”**



**NOTING THAT THE WORD “HERITAGE” had been used several times during the morning of the first day, W. F. Washington (above) asked, “What ‘heritage’ are you talking about?...Founding fathers?... Name over the door?”**



**WHEN JAMES MAXWELL (left above) asked each of the principal speakers to explain “WHERE ARE all the saved—in different denominations? on in one group or one body?”, this question seemed to amuse Leroy Garrett, seated, right.**

**Shanks** as the second main speaker for the occasion, on the topic, “**I Believe the Church of Christ Consists of Christians Only and The Only Christians.**” In the outset, brother Shanks declared, “We are here to arrive at what the truth is with regard to the subject...God did not leave us in the dark.” He denied that the church rests on Campbell and Stone, saying, “I never have been a member of a ‘Church of





**IN HIS AFTERNOON SPEECH on "Does Scriptural Baptism Require an Oral Statement by the Administrator," James Maxwell's answer was "no."**

the Restoration Movement'...The Bible is right." As to James' earlier charge, Shanks pleaded guilty, saying, "That's what I am—a Bible-quoting preacher."

Shanks reported that when James finishes his services at Riviera Beach, he goes over and joins a Baptist fellowship or some other kind, saying that he had been informed that the Baptist preacher at West Palm Beach offered to send 50 of his members to this Gold Coast Restoration Forum "to help out."

Referring to the wording of his topic, Shanks declared that is what he believes. He emphasized that God spoke through the apostles—not through Campbell and Stone in the same way. As to Garrett's and James' plea for liberty, Shanks asked, "Who am I to allow others to be 'free'? Just a 'dusty-eyed man.'" Pointing out that James had said there is "only one church," he asked, "How can he say there are Christians in another that does not exist!"

Shanks argued that there is a difference between "being divided" and "differing on issues," saying, that when brethren "divide", they "pull away"—not just "differ" on such things as marriage, divorce and remarriage. "I am not going to fellowship a Baptist or a Methodist," he declared. "They are *not* my brethren in Christ. Not a Baptist preacher in the world preaches the gospel. They teach *some* truth, but not the truth that makes you a Christian."

What they were arguing about, Shanks pointed out, "is not over what is *written* but over what is *NOT* written." He charged James with teaching that man is saved by faith only and that baptism is only an outward sign of inward grace. He said that James had told this to both himself as well as brother Yeldell. [James shook his head, yes.] Shanks said that "God gave us ALL things that pertain to life and godliness. It's in the book. If we don't know where it is, that's our ignorance, not because it is not in the Bible!"

Referring to the Bible, Shanks showed I Corinthians 12:12-20 as teaching "one body"—and that Ephesians 3:6 teaches that that "same body" should be "partakers of his promises." Citing II Corinthians 6:14-18, Shanks asked, "When is he going to be our God?—when we 'come out'."

Shanks denied that "everybody who believes in Christ" is a Christian, saying, "What makes us brothers is to have the same Father." He charged James with teaching that "we cannot baptize for remission of sins," arguing that "John did—and we are greater than John." He referred to several



**IN REFERRING TO ROMANS 16:17-18, Jack Evans (above) said that we may not know "who" but we can know "what". We can know the doctrine. "If one does not continue in the doctrine, does he continue in the fellowship?"**

other passages of scripture, saying that we must go by them, for Jesus had said "in vain they do worship me, teaching for doctrines the commandments of men."

According to format, between 11:30 a.m. and 12:30 p.m., there was a panel discussion. From the panel, **Jonathan Young** asked James to clarify about the plan of salvation. James said that you cannot find in the Bible, in exact order, what **Walter Scott** developed—hearing, believing, repenting, confessing and being baptized. He said that many of the epistles were written only to *Christians*—*Acts* primarily to *non-Christians*, that a person's baptism is no stronger than his repentance, that we have become very legalistic, have made baptism a work, and that if we follow *Acts*, and add nothing more, this should be acceptable.

**C. Spivey**, minister at Miami Gardens, Florida, recalled James as saying that salvation is not in the Baptist Church, the Methodist Church, the apostolic Church, the Catholic Church nor in OUR churches of Christ, but in the **BODY OF CHRIST**." Spivey said, "I don't believe the church saves you anyhow"... "The only kind of Christians God has are Christians in error, because we ALL are in error on some point"... "I cannot baptize a person for remission of sins." He also argued that the church of Christ doesn't have a name. "It certainly is not named 'Church of Christ.' Christ is not his *name*. His *name* is *Jesus*—Church of Jesus."

Brother **Lugo** asked, if a man is a homosexual before his conversion, does God allow him to continue his acts after conversion? He argued that it would be no different from a brother who was a whoremonger *before* baptism continuing to be a whoremonger *after* baptism.

**W. F. Washington** mentioned the word "heritage", which had been used several times during the morning, asking, "What 'heritage' are you talking about?...Founding fathers?...Name over the door?" He discussed James' contention that the Restoration Movement's thrust was on "unity, not conformity in every detail."

**Roosevelt Wells** denied that our historical roots go back to Campbell and Stone, but to *Acts*, asking, "When the Lord adds a Christian, to *what* does he add?" He reported James as saying that if one left the churches of Christ of the "yellow pages" and went into the Mormon Church, he still would be



**"THE BIBLE IS RIGHT!" Eugene Lawton, of Newark, New Jersey, declared, when addressing the subject, "Does the New Testament Contain an 'Exact Pattern' for the Worship and the Work of the Church?"**

a Christian—that James does not believe that the churches of Christ are the TOTAL body of Christ, or that salvation is in a church.

James Maxwell asked each of the principal speakers to explain WHERE ARE all the saved—in different denominations? or in one group or one body? Brother Shanks said that all of the saved are in Christ Jesus. All are in the church, and that the church is not the same as the denominations, but that the body of Christ is the church of Christ, and to go beyond the borders of the churches of Christ is to go into sectarianism. Brother James rejoined that "I am a member of the church of Christ, but no one is more sectarian than we are."

Jack Evans, in referring to Romans 16:17-18, said that we may not know "who" but we can know "what." We can know the doctrine. If one does not continue in the doctrine, does he continue in the fellowship?

Brother Alford, of the Coconut Grove church of Christ, cited James 2:19, as evidence that Satan believes and trembles, asking Ivory James, "Is Satan a Christian? If not, why not?" Brother James replied that the only kind of faith that God recognizes for salvation is "saving faith,"—that it takes obedience to commands of God to become a Christian.

After taking an hour-and-a-half break for lunch and meditation, the Forum reconvened at 2:15 p.m. to consider "THE PROTESTANT REFORMATION, THE STONE-CAMPBELL MOVEMENT; SOME OF THEIR CONTRIBUTIONS TO OUR SCRIPTURAL FIDELITY."

As lead-off speaker for the afternoon session, R. C. Wells, minister to the Harlem church of Christ, of New York City, denied that the apostle Paul preached "the gospel" to non-Christians only, citing Romans 1:7ff. He described the Reformers as but reacting to the religious life of their day, saying that Martin Luther was not even a Christian.

Of Barton W. Stone, Wells described him as a man who had "serious problems with his confession of faith", not even considering the subject of baptism until 1825, and beginning a 'unity' movement in 1804 before he was even a Christian himself!" "I don't hang my star with Stone, Thomas or Alexander Campbell or any other non-Christian who starts a movement," Wells declared. "I hang my star with Peter,



**AS THE LAST MAIN SPEAKER for the afternoon session that first day, James Dennis, of Nashville, Tennessee (see above) considered "The Sin of Denominationalism." After pointing out Jesus' prayer for his disciples all to be "one", brother Dennis gave as the reason men are not so unified is that they don't "say the same thing." (See below).**



James, John and inspired men in the Bible." He denied any loyalty to slogans.

"Nobody slips into the church through the back door," Wells said. "I know nothing of any back door. Christ is THE door...If I am a Christian and am in the Mormon Church, how did I get there? The Lord sets the members in THE body."

As for drawing lines of fellowship, Wells pointed out that "the Bible draws the line" and that he was "scared of folks who are afraid to draw the line." He showed how the "us" and the "them" in II Thessalonians 1:6-10 draw the line: "...if it begin first at US, what shall be the end of THEM..." Wells said he knew the mind of God, because God revealed it unto us. (I Corinthians 1).

In James Maxwell's 3:00 p.m. speech on "Does Scriptural Baptism Require an Oral Statement by the Administrator?", his answer was "no."

Speaking on "Does the New Testament Contain an 'Exact Pattern' for the Worship and the Work of the Church?", at 3:22 p.m., Eugene Lawton, of Newark, New Jersey, said, among other things, "The Bible is right. God's word shall never pass away... We are people of the Book." If we did not have the Book, he said, "smooth-talking preachers would have us believe many things—but we have the Book...If we did not have the Book, scholars could get us messed up—but we have the Book...If you reject Biblical truth, you will lose your soul."

Regarding the subject of music, Lawton described the Bible as "not silent." Referring to Ephesians 5:19, he said





**WHEN THE EVENING SESSION convened, brother Richard Jackson (above), led several enthusiastic songs, using all the verses of each song—all from memory.**

that “singing knocks out plucking; singing knocks out blowing.” He also cited Colossians 3:16; Hebrews 2:12; Hebrews 13:15, and other passages.

**James Dennis**, who ministers in Nashville, Tennessee, was the last main speaker for the afternoon session, holding forth on “**The Sin of Denominationalism**” After pointing out Jesus’ prayer for his disciples all to be “one”, brother Dennis gave as the reason men are not so unified is that they don’t “say the same thing.” In this connection he compared I Corinthians 1:10 with what happened at the Tower of Babel.

For those who contend that things cannot get “out of order,” Dennis asked why Paul wrote to Titus to “set in order the things that are wanting?” Among things that divide, he mentioned *names* and *doctrines*.

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Although it previously had been advertised that the next-day’s sessions would be conducted at Riviera Beach, at the close of the first afternoon session, Ivory James announced that the Riviera Beach congregation’s building, where he preaches, would NOT be made available for Wednesday’s sessions.

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When the evening session convened, brother **Richard Jackson**, who regularly leads singing for the Overtown congregation, led several enthusiastic songs for 15 minutes, beginning at 7:10 p.m. Questions of the panelists were resumed at 7:25 p.m.

**Leroy Garrett**, speaking for brother James’ side, began his summary of the first-day sessions at 8:22 p.m., comparing those who had been so zealous of the *scriptures* to the Pharisees. He said that they had not shown the spirit of Christ, but of the Pharisees. He urged those present to be long-suffering with brother James, insisting that “where the Spirit of the Lord is there is freedom.”

“What does it mean to be free?” Garrett asked. “Does it mean that we have no room to grow?” Referring to Mark 9:38, he asked, “How would the panelists we had today have answered this question?”, pointing out that Jesus said, “Leave him alone. If he’s not against us, then he’s for us”...“Do you believe that Ivory James is against you?” Garrett asked. “Jesus would say, ‘Leave him alone.’”

“Give a *monkey* a telescope,” Garrett illustrated, “and he

will look *at* it. Give it to a *man*, and he’ll look *through* it. Are we going to look *at* the Bible—or *through* it!”

Garrett advised his listeners that “we are not to quarrel with each other, for we are sisters and brothers.” He said that we also are not to “judge one another—to his own master he stands or falls.” Emphasizing that we are to “receive one another, even as Christ received you—to the glory of God,” he asked, “Doesn’t Jesus Christ receive us even when we are wrong?...How are we to receive one another?—as Christ received us...”

In summing up for brother Shanks’ side of the discussions that first day, **Nokomis Yeldell** agreed with brother Garrett that we are not to judge one another in matters of *no consequence*, but denied that such was the case in matters of *doctrine*, “We believe in love,” he said, “but love does not negate law...When the Lord taught about tares and wheat, he was not contradicting *other* passages.” Among such “other passages” not contradicted, Yeldell cited Romans 16:17-18; Titus 3:10-11; II Corinthians 2:6; and Galatians 2:5-6.

**W. F. Washington**, minister at Fort Lauderdale, Florida, delivered the closing address for the first day, starting at 9:12 p.m., on the subject of “**When Is a New Testament ‘Example’ Binding on Christians Today?**”

## April 30, 1986—Miami, Florida

Inasmuch as brother James had announced that the building at Riviera Beach would not be made available for the Forum, the second day’s events were conducted at the Holiday Inn the same as those of the day before.

After some 20 minutes of singing and prayer, four speakers were asked to present their insights on topics discussed the first day. Those asked to speak included **Eugene Lawton**, **Nokomis Yeldell**, **Leroy Garrett** and (in the absence of **J. S. Winston**, of Dallas, Texas) **Ira Y. Rice, Jr.** Each spoke for 20 minutes—then entertained questions from the audience.

Brother Garrett appeared to be extremely apprehensive upon behalf of brother James. “We have a strange way of being true to the book,” he protested. “Sometimes a man will put his name to a document against a brother when he is immoral in his character.” He counseled the brethren to “take care what you propose to do to these men,” referring



**IN SUMMING UP** for brother Shanks’ side of the discussions that first day, **Nokomis Yeldell** (see above) agreed with brother **Leroy Garrett** that we are not to judge one another in matters of *no consequence*, but denied that such was the case in matters of *doctrine*.



**WAXING ELOQUENT**, as is his wont, **W. F. Washington** (above) delivered the closing address for the first day, speaking on the subject of "When Is A New Testament 'Example' Binding on Christians Today?"



**WHEN WE GATHERED** for the second day, April 30, four speakers were asked to present their insights on topics discussed the first day. Those asked included **Nokomis Yeideil** and **Eugene Lawton** (above left) and **Leroy Garrett** and **Ira Y. Rice, Jr.** (above right). Each spoke for 20 minutes.

to the wisdom of Gamaliel, in Acts 5:35ff. He admitted it was not *men*—here—but to *one* man, Ivory James, but said if it was not of God, it, too, will come to nought. "But suppose it *is* of God," he postulated, "then you will be found to reject God."

Garrett said he was appalled how we use "this book that we claim to love and use it to withdraw from a *brother* for whom Christ died." Referring to Revelation 18:4, which had been cited earlier, "Come out of her, my people, that you partake not of her sins," he asked, "What is this talking about? Babylon. Are you making a charge of immorality against this brother? Sensual!..." "What do you mean 'come back?'" he wanted to know. "Where has he gone? Has he left Jesus Christ?..." "Come out' is talking about **pagan Rome!**" He said their reference to II John 9 was the same way. "You mean you can't receive your own brother in Christ when he knocks at your door?... Look at the context—verse 7. Is this brother a 'deceiver'? **For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ.**" Garrett clearly was limiting the meaning of the word "doctrine" in II John 9-11 to verse 7.

As the day wore on, among those who spoke were **Leonard Wooten**, one of the elders of the Goulds church of Christ; **Andrew Miller**, a member of the "S" Avenue church, at Riviera Beach, where brother James preaches; **James Dennis**, of Nashville, who mentioned that "most issues that arise have other than doctrinal" bases; **R. C. Wells**, of New York City, pointed out that the "wisdom of Gamaliel was the wisdom of *man*, not the wisdom of *God*"—and that these are two entirely different things—that God did not tell Gamaliel to say that. Referring to I Corinthians 1, he showed that our faith "should not stand in the wisdom of *man*." Also, that in other passages the Bible explicitly says that we are to withdraw from a *brother*. **W. F. Washington** informed the audience that 12 of the 15 black churches in the tri-county area of southern Florida work together. He mentioned **Liberty City** as having "voted the elders out" and the **Goulds** and "S" Avenue churches as upholding error. **Jack Evans** said that after hearing Ivory James *yesterday*, he made up his mind *yesterday* that he (James) is a false teacher.

Under the heading of "**Reflections on the Gold Coast Forum**," it was left to **Jack Evans** to deliver the final address of the occasion. Mentioning that the *black* congregations of



**AMONG OTHER THINGS**, **Ira Y. Rice, Jr.**, (above) let it be known that **Leroy Garrett** had not been regarded as doctrinally sound by faithful churches among white brethren for many, many years. No animosity was intended, but it was important that this fact be known regarding the one that brother **Ivory James, Jr.** had chosen as his moderator.

the churches of Christ are just now being affected by error which started among the *white* churches 20 or 25 years ago," brother Evans said it was because "black churches have taken seriously that the Bible is right... It will be up to the black churches to call the white churches back to the Bible... They (the white churches) pushed away, and we are still holding onto the book."

Evans said that when the Christian Church's paper "ONE BODY" was introduced among "us", there was but one *black* preacher, who wrote a letter of commendation (a 73-year-old preacher from Washington, D.C.), enclosing \$100.00 to aid and abet this false work. He said that black preacher would have to be marked, too!

Citing Acts 15 as authority for going up to Jerusalem for counsel on doctrinal error, Evans said that in that case and circumstance, the apostles and elders *came together* to consider this matter, and that after "much disputing", verse 24 shows the **result**. He said that they would have had no right to do something for which they had "no commandment."

As for **Ivory James'** teaching, Evans said James was

teaching things for which he has no command. Satan works through preachers (II Corinthians 11:3-4), works on our *minds*, suggesting “another Jesus”, “another Spirit”, “another gospel.” In addition to the “forbearing” mentioned in Ephesians 4:2, Evans pointed out the “endeavoring” of verse 3. Referring to the “freedom” of Galatians 2:1-4, he said that “freedom without a command is bondage”—and that *our* freedom is “in Christ.”

After quite a sermon based on Mark 9:38-40, Matthew 12:30, Colossians 2:12 and I John 7, Evans mentioned that certain ones, according to I John 2:18-19 “**went out from us; for if they had been of us, they would no doubt have continued with us.**”

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Brother Shanks had announced that the Overtown church of Christ, as a matter of action, would be taking on itself the responsibility of withdrawing from brother James as a causer of division and offences contrary to the doctrine. Brother **Andrew Miller**, one of the members where James preaches, had gone to some length in asking the brethren to forbear for 60 days to see if things could not be worked out short of withdrawal. Brother Shanks agreed that as far as he personally was concerned, such forbearance could be done; however, he made it clear that if, at the end of 60 days, nothing had been settled, the withdrawal by the Overtown church of Christ, of Miami, Florida, would go into effect.

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**AS THE DAY WORE ON**, among those who spoke was a brother **Leonard Woolen**, an elder from the Goulds, Florida congregation, nearby. (Shown above).

Miami on the night of April 30 was, on the request of brother Andrew Miller, a member of brother Ivory James' congregation, to delay for sixty days our withdrawal of fellowship from brother James and his supporters in the “S” Avenue Congregation of Riviera Beach, Florida. The purpose of this promised delay was to give brother Miller and others of the congregation the time to work with brother James in an effort to get him to repent of teaching false doctrine, according to brother Miller's request. However, subsequent communication directly with brother James regarding brother Miller's request forces Dr. James Maxwell and me to recommend to the panel members involved to rescind the sixty-day commitment for the following reasons:

In a three-way telephone conference with brother James on Friday morning, May 1, brother James informed Dr. Maxwell and me, arrogantly, that brother Miller, in making the sixty-day delay request, *was not representing him* or the “S” Avenue congregation whatever. Therefore, the request was null and void. He further stated that he welcomes the withdrawal of fellowship, being “free at last from brothers like David Shanks.” He said that his congregation was awaiting the announcement of the withdrawal so that they could have a “celebration of victory.”

Brother James further substantiated the basis of our withdrawal from him as a false teacher by confirming in our telephone conversation the following:

1. That the use of mechanical instruments of music in worship is not a test of fellowship.
2. That one does not have to understand that baptism is for the remission of sins when he is baptized.



**ALTHOUGH HE DID NOT ASK** that Ivory James, Jr., NOT be withdrawn from, **Andrew Miller** (above), one of the members where James preaches, pleaded with the brethren to delay such action for at least sixty days to allow time to persuade brother James to repent.

*From Miami, I had to fly into Oklahoma for another appointment, before returning home. However, within days, I received word that brother Andrew Miller had been acting on his own, that he was not representing James in making his 60-day delay request, neither the “S” Avenue congregation, and that the withdrawal from brother James should go into immediate effect.*

*Under date of May 5, 1986, from Southwestern Christian College, in Terrell, Texas, I received the following letter:*

To: Brethren Yeldell, Lawton, Wells, Washington, Shanks, Rice and Miller  
 From: Jack Evans and James Maxwell  
 Re: Rescinding of Commitment of Sixty-Day Delay of Ivory James' Withdrawal of Fellowship

Dear brethren:

As you will remember, the last action of our *Restoration Forum* in



**POSSIBLY THE OLDEST** preacher present, who spoke the second day, was **Robert Simmons** (above), from St. Petersburg, Florida.



**UNDER THE HEADING OF "Reflections on the Gold Coast Forum", it was left to Jack Evans (above) to deliver the final address of the occasion.**

3. That all the saved are not identified in one group on earth (the church of Christ), but are scattered throughout various denominations, with all of them being in fellowship with Christ, including, possibly, even Billy Graham.

Because of the above, we recommend that our decision to delay brother James' withdrawal of fellowship for sixty days be rescinded, and that the withdrawal be immediately imposed and announced to our brotherhood. To delay it further, we believe, would just give brother James more unrestrained time to disseminate his false views and subvert the souls of many innocent people.

*Signed: Jack Evans*

*Signed: James Maxwell*

\*\*\*\*\*

Since receipt of the above letter, brother David Shanks hand-delivered to me the following letter of withdrawal from Ivory James, Jr., signed by the Overtown/Miami elders, as follows:

To all Ministers, Elders, and Saints of God everywhere:

This is to inform you of the disciplinary action that has been taken against Brother Ivory James, Jr., and all the members of the "S" Avenue Church of Christ, located at 2120 "S" Avenue, Riviera Beach, Florida, who share and support him in his false teachings.

Brother Ivory James is teaching, "The Church of Christ contains within its membership, Christians only, but not the only Christians." Simply stated, (1) That there are loyal Christians in Churches, other than Churches of Christ, (2) That we cannot baptize any one for the remission of sins, (3) That one is saved at the point of faith and baptism is an outward sign of inward grace, (4) The use of mechanical instruments of music in New Testament Church worship should not be made a test of fellowship.

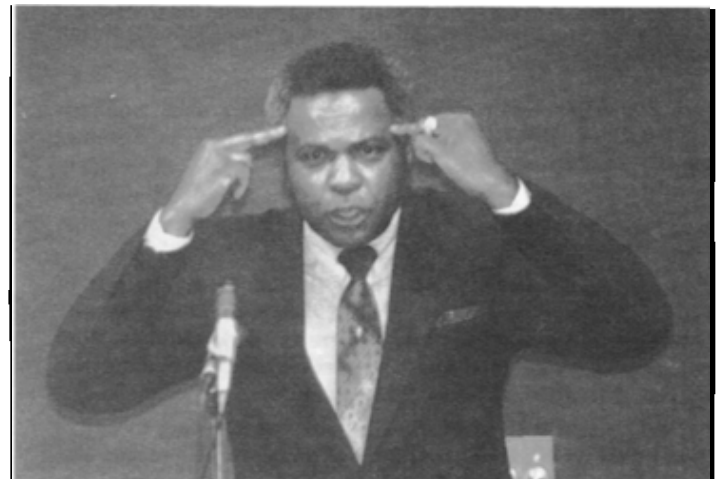
I, David Shanks, met with Bro. James on three occasions, and on two of these times was accompanied by others in efforts to help him to reconcile his teaching with the word of God, but to no avail.

Bro. James agreed to meet with a number of well trained Evangelists, and me, men of his choosing as well as mine. The men who responded were Dr. R. C. Wells, Bro. Nokomis Yeldell, Dr. Eugene Lawton, Dr. Leroy Garrett, Dr. W. F. Washington, Dr. Jack Evans, Dr. James Maxwell, and Dr. James Dennis.

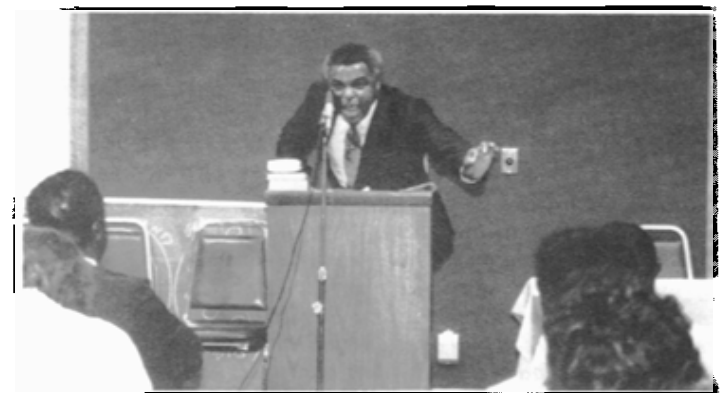
We met in a two day forum in Miami, Fla., April 29-30. All the ministers that he and I invited pointed out his false teaching and



**MENTIONING THAT THE BLACK congregations of the churches of Christ are just now being affected by error which started among the white churches 20 or 25 years ago, brother Jack Evans (above) said it was because "black churches have taken seriously that the Bible is right."**



**IT WILL BE UP TO the black churches to call the white churches back to the Bible," Jack Evans (above) declared, as he warmed to his message. "They (the white churches) pushed away, and we are still holding onto the book."**



**WHEN THE CHRISTIAN CHURCH introduced their paper "ONE BODY" among "us", brother Jack Evans declared, there was but one black preacher who wrote a letter of commendation (a 73-year-old preacher from Washington, D. C.), who enclosed \$100.00 to aid and abet this false work. That black preacher will have to be marked, too, Evans said.**

condemned it, except Bro. Leroy Garrett. Bro. James would not renounce his false teaching.

Inasmuch as the Leadership of the Overtown Church of Christ here in Miami, Florida, took the lead and sponsorship of this forum, we are the church of the action in this withdrawal of fellowship. This





WHEN ANDREW MILLER (back to camera) appealed for a sixty-day delay in the withdrawal from Ivory James, Jr., for heresy, brethren David Shanks and Jack Evans (left and right above) made sure that they and all present understood what was being requested.

LOST IN RAPT ATTENTION to what was going on at the Gold Coast Restoration Forum, in Miami, the above couple (unidentified) did not miss a word.

action is supported by the following ministers: Bro. Nokomis Yeldell, Dr. Eugene Lawton, Dr. R. C. Wells, Dr. W. F. Washington, Dr. Jack Evans, and Dr. James Maxwell.

Bro. Ivory James, Jr., has been withdrawn from, and all those members who remain loyal to and support him in teaching doctrine contrary to New Testament teaching.

Be it further resolved, inasmuch as Brother Leroy Garrett of Denton, Texas, is supporting Bro. James by teaching and encouraging the same doctrine, we here and now withdraw from him also. The Bible teaches us to withdraw from every brother who walketh disorderly. II Thess. 3:6.

Let us pray that these brothers will repent and turn back to God in their teaching. When either or both of these brothers repent, and notify the leadership of this church, you will be notified immediately, and this writing retracted.

Yours truly,

(Signed)

David Shanks  
Moses Williams  
Mannie Black

(NOTE: Brethren Shanks, Williams and Black are listed as the elders of the Overtown Church of Christ, 185 Northwest 14th Street, Miami, Florida 33136 (Phone: 305/371/2555) of which brother Shanks also serves as minister.

Insofar as I am aware, this is the first official withdrawal action taken on the part of any congregation against these heresies, since W. Carl Ketcherside and Leroy Garrett introduced them back in the late '50s and early '60s—more recently being aided and abetted by Rubel Shelly and others in the '80s. Instead of just wringing our hands and wondering what to do about these sowers of discord, who are causing "divisions and offences contrary to the doctrine," perhaps it is time for white churches to take a page from the example thus set by our black brethren and "go thou and do likewise." As brethren Evans and Maxwell concluded in their letter of May 5, 1986, "To delay it further, we believe, would just give...more unrestrained time to disseminate...false views and subvert the souls of many innocent people."

To which I can but say, AMEN!—Ira Y. Rice, Jr., Editor)

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TAPING OF THE SPEECHES was done by James Dassaw (center, above) of the Overtown Church of Christ, Miami. Tapes may be ordered by addressing Overtown Church of Christ, 185 Northwest 14th Street, Miami, Florida 33136, or by telephoning (305) 371-2555.

## HISTORIC ISSUE!

Because of the historic value of this particular issue of *Contending for the Faith*, we are printing enough copies "extra" to send it (at least one copy each) to every church of Christ in the U.S. for which we have a mailing address.

Contributors, who would like to help us pay for this extra mailing which admittedly is extremely expensive, please address your gifts made payable to BELLVIEW CHURCH OF CHRIST, clearly earmarked "Gold Coast Forum Issue", and send them % The Elders, Bellview Church of Christ, 4850 Sautley Road, Pensacola, Florida 32506. (Tax-deductible receipts will be sent for every such contribution received.)

New readers wishing to subscribe, please send \$5.00 for one year or \$13.00 for three years, addressed to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. (Clubs of six subscriptions are \$25.00; or ten subscriptions are \$37.50.)

For those desiring to order larger quantities of this Issue for distribution where you are, bundles of 12 copies are \$6.65; 25 copies, \$12.09; 40 copies, \$17.33; 60 copies, \$22.76; 80 copies, \$28.17; or 100 copies, \$33.61. Please inclose *payment with order* for number of copies wanted, and address same to our Birmingham address, per foregoing.

This particular issue needs to be "sowed down" brotherhood-wide, worldwide. Whatever you can do to help, please do it!—The Editor

# Notes & Quotes...

**Joseph Meador**, minister, Poole, Kentucky: "...I have written to brother **Jim Howard** (minister of the White Station congregation in Memphis) concerning his present views on the inspiration of Mark 16:9-20, et al. So far no response..."

(NOTE: Someone might also ask brother **Howard** what he was doing at the so-called **Restoration Forum IV, April 29-30, 1986, at Milligan College, Johnson City, Tennessee. The Christian Church's compromising magazine ONE BODY listed him as among those present. IYR Jr.)**

**Perry Ostrom**, of Mt. Dora, Florida, in 1981, wrote, "I have been to the Crossroads church of Christ. All I can say is they preach more truth than any of the rest of the churches of Christ, and they show more love.

"You should be very careful. I think you are doing more harm than good! Be careful those of you who teach. You will be judged more strictly." (NOTE: I wonder if he still agrees with what he wrote five years ago. IYR Jr.)

**L. Gary Oliver**, of St. Albans, West Virginia, sent us \$40.00, saying, "Please use this money as you see fit."

**V. F. O'Gara**, of Vinita, Oklahoma, when ordering three copies each of our issues on "Crossroads", said, "I fear infestation in our area. **Marvin Phillips, Richard Rogers and Sunset** are held in great esteem." (NOTE: Brother O'Gara included "extra" in his check, saying, "Use balance as needed." IYR Jr.)

**E. W. Smith**, of Nashville, Tennessee, is now deceased.

**Mrs. Joyce H. Pery**, of Caruthersville, Missouri, in subscribing for herself, said, "I have read past issues and find the articles interesting and informative regarding current problems within the brotherhood."

**R. C. Bowers**, Beaumont, Texas: "I have learned more truth about the things that plague the church since I have subscribed to your publication... We have a sister congregation that has a preacher trained at Crossroads and they have a Campus Minister at our state university. Some of their best families are getting dissatisfied. Four of their deacons have resigned. Some of them visited our congregation the last two Lord's Days.

"I teach the senior saints and they asked me what Crossroads was. I explained what I had learned from your publication. I need 10 copies of the one the girl wrote about her experience in Crossroads and how she got out of it. I think it was the edition before February." (NOTE: Brother Bowers inclosed \$15.00, saying, "Use the rest as you see fit." IYR Jr.)

**Lyman T. Mereness**, for the church at Point Comfort, Texas, wrote, "Please remove our name from your mailing list."

**Howell Bigham**, who is one of the preachers of the Annapolis Avenue congregation, in Sheffield, Alabama, writes: "I appreciate very much the good work you are doing in fighting the good fight of faith. I appreciate *Contending for the Faith* and all it has done to combat the liberalism that is so present among many brethren today. May God continue to bless you as you stand for the truth of God."

**T. Pierce Brown**, previously in Cookeville, Tennessee, now preaches to the Mulberry church of Christ, of Wartrace, Tennessee.

The **Red Hill church of Christ**, of Manchester, Tennessee, sent \$50.00 to help in the financing and distribution of the *Special Issue of the Firm Foundation* answering the CHRISTIAN CHURCH'S recent, undermining attack via Don DeWelt's "ONE BODY." A copy was sent to every church of Christ, brotherhood-wide, for whom we had an address.

**Burrell J. Prince**, of Antioch, Tennessee, was one I wrote to help raise the fund to send at least one copy of the *Special Issue* on "Fellowship" of the *Firm Foundation* to every church of Christ brotherhood-wide. "You asked what will I do to help in the publication of the *Special Issue of the Firm Foundation*," he wrote. "I feel as you do that it should be published and supported. I am matching your gift of \$100.00 and have sent my check to the church at Bellview in Pensacola, Thanks for your efforts."

**W. T. McLemore**, Wills Points, Texas: "*Contending for the Faith* is the only means I have of keeping up with what is going on in this great brotherhood... I am preaching for a very small congregation in the community where I grew up near where I live. Small in number, we are but trying to stay on the Old Paths.

"I see the liberalism of some in this area concerning their choice of speakers. It makes my heart ache, but of course I'm simply an uneducated fogey of a preacher, perhaps a question mark as to whether I am a preacher, since I didn't go to college or preaching school either. Just so a man has a big name in the brotherhood and will bring in the crowds, it matters not how liberal he is!

"Keep on keeping on with the good work."

## Correction!

**Frank Chesser**, of Valdosta, Georgia, wrote, "Recently, I sent you an article, entitled, "An Urgent Need", in an attempt to alert the brotherhood to the great need of Georgia Christian School. I have since learned of an error in the article. Brother **Joe Shulam** was converted prior to coming to GCS, not while a student here."

**Jimmie B. Hill**, Orlando, Florida: "I do not want to miss a single issue... We are planning to leave for Ghana on August 29, 1986. We are busy getting things organized and are waiting for news concerning the quotas and visas for the Hill family. Please pray that these will come..."

**Wilba Hopkins**, of Olathe, Kansas, enclosed a bulletin showing **Wayne Kilpatrick** to appear with numerous false teachers on the *11th Annual International Soul-Winning Workshop*, also known as the "Tulsa Workshop", for March 27-29, 1986, at Tulsa, Oklahoma. "I feel sure you have read the article stating and printing the statement by brother Kilpatrick saying he apologized for his statements at the 'Summit' in Joplin. However, he continues to appear on 'programs' with unsound men."

**Mrs. William B. Bogle**, of Fort Worth, Texas, ordered 12 copies of our January issue containing sister Bronwen Gibson's speech concerning her experience with the Crossroads movement.

**Ed Glover**, minister, Rittman, Ohio: "I just finished the latest *Contending for the Faith* and it was good. Keep up the good work. Enclosed is a copy of a letter calling off the Retreat with R. Shelly. I had a long visit with the two Mentor, Ohio elders and gave them a lot of material—including a lot out of *Contending for the Faith*. I do not know if this helped in making their decision but the two men were very friendly to me, accepted the material (paid for some), and seemed not to know a lot of what is going on. I am convinced preachers deliberately keep needed information from elders who have jobs and businesses and do not go through the mails. I pray God's richest blessings on you."

**Mrs. J. E. Carr**, of Decatur, Alabama, renewed for three years, including \$2.00 "extra" to help print the "Special Issue" of the *Firm Foundation*.

**Otis & Lois Word**, Hampton, Arkansas: "We received your letter of May 18, 1986, relative to the *Special Issue of the Firm Foundation*. We have previously known about the publication and have already ordered and have been distributing it to various brethren and churches."

**George Puckett**, of Louisville, Kentucky, renewed for six years.

**Hallie W. Richardson**, Sheffield, Alabama: "I enjoy *Contending for the Faith* very much... I am very concerned about the church..."

**Kenneth & Barbara Edwards**, Rantoul, Illinois: "We continue to enjoy your paper. Keep up the good work. It is good to know that there are men... who watch for the dangers that confront the brotherhood and keep us all informed..."

**Grover L. Skyles**, of Dunlap, Tennessee, ordered our "Crossroads Packet", saying, "As of now we do not have a problem with Crossroadism in our area but we need to be prepared." **Randy Gray**, of Moore, Oklahoma, ordered this same "Crossroads Packet." So did **George Fore**, of Owens Cross Roads, Alabama; **Ed Tarlton**, of Oklahoma City, Oklahoma; **Glen & Joan Stephens**, of Belleville, Illinois; **Gavin Coriell**, of Sciotoville, Oklahoma; **Ray Woods**, of Dallas, Texas; **Mrs. Dorothy L. Vincent**, of Chickasha, Oklahoma; **Flora Davis**, of Hiwassee, Arkansas; **Bob R. Parker**, of Oklahoma City, Oklahoma; and **Gill Yoder**, minister, Coalgate, Oklahoma.

(NOTE: Hundreds and thousands of these packets of our "special issues" of *Contending for the Faith*, re: "The Crossroads Philosophy" continue to be ordered in an unending stream. In order to fortify yourself and fellow members where you attend against this insidious, pernicious doctrine, why not order at least one set for yourself and additional sets for circulation elsewhere. Each set is \$9.95. Just say "Crossroads Packet" and send your order to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)**

**Clifton E. Doty**, of Bartonville, Illinois, is now deceased.

**Randall Johnson**, of Hillsborough, North Carolina, subscribed for a friend. So did **O. B. Perkins**, of Munfordville, Kentucky; **Mrs. Lester Arnold**, of Fort Worth, Texas; **Lamar Thornton**, of Montgomery, Alabama; and **Lloyd Milam**, of Anton, Texas.

**Joe & Irene Clapp**, of Wasilla, Alaska, now have ordered our entire set of 16 Bound Volumes of *Contending for the Faith*. They wrote: "We have enjoyed reading these bound volumes. We also find the issues of *Contending for the Faith* very informative and it is good that we can keep up to date on problems facing the church today. It is just about our sole source of information. May God bless this great effort."

**Vernie C. Crismas**, elder, Oildale, California, ordered 125 copies of our January/1986 "Crossroads" issue, saying, "We have been having some discussions on issues discussed in that particular copy and want to give each family a copy for them to study... Keep up the good work of informing people of the erroneous teaching in some areas."

**Kendall Abner**, Hydro, Oklahoma: "Keep up the good work."

**Make your plans now to attend the Fourth Annual Missouri-Kansas Lectures**, September 21-25, 1986, at the **39th Street church of Christ, 15331 East 39th Street, Independence, Missouri 64055**. This year's theme: "What Do You Know About God?" For further information, telephone (816) 478-0266 or 373-4946.

**Hulan C. Milam**, of Louisville, Kentucky, is now deceased.

**C. E. Combest**, of Odessa, Texas, inclosed \$15.00 saying, "Please send brother **A. G. Hobbs'** massive review of the *NIV*, and the 18 back issues of *Contending for the Faith* re: Crossroadism... Keep the information coming."



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PLAN NOW TO ATTEND, September 21-26, 1986, Hesterville Church of Christ, Hesterville, Mississippi. Hesterville is located seven miles northwest of Kosciusko at intersection of State Highways 35 and 440. THEME: "ISMS AND ERRORS THREATENING THE CHURCH." Speakers will include Ken Gardner, Ferrell Hester, Billy Bland, Guy F. Hester, Howell Ferguson, Keith Dixon, Glen Alexander, Garland Robinson, James L. Pettus, Doug English, Bill Clayton, S. C. Kinningham, Ira Y. Rice, Jr., Mitchell Temple, Grady Miller, Sidney White, Stan Ryan, Winston

Temple, Max Miller, Victor M. Eskew, Larry Montgomery, Ken Burleson, Hal Johnson, James Boyd, Ben Vick, Ronnie Whitmore, William S. Cline, Curtis A. Cates, J. Noel Merideth, Robert R. Taylor, Harold Bigham, Mike Kiser and Wayne Coats. This, the *First Annual Mississippi Lectureship*, is the result of the cooperative efforts of brethren of like faith and kindred spirit, in the Greater Mississippi Area, seeking to bring glory to the Almighty, through the proclamation of His sacred word. WATCH FOR FURTHER ANNOUNCEMENT.

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## An Open Letter To Brother Alan Cloyd

Rod Rutherford

Mr. Alan Cloyd  
Vultee Church of Christ  
894 Murfreesboro Road  
Nashville, Tennessee 37217

1724 Campfire Drive  
Knoxville, Tennessee 37931  
May 19, 1986

Dear Brother Cloyd:

I am a gospel preacher who has spent several years overseas in mission work in Africa and Australia. During these years I often encountered and had discussions with members of the Christian Church who ranged in theological thinking from the ultra liberal Disciples to the various degrees of conservatism among the Independent Christian Churches.

While working in Zambia we had some difficulties with missionaries of the Independent Christian Church. I wrote to you in 1972 concerning this. You had, as I recall, only recently, at that time, left the Christian Church to take your stand with the churches of Christ. I wanted accurate information from one who "had been there" so that I could fairly and intelligently deal with the missionaries of the Christian Church. You very kindly supplied me with this information. The tape that you sent has been copied and re-copied many times. Listening to it has helped two people that I know of renounce the errors of the Christian Church and take their stand with the Lord's church.

I must admit that I have been not a little surprised and concerned at your actions in recent years. I have listened to all of the tapes of the now famous "Joplin Summit" which you and Don DeWelt organized. I have also read other

material that you have written or transcripts of speeches that you have given pertaining to the present effort to unite the Independent Christian Church and the churches of Christ. I am amazed that you could be seeking unity with those you left years ago apparently because of serious doctrinal errors among them. It appears to me that you are not in any way seeking to convert them from their errors but desire to have unity in spite of their false teachings.

Following are some *direct* quotations from your tape made in early 1973 and sent to Zambia: I wonder how you feel about these things now.

**"Appreciate so much your stand."** I still stand today where I did back then. I will not fellowship the Christian Church until they repent of their errors. What about you?

**"There was simply no place for me to go in the Christian Church."** Do you still feel this way? Have they changed or have you changed? Are you willing now to fellowship error you rejected 15 years ago?

**"When you let the flood-gates down all things can come through so we want to be careful not to become as these people have become."** Amen!! Is there not a danger in our becoming like the Christian Churches if we meet with them, invite their preachers into our pulpits, allow them to write for our papers and have joint services with them? If they were so far gone in 1973 that we needed to be warned not to become like them, is this still not the case today? Has anything changed?

**"We were absolutely miserable in the Christian Church."** Why were you miserable in the Christian Church? Do not the same doctrinal weaknesses which made you miserable 15

(Continued on Page 3)

# Contending FOR THE Faith

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## 'Declaring Whole Counsel' Is Theme Of 2nd Annual Asian Bible Lectures

If ever there was an appropriate theme for a Bible lectureship, it has to be the one chosen by brethren David Y. C. Chew, Eddy Ee and Kwan Tai Choom, president, dean-registrar, and dean of students, respectively, of Four Seas College, for the *2nd Annual Asian Bible Lectureship*, to be conducted October 26-30, 1986, in Singapore.

Basing their choice on Acts 20:27, they decided the general theme of this lectureship should be: "DECLARING THE WHOLE COUNSEL OF GOD."

### MANY MISSIONARIES NO LONGER DECLARE IT

Just why there needs to be such an Annual Asian Bible Lectureship is that over the past 10 or 15 years or more, many of those being sent out as missionaries either have ceased to declare the "whole counsel of God" themselves, or, if not, then they are compromising with and fellowshiping those who no longer care.

For many years, since 1961, starting in Taiwan, we had what we called our *Annual Asian Missionary Workshop*. As long as the missionaries stood forthrightly for the truth of the gospel, this was a wonderful annual event. However, by the early '70s, some of the missionaries in Korea started believing and teaching the direct operation of the Holy Spirit. By the late '70s, at least one missionary in Taiwan was compromising on women's role in the church. In the early '80s, in Thailand, missionaries from *Sunset School of Preaching*, in Lubbock, were spreading false doctrine on marriage-divorce-and-remarriage. And by 1984, still other missionaries, in the Philippines, were inviting "Crossroads" devotees from Boston to speak.

### FAITHFUL CANNOT WALK TOGETHER WITH ERROR

All our warnings to certain of our naive, misguided missionaries that if such did not stop we no longer could walk together with them were to no avail. Instead of taking the necessary action of no longer inviting such false teachers to participate on these annual workshops (now called "forums"), it appeared that they took sheer delight in ignoring II John 9-11 and participating with them all the more!

What brought things to a head more than anything else was the Philippines' missionaries inviting all those Crossroaders to appear on their Missions Forum in 1984. As brother Archie W. Luper and I, together with several others, left that doctrinal fiasco, we said, "Never again!"

### FIRST ANNUAL LECTURESHP ALSO IN TAIWAN

Perhaps it was appropriate that, just as the original missionary workshop got started in Taiwan, so it was that the *1st Annual Asian Bible Lectureship* had its beginning there as well.

Appearing on our *2nd Annual Asian Bible Lectureship*, this coming month, Lord willing, will be Tommy Alford, Asghar Ali, Roger Campbell, Curtis A. Cates, William S. Cline, Ed Crawford, Jim Dearman, John M. Grubb, F. T. Hamilton, Barry Hatcher, Archie W. Luper, Dub McClish, Pat McGee, Ray Peters, Walter W. Pigg, Jr., Ira Y. Rice, Jr., Joe Ruiz, Dorsey Traw, M. H. Tucker, Ernest Underwood, Jim Waldron, and Jack Williams. Sisters Jean Cline, Melany Hatcher, Lavonne McClish and Vada Rice will conduct classes for the ladies.

—Ira Y. Rice, Jr., Editor

# 'Open Letter' To Alan Cloyd

(Continued from Page 1)

years ago still exist in the Christian Church? What errors have they renounced that have made them more acceptable to you?

**"I made one mistake in the Conservative Christian Church. I read the Bible!"** Has the Christian Church come any closer to the Bible since you left? If so, in what areas?

**"Premillennialism is rampant and raging among Christian Churches...They have just fellowshipped too much with the Baptists and it has rubbed off."** Do you believe in the premillennial theories? If not, how can you urge brethren to fellowship those who hold such errors? If we fellowship the Christian Church, won't we end up fellowshipping those whom they fellowship? Do you fellowship Baptists? Would you for the sake of unity?

**"If I were in your situation, I would certainly emphasize some meetings together where you study this Biblical authority viewpoint. If you can never get people to study that, then the work of converting them is non-existent!"** Amen!! You hit the nail right on the head back in 1973, Brother Alan. Do you still believe that today? Have you given time in the unity meetings from Joplin onwards to the basic fundamental topic of authority and its applications to the things that divide us such as instrumental music in worship? If not, why not?

In your tape you listed for me a number of doctrinal departures in the Independent Christian Church with which you had been associated. Following are some of them:

1. Members coming from denominations and being accepted into their fellowship on their denominational baptism.
2. Teaching the direct operation of the Holy Spirit.
3. Using women in unscriptural roles teaching over men, leading singing and public prayers in the assembly, and even preaching.
4. Unscriptural organization of the church with a board composed of both elders and deacons jointly making decisions for the church.
5. Disregard for the qualifications of elders.
6. Emphasis on entertainment in worship and patriotic "God and country" rallies.
7. Instrumental music, choirs, and solos.
8. Premillennialism widely believed and taught.
9. Observing the Lord's supper on days other than the Lord's day.
10. The "language of Ashdod," calling preachers "pastors," speaking of "witnessing," etc.
11. Some preachers even upholding salvation by faith alone.
12. Teaching that preachers are called by a direct operation of the Holy Spirit.

The above are all doctrinal errors which are practiced among the Independent Christian Churches according to your tape of 1973. Are these errors still being practiced today? Do you still believe they are wrong today? If you have changed in your thinking, which of the above areas have you changed in? Can we fellowship those holding any or all of the above errors? (Eph. 5:11).

Brother Alan, the Scriptures teach that "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" (2 John 9-11).

You enumerated very well the errors of the Independent Christian Church back in 1973. The same things are still being practiced among them today and God's word still reads the same today as it did then. How then can you urge churches of Christ to compromise on these points for the sake of unity? Are you not tearing down that which once you tried to build up?

Brother Alan, it is my prayer that you will acknowledge the error of your ways in seeking unity at the cost of truth and come back to the solid Biblical ground that you stood on back in 1973.

Yours in Christ,

(Signed)

Rod Rutherford

*(EDITORIAL NOTE: When we first received the foregoing "open letter" in May, it was our purpose to publish it in our June/1986 issue. Other pressing matters, however, pre-empted the space—and before we could do so, under date of June 26, 1986, here came a second letter from brother Rutherford, as follows:*

1724 Campfire Drive  
Knoxville, TN 37931  
June 26, 1986

Dear brother Ira,

Please pardon this hastily written note. I'm trying to get some correspondence done before leaving for a gospel meeting in Virginia and I wanted to get this material in your hands before I left.

Enclosed please find a copy of my "Open Letter to Alan Cloyd" which I had sent to you earlier, a copy of Cloyd's reply, and my response to his reply. I have also included a list of "Problematic Areas in the I.C.C." which Cloyd sent me.

Cloyd called me after receiving my open letter. He was "madder than an old wet hen" as we used to say back in Indiana. Told me several times I was "paranoid" and a "part of the radical right wing of the church of Christ," that he was going to reply to me and make me "look like an imbecile, etc." He was nicer in his letter.

I refer to certain tapes, etc. I have these on hand should you desire a copy.

You may use this information as you wish in combatting this current "pseudo unity" crusade.

May the Lord continue to bless you in your efforts on behalf of truth and right.

Yours in Christ,

(Signed)

Rod Rutherford

Inclosed with the foregoing letter was the following, under date of May 28, 1986, written by Alan Cloyd:

May 28, 1986

**OPEN ANSWERS TO BROTHER RODNEY RUTHERFORD'S  
OPEN LETTER TO BROTHER ALAN CLOYD**

Mr. Rodney Rutherford  
1724 Campfire Drive  
Knoxville, TN 37931

Dear brother Rutherford,

As I view your "open letter" of May 19, 1986, I see it as being comprised of sixteen paragraphs or sections. In the interest of

brevity and clarity I will be answering by numbered paragraph or section. Please note that I have included a numbered copy of your "open letter" for your convenience.

SECTION 1—I remember your work overseas. I am glad you understand the difference(s) between the "Independents" and the "Disciples".

SECTION 2—It pleases me to know that the tape you mention has been of benefit.

SECTION 3—It appears that the last sentence in this section is the one which merits a response. This sentence is a serious, false and misleading charge—it is not a question. In our phone conversation you said you were "only asking questions." I am seeking to convert these people from their errors. They *know* this and some of them are threatened by it. I do *not* seek unity (union) in spite of their false teachings. I have spoken at two of their colleges and have written in one of their papers that the unity we all desire cannot and will not be realized until the division caused by their forcing the instrument is resolved. I taught the truth concerning the instrument as strongly as you would to over 50 of their leaders at Lincoln Christian College in March of 1985. You are mistaken in your section 3 charge.

SECTION 4—I will be happy to answer each section.

SECTION 5—My stand/answer is *identical* to yours.

SECTION 6—Yes; I have not changed—some of them have and are changing for the better. We have reached approximately 70 of their ministers. This has had a profound effect upon them—we have their attention and are being heard; I am not now willing to fellowship the error I rejected 15 years ago, nor do I do so.

SECTION 7—I see no *inherent* danger in such meetings. However, if we want our lives and ministries to be completely free of "danger" perhaps we should get out of the "people business." The ministry will never be/should never be sterile and safe; I have never advocated inviting "their preachers into our pulpits"; I think it would be fine for "them" to write in "our" papers *just as* Edwin Errett and Leo Boles had exchanges in the 30's and many others have as well; I would also welcome "joint services" so long as the instrument was not used and so long as substantive issues could be dealt with. This would accomplish the same end as a debate where truth is concerned without the circus and competitive spirit being present. This is *all* I have advocated from the beginning — see enclosure *and* note my 1972 advice in Section II ("some meetings together"). You see, I am now where I was then.

I was not issuing any blanket brotherhood warning in 72 or 73 when I made the tape for you. What you are quoting here was a personal observation made in a private tape. I believe much has changed through 3 dynamics: 1. Many of these people have realized the direction in which they were going and are seeking to change. Remember, they are basically and fundamentally conservative people. 2. The R.L.M. in reaching so many Christian Church preachers has had a sobering effect upon the leadership of the Christian Church. 3. Restoration Forums are also having a profound effect upon a significant number of Christian Church leaders. If I didn't believe something good was salvageable I wouldn't continue in this process.

SECTION 8—Our problem in the Christian Church obviously stemmed from the items in Section #12 and the similar list I wrote in October of 1985 which you now have; yes, the same "doctrinal weaknesses" do exist in *some* places. I *do* believe, however, that many in that fellowship are "cleaning up their act"—as I said earlier we *are* being heard; I have noted excellent teaching forthcoming from conservative men within the Christian Church on Section 12's points 1, 2, 3, 5, 8 and 11 within the last few years.

SECTION 9—Refer to my last answer in Section 8. Also, during the Restoration Forums a very open and accepting attitude on the part of Christian Church leaders has been noted where conservative viewpoints are concerned. Such is evidenced by the enclosure marked "Section 9". Here you have the *complete* letter edited without indication by the former *Gospel Advocate* editor. Given this type of conduct I am not surprised many of you do not understand the Restoration Forums.

SECTION 10—I do *not* "urge brethren to fellowship those who hold such errors" I have *not* advocated fellowshiping the Christian Church—see my answer in Section 3 again please. I cannot therefore answer the question as asked; I do not fellowship Baptists, nor would I for the sake of unity.

SECTION 11—My thinking and therefore my advice is today what it has always been. I advocate nothing more today than I did in 1972. I still emphasize "meetings together"; much time has been given to the topic of authority as well as specific, in-depth studies of the instrument itself. If I "hit the nail right on the head" years ago I'm still hitting the same "nail right on the head" today.

SECTION 12—Since this section asks no question I will simply refer your attention again to the similar listing written in October of 1985 which I have already sent to you.

SECTION 13—In my judgment all of the errors listed are being practiced somewhere though it would be doubtful that one would find any single congregation involved in all 12. It is also doubtful that this listing is comprehensive. Let us remember that those congregations and individuals comprising the fellowship of Independent Christian Churches are no more monolithic than we are; Yes I believe these things are still wrong today; I have not changed; No—neither should we use Ephesians 5:11 where brethren who are meeting with us for the purpose of study and prayer are concerned. When discussing the Christian Church we are not dealing with whoremongers, unclean persons, covetous men, idolaters, etc. (Ephesians 5:5). Lipscomb says this has to do with not being "partakers in these works which grow up in *heathen* darkness." He errs who uses Ephesians 5:11 as you have.

SECTION 14—Neither is this a question though I know where you want to go with it. You want to apply this to brethren in the Christian Church and to me. But you are again guilty of wresting the Scripture as you were in the use of Ephesians 5:11. I am aware that II John 9-11 can, in the Greek refer to either: (A) the doctrine about Christ Himself, or (B) the New Testament—that is the doctrine of His will. I believe the context of II John makes the matter clear. Verses 7 and 8 clearly identifies those who transgress and abide not in the doctrine of Christ. II John 9-11 does not apply to the brethren with whom we have met and it does not apply to me. You know we believe, confess and preach that Jesus Christ is come in the flesh!

SECTION 15—I have not and I do not "urge churches of Christ to compromise on these points for the sake of unity"; I am tearing down nothing. No man living or dead has reached as many of these people as I have. This is a classic example of what I referred to in my telephone conversation with you as a "hollow question". It is misleading, untrue and deliberately damaging, especially if you refuse to share my answers with those who received your "Open Letter".

SECTION 16—This section shows your mind was already made up when you wrote your "Open Letter". You here have me pronounced guilty of "error". You have me guilty of "seeking unity at the cost of truth." Such wording is error itself as that would be seeking union not unity for unity is based only on truth; furthermore, you have suggested that I have left "solid biblical ground". My answers and my work both testify that I have left no such "solid biblical ground." Sections 15 and 16 are deeply hurtful to me as well as being damaging and slanderous given you have mailed the hollow, misleading, unanswered questions and judgments to who knows who. And it is altogether possible that you will not follow through with my answers in a complete and unabridged form.

Rodney, I have answered each and every question. This is all I am going to do. I have no intention of making this into an endless campaign of questions and answers. We both have better ways to spend our time. Be a Christian gentleman and now simply send my answers to your questions to those you chose to involve in this matter.

(Signed)  
Yours sincerely,  
Alan T. Cloyd

It always astonishes us when someone such as Alan Cloyd presumes to impugn gratuitously the motives of those of us who are but "contending earnestly for the faith" as he did brother Rutherford in the closing sentence of SECTION 16, above. With absolutely nothing to base it on, he said "it is altogether possible that you will not follow through with my answers in a complete and unabridged form." Please note that brother Rutherford not only sent us Cloyd's answers and that we now are publishing them in their "complete and unabridged form", but he further inclosed something Cloyd styled "TWELVE COMMON PROBLEMATIC DIFFERENCES BETWEEN INDEPENDENT CHRISTIAN CHURCHES AND (INSTITUTIONAL) CHURCHES OF CHRIST." (That word "INSTITUTIONAL" is an appellation foisted upon us by those contrary to inter-congregational cooperation which we never have accepted.)

Even though we utterly reject this term and find its use reprehensible, nevertheless, in the interest of letting Cloyd be heard out in "complete and unabridged form", we are publishing this, too, as follows:

## **TWELVE COMMON PROBLEMATIC DIFFERENCES BETWEEN INDEPENDENT CHRISTIAN CHURCHES AND (INSTITUTIONAL) CHURCHES OF CHRIST**

by: Alan Cloyd

**NOTE:** It would be unfair and untrue to suggest that all Independent Christian Churches engage in all of these problematic areas. However, in my experience, all of them are involved in some of the areas mentioned. It should be further noted that these areas are listed at random.

### **1. Church "Boards"**

The church "board" is composed of elders and deacons. Frequently, "trustees" and other unauthorized "officers" will sit on the "board." Deacons always outnumber elders, consequently their "vote" can outweigh that of the elders. Happily, I perceive there is a move away from this system. Presently, however, the "board" system remains normative.

### **2. Voting Memberships.**

After the "board" renders a decision it is frequently presented to the congregation for ratification. Many congregations embrace this democratic structure within "congregational by-laws". It should be understood that the "church board" arrangement and the practice of member voting are inseparably linked.

### **3. "Evangelistic Associations"**

While Independent Christian Churches reject the "United Christian Missionary Society" of the Disciples of Christ, they frequently practice essentially the same concept through smaller local "associations." These local efforts are composed of men from a number of congregations. They "plant" new churches not overseen by any one eldership. This leaves the preacher in a pastoral role where he answers to no one save the association board.

### **4. Women's Role**

Women preachers amongst Independent Christian Churches are virtually unheard of though there are a few. I have heard of 2 or 3 though I personally do not know of any of them. What is normative is the use of women who lead singing, direct choirs, teach in mixed classes (often with elders as students). Women leading in public prayer is also very common.

### **5. Holy Spirit**

Views on this subject vary widely. Increasingly, a direct-operation sentiment is being espoused with little or no opposition from conservative leaders, journals, etc.

### **6. Fellowshiping Denominations**

I am personally wholly in favor of going anywhere to preach the truth. When such opportunities present themselves, I take

advantage of them. However, it is the practice of many Independent Christian Church brethren to have "big name" denominational people come and preach to them. Men such as W. A. Criswell have in fact dealt with much more than methods before Christian Church audiences. It is my conviction that this is the single greatest contributing factor to the problems outlined here. It is not uncommon for Christian Church leaders to promote Billy Graham crusades and now even "Christian rock concerts" where the lyrics embrace a virtual "smorgasbord" of false doctrines. Perhaps as a result of a serious lack of conviction in this area, it is not uncommon for Christian Churches to accept denominationally immersed persons without question as to the *reason* for the baptism. This practice greatly contributes to a lack of evangelism on the part of individuals within the Christian Church. Why evangelize those who have embraced error if you *really* already believe them to be saved?

### **7. Lack of Church Discipline**

I have been either part of or close to the Independent Christian Church since 1954. During that 31 year period I have *personally* known of discipline being exercised only twice. Obviously discipline has been applied more than that but it is without fear of being challenged that I suggest discipline is not commonly exercised within the Independent Christian Church. This also contributes *greatly* to these and other problem areas.

### **8. "Pastor" System in Name and Duty**

Christian Church preachers are now openly referring to themselves and their colleagues as "pastor." One need only read the "Christian Standard" to verify this. This is a natural event as many Christian Church leaders associate closely with Baptists and other "evangelicals." Refer again to item #6 in this list.

### **9. Mixed Swimming**

Mixed swimming (and other items such as dancing, etc.) is indicative of people becoming conditioned to the social behavior (or lack of it!) around them. Mixed swimming is endorsed and practiced at every Christian Church youth camp I have ever known anything about.

### **10. Premillennialism**

This commonly held view is taught in both schools and churches throughout the fellowship of Independent Christian Churches. This has been allowed to flourish virtually unopposed. Refer again to item #6 in this list.

### **11. Marriage-Divorce-Remarriage**

I make no claim at having all the answers to this thorny problem. I have not found any answers at all within the Christian Church. Divorced and remarried persons are commonly found within and without the leadership of Independent Christian Churches. This loose attitude toward divorce and remarriage and one's example continues to weaken the fabric of the Christian Church.

### **12. Instrumental Music**

Originally, those who adopted the innovation of the instrument as an "aid to singing" did so over the earnest protests of those who could not conscientiously concede to its use. Such actions made a strong statement that the innovators preferred the instrument over their brethren. I believe this to be the original "bottom line." Today, within the Independent Christian Church one finds the proverbial "instrumental tail wagging the dog." It is no longer a means to an end. It has become an end in itself. Instrumental preludes, postludes, offeratories, communals and "specials" are order of the day. Such use has nothing to do with an "aid of singing" as no singing is done. Beyond this, recognize that Christian Church brethren have long left their "psallo" argument concerning plucking or twanking a stringed instrument as electronic, wind and percussion instrumentation is common, if not normative, today. Without launching into a study of the subject of instrumental music, let us simply conclude this brief and less than comprehensive listing by stating lovingly that all we of the Churches of Christ ask our "instrumental brethren" to do is to do



what they themselves say they can do: Sing acceptedly their praises to the Father without the innovation which cannot conscientiously be condoned by so many brethren. We plead that the instrument which is viewed by the brethren who employ it simply as an "expedient" and a matter of "liberty," be put away in favor of unity with loving brethren. Let us never hold our "expedients" and our "liberties" more dear than our brothers and sisters.

★ A Final Thought

I love my brethren within the fellowship of the Independent Christian Church. Nothing will ever change that. I grew up amongst them. I was educated in one of their fine schools and I preached in their ranks in three states. I obeyed the gospel and preached the gospel in their midst. I left their fellowship in 1972 because of weaknesses such as those described briefly herein. Those who know me know that I am not a wild-eyed, ultra-conservative, radical, rabble-rouser. I do see, however, the Christian Church losing rapidly the distinctive New Testament identity which the "Disciples of Christ" have already surrendered. The independents still "talk a good ballgame" but their practice denies them. It is possible for one to be unable to see the forest for the trees (or however that saying goes!). Hence, it is my hope that these observations will enable someone, somewhere to back up and take a second look. Every problematic area mentioned is repairable with a minimum of effort. No "unpardonable sin" has been committed. Let us all make every effort to stay as close to the word as it is humanly possible. When we stray too far in this direction or that God help us to be men and women of character and faith willing to return to safe and sane parameters. This we must be and do if we are to "make every effort to keep the unity of the spirit in the bond of peace." (Eph. 4:3 NIV)

*Let no one ever say that Contending for the Faith did not "follow through" with Alan Cloyd's answers "in a complete and unabridged form." Foregoing, both in reference to his May 28, 1986 letter to Rod Rutherford and also to the 12-point enclosure he sent regarding "common problematic differences", we now have printed every word he wrote in reply to brother Rutherford's original "Open Letter" of May 19, 1986—even including his citation from the unreliable NIV!*

*With all this in mind, now please read brother Rutherford's closing reply, re: this correspondence, under date of June 20, 1986. He wrote:*

1724 Campfire Drive  
Knoxville, Tennessee 37931  
June 20, 1986

Mr. Alan Cloyd  
Restoration Leadership Ministry  
Vultee Church of Christ  
895 Murfreesboro Road  
Nashville, Tennessee 37217

Dear brother Cloyd:

Thank you for your letter of May 28, 1986, in response to my open letter. I feel that some of the things mentioned in this letter, your telephone call of May 22nd, and the various enclosures accompanying your letter merit a response from me. I had intended to write much sooner but the pressure of other duties prevented my doing so.

Since your letter of May 28th is divided into clearly designated sections by you, I will refer to these sections in my comments.

In Section 3 of your letter, you say: "I am seeking to convert these people (members of the Independent Christian Church, RR) from their errors." How can you convert them from their errors when you consider them "sound in the faith?" At the Joplin Summit, you told the assembled group of 50 men from the churches of Christ and 50 men from the Independent Christian Church: "You were chosen—in every case—because of the fact that you are sound in the faith..." If you spoke the truth then, brother Cloyd, to that assembly in Joplin which included 50 Christian Church preachers, those men are sound in the faith. But in your letter to me, you say that you are "seeking to convert them from

their errors." Now, which is it? Are they sound in the faith? Or, are they in error? Or, does it depend upon whether you are speaking to an audience of Christian Church preachers or writing to a member of the Lord's church?

In the same section, brother Cloyd, you relate that you "taught the truth concerning the instrument as strongly as you (I) would to over 50 of their leaders at Lincoln Christian College in March of 1985." I did not hear your speech at Lincoln so I do not know how strongly you taught the truth but based upon your performance on other occasions, I seriously question that you taught the truth as strongly as I or many other gospel preachers would have done.

In listening to the tapes of your two speeches at North Canton, Ohio (Dec. 23, 1984), I was amazed at your attitude toward the truth. Several times in your first speech you stated: "Objective truth just is not enough if we are to teach people." Pray, tell me, brother Cloyd, what else do we need? (Cf., Jno. 8:32; 2 Timothy 3:16; 2 Pet. 1:3).

I was really shocked when you said on that same occasion: "Not everything comes under the umbrella of authority...there is absolutely no Bible authority for pews. Does that make them wrong? No! Brother Cloyd, if there is no Bible authority for something, we have no right to use it in the work and worship of the church, whether pews or whatever! (Col. 3:17). Need I teach you that we are commanded to assemble (Heb. 10:25)? Therefore, whatever is necessary to carry out this command (a meeting place, time of meeting, heat, light, pews, etc.) is authorized. This is elementary hermeneutics. If you do not grasp the principle of the all sufficiency of God's Word (objective truth) and the basic hermeneutical principles involved in commands, examples, and necessary inferences, then I wonder how you were able to show the error of using instrumental music in worship at Lincoln, Illinois, or anywhere else.

I was further astounded in listening to the tape of your second speech at North Canton, Ohio. In that speech, after you stated that you believed instrumental music in worship was wrong, you went on to say: "Now let's be careful with some of these questions. The Bible teaches that if a man uses mechanical instrumental music in the worship of God, he sins in so doing? We're rich with Bibles here. Will someone please show me that Scripture? (Underlining mine, RR) What are you? A bunch of liberals? Come on, show me that Scripture! Where's it found? Now, I concur with his conclusion but that is a dangerous statement to make! (underlining mine, RR) That is a statement that you must conclude from a process of exegesis and hermeneutics which is exactly what we were dealing with out there in Joplin. Now you've had your chance and you didn't show me where that Scripture is. It's not there!"

Brother Cloyd, I wonder if you fully understand the implications of what you are saying in the above quotation. Of course, there is not a direct statement in the Bible saying, "Thou shalt not use mechanical instrumental music in the worship of God." No one has ever suggested there was. Christian Church people have reasoned (?) for years just as you did in the above quotation. But *surely* you understand the simple law of exclusion, i.e., when a thing is specified, everything else in its class is excluded. You apply this principle every time you order in a restaurant. You order what you want from the menu and the waitress understands that you do not want the things not specified. You don't have to go over the menu and tell her all the things you don't want. She will understand that once you have specified what you want, everything else is excluded. The same principle applies throughout God's Word. When God specified unleavened bread and fruit of the vine for the Lord's supper, that eliminated cookies and milk or any other thing in that class. When God specified immersion for baptism (that is the meaning of the word in the original), that excluded sprinkling or pouring. And when God specified singing in Christian worship, that excluded any other kind of music. "Art thou a teacher in Israel and knowest not these things?" Do you see why I question your ability to teach the truth on instrumental music? You have given up the very grounds upon which instru-

mental music is shown to be sinful. I do not see how you could convert anybody from its use.

In Section 5, you say that your stand is identical to mine. Your stand may have been identical to mine back in 1973, but I seriously question that it is the same as mine today. I would not fellowship the Christian Church then and I will not do so today. I taught then that in order for members of the Christian Church, providing they had been Scripturally baptized, to be accepted into fellowship, they had to repent of their sin of using mechanical instrumental music in worship to God, as well as the numerous other errors they held and taught or supported and that these sins had to be acknowledged and taken care of in the same way as any other public sin would be dealt with. Is this where you stand, brother Cloyd? It is where I stood in 1973 and where I still stand.

In Section 6, you state: "Yes, I have not changed...I am not now willing to fellowship the error I rejected 15 years ago, nor do I do so." This remains to be seen. I will not specifically comment on this point now for the whole of my letter will reveal whether you have changed or not.

In Section 7 you state: "I would also welcome 'joint services' so long as the instrument was not used and so long as substantive issues could be dealt with." Isn't this premature? Should not people be taught the truth, repent of their errors (sins) and then we can have "joint services"? You mentioned that substantive issues must be dealt with but did not say what those issues are. Would the sinfulness of using mechanical instrumental music in worship be one of them?

In Section 7, you also state concerning the members of the Independent Christian Church: "Remember, they are basically and fundamentally conservative." In your 1973 tape you warned me of the danger of lumping all of the Independent Christian Church people into one mold. You pointed out that except for some splinter groups among them such as the one led by O. D. Wilson and the Ottumwa, Iowa group, that they are quite liberal. In fact, one of your statements was: "You have the Christian Church group, still of the Christian Church fellowship, but conservative in name only!" In another place in your 1973 tape, in speaking of the loose view of fellowship prevalent in the Independent Christian Church, you said: "Others would make the statement that they have brothers in Christ in the Catholic Church, etc., etc. Very, very liberal people in their attitude!" (underlining mine, RR). It sounds to me, brother Cloyd, that you thought they were pretty liberal back then, but now you say, "They are basically and fundamentally conservative people." Which is it? Have they changed, or have you changed?

In Section 8, brother Cloyd, in response to my question: "Do not the same doctrinal weaknesses which made you miserable 15 years ago still exist in the Christian Church?" you reply, "...yes, the same doctrinal weaknesses do exist in *some* places. I *do* believe, however, that many in that fellowship are 'cleaning up their act.'" But on the 22nd of May, you sent me a list of "problematic areas" in the Independent Christian Church and said: "It would be unfair and untrue to suggest that all independent Christian churches engage in all of these problematic areas. However, in my experience, all of them are involved in some of the areas mentioned (underlining mine, RR)."

You then listed 12 "problematic areas" in the Independent Christian Church: 1. Church "Boards" 2. Voting Memberships 3. "Evangelistic Associations" 4. Women's Role 5. The Holy Spirit 6. Fellowshiping Denominations 7. Lack of Church Discipline 8. "Pastor" System in Name and Duty 9. Mixed Swimming 10. Premillennialism 11. Marriage-Divorce-Remarriage 12. Instrumental Music.

In view of the current list of "problematic areas" (doctrinal errors), I cannot for the life of me see how the Independent Christian Church has made any essential change or "cleaned up their act."

In Section 9, you did not really answer my question: "Has the Christian Church come any closer to the Bible since you left? If so,

in what areas?" Given your own current list of "Problematic Areas" apparently they are as far from the Bible as ever.

In Section 10, you state you "have *not* advocated fellowshiping the Christian Church..." What would you call it, brother Cloyd, when the two groups come together for "joint services" as advocated by you in Section 7? Is it possible for us to meet together with people, worship God with them, exchange speakers on lectureships, etc., without a measure of fellowship/endorsement existing? If these things are not fellowship, what would we have to do in order to have fellowship with them besides these things? These were the recommendations made to the men attending the Joplin Summit, as you well know.

You are on record as saying that Reuel Lemmons' speech at Joplin was "outstanding!" Do you agree with what he taught in that speech that unity already exists between the two groups (churches of Christ and the Independent Christian Church) and that all we have to do is acknowledge that unity, indeed, are sinning if we do not recognize our unity? If brother Lemmons was in error in saying this, have you called it to his attention? Did you call it to the attention of the assembly in Joplin where he spoke? Have you made it known that brother Lemmons is in error on that point?

What about my question, "If we fellowship the Christian Church, won't we wind up fellowshiping those whom they fellowship?" How can we avoid this? Must they not repent of supporting Billy Graham crusades, efforts such as Key 73 (the interdenominational effort that Max Ward Randall was so heavily involved in according to your 1973 tape), having W. A. Criswell speak at their conventions (according to your current list of "Problematic Areas"), and taking Baptists, Holiness, etc., into fellowship (according to your 1973 tape) before we can ever Scripturally fellowship them? If not, why not?

Then, on this point, there is the problem of the false system of premillennialism which vitiates the gospel of Christ. You told me back in 1973 that it was "rampant and raging" in the Christian Church then. Apparently, it is still rampant and raging among them for in your current list of "Problematic Areas" you state that "This commonly held view is taught in both schools and churches throughout the fellowship of Independent Christian Churches. This has been allowed to flourish virtually unopposed." How can we fellowship the Christian Church until they have repented of teaching this grave doctrinal error? Instrumental music in the worship is a serious barrier to unity with the Christian Church. Is not premillennialism equally as serious? Do we not have to face up to it as well as to the instrument? Indeed, do we not have to deal with *all* of the 12 points you outlined in your recent list of "Problematic Areas" in the Independent Christian Church?

In Section 11, in regard to the unity meetings, brother Cloyd, you state that "...much time has been given to the topic of authority as well as specific, in depth studies of the instrument itself." I challenge that! I'm certain that I stand with a whole host of other brethren who have listened to the tapes of the meetings who would do the same. At Joplin, Furman Kearley said some good things in his speech but never got down to specifics. Hardeman Nichols had a fine speech so far as he went but didn't really make application of what he said to the instrument or other things that divided us.

I have read and re-read Calvin Warpula's speech given at the most recent unity forum at Milligan College. I appreciate the fact that in the third and final point of his speech he got around to addressing the problem of instrumental music in worship which he identified as the "major problem separating Christian Churches and the Churches of Christ." I found several statements that I agree with under this point. I thought this statement that "We have had some good 'pep rallies', but now it is time for us to get down to the game" was a good, unprejudiced evaluation of the unity meetings thus far by one who was a participant. After listening to hours of tapes and reading numerous reports from "both sides of the keyboard" I thought the phrase "pep rally" well summed up these unity forums, summits, and meetings.

Brother Warpula is probably correct when he says that "by and

large the Church of Christ will not relent on our objection to the instrument." He is probably also quite correct in pointing out that those in the churches of Christ who do not object to the instrument are a minority who have been over-represented in the unity forums. I wonder who is responsible for that and why?

Sadly, brother Warpula appeals to the Christian Church to give up the instrument on the basis of Romans 14, the strong brother giving up his liberty for the sake of his weaker brother. This is a misuse of Romans 14 for Paul is speaking of things that are matters of indifference within themselves. Instrumental music does not fall into this category. It is not a matter of indifference! It is a matter of an unauthorized addition! It is no more Scriptural or right than sprinkling is as a substitute for Scriptural baptism! The use of mechanical, instrumental music is sinful. Therefore, it must not only be given up, its adherents must repent of their sin of using it. Until members of the Christian Church do this, informed members of the body of Christ who respect the Scriptures will not be able to fellowship members of the Christian Church.

Brother Warpula's solution is not only unscriptural, but it is very dangerous. I know of a situation in Central Africa where a church of Christ invited a Christian Church group to unite with them on the basis that the instrument would not be used in service. Things went well for a while, but the sinfulness of using the instrument in worship was never taught for fear of alienating those of Christian Church background. New converts came into the church who weren't taught on the instrument. One Lord's Day, the original members of the church arrived to find a piano in the corner. They were forced out, being now a minority, for they could not worship with the instrument. The building they had sacrificially built was lost as well. If you are familiar at all with Restoration history, you know that this same story was repeated hundreds of times a century ago. I, for one, believe in learning the lessons of history lest we repeat the mistakes of history.

In Section 13 you question my use of Eph. 5:11 and say, "When dealing with the Christian Church we are not dealing with whoremongers, unclean persons, covetous men, idolaters, etc." While that may be true, we are dealing with men who teach and practice false doctrine. (See your own list of 12 "problematic areas" for proof of this). Can we have any more fellowship with false teachers and practitioners than we can with immoral persons? False doctrine will damn one's soul just as much as immoral living.

In Section 14 you are concerned that I want to apply 2 John 9-11 to members of the Christian Church and to you and accuse me of wresting the Scriptures. I'm afraid, brother Cloyd, that it is you, not I, who is guilty of wresting the Scriptures. You are correct in your assertion that "the doctrine of Christ in 2 John 9 can refer to either (A) the doctrine about Christ Himself, or (B) the New Testament—that is, the doctrine of His will." You apply it to the doctrine about Christ Himself. You have the scholarship, not only of the brethren but of the religious world in general against you. May I suggest that you consult one or more of the following scholarly works for a good discussion of 2 John 9: *The Living Word Commentary*, *the Gospel Advocate Commentary*, *Lenski's Commentary*, *Robertson's Word Pictures in the New Testament*, *Pulpit Commentary*, *Vincent's Word Studies*, *Lange's Commentary*, *International Critical Commentary*, *Barnes Notes*, *Alford's Greek Testament*, *Barclay's Commentary*, and *Tyndale's Commentary*. Others could be added.

The usage of the phrase "doctrine of Christ" must be considered in its use in the New Testament as a whole as well as in its immediate context. Second John 9-11 does indeed apply to members of the Christian Church for they do not abide in the doctrine of Christ. It also applies to those who "bid them Godspeed and become partakers of their evil deeds."

Now as I draw this lengthy (necessarily so) letter to a close, may I point out something that you seemed to know back in 1973 but seem to have forgotten. Many, many members of the Independent Christian Church have never been Scripturally baptized and therefore are not our brethren any more than the Baptists or other

denominationalists are! To quote your 1973 tape once more: "Ninety-nine per cent of the Christian Church preachers and Christian Church congregations would hold that just as long as you've got wet all over that that is baptism. Baptists are always accepted, it seems. I was one of a tiny minority who contended against this." You then gave several examples of trouble you got into with elders and others in the Christian Church because you preached the plan of salvation.

Brother Kent Bailey is a faithful gospel preacher in Lenoir City, Tennessee. He grew up in the Independent Christian Church and graduated from Louisville Bible College. After several years of preaching with the Christian Church, he took his stand with the Lord's church. He told me that he was accepted on his Christian Church baptism and preached for a year for churches of Christ before further study caused him to question that he had been Scripturally baptized. He and his wife were then immersed for remission of sins. In "A Review of Some Doctrinal Errors of Independent Christian Churches" he points out that except for four conservative splinter groups in the Christian Church, which constitute about ten per cent of the whole, that denominational baptism is widely accepted in the Christian Church. He says that these four splinter groups are the exception and not the rule in the Christian Church in teaching that baptism is for remission of sins.

It appears to me, brother Cloyd, in the light of the several grave doctrinal errors practiced among Christian Churches and their widespread disregard for Scriptural baptism that instead of trying to have unity with the Christian Church on some part of a compromise basis, we need to preach the gospel to them just like we would any other denominational group and apparently, many of them need to obey the first principles of the gospel before we can in any way regard them as brethren.

Please ponder carefully, brother Cloyd, where you are, what you are doing, and where your actions may lead. I write not as an enemy but as a friend and brother (Galatians 4:16).

As you insisted in your telephone conversation of May 22nd and pleaded in your letter of May 28th, I am going to do the "honorable thing," be a "Christian gentleman" and circulate your response to my original letter as widely as my letter. I will also include this reply. I hope you will be as courteous.

Yours for truth and righteousness,

(Signed)

Rod Rutherford

*(EDITORIAL NOTE: So there now, you have it all. Whether it was necessary for us to publish this whole correspondence in a "complete and unabridged form" in order to be "a Christian gentleman," I trow not. Nevertheless, for those gain-sayers who forever try to charge us with quoting "out of context", you will have to dream up something else—for we have quoted CONTEXT AND ALL!*

*One thing I really feel bad about, however, is that by handling such in this way, it was necessary for me to delay "yet once more" the publication of numerous articles that we have had in hand for quite some time. All I can ask of their writers is your understanding and your forbearance. We'll do our best to work them in as space limitations permit.*

*Meanwhile, we leave it to our readers as to whether the cause of truth was better served in the foregoing exchange by Cloyd or Rutherford. As for **Contending for the Faith**, it appears that Rutherford did not leave Cloyd a leg to stand on. If Cloyd really wants to serve the cause, we stand with Rutherford that instead of trying to have some sort of "pseudo unity" with the Christian Church, what he should be doing is converting them to the truth of the gospel as it is in Christ Jesus.—Ira Y. Rice, Jr., Editor)*

# How Leroy Garrett Reacted To 'Gold Coast' Forum

## The Underbelly Of The Black Church of Christ

HIS WORDS:

NOT OURS!

(EDITORIAL NOTE: Had there been room enough for us to include the following article, which appeared in Leroy's Garrett's monthly periodical *Restoration Review* for June, 1986, we should have liked to carry it together with our own review of the *Gold Coast Restoration Forum*, which appeared in our August, 1986 issue of *Contending for the Faith*. Perhaps it is just as well, inasmuch as brother *Jack Evans*, president of Southwestern Christian College, of Terrell, Texas, meanwhile, has sent us his own review of what brother Garrett had to say. First, please read what Garrett wrote; then, immediately following, Evans' reply. —Ira Y. Rice, Jr., Editor)

### THE UNDERBELLY OF THE BLACK CHURCHES OF CHRIST

Leroy Garrett

Of the three entities that have evolved from the Stone-Campbell Movement, only the Churches of Christ have a substantial number of black congregations. While the number is difficult to come by, estimates by black leaders themselves would suggest something like 70,000 members in about 1,000 congregations. Since the statistics of white churches have recently come to be recognized as somewhat less than once supposed, this estimate for black churches is a reasonable ballpark figure.

These churches, like our nation in general, which has officially been described as "two distinct societies, one white and one black," are as separated from their white counterparts as if they were a separate denomination. There is almost no contact at all between white and black Churches of Christ, whether in a given locality or at a national level. The black churches have their own "Lecture-ship," which is a Church of Christ euphemism for a convention, whether white or black.

There are some interesting comparisons between the white and black churches. While the black churches preserve the vigorous conservatism that was common with the white churches in pre-World War II days, they are surprisingly liberal in some areas where the right-wing white churches are reactionary. The divorce-remarriage question is not an issue among the blacks. "We don't go around tearing up homes," they'll tell you. Neither do they have an authority-oriented "eldership" problem, which has already taken several white churches to court. They are more like the Baptists in that they have a strong minister-oriented polity. They do, however, unlike the Baptists, have elders, but their function is for all practical purposes subservient to the minister, who really "takes charge" of the church.

While black churches appreciate the gains made in civil rights, as do all fair-minded Americans, they do not want integration with white churches. The reason is simple and understandable. The black church, as the black schools once were, is the center of social life and blacks are in control. In integration this would be lost. Besides, black churches have in spirit a distinctly different religion. For this reason integration of black and white churches of any denomination is not a possibility.

In terms of old-fashioned oratory after the order of Jesse Jackson and Martin Luther King, the black preachers can preach circles around the whites. They rev it up with vim and vitality,

which reminds one of the old maxim "If you don't put fire in your sermon put your sermon in the fire." But sometimes an impressive oratory gives way to offensive shouting, which many in the black churches do not like, especially the better educated.

And the blacks, like the whites, are getting better education, which accounts in part for the crisis these churches now face, which they identify as liberalism. But the liberal impact is caused more by a new appreciation of the person of Christ, the grace of God, and "the glorious liberty of the sons of God" than by educational progress. In practical terms "liberalism," a vicious heresy to the black leadership, is hardly more than believing there are Christians other than among Churches of Christ.

I have been described by the black leadership as the "mentor" of the one who champions the more open view among them, and this is why I was invited to Miami to participate in the Gold Coast Restoration Forum. The forum was called to discuss the question of whether the Churches of Christ should see themselves as the only Christians or as Christians only. Some 200 gathered for the forum, their leaders being prominent ministers from far and wide, along with college administrators.

Our people generally have always insisted that while we are Christians only we are not the only Christians, a conviction that came to be expressed as a motto. It grew out of the controversy that dates back to the days of Stone and Campbell as to whether there are Christians in the sects when both Stone and Campbell answered in the affirmative. This question is supposed to be settled in the black churches, for they see the Churches of Christ as the only Christians, and they could not care less about what Stone and Campbell believed. They go strictly by the Bible, they say, and have no interest in what men have said. But when they speak they do not simply read the Bible, but give their interpretation, which they must consider important.

Yet the struggles of our pioneers in wrestling with the same problems we face and the conclusions they reached mean little or nothing. Each generation with Bible in hand has to start from scratch. History has nothing to say to us. But this ahistorical view is not only a trait of our black churches, but with all restorationists, more or less, including our white churches. We are a people who assume to ignore the centuries, though of course no one does or can—not if he as much as uses a printed Bible in his own vernacular! We can learn much from history without considering it authoritative. Selectivity is the rule, with the spirit of Christ ever serving as arbiter.

I was at the forum to serve as moderator for Ivory James, Jr., minister of the "S" Avenue Church of Christ in Riviera Beach, Florida, who was the bad guy and the one they were after since he believed there are Christians in other churches. This they called false doctrine and Ivory was named a heretic for believing that the likes of Martin Luther King and Billy Graham are Christians. Like their white brethren often do, they applied Scriptures to Ivory that in their context have reference to those who deny Jesus Christ, as in 2 Jn. 9; to the perverted, factious and self-condemned, as in Tit. 3:10 and Rom. 16:17; and to those who would traffic with pagan Rome with all her gross iniquities, as in Rev. 18:4.

At one point I chided them for orating long and loud about how "We are people of the Book" and "We go by the Bible" and then twist and bend its meanings in order to "get" their own brother in

Christ. At one point I referred to their use of Rev. 18:4 where it says, "Come out of her, my people," and asked if such descriptions as "her sins are piled as high as heaven" (verse 5) and "a dwelling place of demons and a prison of every unclean and hateful bird" could be applied to Ivory James and the "S" Avenue Church of Christ who are only charged with believing that there are Christians among the Baptists. To this I received a loud chorus of Yes's! They applied to their own brother in Christ what the apostle applied to pagan Rome!

So I saw the underbelly of the black Church of Christ. Black ministers often have a less than exemplary reputation when it comes to women. I was amazed to learn when I taught at a black college for a few years how "the pastor and his women" are taken for granted, even by the pastor's wife! He is excused on the ground that "He's a man." It comes with poor grace when a man with a reputation like that rails against his brother who happens to be morally reputable, but whose only sin is that he believes God has children besides those in Churches of Christ. I called this ugly inconsistency to their attention.

The underbelly revealed incredible animosity, threats of withdrawal of fellowship, arrogance, angry shouting, and downright hostility. And now when I use the word *hostility*, I think of that dear black sister at the forum, who finally, like the prophet Jeremiah, grew tired of holding in and at last blasted the "bishops" for their unChristian behavior. She stood there with matriarchal authority, another trait of black homes and black churches, and told them in no uncertain terms that she didn't like what was going on. "You hear me?" she roared at them, "I don't like all this *h o s t i l i t y*." The way she said *hostility* went up and down my spine like an electric current. And the presiding brother was not about to call order on mama. When she got through with the "somewhats" they looked like "nobodies" that had just been taken to the woodshed. It was worth the trip to Miami just to see that! It was black and beautiful and eloquent. And it was the underbelly!

I was the only white on the program and except for a mixed couple in the audience the only white present, except that on the second day Ira Rice, the viceroy of orthodoxy, showed up, and I was told that he was there to take care of me, which of course would be no problem for such a one as he. But I doubt that he was there gaming for me, for he said no more than that I'd been a liberal for a long time and that I knew better than to say that Billy Graham was a brother in Christ. In any event I consider Ira an old friend, dating way back, and he is enrolled in my heart as a dear brother in Christ...

[NOTE: Well, as one of the our old-time radio characters used to say, "mainly it were so." It is true that Leroy was the only white on the printed program, if that is what he meant; however, just like he, I had been officially invited to be present, not necessarily to "take care of" Leroy Garrett (not since H. A. Dixon and C. P. Roland had him thrown in jail, back in the mid-'50's, at Freed-Hardeman College, has anyone been able to do that!), but to observe and report the proceedings as I have done in this issue of *Contending for the Faith*. How my white hair escaped his attention among all those blacks that first day is unfathomable; just like Dan Jenkins (white) who also was there, I stood out like a sore thumb. However, brother Leroy was so busy defending Ivory James and his heresy, perhaps he should be forgiven for failing to notice that I was there from beginning to end—both days! But let us finish with brother Garrett's report, as follows. IYR Jr.]

...Jack Evans, president of Southwestern Christian College and "titular head" of the black churches, as one of his people put it, also criticized me, both privately and publicly, for accepting Billy Graham as a Christian. Moreover, his vice-president at the college, James Maxwell, in his "Review of the Gold Coast Restoration Forum" refers to this same error on my part.

In responding to this before the Forum I did them the way Frank Norris did the Church of Christ folk in his debate with Foy E.

Wallace back in the 1930's. In response to Wallace's emphasis on Mk. 16:16, Norris charged that Wallace and his people did not really believe that verse, and he would prove it. He noted that he believed the gospel and had been baptized, just like Mk. 16:16 says, and yet Norris (he must have meant Wallace, IYR Jr) and the Church of Christ folk did not accept him as saved, as Mk. 16:16 promises.

And so I noted that Billy Graham believes the gospel and has been baptized, and so I accept him as a Christian. So I am the one who really believes Mk. 16:16, not you, I advised them. But their exclusivism even draws the line on Martin Luther King. Even though he gave his life for the cause of civil rights and for Christ, he was not a Christian since he was not a member of the Church of Christ. The "titular head" acknowledged him as a great man, but not a Christian. How could he be since he was a Baptist!

They were adamant that Graham could not be a Christian since he does not preach baptism. But the Scriptures make no such stipulation. It does not say "He who believes and preaches baptism," but "He who believes and is baptized." Moreover, Paul could not be a Christian on that basis, for he makes it clear that Christ sent him to preach the gospel and not to baptize. (1 Cor. 1:17). In fact I do not find any of the apostles preaching baptism. They preached Christ. I granted that once Peter preached the gospel on Pentecost (fully and completely before baptism was ever mentioned!) and sinners asked what they might do, that the apostle told them to repent and be baptized for the remission of sins. I conceded that Billy Graham and all evangelists today should do likewise. But that Graham does *not* do this, does not mean that he does not proclaim the gospel, for baptism *per se* is not the gospel. The gospel is made up of *facts about Christ*; baptism is an *act* commanded of God in obeying the gospel.

In spite of my appeal that they show love and forbearance toward their brother with whom they differed, showing from Scripture that such differences are permissible, they did what they had come to do, and that was to withdraw fellowship from Ivory James, Jr., though they did agree to delay the action for 60 days. But when Ivory told them some time later that there was no need for delay, that he welcomed the freedom that their action implied, as did his church which even celebrated the occasion, the "hierarchy" proceeded to do their thing, issuing a letter of withdrawal.

This story reveals how far we have gone toward hierarchical government. Ivory James, Jr. is responsible only to his own congregation with its elders, and only they have the scriptural right to discipline him. Since when does an *ad hoc* forum of preachers have the right to exclude a fellow minister from the fellowship? It is a brazen breach of the liberty we have in Christ. The preachers have the right to place matters before Ivory's church for their consideration, but it is otherwise none of their business.

I believe the black Churches of Christ have a great deal to offer to the world and to other Churches of Christ, but they need to make some changes. First of all their leadership must come to see that by the bowels of Christ they might be wrong about some things. They must become more reasonable and responsible by shouting less and thinking more. They must cease imposing their personal opinions upon each other as tests of fellowship, and, above all, they must realize that God's truth does not begin and end with them and that the kingdom of God on earth reaches far beyond what they call "the Church of Christ." Their leaders must cultivate exemplary conduct, Christian character, humility, and a responsible handling of Scripture.

Even now that I have seen the underbelly I still love the black church and have hope for its future, for a change for the better among us is occurring there too. As more blacks come to see deeper dimensions of the grace of God and the glorious joy of freedom in Christ they will move farther and farther from the debilitating sectarianism that has dogged them. They will come to see that they can believe they are right without having to conclude that everyone else is wrong. Their enthusiasm, properly directed, could go far in lifting the white churches out of their doldrums.

[NOTE: Please don't stop here now read Jack Evans' reply starting on next page. IYR Jr.]

# REVIEWING THE GARRETT FORUM "REVIEW"

Jack Evans

As a part of the aftermath of the Miami Restoration Forum, **Dr. Leroy Garrett**, moderator for **Ivory James** during the Forum and editor of the monthly publication, *Restoration Review*, has issued his "review" of the Forum in the June edition of his paper. And, ironically enough, his "review" of the Forum, entitled "The Underbelly of the Black Church of Christ," tells more about his mentality than about the happenings of the Forum. The title of his "review" is the first indication that he is retarded in his thinking toward black people. He claims that he saw "the underbelly of the black church of Christ" at the Forum.

Dr. Garrett's first problem here is his use of the word "underbelly." Being a highly educated man, he should know that "underbelly" is defined as the lowest part of a four-legged animal. And it is called "underbelly" because it runs horizontally with the earth. And since man is vertical, upright, he cannot be said to have an "underbelly." And since the church of Christ among black people is comprised of men and women who do not have four legs and bellies running horizontally with the ground, it cannot be said to have an "underbelly." The only way that Dr. Garrett could apply this term to black Christians is that he must consider them to be four-legged animals who are "watched" by the white man. Dr. Garrett also must realize that to see the underbelly, which he claims he saw, one must be in a lower position than the belly.

Dr. Garrett's second problem in his title is his use of the term "black church of Christ." And while that unscriptural term is used by many of us because of the polarization of the races in churches of Christ, Dr. Garrett needs to understand that it is because of the racially retarded thinking of white thought leaders like himself, as indicated in the remainder of his "review," that the so-called "black church of Christ" exists. The racism reflected in the attitudes of the so-called "white church of Christ" drove black people together and thus created the "black church." And while Dr. Garrett attempts to play the role of the "great white father" in explaining the makeup, mentality, organization and future of the "black church of Christ," I have personal knowledge of the fact that Dr. Garrett has seldom, if ever, even visited a black congregation of the church of Christ. He knows absolutely nothing about the "black church of Christ." Therefore, because of his own personal separatism from the "black church of Christ," and ostracism from most of the "white churches of Christ," because of his doctrinal heresy, he would not know the "underbelly" from the "topside" of the "black church of Christ" if he met it in the streets of Denton, Texas, where he lives.

He begins his "review" with a numerical error, which glaringly shows his lack of knowledge of the church of Christ among black people. He says that "black leaders" estimate that there are about 70,000 black members of churches of Christ. First, no "black leaders" gave him this erroneous number. And second, the records of Southwestern Christian College show most accurately that there are approximately 115,000 black members of churches of Christ in about 1300 congregations. Garrett continues to show his own separatism from the "black church of Christ" by his continued use of the third-person, plural pronouns, "they" and "them." In his effort to show the distinction between the "black" and the "white" churches of

Christ, he says, "The divorce-remarriage question is not an issue among the blacks. 'We don't go around tearing up homes,' they'll tell you," not explaining who told him this or the context of the statement. He then goes on to "explain" the "strong minister-oriented polity" of the "black" church of Christ in contrast to the "authority-oriented 'eldership' structure" of the "white" church of Christ. He says that in the "black church of Christ" there are elders, "...but their function is for all practical purposes subservient to the minister, who really 'takes charge' of the church," again demonstrating his total ignorance of black congregations of the church of Christ. He bases his conclusion on the hearsay of some exceptions, as in any organization. But the rule in black congregations of churches of Christ is to follow the teaching of the scriptures in church government, which means that neither the evangelist nor the eldership is "subservient" to the other, but that God has given each one his distinct work to do. And when each office does its God-assigned work, there is no conflict between the evangelist and the elders. On the contrary, they complement each other.

But with this false charge of Garrett that the black minister "takes charge" and runs the "black" church, it will be seen later in this review that he contradicts himself by saying that the black woman runs the "black" church with matriarchal authority, which is a stereotypical and mythical concept held by the average white racist. He also points out in his "review" that "black" churches of Christ do not want integration with "white" churches because they would "lose control." How does he know how the "black church" *thinks*? His ignorance of black Christians is demonstrated here again in the fact that he does not understand that black Christians do not want white members of the churches of Christ to be "integrationists"—they just want them to be Christians. And if all would be Christians, black and white, there would be no "loss of control" by either. It would be a sharing of the responsibilities that God has given to the church in which we all are "one in Christ Jesus." (Galatians 3:28).

Dr. Garrett then goes on to satirically describe the preaching styles of black preachers, at least the few that he may have heard. He describes their methods of delivery of sermons as "...old-fashioned oratory after the order of **Jesse Jackson** and **Martin Luther King**." He says that this style of oratory will "...preach circles around" white preachers, and then implies that it lacks quality of thought. He says that black preachers "...must become more reasonable and responsible by shouting less and thinking more." And he says that the "better educated blacks" do not like the shouting of black preachers. In response to this racist analysis by the "great white father," I ask first, who determines what is an "old-fashioned" or "now acceptable" preaching style? Are standards of acceptability set by white people? Evidently, this is Dr. Garrett's belief. Is he suggesting that "better educated" black preachers do not "shout" (raise their voices) when they preach? If so, what about the black preachers in churches of Christ with PhDs (the same degree that he holds) who "shout" when they preach? Is it because they are ignorant ("thinking less") or because they are black? Though not a black preacher in the church of Christ, **Martin Luther King** "shouted" in his preaching, and



it is universally known that he had a PhD from Boston University, a predominantly white university. Was his shouting an indication of his not thinking? No! It was *what* he was saying, not *how*, that exposed such racist thinking as that of Garrett, broke the back of racism in America, and changed the thoughts of the world in race relations. But even with the monumental changes in race-relations thinking, there are still the Bothas of South Africa and the Leroy Garretts of America.

Garrett states that “blacks, like whites, are getting better education, which accounts in part for the crisis these churches now face, which they identify as liberalism.” Here, again, is demonstrated Garrett’s ignorance of black congregations of churches of Christ. Yes, blacks are becoming better educated. But this education has created no “crisis of liberalism” among them. There is no such “crisis” among black congregations. One black man, Ivory James, cannot create a “crisis.” The crisis is among white congregations, hundreds of which are compromising the teachings of the scripture regarding denominationalism. Black congregations are not ignorant of the “Stone-Campbell restoration movement,” and do not ignore the place of secular history and its influence on our current state and actions, as implied by Dr. Garrett. It is just that black Christians do not equate Stone, Campbell, *et al*, with Paul, Peter, John, and the other writers of the holy scriptures. Black Christians have taken seriously the “Restoration” slogan, “Speak Where the Bible Speaks and be Silent Where the Bible is Silent.” On the contrary, many of our white brethren, including Garrett, now are speaking where the Bible is silent (on mechanical instruments of music in the worship, for example), and are silent where the Bible speaks (on racism, for example). And black congregations of churches of Christ will not “polly parrot” and follow white congregations in this the second apostasy of the New Testament church, but will *think* for themselves and stay with the dictates of the holy scriptures. (I Peter 4:11). And after many white Christians have made their liberalistic, denominational cycle in years to come and finally say, “Let’s go back to the Bible,” the majority of black Christians will say, “We never left it.” “It” is what Dr. Garrett calls “old line church of Christism” in his 600-page volume on the *Stone-Campbell Movement*, which he says is “alive and well” in the “black church.”

After giving his racist, unsubstantiated analysis of the “black church of Christ,” Dr. Garrett finally got to his role at the Forum, the moderator for Ivory James, saying that James was the “bad guy” whom we were “after” because he believed and thought that there were Christians in denominational churches who were saved. Not knowing the Bible, as Dr. Garrett demonstrated at the Forum, he would not realize that combating false doctrine within the church is not to be “after” a person, as such. Paul was not “after” the “bad guy”, Hymanaeus, when he marked him (I Timothy 1:19-20) and revealed that he was teaching false doctrine (II Timothy 2:16-18). And in exposing the false doctrine, he also had to expose the man. And Ivory James, like Garrett, is teaching false doctrine. In a feeble attempt to chide those of us who were exposing James and him, Garrett introduced Revelation 18:4 and tried to show that this did not apply to James, but to pagan Rome. The only problem is that it was he who introduced and attempted to wrest this passage, not we. However, **Dr. James Maxwell** did teach him the meaning of this verse in the book of Revelation.

Now comes the shocker! And the only way that you, the reader, can believe that an educated man (“a thinker”) such

as Dr. Garrett would have such an attitude and give such a racist conclusion in order to justify (“prop up”) doctrinal apostasy is for me to give you his exact quotation. The good doctor said,

**So I saw the underbelly of the black Church of Christ. Black ministers often have a less than exemplary reputation when it comes to women. I was amazed to learn when I taught at a black college for a few years how ‘the pastor and his women’ are taken for granted, even by the pastor’s wife! He is excused on the ground that ‘he’s a man.’ It comes with poor grace when a man with a reputation like that rails against his brother who happens to be morally reputable, but whose only sin is that he believes God has children besides those in Churches of Christ. I called this ugly inconsistency to their attention.**

Dr. Garrett bases this caustic diatribe, which is a total prevarication, but a clear reflection, not of an “underbelly,” but an “inner mentality” of a white racist who is desperate to justify his doctrinal heresy and that of Ivory James. He is so desperate that he attempts to indict the moral character of *every* black preacher in the church of Christ on the basis of some hearsay that he picked up about black *Baptist* preachers while he was teaching at Bishop College, a black *Baptist* college in Dallas, Texas. And from such “grapevine garbage,” he even indicts each black preacher’s wife as being an accessory in the immorality of “the pastor and his women...” I must admit that I am astounded by this “thinker’s” use of such unfounded gossip at a black Baptist college by applying it generally to his black brothers in Christ. He, in a most unChristian way, gives his “lily white” audience of readers the impression that all of us black preachers at the Forum were immoral, because of what he had “learned” when he taught at a black Baptist college and, therefore, had no right to question Ivory James, “**who happens to be morally reputable...**” I believe that this is the worst, degrading statement made by a white racist in the church of Christ about his black brothers that I have ever read. And while I do not believe that all black Baptist preachers and their wives are immoral, I know from personal association with black and white gospel preachers that black preachers and their wives are no more immoral in their lives than their white counterparts. And only a blatant racist would promulgate such a conclusion as Dr. Garrett has done.

A further indication of Dr. Garrett’s racist mentality is revealed in his recounting of a black sister’s angry remarks at the Forum. Garrett says,

**She stood there with matriarchal authority, another trait of black homes and black churches, and told them in no uncertain terms that she didn’t like what was going on.**

It can be clearly seen in this quotation of Garrett that he embraces the American racist mentality that the black woman “runs” the black home and the “black church.” Yet, he said earlier that the black preacher “runs” the black church. Garrett knows no more about the black home or the black church than he knows about the underbelly of a snake. In this same instance, Garrett shows his Southern upbringing by saying that while this black sister was speaking, “...the presiding brother was not about to call order on mama,” a shading of the old “black mammy” concept of white racists. Why did he call a black sister “mama?” Was she his mother? Would he have called her “mama” had she been a white sister? I think not. Garrett here only perpetuates the white racist’s mythical prevarication that the black man is weak and, therefore, the black home and church are run by the black woman. The Grand Wizard of the Ku Klux Klan could not have said it better (or worse).

While reviewing this incident, why did Dr. Garrett not tell of the white brother who stood up at the Forum, crying, and told about how he had obeyed the gospel at the "S" Avenue congregation, where Ivory James preaches, but could no longer worship there because of the false teaching being espoused by James? Why did he not tell about the white minister from West Palm Beach, Florida, who was there and thanked us, personally, for standing up for truth and exposing his (Garrett's) and James' doctrinal error, because a number of members of James' congregation had placed their membership at his congregation? Why did Garrett not tell about his trembling perversion and misuse of scriptures in an attempt to keep us from "marking" Ivory James as a false teacher, and how he was scripturally refuted in each instance? He claims in his review that he was the only white person there, with the exception of Ira Rice and a "mixed couple." But evidently, he cannot see well. How can he see the "underbelly" of an animal when he cannot see people, other white people, who are right there in the audience?

Garrett's further befuddlement was seen at the Forum and in his review when he said that Billy Graham was a Christian, his brother in Christ, and saved, but that he did not preach the commands of the gospel, which include baptism. In this self-contradictory error, he fails to realize that the saved Christian must have the "mind of Christ" (Philippians 2:5), which means that he must obey and preach all the commands of Christ. And if he does not, he does not belong to Christ (Romans 8:9). "Consistency, thou art a jewel!"

Dr. Garrett made an unscriptural and unfounded indictment of me, personally, by saying, "Jack Evans, president of Southwestern Christian College and 'titular head' of the black churches, as some of his people put it..." First, I know that this erroneous information did not come from "his people" (black people) because Dr. Garrett has very, very little association with black members of churches of Christ, with the exception of Ivory James, with whom he has the old white man/black man paternalistic relationship. So, the only black person who would have given Garrett this "titular head" misinformation was Ivory James, who said the same thing to me in a letter. Second, black Christians, knowing the scriptures for themselves, know that I am in no sense, "titular" or otherwise, the head of the "black churches." They know that Christ is the head of the church (Colossians

1:18) and that no man can take his place. They also know that such tactics, designed to create an atmosphere of suspicion about each other, have been used by white racists since slavery in order to "divide and conquer" black people. But this racist tactic will not work here. The only things I head are my home and Southwestern Christian College.

Garrett closes his review by first stating that we had no scriptural authority to withdraw from Ivory James because we were not members of his congregation. Evidently, he does not realize that false teaching goes beyond a congregational limit (Acts 15:1-24), for it subverts the souls of others and "overthrows the faith of some." Thus, Paul commands all Christians everywhere to "...mark them that cause divisions and offenses contrary to the doctrine which you have learned, and avoid them..." (Romans 16:17). If "avoid them" does not mean a cessation of fellowship, what does it mean?

Lastly, Garrett closes his "review" by, in the tradition of "the great white father," telling the "black churches of Christ" how they must change and conduct themselves. He says that the blacks should start, "...shouting less and thinking more..." realizing that there are Christians in all denominations, and that the black leaders must "...cultivate exemplary conduct, Christian character, humility, and responsible handling of scripture." In response, black Christians say to Dr. Leroy Garrett that he needs to repent of racism, paternalism, prevarication, the teaching of religious error over the years, the wresting of scripture, and the subverting of the souls of men through his heretical publication, *Restoration Review*. And when he does this, we will welcome him back to the faith of which he and Ivory James have made shipwreck (I Timothy 1:19-20).

—Southwestern Christian College  
Post Office Box 10  
Terrell, Texas 75160

(EDITORIAL NOTE: Not since Foy E. Wallace, Jr. in his heyday, did such to Jimmie Lovell, have I seen anyone taken to the "woodshed" as Jack Evans takes Leroy Garrett in the foregoing "review." I trow that it may be quite some before brother Leroy seeks to expose any more "underbellies" of any churches of Christ—be they black, white, red, chartreuse or fuchsia! —Ira Y. Rice, Jr., Editor)

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## Marvin Phillips, 'Daddy' Of 'Tulsa Workshop,' Moves One More Step Closer To Christian Church

When W. Terry Varner, minister to the church of Christ at Marietta, Ohio, sent us a tape-recording of participation of Marvin Phillips, "daddy" of the so-called "Tulsa Workshop", with the Christian Church, back in 1977, this was called to the attention of the Oklahoma Christian College administration, who listened to the tape—and decided to use Phillips on their programs *anyway!*

In recent correspondence from brother Varner, he wrote, saying, "Enclosed is the exact quote from the tape of what Marvin Phillips preached at the First Christian Church in Canton, Ohio, on March 8, 1977. I have the tape in my possession if there is ever any question concerning it and will reproduce it for you. (Phillips' word-for-word quotation from the tape):

"I've stood up here marveling and feeling mighty guilty about this tremendous gesture of your love that was not needed. This is your service. And even though the brethren where I work and worship do not use instrumental music, you invited me to appear on your Conference. And then, Dick writes without any prompting on my part, and says, we want you to come and we're going to have entire *acapella* service. Now, I don't know how everybody meant that or intended that. I feel, having known him, how he meant that. And I take it as a great gesture. It is a tremendous thing. And I feel loved, I'll tell you that. And I feel respected and I feel like we've had a wonderful time. And this Conference, so far today, has been a blessing in my life. And I hope and pray that God will use the things we have said and done together unto His glory."

Since then, of course, brother Phillips has been one of the leading spirits in the "Unity-With-the-Christian-Church"

Movement, even to the point of writing for the very first issue of their compromising paper, called *ONE BODY*, and causing it to be sown down solid at the Tulsa Workshop a couple of years ago. Not only was he very much in evidence at the so-called "Joplin Summit", and he and Garnett Road, where he preaches, sponsored the second "Summit" at Tulsa, but over the past several weeks, perhaps as many as a dozen brethren have sent in photocopies of the following letter showing conclusively that **Marvin Phillips has now joined the teaching staff** of the Christian Church's **Kentucky Christian College**, and will be serving as an "Adjunct Professor" in their "Master's program." Please note the glowing terms in which this official letter, signed by **L. Palmer Young**, President, refers to the Tulsa Workshop as

Garnett Road's "annual soul-winning clinic, which regularly attracts thousands..." Note Young's reference to Phillips' "irenic spirit shown in his participation in" those unity forums, and how his participation with this Christian Church school "will also be a demonstration of unity at a practical level."

"Yes," says President Young, "we are thrilled!"

Well, *Contending for the Faith* is not thrilled—and neither is any faithful brother who cares whether the truth of the gospel survives this generation among the churches of Christ. Everyone who takes part in the Tulsa Workshop, please mark it, is saying "Amen" to Marvin Phillips and his fellowship with the Christian Church!



## Kentucky Christian College

GRAYSON, KENTUCKY 41143

Phone: 606-474-4412

April, 1986

Dear Preacher:

We are thrilled to announce the addition of Marvin Phillips and Bob Russell as Adjunct Professors in our Master's program. Both are dynamic men who are known and loved in their respective circles. Marvin ministers to the Garnett Road Church of Christ, Tulsa, Oklahoma, an acapella congregation, and Bob to the Southeast Christian Church, an instrumental congregation. Their willingness to share in this practical program with its emphasis upon the advanced preparation of people to evangelize will not only result in the dissemination of valuable information and the creating of inspiration, but will also be a demonstration of unity at a practical level. Yes, we are thrilled!

Let me share a few details about our latest additions: Marvin Phillips ministers to the great Garnett Road Church of Christ, Tulsa, Oklahoma. Garnett Road has a membership of 2,000 and an average Sunday morning worship attendance of 1,800. The church is well known for its annual soul-winning clinic which regularly attracts thousands of concerned Christians interested in learning the basics of soul winning. Both the church and this remarkable program reflect the dynamic leadership of Marvin Phillips. His irenic spirit shown in his participation in unity forums indicates his concern for the growth of the total Restoration Movement.

Bob Russell's name has become synonymous with preaching. Each Lord's Day at Southeast he preaches to some 2,000 people plus to thousands of others who hear him via radio. We are probably correct in saying he is the most sought-after speaker in the fellowship of Christian Churches and Churches of Christ. A model preacher himself, he is always eager to share his experiences and knowledge with others.

These two men will be joining a star-studded faculty composed of Ben Merold, E. Ray "Cotton" Jones, Russ Blowers, LeRoy Lawson, and Eddie Fine. Each of these men has proven his leadership ability in actual field experiences.

Perhaps you have been at the work long enough to realize you need some fresh ideas and renewed motivation. If so, why not join us in this unique and exciting post-baccalaureate program? You can earn a Master of Ministry degree in a non-traditional way by attending only eight weeks of classes over a two-year period.

Already 94 men have earned degrees in this program. Fifty-one others (our largest class) will be presented degrees the 25th of this month. Most of our past and present students have been sponsored by their congregations. In just two years you could be receiving your degree as well. May we hear from you?

P. S. The enclosed brochure, you will note, does not include Mr. Phillips or Mr. Russell—because they have just joined us and we have not as yet reprinted our material.

Sincerely,

L. Palmer Young  
President

LPY:as  
Enclosure

## Preachers Available

**Richard D. Nelson**, of Dayton, Ohio, is now available to serve as full time preacher, where truth of the gospel is desired. Having been baptized into Christ at the Figueroa church of Christ, Los Angeles, California, in 1979, he began preaching on part time basis, in 1981. Since then, he has preached for the Oldfield congregation, in Lancaster, California; for Beaumont, California; for the Stony Island congregation, in Chicago, Illinois; and for the Collegiate Heights congregation, in Dayton, Ohio. A resume will be sent upon request. You can address him to **5051 Willomere Drive, Dayton, Ohio 45459** or his telephone number is **(513) 294-6663**.

**Leon Shrel**, whose address and telephone number, in Abilene, Texas, we gave in our July/1986 issue, on page 7, telephoned to say that his landlord in Abilene had sold the house where he was living and that he had had to move and change telephone numbers. His new number is **Area Code 915/692-3766**. Congregations interested in this young gospel preacher, please note.

**E. W. Wooten**, Fort Worth, Texas: "I keep you folks in my prayers with thanksgivings for *Ira's* boldness in pointing out the drifting away from the 'mark' (the word) that is occurring among the churches."

## Philippine Preacher Needs Help

As our readers may (or may not) be aware, when appeals come for help from preachers overseas, unless we already know them personally we are extremely cautious about inviting others to respond—maybe too cautious. There are so many who are just trying to take advantage of an unsuspecting brotherhood that we cannot conscientiously do otherwise.

Within the past couple of years, however, a young preacher in the Philippines has come to our attention who seems to be worthy of assistance. His name is **Antonio N. Peralta**, of Davao City, Philippines. I asked him for references and several of them have written on his behalf. When **F. T. Hamilton** went to the Philippines last fall, I asked him to check this man out. He did so and feels that he is worthy.

Brother Hamilton informs me that he feels brother Peralta's support needs to be approximately U.S./\$300.00 per month. If you are in position to help on brother Peralta's support and would like to do so, please address your correspondence to **F. T. Hamilton, P. O. Box 116, Perris, California 92370** and he will put you in touch. IYRJR.

**Juanita McDaniel**, passed away on January 16, 1986. **R. H. McDaniel** enclosed \$100.00 to help spread the "Special Issue" of the *Firm Foundation*.

**Clallave M. Boor**, of Santa Maria, California, sent \$20.00 to our contending-for-the-faith fund.

## "Speaking as the Oracles of God"

8th Annual Lectureship

Nov. 7-9

### FRIDAY:

- 7:00 p.m. Would Paul be permitted to preach?—Garland Elkins  
8:00 p.m. What is meant by "not under bondage"? (1 Corinthians 7:15)—Noel Merideth

### SATURDAY:

- 9:00 a.m. Does the fornicator in a divorce have a scriptural right to remarry? (Matthew 19:9)—Noel Merideth  
10:00 a.m. What is the difference between unity and unison?—Garland Elkins  
11:00 a.m. New unity movement—misapplied words.—Tom Bright  
Noon Lunch provided at building  
1:30 p.m. Some misapplied verses of the Bible.—Tom Bright  
2:30 p.m. The discipling movement among churches of Christ, Pt. 1.—Don Deffenbaugh  
3:30 p.m. The discipling movement among churches of Christ, Pt. 2.—Don Deffenbaugh  
4:30 p.m. Panel discussion on critical issues facing the church.—Tom Bright and Don Deffenbaugh  
7:30 p.m. The challenge of contemporary communism (questions and answers).—Steve Gunter

### SUNDAY:

- 9:30 a.m. The reality of hell.—Mack Lyon  
10:30 a.m. The reality of hell.—Mack Lyon  
11:30 a.m. Lunch break  
2:30 p.m. It is not unchristian to defend the truth.—Leon Brashear  
3:30 p.m. The Bible vs. abortion.—Dale Parker  
4:30 p.m. Jesus was the greatest preacher.—Howard Horton  
5:30 p.m. "Love not the world."—Benny Moore

Sponsored by the Eastside Church of Christ, 2141 Kingston, Muskogee, OK 74401; phone 682-6382.

## Third Annual Firm Foundation Lectureship

# JEREMIAH

## Chapters 1-22

### WEDNESDAY, SEPTEMBER 10, P.M.

- 7:00 Chapter 1, "The Heart Of Jeremiah"..... Roy Deaver  
8:00 Chapter 2, "The Guilty Cry Innocent"..... William S. Cline

### THURSDAY, SEPTEMBER 11

- 9:00 "Two Fundamental Failures"..... Roger Jackson  
10:00 Chapter 3, "Backsliding Israel And Treacherous Judah"..... Mac Deaver  
11:00 Chapter 4, "Learning The Wrong Things"..... Joe Gilmore  
1:30 Chapter 9, "The Prophet's Lament"..... Tommy Hicks  
2:30 Chapter 5, "God's Description Of A Man"..... Jimmy Clark  
7:00 Chapter 6, "The Response Of A Nation"..... Winford Clark  
8:00 Chapter 7, "Remember Shiloh"..... Thomas B. Warren

### FRIDAY, SEPTEMBER 12

- 9:00 Chapter 8, "Is There No Balm In Gilead?"..... Ray Peters  
10:00 "The Dangers Of Material Wealth"..... Jack Scott  
11:00 Chapter 22, "Write This Man Childless"..... Jerry Moffitt  
1:30 Chapter 14, "When Truth Is Forsaken"..... Jack Williams  
2:30 "The Harvest Is Past, The Summer Is Ended And We Are Not Saved"..... Gilbert Gough  
7:00 Chapter 11, "A God For Every City And An Altar For Every Street"..... Jim Dobbs  
8:00 Chapter 17, "Go Stand In The Gate"..... I. B. A.

### SATURDAY, SEPTEMBER 13

- 9:00 Chapter 13, "Profitable For Nothing"..... Ben Vick  
10:00 Chapter 15, "When God Said, 'I'm Tired Of Repenting'"..... Tom Wagaster  
11:00 Chapter 16, "Outdoing The Fathers In Sin"..... Curtis Cates  
1:30 Chapter 21, "A Life And Death Proposition"..... Robert R. Taylor, Jr.  
2:30 "The Consequences Of Sin"..... Fred Davis  
7:00 Chapter 10, "Learn Not The Ways Of The Nations"..... Bill Jackson  
8:00 "The Seriousness Of Ignorant Leadership"..... Ira Y. Rice, Jr.

### SUNDAY, SEPTEMBER 14

- 9:00 Chapter 18, "The Potter And The Clay"..... Perry Cothran  
10:00 Chapter 19, "The Silence Of The Scriptures"..... Dick Szlanyo  
6:00 Chapter 12, "Contending With Horses"..... H. A. (Buster) Dobbs  
7:00 Chapter 20, "A Burning In The Bones"..... Andrew M. Connally



**SEPTEMBER 10-14, 1986**

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Lectureship book, **JEREMIAH, A Commentary, Expositional, Homiletical, Volume I**, will be printed. It will include a commentary on each chapter plus the full text lecture listed above.

Audio and Video tapes will be available.

# FIRST ANNUAL MISSISSIPPI LECTURESHIP

September 21-26, 1986

**HESTERVILLE CHURCH OF CHRIST**  
Hesterville, Mississippi

(Located seven miles northwest of Kosciusko, Mississippi, at intersection of State Highways 35 and 440)

**THEME:**  
**ISMS AND ERRORS**  
**THREATENING THE CHURCH**

**WEDNESDAY, 9-24**

9:00-9:45 **Vivior M. Eskew** Unity In Diversity  
10:00-10:45 **Larry Montgomery** Rightly Obiding The Word Of Truth  
11:00-11:45 **Ken Burleson** Receivw Him Not Neithw Bnd Him  
Godspeed II John 8:11  
11:45-1:30 **BREAK FOR LUNCH**  
1:30-2:15 **Hal Johnson** Church Discipline  
2:30-3:15 **James Boyd** Does Matt. 18:15-17 Forbid The  
Public Retatulation Of False  
Teachers?

3:30-4:30 **OPEN FORUM - S. C. Kinningham**

7:00-7:30 Singing  
7:30-8:30 **Ben Vick** Review Of "The New Anti-ism"  
Charges

**THURSDAY, 9-25**

9:00-9:45 **Ronnie Whitmore** Mechanical Instruments of Music  
In Worship  
10:00-10:45 **William S. Citns** Fellowshiping Denominations

11:00-11:45 **Curtis Cates** Humanism  
11:45-1:30 **BREAK FOR LUNCH**  
1:30-2:15 **J. Noel Merideth** Crossedism  
2:30-3:15 **Robert R. Taylor** The Version Question  
3:30-4:30 **OPEN FORUM - S. C. Kinningham**  
4:30-7:00 **BREAK FOR DINNER**  
7:00-7:30 Singing  
7:30-8:30 **Robert R. Taylor** The Version Question

**FRIDAY, 9-26**

9:00-9:45 **Harold Bigham** Does Matt. 7:1 Forbid All Judging?  
10:00-10:45 **Mike Kiser** Extremism  
11:00-11:45 **Wayne Coats** The Biblical Definition of Fellow-  
ship

This, the First Annual Mississippi Lectureship, is the result of the cooperative efforts of brethren of like faith and kindred spirit, in the greater Mississippi area, seeking to bring glory to The Almighty, through the proclamation of His sacred Word.

**DIRECTOR: GUY F. HESTER**

(NOTE: Vada and I will be overseas in missionary work September 28 to November 2. Arrangements are being made for orders to be filled in our absence. Any special problems we'll take care of upon return in November. — Ira Y. Rice, Jr., Editor)

**SUNDAY, 9-21**

9:30-10:15 **Ken Gardner** Why We Are Here  
10:30-11:30 **Ferrell Hester** God's Plan For The Church  
11:30-2:00 **BREAK FOR LUNCH**  
2:00-2:45 **Billy Strand** Isms And Errors Threatening The Church  
3:00-3:45 **Guy F. Hester** Preaching, Counting The Cost  
3:45-6:00 **BREAK FOR DINNER**  
6:00-6:45 **Howell Ferguson** The Church Without Spot or Wrinkle  
7:00-7:45 **Keith Dixon** Peace At Any Price

**MONDAY, 9-22**

9:00-9:45 **Glen Alexander** Speaking The Truth In Love  
10:00-10:45 **James L. Pettus** Show Us The Way  
11:45-1:30 **BREAK FOR LUNCH**  
1:30-2:15 **Doug English** When Does God Send A Strong Delusion?  
2:30-3:15 **Bill Clayton** Who Will Stand In The Gap?  
3:30-4:30 **OPEN FORUM - S. C. Kinningham**  
4:30-7:00 **BREAK FOR DINNER**  
7:00-7:30 Singing  
7:30-8:30 **Ira Rice** The Church, Past, Present, Future

**TUESDAY, 9-23**

9:00-9:45 **Michel Temple** The Problem Of Sin In The Church  
10:00-10:45 **Grady Miller** Is The Church A Denomination?  
11:00-11:45 **Sidney White** Law And Grace  
11:45-1:30 **BREAK FOR LUNCH**  
1:30-2:15 **Stan Ryan** Be Ye Steadfast  
2:30-3:15 **Winston Temple** Lessons From Jeremiah  
3:30-4:30 **OPEN FORUM - S. C. Kinningham**  
4:30-7:00 **BREAK FOR DINNER**  
7:00-7:30 Singing  
7:30-8:30 **Max Miller** The Same Commit Thou To Faithful Man

## THE FOURTH ANNUAL MISSOURI - KANSAS LECTURES

*"What Do You Know About God?"*

SEPTEMBER 21-25, 1986

39th Street Church of Christ

15331 East 39th Street

Independence, Missouri 64055

**SCHEDULE OF LECTURES**

**SUNDAY, SEPTEMBER 21**

9:30 **Jack Williams** False Views Of God  
10:30 **Michael Wyatt** The God Of The Psalmist  
5:00 **Toney Smith** The God Of The Prophets  
6:00 **Roy Lanier, Jr.** God's Miraculous Activity

**MONDAY, SEPTEMBER 22**

9:00 **Marvin Rickell** God's Covenants With Man  
10:00 **Bill Craddy** The Omnipresence Of God  
11:00 **Roy Lanier, Jr.** The Godhead  
1:30 **Robert Taylor** The Mercy Of God  
1:30 **Susie Wyatt** Our Personal Relationship -  
Part 1  
2:30 **Roy C. Deaver** Christ, Our Perfect Example  
(Part 1)  
3:30 **Robert Taylor** God's Creation, The Scriptures  
2:00 **Roy C. Deaver** God's Providential Activity  
4:00 **Mae Deaver** The Omniscience Of God

**TUESDAY, SEPTEMBER 23**

9:00 **Deen Fugot** Does God's Grace Nullify Law?  
10:00 **Mae Deaver** The Holy Spirit  
11:00 **J.C. Davidson** God's Creation, The Universe  
And Man  
1:30 **Oran Rhodes** The Faithfulness Of God  
1:30 **Susie Wyatt** Our Personal Relationship -  
Part 2  
2:30 **Roy C. Deaver** Christ, Our Perfect Example  
(Part 2)

3:30 **Tommy Hicks** Modern Unity Efforts With The  
Christian Church  
7:00 **Glen Elliott** The Jealousy Of God  
8:00 **Dick Szanyo** The Existence Of God

**WEDNESDAY, SEPTEMBER 24**

9:00 **Jack Williams** The God Of The Apostle Paul  
10:00 **Charles Coats** The Immutability Of God  
11:00 **Tommy Hicks** God's Creation, The Church  
1:30 **Wendell Winkler** God's Plan Of Salvation  
1:30 **Pat Surles** God's Use Of Women As Seen  
Through The Women In The  
Genealogy Of Christ (Ladies  
Only - Part 1)  
2:30 **Wendell Winkler** The Holiness Of God  
3:30 **Dick Szanyo** Who Is The Jehovah Of The  
Old Testament?  
7:00 **Mark Swartz** God's Creative Activity  
8:00 **Dick Szanyo** The Existence of God  
Objections

**THURSDAY, SEPTEMBER 25**

9:00 **Fra O'Connor** The Omnipotence Of God  
10:00 **Bill Gorlag** The Righteousness and Justice  
Of God  
11:00 **Don Deffenbaugh** God's Communicative Activity  
1:30 **Ira Rice** God, The Righteous Judge  
1:30 **Pat Surles** God's Use Of Women As Seen  
Through The Women In The  
Genealogy Of Christ (Ladies  
Only - Part 2)  
2:30 **Winford Claiborn** God's Chain Of Authority  
3:30 **Don Deffenbaugh** The Discipleship Movement  
7:00 **Ernest Underwood** Jesus The Christ  
8:00 **Oran Rhodes** The Love Of God

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Jim Massey And The "All-Grace-No-Law" Heresy

Ira Y. Rice, Jr.

For well over a year now *Contending for the Faith* has been under steady inquiry as to when we could get around to publishing the *facts* relative to whether Jim Massey, instructor at International Bible College, of Florence, Alabama, *does* or does *not* teach, or *has* or has *not* taught, the "ALL-GRACE-NO-LAW" heresy either there or anywhere else.

It is one thing to say that an instructor does not *now* teach such heresy, quite another to contend that he *never did* so teach, if he *did*.

As far back as October 13, 1981, Sidney White, who then ministered to the church at Fulton, Mississippi (but who now ministers at East Main, in Tupelo, Mississippi), wrote to Charles Coil, President of *International Bible College*, in this regard, as follows:

October 13, 1981

Charles Coil, President  
International Bible College  
Florence, Ala. 35630

Dear bro. Coil,

I am writing to you as President of IBC out of concern for some things being taught there which I believe to be error. I would appreciate your attention to this from these viewpoints: (1) Is it being taught? or (2) Has there been some misunderstanding? or (3) Does the school uphold this position?

The matter of concern is some teaching done by bro. Jim Massey on the subject of "Law and Grace". One of his students (name withheld at the present) is teaching that we today are not under

*ANY* law, but under the grace of God. I heard bro. Massey at the recent IBC workshop speak on "Friendship Evangelism in the Book of Acts" and he kept speaking of the Gentile as a "non-lawkeeping" people: thus applying the principle to us today—that is, we are not under law (and not referring to the law of Moses either) today; that we are a non-lawkeeping people, but rather under the grace of God. I recognize the grace of God in salvation, but not to the exclusion of law, I know that is the position of the aforementioned student and believe it to be the position set forth by bro. Massey at IBC.

Is this your position and is this the position of the school as a whole? After listening to the tape of bro. Massey's lesson at the workshop, some 15 or more preachers, elders and other interested persons believe that this is the position of bro. Massey—grace to the exclusion of any law. Our concern at this point is the position of IBC on this matter.

Please give this matter attention as soon as possible. Your consideration and an answer to this will be greatly appreciated.

In Christ and for His Truth,

(Signed)

Sidney White

It seems to me, having myself presided over Four Seas College, in Singapore, and other schools quite similar in many ways to IBC, that if I had received such a letter as brother White's as long ago as 1981, I should not have waited until August, 1986, to have put out the statement that appeared in the August/1986 issue of *The World Evangelist*, as follows:

(Continued on Page 3)



# Contending FOR THE Faith

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Volume XVII, No. 10

October/1986

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## How Jim Massey And International Bible College Can Clear Themselves

Having myself been made the target of false charges by false brethren as well as being refused forgiveness even after having confessed faults when I had been wrong, certainly there is no intent on my part just to make things hard for **Jim Massey** and *International Bible College* to put this "All-Grace/No-Law" matter behind them.

I noted what brother **Charles Coil** said, in his August/1986 article under the heading of "False Charges Against Jim Massey." His idea seemed to be that whether brother Massey had believed and taught the things charged against him, we should treat them as groundless accusations, pray for those who made them, and keep on preaching and teaching the gospel of Jesus.

### NO QUARREL WITH THAT, IF TRUE

If indeed these charges against Massey *are* false, groundless and such, then certainly none of us should have any quarrel with him over his suggested solution. On the other hand, if they were NOT false and groundless, this would be no solution at all!

Did brother Massey teach the All-Grace/No-Law doctrine at IBC? **J. C. Enlow** had to be let go as director of the Christian Bible Center, at Fulton, Mississippi, over this doctrine—also he was fired from the Plainview church of Christ, when he would not repent of and cease teaching it. He gave Jim Massey credit for having taught it to him at IBC. Two other former students of Massey's—**Donald R. McRuyh** and **Steven Wayne Hodgin**—both say they had the same experience. **Gilbert Gough** told **John Weekley** that a missionary they had been supporting in the Philippines, **James Baliew**, a former student of Massey's at IBC, was teaching likewise there.

### MASSEY'S OWN WRITINGS CONTRADICT HIM

In going through brother Massey's own writings (*see our lead article this issue*), although Coil and his faculty say they cannot see it, the "All-Grace/No-Law" doctrine is there for all to see. Just weigh the following sentences, clauses and phrases and you will, too:

"...the doing away of the Law of Moses was much more than just the annulling of a specific law. It was the annulling of the principle of law, the method of law as a means of salvation, or the very essence of law as a means of justification..."

"...the fact that law cannot save, but that man is saved by grace apart from law, that is, apart from any law...they were not under 'the' law, but also not under the kind of thing law is...justification from God (not from man) apart from 'law'..."

"...the Gospel of grace is good news. The law trusting message of legalism is bad news...perverting the grace gospel into a law gospel which damns instead of saves...trusting in grace and trusting in law cannot be mixed...salvation is not by law keeping but is by faith."

Instead of denying he taught these things, brother Massey needs to repent of them, confess faults for having taught them, and ask the prayers of his brethren.

—Ira Y. Rice, Jr., Editor

## False Charges Against Jim Massey

Charles Coil, President  
International Bible College  
P.O. Box IBC  
Florence, AL 35630

A few men have recently printed and otherwise circulated some false charges against brother Jim Massey. Specifically they have charged that brother Massey teaches "salvation by grace only" and "grace to the exclusion of all law." The charges are false.

In the November, 1985, issue of *The World Evangelist*, brother Massey stated his views on basic Christian doctrine and specifically denied that he believed or taught such things. (See the reprint of his article on this page.) His statement is too clear and too Biblical to be misunderstood.

If ever a question existed as to what brother Massey believed and taught this should have ended the matter! However, the men circulating the charges are very determined. After the above mentioned article came out they then grumbled that his false doctrine was still being taught in his printed materials.

It seems strange that brother Massey's materials are used by preachers and missionaries on five continents and not one preacher ever discovered "grace only" or "grace to the exclusion of all law"



CHARLES COIL

being taught.

However, at International Bible College we care very much about truth. We take seriously our stewardship. Therefore, I asked Dean of the College, brother Willard Pyles, to request a faculty reading of brother Massey's printed materials. After a careful, critical reading, the faculty at International Bible College reported that they found no such false doctrines being taught in brother Massey's material.

Therefore, I report to any one interested that brother Massey does not teach "salvation by grace only" nor "salvation to the exclusion of all law."

I summarize as follows:

1. Not one sinner can be found who was ever taught such false doctrine by brother Massey, and he has baptized thousands.

2. Brother Massey has denied teaching such doctrine. He asked for forgiveness if he even inadvertently left such an impression. (See the reprint of his article on this page.)

3. Brother Massey constantly teaches the very opposite of these doctrines. (See *The World Evangelist*, June, 1986, p.1, "Why Some Reject Man's Obedience As Being Opposed To Grace.")

4. Brother Massey's peers at International Bible College have not found such false doctrine in his teaching and printed materials.

5. Finally, brother Massey has offered to defend the truth in public debate if his detractors can find a false teacher who will affirm "salvation by grace only" or "grace to the exclusion of all law."

Some of our friends called, sad, but indignant, to ask what they could do. Our response was: pray for those who make groundless accusations, and let us keep on preaching and teaching the gospel of Jesus.

The statement by brother Massey, to which brother Coil referred, originally published in the November/1985 issue of

*The World Evangelist*, was reprinted just below brother Coil's statement, as follows:

## Some Things Which I Believe

Jim Massey  
Instructor in Bible  
International Bible College  
Florence, Alabama

Certain materials have been circulated that claim to state what I believe about a number of different Bible subjects. In order that the record might be made straight and clear I submit the following:

1. I believe in the verbal inspiration and all sufficiency of the

sixty-six books of the Bible. (2 Timothy 3:16-17.)

2. I believe that truth is absolute, not relative. (2 Peter 3:16.)

3. I believe the Bible teaches that salvation to the alien sinner is by grace through faith (Ephesians 2:8-9) and that the faith that saves is not a dead faith but one that lives, works, and obeys God. (James 2:14-26.)

4. I believe that works of obedience are necessary ex-

pressions of saving faith. (James 2:14-26.)

5. I believe that salvation is a gift of God's love (John 3:16); that no man can be good enough to earn or merit salvation; and that those who trust in themselves that they are righteous are in grievous error. (Luke 18:9.)

6. I believe that keeping the gospel commands does not earn or merit salvation for the sinner but that gospel obedience is a

necessary manifestation of a living faith. (Mark 16:15-16, Acts 16:30-34.)

7. I believe that the alien sinner must repent and be baptized in order to receive the forgiveness of past sins. (Acts 2:38.)

8. I believe that the law of Moses has been taken away (Hebrews 10:9): "nailed to the cross" (Colossians 2:14-16), and that Christians serve God under the new testament of Jesus Christ. (Hebrews 9:14-15, John 1:7.)

9. I believe that the gospel is sometimes referred to as "covenant" or "laws" and that the Christian is always under law to Christ. (Hebrews 8:6-12.)

10. I believe that keeping the commandments of God are vital and necessary parts of faith's response to God's grace. (Ephesians 5:26.)

11. I believe that Gentiles were not under Moses' law but yet were under law to God. (Romans 2:14-16.)

12. I believe that Christians should walk by, and live by the rules of the new covenant. (Galatians 6:16.)

13. I do not believe in the unbiblical concepts of salvation by grace only or faith only.

14. I believe that the Christian can trust in the sufficiency of the New Testament to guide him in the way of salvation (2 Timothy 3:15-17), but that he cannot trust in himself to perfectly keep the New Testament. (1 John 1:8.)

15. I believe that the greatest difference in the old and new covenant is forgiveness actualized in Jesus Christ and that by his grace it is possible for faithful and penitent men to be saved in spite of their shortcomings. (1 John 1:7-24.)

**CONCLUSION:**

The above statements are not intended to be an exhaustive list of

Biblical views. It is claimed that they represent, as clearly as I can state them, views I have long believed and tried to teach about



**JIM MASSEY**

the subjects covered.

It would be easy to say that any teaching that differs from the above (or seems to differ) is either misunderstood or taken out of context. However, such a course of action in reply to all objections could involve endless debate and a distraction to the people of God. Therefore, let me put an end to profitless speculation. I have never claimed perfection in either knowledge or communication. I take the blame for all failures of either understanding or clear communication and ask the reader's patience and forgiveness.

Therefore, any previous statements made by me, or reportedly made by me, which seem to teach differently from the above, are either not right, not clear, or not made by me. Anything that differs from the above does not correctly represent my views.

If all we had to go on were just these two articles, one might conclude that brother Massey (and indirectly IBC) had been falsely charged. However, facts are facts. As R. N. Hogan used to say there is nothing in this world more stubborn than a fact. Once something is a fact, it is a fact for all time to come. And it is a fact that J. C. Enlow, who had been serving as director of the *Christian Bible Center*, at Fulton, Mississippi, had to be let go for teaching this "ALL-GRACE-NO-LAW" heresy—and that he gives Jim Massey full credit for having taught it to him, while at IBC. The following declarations and letters, taken together, fully establish these facts:

For instance, under date of September 25, 1983, the men of the Plainview church of Christ, Route 3, Fulton, Mississippi, wrote, saying,

To Whom It May Concern:

The Plainview Church of Christ dismissed Brother J. C. Enlow on Sept. 25, 1983 because of his teaching and preaching false doctrine concerning the Grace and Law of Christ.

Brother Enlow was admonished to stop teaching this doctrine and several brethren tried to correct Brother Enlow in this matter.

He has been teaching his Grace and Law doctrine for more than a year and has resisted any repentance, but he has become more aggressive by going from brother to brother teaching false doctrine.

We urge all brethren everywhere to refuse his fellowship until he repents and corrects his teaching.

The men of the Plainview Church of Christ  
(This letter was signed by five brethren)

Evidently, rather lengthy notes prepared by J. C. Enlow were submitted to several different sets of knowledgeable brethren, who, after examining the material carefully, prepared the following statements. On a letterhead from Memphis School of Preaching, brethren Curtis A. Cates, Roy J. Hearn and John H. Renshaw wrote:

December 16, 1983

TO WHOM IT MAY CONCERN:

This is to certify that the undersigned have access to lengthy notes prepared by J. C. Enlow of Fulton, Mississippi. After joint examination and discussion of the position set forth in this material in which he deals with "law" and "grace," the following observations are here given:

1. The material is in error on what is taught in the Bible on the subjects of law and grace, and grossly misrepresents the truth.
2. That the undersigned are acquainted with the positions set forth in these notes, either by past associations as members of denominations that so teach, and/or by study of sectarian positions.
3. This doctrine is not new. It was exposed many years ago by such great men among us as G. C. Brewer, Foy E. Wallace, Jr., and others.
4. The doctrine espoused in the position held by brother Enlow has been the cause of much trouble and concern in various places.
5. In view of what the Scriptures demand, anyone who continues to endorse and spread such false doctrine should be exposed if he can not be persuaded to recant and repent.

Respectfully yours,

(Signed)

Curtis A. Cates  
Roy J. Hearn  
John H. Renshaw

About that same time, although their statement is undated, the men of the Mantachie church of Christ, near Fulton, Mississippi, addressed the following to the Elders of Fulton Church of Christ, saying,

TO WHOM IT MAY CONCERN:

We, the undersigned, agree after examining the material given us on December 18, 1983, to find the material in error. The teacher of this material needs to be taught the way of truth more perfectly. The material taught that salvation by grace is what saves us.

We the men of the Mantachie congregation cannot support Bro. J. C. (Enlow) in this teaching or any other teacher promoting such doctrine

In His Service,

(Signed)

Scotty Davis  
Tony Burleson  
David Nichols  
Arlie Hall  
Marian Hathaway  
Milton Barlow  
Delbert Turner, Sr.  
(and one more signature that was illegible)



Upon receiving these statements back, the elders of the church at Fulton, Mississippi, themselves put out the following statement:

December 28, 1983

We, the elders of the Fulton church of Christ, being aware of the controversy surrounding the teaching of bro. J. C. Enlow, have agreed on the following course of action which we believe to be in the best interest of all concerned.

- (1) Bro. Enlow will no longer be supported by the Fulton church as of \_\_\_\_\_ (Date).
- (2) We ask that those who have been discussing this matter among themselves examine those discussions as to their being in the best interest of the solution of the controversy and the souls involved.
- (3) We ask that, as members of the Fulton church of Christ, we all cease discussing this matter any further in order that it might become history.
- (4) We ask the cooperation of every member of the congregation, in working together, to bring this congregation back together as the Lord's family should be. We solicit your prayers in our behalf as we make decisions that we believe are in the best interest of the cause of Christ.

For your cooperation in all these matters we thank you in advance.

The elders

Fulton church of Christ

It would seem that with all this much coming to a head it would have been a good time for Jim Massey and IBC to make a clean breast of *their* part in this whole matter. But some brethren seem to find it hard to confess their faults, even when there can be no doubt. By this time, brother John Weekley was preaching to the church at Sheffield, Alabama, which is in the same Tri-Cities Area with IBC. Since it was being made to appear that Massey and IBC were simply being misrepresented, he began circulating a packet of material abundantly establishing that the facts were "as charged."

For instance, under date of October 4, 1985, Bill Jackson, a former preacher and elder at Fulton, Mississippi, wrote from Southwest/Austin, Texas, saying,

October 4, 1985

Mr. John Weekley  
1100 N. Nashville Avenue  
Sheffield, Alabama 35660

Dear John:

Just returned from a meeting in Conroe, TX., and head out tomorrow for Marlow, OK. But wanted to drop a note and thank you very much for the material sent me.

You may know that I was in Fulton, Miss. (in fact, three different times) and was there when J. C. Enlow entered I.B.C. We have kept up with things somewhat since we've been in Texas, and Fulton's problems enlarged through Jim Massey's teaching. Brother Coil certainly is dragging his feet, for back when Fulton was dealing with brother Enlow, Sidney White and Doyle Davis (one of the elders) went to Coil with the false teaching Massey was setting forth in his classes. I hope your spotlighting him once more will bring about a cleansing there at I.B.C.

You did an excellent job in answering Jim, and placing him right alongside Moser hit the nail right on the head!

Thanks for all your good work in this, and send me a copy of anything else that comes up in this regard. Keep prodding Coil and Overton!

Massey's views are pure sectarianism, for sure!

Thanks again, and best wishes.

(Signed)

Bill Jackson

Then again, under date of October 7, 1985, Sidney White addressed the following from Tupelo to brother Weekley:

October 7, 1985

Mr. John Weekley  
1100 N. Nashville Ave.  
Sheffield, Ala. 35660

Dear John:

Just a note in response to our phone conversation recently concerning the "law-grace" controversy at I.B.C. Brother J. C. Enlow, who caused the problems in Fulton, Ms., repeatedly emphasized that his teaching was coming directly from Jim Massey. This was stated to me and to the elders of the Fulton church of Christ. For verification of this you could write to Doyle Davis, % Fulton Church of Christ, P. O. Box 251, Fulton, MS 38843.

Also, you asked if the men at the M.S.O.P. (Memphis School of Preaching—IYR Jr.) were aware that they were looking at Enlow and Massey material. They did indeed. While reviewing the material, I would tell them the source of each piece of material as we reviewed it.

Perhaps these facts will be of help to you as you endeavor to correct the false doctrines coming forth from Massey and those trained by him.

Please keep me posted as things progress.

In Christ,

(Signed)

Sidney White

John, I talked with Steve Hentz who preaches at Elliott, MS, last night and he said that the church where Charlie Coil, Jr., preaches (Southside in Grenada, MS) uses Moser's book on Galatians in classes. Just thought you'd like to know that.

On that same date—October 7, 1985—Curtis A. Cates, director of Memphis School of Preaching, wrote, saying,

October 7, 1985

Mr. John P. Weekley, Evangelist  
1100 N. Nashville Avenue  
Sheffield, AL 35660

Dear brother Weekley:

Many thanks for your work of pointing out the Baptist heresy of brother Jim Massey. You reached the same conclusion about his false teaching as the other instructors and I did when shown the teaching of Massey by the White brothers. I predict Coil *will not* follow through with his "opposition" to Massey's false doctrine, but is simply trying to get you off his back, going by his history and fruit in times past.

Thank you for your kind words regarding our work. I hold you in high personal regards. Please pray for us, as we do for you and yours.

Your friend,

(Signed)

Curtis A. Cates,  
Director

At least two former students of Jim Massey at IBC credit him with having taught the all-grace/ no-law theory to them while there. In an undated, but signed, statement by Donald R. McRuyh, he wrote, as follows, in his own long-hand:

As a former student of Jim Massey, an instructor and teacher of I.B.C., students received many class notes, some of which were of a great value. But after much observation and research, I found statements to be false concerning grace and law in his notes. Statements like miracles endorsed the transition from law to grace. Here he does not mention what law. Also, in his book, *God's Spirit of Grace*, he made law and grace enemies. (Signed) Donald R. McRuyh

Another former I.B.C. student, Steven Wayne Hodgin, under date of October 3, 1985, wrote to brother Weekley, saying,

10/3/85

John P. Weekley  
1100 N. Nashville Ave.  
Sheffield, Alabama 35660

Dear brother Weekley:

I hope this letter finds all well with you. I would like to take this opportunity to tell you that I appreciate your work and stand for the truth very much. A few days ago I overheard brother Cates mention Jim Massey and his view on grace. I noticed he had some material you had compiled on the subject and I asked him for a copy. I also sent Bro. Don Rhodes a copy of it. I hope that you don't mind us copying and using your material. If so, please let us know and we will make amends. I have an interest in his teaching because of the fact that 1) I love the truth, 2) much of his teaching has crept down into the area where I'm from through his students and has done much damage and 3) I used to attend I.B.C. and left because my confidence in them was weakened by things I saw and I'm interested to know what stand they will take in regard to this error which evidently has been among them for quite some time. I truly hope they will repent and go back and stand on the truth, but I fear that they will not. Also, I want to let you know that if I can possibly be of any help in the struggle against this false doctrine then just let me know. I was at the school for about a year and have heard various things that might be interesting. I don't have very much I could add, but maybe I could add a little. May God bless you and your family in the work you are doing.

(Signed)

Steven Wayne Hodgin  
% Memphis School of Preaching  
4400 Knight Arnold Road  
Memphis, Tennessee 38118

Having such false doctrine infiltrating the churches on the U.S. side of the ocean is bad enough, but to think of IBC-trained missionaries carrying it to the *other side of the world* somehow seems even worse! For example, in a letter under date of October 9, 1985, brother Gilbert Gough, minister to the church at Dresden, Tennessee, wrote, as follows:

October 9, 1985

Mr. John Weekley  
1100 N. Nashville Ave.  
Sheffield, Alabama 35660

Dear brother Weekley,

I recently received from brother Terry Joe Kee, preacher of the Humboldt church of Christ in Humholdt, TN., a copy of your correspondence with brother Jim Massey. I want to commend you for your clear and concise treatment of the error being promoted by Massey. I believe you dealt his error a decisive blow with truth. I pray that this material will be published in **CONTENDING FOR THE FAITH**.

I have in my possession all of the materials you mentioned in your correspondence dated September 26, 1985, with the exception of Massey's book entitled *God's Holy Spirit Of Grace*. I shall order it for reference material. Do you know if this book serves as a textbook for his classes at IBC? I have good reason for asking this question. A recent graduate of IBC named James Baliew, a missionary in the "Sunset ridden" Philippines, taught very much the same error as Massey on grace and law. The church in Dresden is supporting this gentlemen, but we shall cease the support if he does not repent of his error. He will be returning to the States this month and we will discuss this matter with him shortly. Any information on Jim Massey and his influence of error at IBC I think will be helpful to us.

Have Charles Coil and Basil Overton discussed this matter with Jim Massey to your knowledge? I pray Coil did not tell you he would talk to Massey just to get you off Massey's and IBC's back!

I appreciate your work and hope to meet you face to face some day soon. God bless!

Sincerely Yours,

(Signed)

Gilbert Gough

In a special packet of material on all this controversy that was sent out by brother Weekley (who, in the meantime, has changed locations from Sheffield to Cherokee, Alabama, just a few miles away), he had photocopied portions from brother Massey's own published material which appear to nail down beyond question that he (Massey) is NOT being falsely charged, but has taught THE VERY THINGS that he now denies. Please bear in mind that each and every one of these quotations is from the writings of Jim Massey at IBC. Now let us go back through what Charles Coil published under the heading of "FALSE CHARGES AGAINST JIM MASSEY" and see if it fits Massey's quotations, as follows:

*COIL: "A few men have recently printed and otherwise circulated some false charges against brother Jim Massey. Specifically they have charged that brother Massey teaches 'salvation by grace only' and 'grace to the exclusion of all law.' The charges are false."*

*MASSEY: "...of course, when Paul uses the Law of Moses in his discussions, he is using it as an illustration of the principle of any law. This means that the doing away of the law of Moses was much more than just the annulling of a specific law. It was the annulling of the principle of law, the method of law as a means of salvation, or the very essence of law as a means of justification. Be especially alert throughout the Book of Galatians and throughout the Book of Romans as you study the fact that law cannot save, but that man is saved by grace apart from law, that is, apart from any law which he might have would bring him salvation..." (Quotation from *How Galatians Means Me*, a workbook by Jim Massey)*

\*\*\*\*\*

*COIL: "It seems strange that brother Massey's materials are used by preachers and missionaries on five continents and not one preacher ever discovered 'grace only' or 'grace to the exclusion of all law' being taught."*

*MASSEY: "...When Paul tells the Romans that they are dead to 'the' law and discharged from 'the' law (7:4,6), he is using Moses' Law as a specific example of the much more general kind of thing that law is. This is why he omits the specifying article in Romans 6:14,16 when he tells the Romans that they are not under 'law' but under grace. As far as trusting the keeping of laws is concerned, they were not under 'the' law, but also not under the kind of thing law is. Romans 3:21 says that a justification from God (not from man) apart from 'law' has been manifested, being witnessed by 'the' law and the prophets..." (Quotation from an article by Jim Massey, entitled, "Are We Under Law Or Under Grace?")*

\*\*\*\*\*

*COIL: "...at International Bible College we care very much about truth. We take seriously our stewardship. Therefore, I asked Dean of the College, brother Willard Pyles, to request a faculty reading of brother Massey's printed materials. After a careful, critical reading, the faculty at International Bible College reported that they found no such false doctrines being taught in brother Massey's material."*

*MASSEY: "...The Gospel of grace is good news. The law-trusting message of legalism is bad news. Galatians 5:4 says that legalism is a yoke of bondage which 'severs men from Christ,' which means that 'Christ will profit you nothing,' and results in Christians being 'fallen away from grace.' While we warn men that they can surely*

fall away from grace, let us also warn ourselves that what Paul explicitly meant here was perverting the grace Gospel into a law gospel which damns instead of saves (Galatians 1:6-9). Let us make sure that we mean what Paul meant when he said that we are under law to Christ but also not under law but under grace..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

COIL: "Therefore, I report to any one interested that brother Massey does not teach 'salvation by grace only' nor 'salvation to the exclusion of all law'."

MASSEY: "...trusting in grace and trusting in law cannot be mixed..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

COIL: "Not one sinner can be found who was ever taught such false doctrine by brother Massey, and he has baptized thousands."

MASSEY: "...when you give the Holy Spirit to Gentiles, that means salvation is not by law keeping but is by faith..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

COIL: "Brother Massey has denied teaching such doctrine. He asked for forgiveness if he even inadvertently left such an impression..."

MASSEY: "...God knoweth hearts, that means he knows that Gentiles who have no law to trust will accept the gospel..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

COIL: "Brother Massey constantly teaches the very opposite of these doctrines."

MASSEY: "...So the message of the Book of Acts is that the gospel is the word of grace. It is not a word of law..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

COIL: "Brother Massey's peers at International Bible College have not found such false doctrine in his teaching and printed materials."

MASSEY: "...How that he had opened the door of faith unto the Gentiles. Listen to that. What were the miracles supposed to do, to show that salvation by faith was to the Gentiles. You see that and that's the message in the Book of Acts. You take nations who are non law keepers and give them the Holy Spirit, that's God's endorsement and that means the message that saved them was a message of faith and that's what the Book of Acts is trying to say for us to see..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

COIL: "Finally, brother Massey has offered to defend the truth in public debate if his detractors can find a false teacher who will affirm 'salvation by grace only' or 'grace to the exclusion of all law'."

MASSEY: "...the Bible teaches that nations or Gentiles...non law keeping people were given plus the Holy Spirit which, of course,

means God's approval and endorsement and authentication and that equals grace or faith because when God approved by giving the Holy Spirit, people who had not kept the law and had no law to keep then that meant that salvation was by grace..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

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COIL: "Some of our friends called, sad, but indignant, to ask what they could do. Our response was: pray for those who make groundless accusations, and let us keep on preaching and teaching the gospel of Jesus."

MASSEY: "...now look at what meaning Paul gives the nations in Galatians 3:8. The scripture foreseeing that God would justify the nations by faith, see the connection, they were not law people..." (Quotation from Massey's article, entitled, "Are We Under Law Or Under Grace?")

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

If our readers now will go back to the beginning of this article and read straight through you should have no difficulty in understanding why brethren Sidney White, Curtis A. Cates, Roy J. Hearn, John H. Renshaw, Bill Jackson, John P. Weekley, Donald R. McRuyh, Steven Wayne Hodgkin, Gilbert Gough and others of us are so upset with Jim Massey re: his All-Grace/No-Law teachings at IBC. If brethren Coil, Massey and others at IBC really want to put this matter behind them, instead of trying to deny it ever happened (*a la* ACU and the teaching of Evolution there), brother Massey needs to make a simple confession of faults for having so taught, and ask for the prayers of his brethren who have been caused (by him) to hold him in doubt.

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# THE MISSISSIPPI REFORMATION

John P. Weekley

From April 27 to May 1, 1986, I had the pleasure of being in a gospel meeting with the church of Christ in Bay Springs, Mississippi. While in the delta state I was more than impressed with what's happening among the churches of Christ there. Among the Lord's people there is a reformation taking place. The term "reformation" has the meaning of correction. Elders and evangelists in this state of green rolling hills are working diligently to correct many of the "isms" that continually plague the New Testament church.

While there, I had the opportunity to visit with some of the preachers in the immediate area of Bay Springs. Faithful men of the Book such as **Harold Bigham, Ken Burleson, Gary Grizzel** and others are laboring to maintain and produce Back-to-the-Book congregations. Across the state there are other men such as **Bill Clayton, Sidney White, Victor Eskew, Donald Rhodes, Guy Hester, Billy Bland**, and many others who are preaching God's Word as taught in II Timothy 4:1-4—and God truly is giving the increase. The increase is not so much numbers as it is a return to New Testament Christianity.

There are many congregations in this state of shining light who have withdrawn from liberal and erring brethren and also, in many cases, have begun new congregations. There is a point when it not only is proper but mandatory for faithful Christians to leave an unfaithful congregation, *i.e.*, unfaithful as a whole, and begin a new one. (II Corinthians 6:14-17). Someone may ask, "When is it the proper time to leave a local church and start a new one or begin attending a faithful one?" The answer is very clear in the Scripture. When it gets to the point that you no longer can serve God because of liberal or radical leaven in the congregation, then it is time to move on. (II Thessalonians 3:6; II Corinthians 6:14-17; Ephesians 5:11; I Timothy 5:22; I Corinthians 5:6, and others).

## MISSISSIPPI'S EXAMPLE GIVES HOPE

When one observes the wave of apostasy taking place in the Lord's church, he wants to take a lantern and see if he can find a God-fearing congregation anywhere. Well, good brethren, you can. Look to Mississippi for the hope that it can be done!

I am not saying that Mississippi brethren are without their problems, but I am saying that there is a real movement among the churches of Christ to stop false ways. Corrective discipline is no stranger to many of the Mississippi churches. Why can it not be that way in Alabama, Tennessee, and Texas? It can!

I am informed about a congregation in east Tennessee who did the same thing that many of the Mississippi brethren have done. There were about 50 or 60 members of a congregation that was falling for the isms and especially the Crossroads evil. These 50 to 60 brethren left that congregation and started a new one. Though such measures are tragic and difficult, yet often they are necessary. But the rewards of having the faith to do what must be done are innumerable.

The question may be asked, "Why are we not responding to the 'isms' in many places in the brotherhood like the churches of the delta state?" There are several factors that keep us from purging the churches in states like Alabama, Texas, Tennessee, West Virginia, Ohio, and Kentucky, *i.e.*, on the scale that we find in Mississippi. The first and

primary factor is that so many of the brethren in the big-congregation states have completely lost sight of what *real* New Testament Christianity is. They no longer think of the church of Christ, like its founder (Matthew 16:18), as a unique and the only one of its kind. They no longer think of the church as a "fighting" institution (I Timothy 6:12) like it was in the 1920s, 1930s, 1940s and 1950s. Now they think of the Lord's church as a passive (no punch at all), bend-over-backwards institution to please everyone but the Lord.

## LEADERS WHO SHIRK RESPONSIBILITY

Another factor that is keeping the big-congregation states from responding properly to the isms (corrective discipline, starting new congregations, beginning a state-wide paper to teach against the isms) is the lack of leadership. There are so many elderships and preachers who will burn in hell because they have adopted a don't-get-involved attitude in the fight for the life of the bride of Christ.

So many gospel preachers who at one time would have courageously swum the strong current in order to get to the other side to fight for the Commander-in-Chief, have now retreated to the swamp of the devil. In the mushy environment they have chosen, they will but sink to destruction.

These elders and preachers "cop-out" with the old proverbial, "I am concerned about the lost, not church issues." Brethren, "church issues" like Crossroads philosophy, perverted translations, immoralities, missionary society approach, instrumental music during worship, and other such evil movements PRODUCE LOST PEOPLE in and out of the Lord's church.

Paul didn't say to Titus when the Law of Moses issue came up in Acts 15, "Well, Titus, we need to be concerned about the lost, not issues." On the contrary Paul and Titus, with others, stopped and dealt with this serious problem before they did anything else. (Acts 15). Why?

The Lord's church needs to "clean up its own act before it tries to convert others. If we don't begin with ourselves, then we will make converts two-fold more the child of hell than ourselves. (Matthew 23:15). The blind cannot successfully lead the blind. (Matthew 15:14).

## IN APOSTASY—AND DON'T EVEN KNOW IT!

Another reason that the big-congregation states are not properly responding to the many 'isms' in the church is because the leaders and members don't understand that we are in an apostasy. So many brethren think that an apostasy will be something like this: "It was on a dark and dreary Sunday morning when all Christians (members of the Church of Christ) woke up and found that all the signs had been taken off the buildings, an instrument of music had been moved in every building, the Lord's Supper, the ruling bishop, and all the Bibles were replaced with paraphrases." So many brethren think that apostasy will stick out like a sore-thumb. This is not the way it is.

Apostasy like all of the other tactics of the devil (II Corinthians 2:11), is slow, sly and simple—at the beginning—and, like a cancer, eats so slowly that the body of Christ doesn't feel any pain. It destroys—but at the same time becomes an integral part of the body. The only way that it can be properly detected and handled is by continual study of the Word. (II Timothy 2:15) and continual practice of a "thus-saith-the-Lord" approach (Colossians 3:17). When we are acting without authority from the Word of God, then we

are in an apostasy and there is a point of no-return. (Hebrews 6:4-6). When the "It-Is-Written" approach is crowded out of the local church, then apostasy moves in and takes over.

Another factor involved in local churches NOT properly responding to the many "isms" in the Lord's church is that many "big name" preachers (?) are telling them that we need to unite with the Christian Church; a couple can live in a state of adultery and still go to heaven; that an easier-to-read version is better than a reliable one, and such like. It is difficult for many brethren to accept the fact that these well-known preachers are wrong. The brethren too often will listen to a man because of *whom* he is rather than *what* he is. Then, compounded with this, is the fact that these

liberals with big names (?) are being used in workshops, gospel meetings, lectureships, and periodicals. When it comes to Christ and his authority in the church, then a name means everything (Acts 4:12), but with *men*, there is absolutely no authority in their name. We must believe what man says because it can be found and proven in the scriptures. (I Thessalonians 5:21; John 8:32).

So I close with this question, "In these days of apostasy, where do we look to find an example of faith and courage to stand firmly against the isms and/or apostasy. Let us turn our faces to the beacon of light flowing from the south—an example that it *can* be done!

— Post Office Box 233  
Cherokee, Alabama 35616

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## OBEDIENCE: ESSENTIAL OR NON-EFFECTUAL?

Mark K. Lewis

The relationship between grace and obedience always has been a confusing matter to many people. Most folks have accepted the teaching that runs something along these lines: "We cannot *do* anything to be saved, not if it is a free gift... we are not saved by obeying commandments, we obey commandments because we are saved." Neither nature nor the Bible support such a doctrine.

The pious farmer prays that God will be gracious to him and realizes that any crop he receives will come fully from the hand of the Almighty—but then he labors diligently planting, fertilizing, weeding, harvesting, and the like, for he knows that it is necessary to receive the blessing. In the Bible, Joshua chapter 6, God told Joshua, "**See, I have given into thine hand Jericho,**" and then proceeds to tell His man what all must be done to receive that free gift!

No, we do not deny that the Bible teaches salvation by grace; only an ignorant fool would do that. What we do deny is that salvation is by *grace alone*, with nothing commanded on man's part. The purpose of this article is to discuss what the Bible teaches about *obedience*, and briefly show the harmony between *Biblical* grace and *obedience*.

### DID NOAH HAVE TO DO ANYTHING TO BE SAVED?

Let us first look at another example from the Scriptures of a man being saved by grace and obedience. No one would deny that Noah's salvation from the flood is a type, figure of our salvation from sin. Genesis 6:8 reads, "**Noah found grace in the eyes of the Lord.**" Was Noah saved from the flood by God's grace? Indeed, this passage so affirms. But then God tells Noah what all he must do to secure that escape from the flood, and "**thus did Noah; according to all that God commanded him, do did he.**" (Genesis 6:22). And, of course, he was delivered from the deluge.

Now, let us ponder some questions. Did Noah have to *do* anything in order to be saved from the flood? Is there anybody, anywhere who would defend the thesis that Noah's finding grace in the eyes of the Lord means that he would have been saved from the flood if he had *not* built the ark? The *honest* answer to that question is obvious. Another: Was Noah saved by grace only, *unconditionally*, or was he saved by grace *and* obedience? When folk say, "we are not saved by obeying commandments, we obey commandments because we are saved," have they considered this question: Did Noah obey God in order to be saved or because he already was saved? Now, isn't that a ridiculous question? Is it any more ridiculous than saying we don't

obey God to be saved? Let us look further at what the Bible says about obedience.

### GOD'S TEACHING RE: OBEDIENCE

1.) **Obedience is wise.** "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matthew 7:24). *Hearing* the words of Christ is not enough to be considered wise in His eyes; we must *do* them as well. If we truly wish to be wise in God's eyes, we will not sit around trying to think up doctrines that will free us from doing what He says, we will humbly obey, no questions asked.

2.) **Obedience is the only way to demonstrate our love for Christ.** Jesus plainly taught, "If ye love me, keep my commandments." (John 14:15). Conversely, in the same context, He affirmed, "**He that loveth me not keepeth not my sayings.**" (John 14:24). The Lord's words are clear, beloved. It does not matter how loud and long we may proclaim our love for God, if we do not *obey* Him we do not *love* Him. If we say we love God, yet hold baptism, church attendance, righteous living and other Bible dictates to be a light thing, then we only deceive ourselves. The Lord said if we love Him, we will do what He says; if you want to prove to Jesus that you honor and respect Him, don't just mouth the words; He will not be impressed. Prove your love by actions—do what He commands. To insist that we can love God without obedience is to flatly deny the words of the Saviour.

3.) **Mercy will be shown to the obedient.** In Exodus 20:6, Moses wrote that God shows "**mercy unto thousands of them that love me, and KEEP MY COMMANDMENTS!**" If we desire to have God be merciful to us, we must surrender to His commands. "**For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that OBEY NOT THE GOSPEL OF OUR GOD?**" (I Peter 4:17). Those who do not obey, as we have seen, do not love God, and will not have mercy shown unto them.

4.) **Obedience produces peace.** In the beautiful verse, Isaiah 48:18, the Lord cried "**O that thou hadst hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea.**" Man simply cannot be at peace if he is living in disobedience to God—not if he knows or cares what the Bible teaches. If you want peace of mind, do what the Lord says. "**Thou wilt keep him**

in perfect peace, whose mind is stayed on thee." (Isaiah 26:3).

5.) **Obedience to God is better than the ways of man.** In I Samuel 15, God told King Saul to utterly destroy the Amalekites and all they had. Saul brought back the king and some of the finer animals, claiming he was going to use them in worship to God. The prophet defiantly told him **"to obey is better than sacrifice."** (v. 22). Men have their own ideas about how God can be pleased, but God insists that we do things His way. When we learn to accept God on *His* terms, we will be far on the road to eternal glory.

6.) **Obedience produces freedom from sin.** In Romans 6:17-18, Paul affirmed, **"But God be thanked, that ye were the servants of sin, but ye have OBEYED FROM THE HEART that form of doctrine which was delivered you. Being THEN made free from sin, ye became the servants of righteousness."** Oh, how important it is that we note that obedience from the heart *precedes* freedom from sin. IT DOES NOT COME AFTER! And please also be aware that this is the *same* Paul who in the *same* book wrote that we are **"justified freely by His grace through the redemption that is in Christ Jesus."** (3:24). Apparently Paul did not have the same problem with grace and obedience that some today have.

7.) **Obedience purifies the soul.** Peter's language in I Peter 1:22 is extremely interesting and significant, especially in light of what he had earlier written (as we shall see). In this verse, he penned, **"Seeing ye have purified your souls in obeying the truth..."** Now notice, **"YE have purified your souls."** Here Peter affirms that God didn't do it, we purified our own souls, and he tells us how we did it: **"in OBEYING the truth."** By our obedience to the truth, WE purified our

souls. But now read verses 18 and 19 where the beloved apostle tells us that we were redeemed by the blood of Christ! What is this? Here Peter insists that we are saved by Jesus' blood and then, three verses later, he tells us we have purified our own souls! Let us get the Bible teaching clear. Which of the following is true:

- God saves us all by Himself, and there is nothing we can or must do, or
- man purifies his own soul without God's help at all, or
- God and man work *together* in the process. God provides the plan, and man, because he believes God (faith) does what God tells him to do (obedience) in order to be saved.

Now, you decide which of those three systems is what the Bible teaches, and if you choose any but "c", please be prepared to tell God why.

Without obedience we cannot be saved. Jesus is **"the author of eternal salvation unto all them that OBEY him."** (Hebrews 5:9). Indeed, as if standing as a citadel at the exit of God's book, there is one last reminder, one last warning, in the last chapter of the last book of the final revelation of God to man, that we must obey God. Hear Him: **"Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."** (Revelation 22:14). I do not believe that words can be plainer than that. To the honest soul that seeks God, this will be enough. May we all shatter our pride and submit ourselves in humble, heart-felt, unquestioning obedience to the King of kings.

—3 Burley Road, Ryhall  
Stamford, Lincs., PE9 4EL, England

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## Who Practices Open Membership?

Quentin Dunn

It has been said that the Christian Church and The Disciples Of Christ practice open membership. Since they do not highly regard the authority of God's word we should not be surprised at their practicing this. However, I am more concerned that some members of the church of Christ say that everyone that has been baptized for the remission of sins is a Christian. Some brethren have said that if one has been baptized for the remission of sins he is a Christian if he is in the Baptist Church or the Catholic Church. I heard an elder say that several years ago. This theory is growing.

We are hearing a great deal about Baptists being accepted into the church of Christ on their Baptist baptism. It is common for a Baptist to say that he has been baptized for the remission of sins. Some brethren take their word for it and are willing to accept them into the church. Some brethren say that to do otherwise is to judge them harshly.

I do not want to judge anyone harshly. However, error needs to be pointed out. Private teaching is an excellent way to do this. Many times a Baptist needs to be taught the difference in Baptist baptism and Scriptural baptism. Many times he needs to be taught the difference in the Baptist Church and the church of Christ.

### WILL GOD ACCEPT—OR UPROOT?

Sometimes a Baptist says that the Baptist Church was started in the days of John the Baptist. The Baptist Church was not heard of until John Smythe started it in 1607. Think

how long John the Baptist had been dead! The Bible nowhere speaks of the Baptist Church. Jesus said, **"Every plant which my heavenly Father hath not planted shall be rooted up."** (Matthew 15:13).

Scriptural baptism is for the remission of sins and baptism saves. (Acts 2:38; I Peter 3:21). Baptists do not baptize for the remission of sins. They teach that one is saved by faith only. Baptism also puts one into Christ and into the one body. (Galatians 3:27; I Corinthians 12:13). The one body is the Lord's church. (Ephesians 5:23). It is very important to teach anyone in religious error the purpose of baptism and that it puts one into the one body, the church. Scriptural baptism has never made anyone a Baptist.

The Lord's church was established on the day of pentecost after Christ had ascended. (See Acts 2.) The apostles were filled with the Holy Spirit. (Acts 2:4). Peter preached in the name of the risen Lord. He declared that Jesus is both Lord and Christ. (Acts 2:36). **"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."** (Acts 2:37-38).

Now notice, **"Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls."** (Acts 2:41). They did not join

anything started by Alexander Campbell or any man. They were added to the saved, the church. **"Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."** (Acts 2:47).

#### **CANNOT BE TAUGHT WRONG AND BAPTIZED RIGHT**

The application to the present is too plain to be misunderstood. Those in religious error should be taught they must renounce error and comply with all of God's terms of pardon. It is not pleasing to God to accept anyone into the church that has not complied with all of God's terms of pardon.

Who practices open membership? The Christian Church frequently practices open membership. The Disciples Of Christ frequently practice open membership. Some of our brethren practice open membership. This means that some of our brethren need a lot of warning and teaching. I know of no one better qualified to do this than faithful preachers and faithful elders. May God help us to have the courage to warn and teach!

—1215 C Street,  
Floresville, Texas 78114

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## Let Them Come Back

David M. Amos

Webster defines unity as: the state of being one; a being united; oneness; a single, separate thing; harmony; agreement; concord; constancy or continuity of purpose, action, etc. The Bible definition of unity is found in I Corinthians 1:10, where the Holy Spirit directed the apostle Paul to write: "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."

In the beginning, in the garden, such unity existed between God and man. However, after a time, man sinned and, in so doing, violated that unity. Man had, figuratively speaking, driven a wedge of sin between himself and God. The results of the introduction of sin by man were disharmony and division. With the introduction of sin, God hid His face from man and would not hear him! (Isaiah 59:1-2). There was an immediate cessation of fellowship between God and man; a cessation that was to continue until man, in obedience to God, would (according to the plan that God had devised) remove that which had caused the division, thus reconciling himself to God (II Corinthians 5:20) and bringing about the unity and peace that had originally existed.

Man could have said, "Father, we are not as seriously divided as You think—let us continue to have little 'f' fellowship—let us have unity in diversity—let us work together, because, You must understand, I don't see things the way You do—let us, in love, overlook that which divides us—let us, in love, talk about only those things on which we agree and never, never mention the sin which separated us."

God once for all responded with His only plan for reconciliation and unity—remove that which caused the division!

#### **WHAT IF CHRISTIAN CHURCH WANTS UNITY?**

If the Christian Church truly desires reconciliation and unity, let them remove that which caused the division.

God's position had not changed—He had not moved! Man's position changed. He was removed from fellowship

with God because he tried to introduce sin into that relationship. It was necessary, therefore, that man come back to his original position in order for unity to be reestablished. The same must be held relative to the neo-unity movement. Churches of Christ have not moved or changed—the Christian Church's position has changed. They removed themselves from the fellowship that previously existed because they tried to introduce new and sinful innovations into the then existing relationship. It is necessary and follows, therefore, that they come back to their original position in order for the unity, that once was, to be reestablished.

Brethren, know this—they are *not* seeking scriptural reconciliation and unity! They *again* are trying to sell us what they couldn't sell us in the past. They are simply looking for converts to support the ungodly doctrine that one is free to do in worship or practice *anything* not specifically excluded in scripture.

#### **CHANGING GOD'S WORD IS NOT THE ANSWER**

Sad to say, some of our most "prominent" brethren appear to be approaching such a stand. In order to justify their being moved by this wind of false doctrine, they have begun to wrest such scriptures as II John 9-11 and Ephesians 4:4-6 for accommodative purposes.

Beyond this, certain proponents of the neo-unity effort have suggested that I Corinthians 14:15, Ephesians 5:19, and Colossians 3:16 do not command, infer, or imply singing in worship; and that if the Christian Church is not justified in using the instrument, then churches of Christ are not justified in singing. This allegation is absolutely ridiculous—a simple, superficial, unbiased study of these passages, in context, reveals the exact opposite to be true.

Some have even gone to another extreme of suggesting that these passages demand use of the instrument. And in so doing, have "daubed their followers with untempered mortar, seeing vanity, and divining lies unto them, saying, thus saith the Lord, when the Lord hath not spoken." (Ezekiel 22:28). Because of such preaching, Jerusalem was destroyed, and its inhabitants carried into captivity. Will the Lord, who is no respecter of persons, be more lenient to the impenitent false teacher of today? I think not!

#### **BIDDING GOD'S SPEED IS NOT THE ANSWER**

Brethren, the Christian Church (conservative and otherwise) has gone beyond the commandment of the Lord—beyond that which is written (I Corinthians 4:6), and some, within our own ranks, would encourage them in their digression, bidding them God speed and partaking of their transgression.

We must, at all costs, fill the breach created by the digressing sympathizers; keeping the old paths and driving home, in our preaching, the sentiments expressed by Balaam in Numbers 24:13: "If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak."

We, brethren, have not changed our position—we have not moved and, with God's help, shall not be moved, nor shall we compromise truth! We wait, we encourage, we pray for their return—let them come back!

—560 Lover's Lane  
Steubenville, Ohio 43952

(NOTE: The church where brother Amos is an elder has their second annual Bible lectureship November 19-23, 1986, at Steubenville, Ohio. Please write to them for details at above address and attend if you can. (YRJR.)

# There Is Still A Giant In The Land

Jimmie B. Hill

In I Samuel 17 we have the account of the young shepherd David and the giant Goliath. This giant was over nine feet tall, wore 150 pounds of armor, and carried a spear that weighed twenty pounds. Goliath was a huge, strong, and powerful adversary. With his own personal shield carrier going before him, he stood before Israel and challenged the army of God to send someone out to fight him. Just imagine his low, bellowing voice issuing this challenge: **"Choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us."** The battle lines were clearly drawn and it was an all-or-nothing situation.

## DAVID AROSE TO THE CHALLENGE

Morning and evening, for 40 days, Goliath stood snarling on the battlefield, shouting, **"I defy the armies of Israel this day; give me a man that we may fight together."** Goliath's fierce threats and visual impact had paralyzed the army of God; they were sore afraid. God wanted to give the victory to Israel but they were losing the battle by default.

As David is making his bread and cheese deliveries to the troops, he hears Goliath's challenge and asks, **"Who is this uncircumcised Philistine, that he should defy the armies of God?"** David is strong in faith and could not bear to see God humiliated. David evaluated the situation and realized the fright of his countrymen and said, **"Let no man's heart fail because of him; thy servant will go and fight this Philistine."** King Saul tried to talk David out of facing the giant Goliath but David's response shows his great faith in God Almighty. David simply told Saul that he had killed lions and bears while guarding his father's sheep and if he had risked his life to defend sheep, how much more zealously should he be in defending the name of the Lord? God's honor was at stake and David was willing to defend it, even to the point of putting his life on the line.

## GOD GAVE THE VICTORY

Wearing no armor, and visibly vulnerable except for his shepherd's staff, a pouch of small stones, and a sling, David approached Goliath. Goliath, full of contempt and insulted that David was even considered a worthy match, said with sarcasm in his voice, **"Am I a dog, that thou comest to me with staves?"** But David replied in part, **"And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."**

As Goliath came forward, David ran confidently towards him and slung his stone. The stone sunk deep into Goliath's forehead, and he fell to the ground. David grabbed Goliath's sword, killed him, and then removed his head. When the Philistines saw that their champion was dead, they made a hasty retreat, but they were soon overcome and defeated by the army of God.

Some may consider this story amazing or even a miracle but actually it is as simple as this: David believed God and David had the love of God in his heart. That love was translated into action. Based upon his love for and his faith in God, David was able to kill giant Goliath and magnify and glorify God in doing so.

## DO WE ALSO HAVE A GIANT TO OVERCOME?

There is still a giant in the land taunting the army of God. Much like Goliath, this giant, through fear, ignorance, and a

lack of total faith in God, has almost immobilized the army. He, too, is overwhelming in size and stands in defiance of the very Word of God and the purpose of the Lord's army today. The scary thing about this giant is the fact that the longer he is ignored, the larger and more frightful he becomes. Occasionally, a few members of the army of God will venture out and try to defeat this giant but sadly, it will never be defeated until the whole army gets involved.

Too many members of God's army today prefer to live peacefully, totally ignoring the "supposed" problem of the giant. In reality, he's loud and ugly, and he possesses an uncanny power to scare off almost everyone who even thinks about opposing him. He threatens them with sickness, lack of material things, a hard life, defeat, and often an ungratifying life. As Goliath of old, he holds his ground for the lack of challengers. Those responsible are heard to say, just like the Israelites, the job is too big and there is nothing we can do about it but we continue to pray that everyone will have an opportunity to hear the gospel in their lifetime.

There is still a giant in the land and that giant is worldwide evangelism. Why is God's army "sore afraid"?

## THE VICTORY DEPENDS ON FAITH

Recently a very good question was asked concerning evangelism. The question was, "Do you believe that the entire world can be evangelized in your lifetime?" Another way of asking this question is, "Does the army of God have enough faith to evangelize the world today?" This question brings several other questions to mind. Does it concern you? Does it hurt you that it is not being done? Do you, as an individual, believe that the world can be evangelized at all? By whom? Do you believe that we can do *all* that God has commanded us to do or do we walk in unbelief? Are we marching in God's army without the hope of winning the battle?

The world can be evangelized in our lifetime if the Lord doesn't return first, but all of us must do whatever he or she can do and reach out and put our total faith in God Almighty and simply do His will and not ours. Not one Christian should be silent when it comes to evangelism. When you became a Christian, you automatically were drafted into the army of God and expected to fight for that which is good and right.

Prayerfully consider your standing in the Lord's army. Check your attitude; is it one of love for God and man or is it one of personal ambition? Are you close to God? Is Christ your foundation? Are you well versed in His Word? Are you doing all that you can do to conquer the giant of evangelism?

Let us all meet the challenge. Prepare ourselves, be bold, don't compromise but go in truth, use wisdom and let us kill the giant. Let us all remember **"that the Lord saveth not with sword and spear; for the battle is the Lord's and he will give you into our hands"**.

—21 West Lancaster Road  
Orlando, Florida 32809

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## The Main Attraction

Lynn Parker

I recall an advertisement not long ago in which a talented group of acrobats was billed as the "main attraction" to an amusement park. No doubt, the drawing power of this team was being used to the best advantage by the promoter.

Looking into the Bible, I see the "main attraction" quite clearly; Jesus said, "And I, if I be lifted up from the earth, will draw all men unto myself." (John 12:32). Preaching "Jesus Christ, and him crucified" (1 Corinthians 1:23; 2:2) is to be the focal point of our message. Some promote gimmicks, games, giveaways, and gymnasiums, instead of dedicating themselves to a plain, bold, and forthright proclamation of the gospel which alone saves souls! Millions of dollars of the Lord's money are spent emphasizing entertainment and social functions, making the Lord's precious church into hardly more than a soup line for the distribution of loaves and fishes when we should be pointing people to eternal water and eternal food. (John 4:10-14; John 6:26-27)!

Some will continue to draw attention to progress, speakers, edifices, and novelties. Some pulpits will persist in feeding spiritually starved people with a "social gospel" that talks of psychology, weight loss, and "feeling good about yourself". However, faithful followers of the Master know that His way and message is best. So by the help of God, we will continue to point men and women to the Lord through direct, timely, and much needed Bible preaching!

Jesus and His word is what the world, and the church desperately needs! Let us put our emphasis back on spiritual matters rather than material. Let us, through our teaching and preaching, feed people with God's Word which is able to build them up and give them an inheritance among all them that are sanctified (Acts 20:32). —*Post Office Box 656 Tishomingo, Oklahoma 73460*

## Is "Crossroadism" Dying Out?

Frank Morgan

Recently I have been asked two or three times if "Crossroadism" was dying out. By "Crossroadism" I refer, of course, to the unsound, unauthorized and unscriptural approaches to "total commitment" as practiced and exported by the Crossroads Church of Christ in Gainesville, Florida.

Last year it was called to my attention that a team was in training in Boston, Massachusetts, for the purpose of planting a church in, of all places, Oklahoma City. I have not kept up with that, and do not know the outcome or progress. It seemed strange to me then, and does now, that someone would target Oklahoma City for a "mission" work seeing the church has been in that city a long while.

Now, in the June 30th, 1985 issue of "*At The Crossroads*", the Crossroads bulletin, comes the following announcement.

"...the leadership of the Crossroads Church of Christ has targeted Denver, Colorado, for a mission team and a new church planting for May of 1986...We believe the time has come to establish another ministry with a dynamic outreach in one of the major cities in our country..."

The 1984 issue of "*Whre The Saints Meet*" lists 11 congregations in Denver, and likely there are more. Unless a Crossroads-planted church is somehow different from the congregations already in Denver, then why not leave the work in Denver in the capable hands of churches long established there and concentrate on and in cities around the world where the church does not yet even exist?

No, "Crossroadism" is not dead!—*The West Side Story West Side Church of Christ 2434 West Okmulgee Muskogee, Oklahoma 74401*

## Gospel Preachers Of Yesteryear —109 Of Them—Is New Book By Loyd L. Smith, of Allen, Texas

When brother Loyd L. Smith, a few years ago, began running a series of articles in the *Christian Worker*, under the heading of *Gospel Preachers of Yesteryear*, those articles were so compelling that it seemed but natural that one day they should be compiled into a book.

We were overjoyed, therefore, when brother Smith wrote to us in August that 109 of these articles would be published in book form, Lord willing sometime in September.

This is a large book of approximately 448 pages, with a photograph of each preacher with only a few exceptions. It is a "hard back" binding, and the price is \$19.95 plus \$1.50 shipping and handling.

Please address all orders for this book to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**, enclosing a total of \$21.45 for each book desired.

### FUNERAL SERVICES HELD IN FORT WORTH FOR MRS. NOBLE PATTERSON

Mrs. Noble (Ellene) Patterson, 58, died Friday, August 1, at her Fort Worth home after a six-year battle with cancer.

Funeral services were conducted Monday, August 4, in the auditorium of the Las Vegas Trail Church of Christ in Fort Worth where she was a member. Those conducting the memorial service were: Ray Walker, V. E. Howard, Jack Goble, Leroy Brownlow and Larry Marshall. Graveside services were held later in the day at the Prairie Point Cemetery in eastern Navarro County near Corsicana by John Sberro, W. E. Skipper and Jack Orblson.

She was born in Westhrook, Mitchell County, Texas, and met and married Noble Patterson while both were students at Abilene Christian College in 1946. She and her husband owned the Christian Journal Bookstore and published the *Christian Journal* for 25 years before selling both in 1984.

Sister Patterson grew up in the church. Her father and grandfather served as elders in the Lord's church. Her entire life was centered around and tied to the church, her family, and friends and she was faithfully supportive of her husband who is one of the elders of the Las Vegas Trail Church of Christ. She was knowledgeable of God's Word and always delighted in helping others have a clearer understanding of divine truth. She had a good and positive and wholesome influence not only on her husband and four daughters but on all who knew her.

Although she was a quiet spoken person, she added zest and good humor on every occasion. Her presence invariably provoked smiles and good-will on all who were fortunate to be associated with her. Even after ill health overtook her, she maintained a happy outlook and managed clever comments that helped others' enjoyment.

Many have profited by knowing this good and godly woman. Though she has departed this life, she still "lives"...eternally and in the lives of those who know her.

Survivors include her husband, Noble Patterson of Fort Worth; four daughters, Marcene Herrick of Conroe, Rita Orblson of Odem, Nancy Fowler of Plano and Lee Ann McKee of Arlington; her mother, Ola Parker of Winters; two sisters, Callie Mickey of Lubbock and Sarah Parker of Winters and six grandchildren.

The family suggests that memorials be made to the *International Gospel Hour* at the Las Vegas Trail Church of Christ or *Cherokee Children's Home* in Cherokee, Texas.—*Noble Patterson, Post Office Box 5540, Fort Worth, Texas 76108*

### RICES ON MISSIONARY JOURNEY

Arrangements have been made for your orders to be filled while Ira and Veda Rice are in the Far East doing missionary work this month. They return to the U.S., Lord willing, November 3. Any problems left hanging will be taken care of then. Pray for us while gospel work is being done in Taiwan, Hong Kong, mainland China, Singapore and Malaysia this time out. — *The Editor*



# An Expression of Concern

We, the undersigned preachers of the gospel, set forth the following heartfelt expression of genuine concern. It is offered in sincere Christian love for our brethren everywhere to consider. It is our fervent desire that this expression may help to avert division and prevent further harm to the spiritual body of Christ. Our prayer is that this statement to which we affix our names will awaken many brethren to some ever-increasing dangers confronting us.

- I. We are deeply disturbed over the liberalism that is so evident in the brotherhood today. By "liberalism" we mean, especially the following items, though not excluding other specifics that could be mentioned:
  - A. There is a drifting from the Bible-centered, definitive, distinctive doctrine that once characterized our preaching. Presently, uncertain sounds and weak messages emanate from many pulpits among us. Brethren are becoming accustomed to diluted and polluted preaching. We are rapidly approaching the point where many of our people, including preachers and elders, no longer know the difference between true Christianity and the corrupted forms of it so prevalent about us.
  - B. There is a concerted effort on the part of some of our brethren to restructure the organization, worship and work of the church along sectarian lines, thus tending to denominationalize the New Testament body of Christ.
  - C. A spirit of doctrinal compromise and fellowshipping of those in blatant religious error has permeated our ranks.
  - D. The world has made alarming inroads into the church. Instead of the church influencing the world for righteousness, as it should, the world has adversely affected many brethren in matters of morality and conduct of life.
  - E. The typical emphasis of the denominational world on recreation, entertainment, and solving the social ills of society has been incorporated into the thinking and programs of many congregations, supplanting the God-given work of meeting the desperate spiritual needs of those both within and without the body of Christ.
- II. We are also greatly concerned over the controversy surrounding Abilene Christian University, and we feel that it needs to be properly resolved.
  - A. About a year and a half ago, two ACU biology professors were charged with teaching as fact the theory of evolution, without any refutation whatsoever. Strong evidence was presented to substantiate the charges. In January of 1986, an ACU graduate with a Ph.D. in the field of biology published a book entitled, *Is Genesis Myth?*, in which much of the evidence was made available to the brotherhood. Since then, even more facts and damaging testimony have emerged.
  - B. In February of 1986, ACU responded with an "Investigative Report" and "Institutional Statement," in which the charges were wholly denied. Though many have accepted these statements without question, it is our conviction that they have not responsibly addressed the accusations, much less answered them. And many specifics were left untouched.
  - C. ACU's statement was simply the result of blanket acceptance of the findings of an in-house "Special Committee," which consisted of three members of the Board of Trustees appointed to investigate the matter. We believe that such an arrangement was the same, in principle, as if President Nixon had appointed three close associates to investigate the Watergate scandal. A lack of objectivity and thoroughness must surely account for the definite conflict between the tangible evidence available and the official denial issued by the school. In our judgment, this leaves a cloud of shaken confidence hanging over Abilene Christian University.
  - D. Some apparently feel that our educational institutions should never be called in question. We believe that this attitude is seriously flawed. If New Testament writers could highlight the mistakes of certain first-century congregations, surely no school is immune to scrutiny. It is because we want to see ACU safeguarded for the benefit of the Lord's people that we raise these concerns.
  - E. We therefore urgently request the ACU Administration and/or Board of Trustees to allow an impartial, independent investigation of the evolution controversy by a committee of men who are outside the framework of the ACU family, who are knowledgeable in Bible-science matters, and who have the confidence of sound brethren. Such an investigation should be as extensive as possible in order for a proper determination to be made and a just disposition of the matter to be implemented.
  - F. Over the past several years, ACU has also become increasingly known for using numerous liberal-leaning speakers on its annual lectureship and other programs. Such has caused great concern to many about the direction the school is headed. Surely faithful and concerned brethren have the right to call for inquiry as to why such speakers are given a warm reception on ACU platforms to promote ideas which are harmful to the Cause we love.

This statement is simply an urgent plea from preachers of the gospel who love the Lord, His church, and His cause with all our hearts. We oppose both radicalism and liberalism, and we feel sure that the vast majority in the Lord's church today share these convictions. Therefore, we wish to emphasize the following:

We are convinced that it is time for more and more brethren to speak forth plainly! We must not sit idly by and watch the cause of truth erode. We urge brethren everywhere to join us in letting their voices be heard.

Express your convictions to the elders and preacher of your local congregation. Write letters to ACU Board members and Administrators, and let them know how you feel. (We can furnish a list of their names and addresses.) Brethren, please speak up! "Truth is not only violated by falsehood; it may be equally outraged by silence."

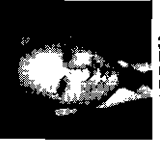
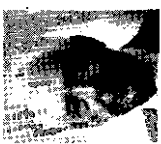
The names affixed to this statement by no means exhaust the roll of faithful and concerned preachers. We are merely representative of many who are anxious for the welfare of the Lord's church.

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# THE FIFTH ANNUAL DENTON LECTURES

DUB McCLISH, DIRECTOR



# STUDIES IN GALATIANS

NOVEMBER 9-13, 1986

## FIFTH ADL SCHEDULE -- STUDIES IN GALATIANS

### SUNDAY, NOVEMBER 9

9:00 AM Steven Lloyd  
10:00 AM Dub McClish  
12:00 PM LUNCH BREAK  
2:00 PM Goebel Music  
3:00 PM Curtis Cates  
4:00 PM David Brown  
5:00 PM DINNER BREAK  
7:00 PM Gary Workman  
8:00 PM Buster Dobbs

### 12:00 PM LUNCH BREAK

2:00 PM Bill Jackson  
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 Garland Elkins

THE GALATIAN LETTER -- AN INTRO-  
DUCTION  
PAUL'S PUBLIC REBUKE OF CEPHAS  
(2:11-21)

THE WORK OF THE LAW VERSUS THE  
HEARING OF FAITH (3:1-14)  
CHRIST: THE PROMISED SEED (3:15-18)  
PAUL'S GREETING AND PURPOSE FOR  
WRITING (1:1-10)

GRACE AND LAW, FAITH AND WORKS IN  
GALATIANS  
THE PURPOSE OF BAPTISM IN  
GALATIANS

### MONDAY, NOVEMBER 10

9:00 AM Tom Hicks  
10:00 AM Tom Wacaster  
11:00 AM Marvin Weir  
12:00 PM LUNCH BREAK  
2:00 PM Bobby Duncan  
3:00 PM DISCUSSION FORUM:  
Roy C. Deaver  
3:45 PM Roy C. Deaver  
5:00 PM DINNER BREAK  
7:00 PM Robert Taylor, Jr.  
8:00 PM Wendell Winkler

### MONDAY, NOVEMBER 10

DIFFICULT PASSAGES IN GALATIANS:  
Who is the James called an "apostle," or is  
he called an "apostle" (1:19)?; What was  
Paul's intimacy, tempting the Galatians to  
despise him (4:13-14)?; What is meant in the  
phrase, "even go beyond circumcision"  
(6:15)?

ANSWERING FALSE DOCTRINES RELA-  
TING TO GALATIANS: Men are saved by  
faith alone (3:5-14, 22, 24, 26); There should  
be no role distinction between men and  
women in the church (3:28)  
SONS OF GOD: "HEIRS ACCORDING TO  
PROMISE" (3:26-29)

A STUDY OF THE APOSTOLIC OFFICE IN  
GALATIANS  
SALVATION BY GRACE IN GALATIANS  
Men are saved by grace, but not by grace  
alone  
Questions from floor on Discussion Forum  
topic

PAUL'S CONFRONTATION WITH FALSE  
BRETHREN IN JERUSALEM (2:1-10)  
THE QUINTESSENCE OF THE CROSS  
(6:11-18)

### TUESDAY, NOVEMBER 11

9:00 AM Gary Colley  
10:00 AM John Waddey  
11:00 AM George Pledger

THE TWO COVENANTS REPRESENTED  
BY AN ALLEGORY (4:21-31)  
DIFFICULT PASSAGES IN GALATIANS:  
How is the whole law fulfilled in "have thy  
neighbors as thyself" (5:14)?; Explain the  
paradox between "hear me, shall bear his own  
burden" (6:11, 5); How is the 430 Year period  
(3:17) reconciled with the Old Testament  
chronology of time the Abrahamic promise to  
Abraham (12:1-2)?  
BURDENS WE MUST BEAR (6:1-6)

FREEDOM IN CHRIST VERSUS THE  
BONDAGE OF THE LAW (5:1-12)  
PAUL'S USE OF LOGIC IN GALATIANS  
Men must use logic to understand the Bible  
Questions from floor on Discussion Forum  
topic

SPIRITUAL FREEDOM IS NOT FLESHLY  
LICENSE (6:13-21)  
BEARING THE FRUIT OF THE SPIRIT  
(5:22-26)

### WEDNESDAY, NOVEMBER 12

9:00 AM Noah Hackworth

ANSWERING FALSE DOCTRINES RELA-  
TING TO GALATIANS: Paul and Peter  
preached different "gospels" to Gentiles and  
Jews, respectively (2:7-9); Peter's error in  
practice at Antioch shows that the apostles  
were subject to error in their doctrine  
(2:11-14)  
WHAT THEN IS THE LAW (3:19-25)?  
PAUL'S PERSONAL APPEAL TO THE  
GALATIANS (4:8-20)

10:00 AM Oran Rhodes  
11:00 AM Byron Denman

12:00 PM LUNCH BREAK  
2:00 PM Foy L. Smith

3:00 PM DISCUSSION FORUM  
Jerry Moffitt

3:45 PM Jerry Moffitt

5:00 PM DINNER BREAK

7:00 PM J. Noel Merideth

8:00 PM Darrell Conley

GOD'S GREAT SCHEME OF REDEMPTION  
AS REVEALED IN GALATIANS  
THE COVENANTS IN GALATIANS  
All men are under all of the new covenant  
Questions from the floor on Discussion Forum  
topic

THE LIMITS OF FELLOWSHIP IN  
GALATIANS  
GOD SENT FORTH HIS SON (4:1-7)

### THURSDAY, NOVEMBER 13

9:00 AM Jerry Moffitt  
10:00 AM Mike Vestal

11:00 AM James Meadows

12:00 PM LUNCH BREAK

2:00 PM Ira Rice, Jr.  
3:00 PM DISCUSSION FORUM  
Bert Thompson

3:45 PM Bert Thompson

5:00 PM DINNER BREAK

7:00 PM Andrew Connally

8:00 PM Johnny Ramsey

PAUL'S GOSPEL AND APOSTLES  
DEFENDING (1:11-24)  
ANSWERING FALSE DOCTRINES RELA-  
TING TO GALATIANS: Paul was uncon-  
ditionally predestined to be an apostle to the  
Gentiles and he had no choice in the matter  
(1:15-16); Since Christians are under grace  
they are not under law (2:4; 4:9; 5:1, 13,  
18)  
A STUDY OF THE HOLY SPIRIT IN  
GALATIANS

THE POSSIBILITY OF APOSTASY AS  
TAUGHT IN GALATIANS  
THE "CREATION" DOCTRINE IN  
GALATIANS  
Creation doctrine in Galatians 6:7 rather than  
evolution explains all living forms  
Questions from the floor on Discussion Forum  
topic

GOD'S LAW OF SOWING AND REAPING  
(6:7-10)  
THE GALATIAN LETTER -- A SUMMARY

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## FIFTH ANNUAL DENTON LECTURES PLANNED

The Pearl Street Church of Christ in Denton, Texas will host its fifth major annual lectureship, November 9-13, 1986. The FIFTH ANNUAL DENTON LECTURES will be devoted to a study of the *Book of Galatians*. A wide variety of material will be covered by 34 speakers from all parts of the nation, delivering 35 lectures. The aim of this lecture series is to provide fundamental and sound Biblical teaching to edify all who attend and who will have access to the lectures through the audio and video tapes and the book of the lectures. A major aim of the lectures also is to help combat and expose religious error both within and without the church. The lectureship book (approximately 500 pages) will match those of previous years (*Studies in 1 Corinthians*, *Studies in Hebrews*, *Studies in the Revelation* and *Studies in Acts*).

This lectureship features a daily "Discussion Forum" (Monday-Thursday) in which assigned subjects of controversy will be discussed. The subjects this year will be: "Are Men Saved By Grace Alone?"; "Must Men Use Logic to Understand the Bible?"; "Are All Men Under All of the New Covenant?"; and "Does Galatians 6:7 Allow for Evolutionary Theories of Any Kind?" After a lecture on each of these subjects on their respective days, questions from the audience will be encouraged.

Exhibit space is available for both commercial and non-commercial interests, subject to invitation and/or approval by the Pearl Street elders. Housing in the homes of local Christians will be provided as long as it lasts. Several major motels are located in Denton. Hook-ups for travel trailers and motor homes will be provided on the church parking lot. For further information, inquiries may be addressed to: *Dub McClish, ADL Director, 312 Pearl St., Denton, Texas, or phone 817/387-3531, 387-1429.*

### MAJOR JOINS STAFF

The Board of Directors of *Apologetics Press, Inc.*, a non-profit, tax-exempt work dedicated to the defense of New Testament Christianity, is pleased to announce that effective May 1, 1986 *Trevor J. Major* has joined our staff as Director of Research. Trevor, and his wife Christine, have just arrived from New Zealand, where he has recently completed the B.S. and M.S. degrees in geology. In addition to the work associated with his position of Director of Research, Trevor will be writing a wide selection of publications for *Apologetics Press*, and will be travelling extensively on speaking/lecturing assignments in the areas of Christian apologetics and Christian evidences. Those congregations wishing to contact him for possible participation in lectureships, meetings, youth programs, and such like, may reach him through the offices of *Apologetics Press, Inc., 230 Landmark Drive, Montgomery, Alabama 36117.*

## E. R. HARPER — FAITHFUL SERVANT OF GOD (1898 - 1986)

Garland Elkins

God said to Joshua, "Moses my servant is dead." (Joshua 1:2). He, likewise, could say, "E. R. Harper my servant is dead." Brother Harper, like Barnabas, "was a good man." (Acts 11:23). Like Paul, he "preached the word" (II Timothy 4:2) and "was set for the defense of the gospel." (Philippians 1:16). Like Apollos, he was "an eloquent man" and "mighty in the scriptures." (Acts 18:24). Like John, he was tender and compassionate. He was a family man. He deeply loved and appreciated his family, and they loved and appreciated him.

When brother Harper lived in Little Rock, he pioneered in preaching the gospel over a powerful radio station. As a result of his great efforts in that field, he became the best known preacher in Arkansas. He also played a major role in arranging the *Hardeman-Bogard Debate*, which is among the most prominent of any debates in which one of our brethren participated and was a resounding victory for truth. Brother Harper was an outstanding debater in his own right, having engaged in numerous such discussions.

He was a master of assemblies. His lessons, whether in the pulpit or on national radio, were eminently scriptural. They were filled with scripture and

straightforward but always presented in a loving and kind fashion. His sermon on "The Church The Prophets Saw" was truly a masterpiece. I have never heard it excelled. When brother *Thomas B. Warren* made the announcement that our 1980 *Spiritual Sword* lectureship theme would be "The Church," brother Harper and I were sitting together. He whispered to me, "Call it *The Church—The Beautiful Bride of Christ*." We accepted his suggestion, and a large hardback book has within its cover some of the finest material available on "The Church—The Beautiful Bride of Christ." It was during that lectureship that we had an Appreciation Dinner honoring brother Harper.

Through the years brother Harper was loved and appreciated by multitudes of people for his spirituality, mental ability, moral character, courage, and humility. He had encouraged many young preachers, and his love, compassion, and comfort had often been extended to those in sorrow. He was successful in leading many souls to Christ. Brother Harper truly shall be missed. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13).

*Jessie F. Hunt*, of Aurora, Colorado, ordered 12 copies of our March/1986 issue, saying, "They are desperately needed just as promptly as possible." She also subscribed for herself and nine others.

*Albright Goodglon*, of Florissant, Missouri, enclosed \$20.00, saying, "The last issue of *Contending for the Faith* hurt. Trying to stay the spread of false teaching reminds us of our ancestors trying to put out a prairie fire after it had got a good start. But we must keep trying..."

*Clellave Boor*, Santa Maria, California: "I am very thankful for the *NEW Firm Foundation* and for brother *Thomas B. Warren*. I've never known a false teacher to admit to teaching wrong, and *Albyrt* and I have known several. God bless you in your fight for truth."

*R. H. McDaniel*, of Cowpens, South Carolina, ordered 15 copies of our issue with brother *Roy Hearn's* article showing the difference between the church of Christ and the Christian Church.

*Bill Jackson*, minister, Southwest church of Christ, Austin, Texas: "I do feel I am in excellent company when my work appears in your pages..."

*Quentin Dunn*, Floresville, Texas: "I have been busy since retiring from local work." Those desiring brother Dunn for gospel meetings or appointments may write him at **1215 C Street, Floresville, Texas 78114**—or you may telephone him (512) 393-4847.

*Dennis D. Robins*, Paducah, Kentucky: "I'm cautious of any new version that hits the public, which claims to be a better Bible... With all the false teaching in the brotherhood, now are we going to have to defend the Bible, and the dangers of versions, too?"

An appreciated sister from Halstead, Kansas, who asked us not to publish her name, turned in six renewals.

*Dr. & Mrs. James W. Austin*, of Corpus Christi, Texas, contributed both to our *Hualien Building Fund* and also to our *Klang Building Fund*. Much appreciation.

Contending <sup>FOR</sup> THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## BATTLE GROUND

Dan Goddard

The Savior prayed, in part: **"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us."** (John 17:20,21). In these words Jesus expressed the desire that his followers might be in unity, even as he and the heavenly Father were in unity.

If unity is the desire of Christ, division among those who seek to be his followers is contrary to his desire, and therefore, an evil and a condition which exists that, to say the least, is not pleasing to the heavenly Father.

Division among those that have faith in Christ is an indication of difference of doctrine or practice. When division exists, one or all parties may be in error; but only one could be right, for those in the right would be alike in that respect. They might be wrong and differ, but could not be divided and right.

But **"can two walk together, except they be agreed?"** (Amos 3:3). **"If we walk in the light, as he is in the light, we have fellowship one with another."** (I John 1:7). We may have fellowship with our neighbors and not walk in the light, but those that walk in the light have fellowship. **"Thy word is a lamp unto my feet, and a light unto my path."** (Psalm 119:105). When a people ceases to walk in this light, division is the result, be it a division with respect to the fellow man or division with respect to the New Testament church, or both. There may be a unity among men without the light, but in the light is unity only. Submission and obedience to God's word cannot produce division among those that walk in the light of it.

### WHAT CAUSES DIVISION?

Division is the result of disobedience that somewhere has entered in among the many good people that look to Christ for their redemption. Those that are of the party called the Conservative Independent Christian Churches have allowed false doctrine (instrumental music in worship and many other things) to divide them from others and are perpetuating division that is contrary to the prayer of Jesus; yet some

of them have publicly rejoiced in the existence of such confusion, so that a person might become a member of the church of his personal choice, or remain in a group that continues to practice error.

Division may be good or evil, viewed as to whether the division results in a separation from evil toward God's desire or a separation from God's desire toward evil. Joshua declared in the long ago something that some of our own brethren need to affirm today. In his last address to God's chosen race he said: **"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."** If there was to be a division of divisions, Joshua was determined to be on the side of the Lord *only*.

In rebellion to God's constituted authority, Korah, in the days of Moses, led in a division among God's people. (Numbers 16). It does not appear that Korah was intending to follow after strange gods, but he was not willing to walk in the way commanded by the Lord through Moses. How can anyone advocate things that are not part of New Testament Christianity and think he is walking in the way of the Lord!

### CALLED OUT OF THE WORLD

The signification of the word "church" is "the called out." May we not correctly use the term, with reference to the world, as being called out of it? **"If any man love the world, the love of the Father is not in him."** (I John 2:15). Jesus said: **"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division...the father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother."** (Luke 12:51,53). Following Christ may result in division among friends and family. Does not the reading of these verses indicate that there are going to be battles fought for the sake of the truth?

In the beginning of the church **"the multitude of them that believed were of one heart and of one soul."** (Acts 4:32). Paul

(Continued on Page 3)

# Contending FOR THE Faith

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Volume XVII, No. 11 November/1986

Ira Y. Rice, Jr., *Editor*  
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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

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ISSN-0744-7906

## Editor And Company Return From Asian Missionary Work

When Vada and I left for overseas at the end of September, we knew, of course, that the journey and work would be strenuous; however, we have been back now for almost a week and we *still* are not over our jet-lag!

After overnighting at Los Angeles, courtesy brother and sister Archie W. Luper, first we flew to Taiwan, where Tommy Alford met our plane at the Chiang Kai Shek International Airport, escorting us to Hualien, where we began a gospel meeting that self-same Friday night.

By Lord's Day afternoon, we returned as far as Taipei, preaching nightly through Wednesday, where the Alan Adamses and the Walter W. Piggs are now ministering. Then, Thursday night through Sunday morning (October 12), we preached yet another gospel meeting at Taichung, where the Roger Campbells and the John Grubbs now serve.

### PREPARATION IN HONG KONG FOR MAINLAND TRIP

We already knew, from previous experience, that we needed to allow extra time to prepare for carrying more Chinese Bibles and Testaments into mainland China. In addition to ourselves, we were to meet the William S. Clines (and daughter Rebecca) and also the Yogie Spearses, who would be helping with this part of our effort.

Therefore, the afternoon of the 12th, we flew on from Taiwan to Hong Kong, where we got in touch with the Don Thorntons and the M. H. Tuckers. Since our Chinese Bibles and Testaments are stored where brother Thornton preaches, at Yuen Long, in the New Territories of Hong Kong right next to the China border, we asked him to bring in 15 Bibles and 15 New Testaments, which he did. We got them in.

### 2ND ANNUAL ASIAN BIBLE LECTURESHIP HELD

After some six days in the China mainland, which took us to Canton, Guilin and Peking, we were ready to head for Singapore and the 2nd Annual Asian Bible Lectureship scheduled there for October 26-30. In addition to numerous speakers coming directly from the U.S., we had missionaries from Taiwan, Hong Kong and Thailand on the program. In addition to which several nationals from various countries spoke, including representatives from Australia, Pakistan, Sri Lanka, Indonesia, Singapore, Malaysia and Thailand. A total of 13 countries were represented.

When the Lectureship was completed, most of our speakers headed back for the respective countries whence they had come. However, inasmuch as Jim Dearman, a graduate of Memphis School of Preaching, is now doing missionary work at Klang, Malaysia, he and the brethren there had arranged for Curtis Cates to conduct a weekend meeting before returning. Vada and I participated in this meeting both Friday and Saturday nights, and I spoke Lord's Day morning at Kuala Lumpur, before the three of us began our homeward journey, the afternoon of November 2. Watch later issues of *Contending for the Faith*—also our *Far East/World Evangelism Newsletter*—for further reports.

—Ira Y. Rice, Jr., *Editor*

# BATTLE GROUND

(Continued from Page 1)

pleaded like-mindedness "one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God." But he foretold of a time when "of your own selves shall men arise speaking perverse things to draw away disciples after them."

Looking back from now to that time, we see by the light of history that divisions have occurred among those who profess the desire to follow in the teaching of the apostles. We have heard it said of a person who had become intoxicated on strong drink that such a one was "pretty well stoned" or "lit up." Since the time of Paul's warning, some of the leaders in the church became intoxicated on their own authority and got stoned and began walking somewhat in light of their own lighting. There have followed many divisions, according to the understanding of the Scriptures, by the religious leaders. And in doing so they have drawn the lines for battle.

## SHALL WE IGNORE DIFFERENCES?

Some people remark: "Well, we are all trying to go to the same place." True, but the conflicting doctrines cannot be ignored as if of no consequence. Those of the Conservative Independent Christian Church want us to ignore our differences, be brothers and allow God to straighten these things out in the sweet by and by, hoping the Lord will graciously overlook the false doctrine being practiced and welcome us all to heaven because we loved each other. It is

with a feeling of sadness and with the thought that things are not as they should be that, when on the way to the meetinghouse of the church, you pass by one or more meetinghouses where good people are gathering to worship the same Lord, knowing that there exists division between you and them and between each other?

Sometimes "summit meetings" are held between divided groups of religious people. As to the *goodness* of the men involved, they may be as good as are found on the earth—but *unity* is *not there*. In many localities each religious group publicly attends to its own business, and differences are not discussed; and while there is a general understanding that differences of religious belief exist, many of the members of the congregations do not know just what the differences are. But if all would accept only what the apostles taught, all would be alike.

There is no justification before God or man for the division among the many good people who seek to follow Jesus, for it is contrary to his will.

If we walk in the New Testament light, we have fellowship one with another—we will have unity.

Remember the words of Paul to Timothy in I Timothy 6:12 "fight the good fight of faith." And to the Corinthians in I Corinthians 9:26: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." I wonder if some on the battleground today are just beating the air? Judge ye!

—2415 Pinhook Road  
Savannah, Tennessee 38372



## A Lesson Learned The Hard Way

Roger Jackson

They had reached the end of Film Strip No. 4 in the Jule Miller series, and the preacher had shut off the projector and turned on the lights. From the beginning of the Bible study he had emphasized man's responsibility to do things just as the Bible says. There were Eve, Cain and Abel, Nadab and Abihu as well as a host of people in the New Testament record as examples. The film had ended with an artist's concept of Jesus asking the student where he is in his obedience to God—at faith, repentance, confession or baptism? The student was a middle-aged Baptist man who had shown a great interest in the study and seemed to need only to confess Christ as his Saviour and be immersed for the remission of his sins. All of this had been explained by the narrator of the film and all the preacher needed to do was to have the student read these things for himself from the Bible.

"Do you have any questions about the material the film covered?" he asked his student.

"Actually," the student began, "I can see all of those things are true, but I was saved years ago when I believed in Christ and accepted him as my personal Saviour. The Bible doesn't say you have to be baptized to be saved because faith saves us and not baptism."

Although he was careful not to show it, the preacher was quite aggravated to hear such a thing—especially after the opposite had been so clearly taught in the film to such a bright young man. Thus, he patiently rejoined, "The Bible

teaches us that we are saved by faith, but not by faith only. We must take what the Bible says over the opinions of men to the contrary."

"That is what we Baptists believe, and it is right here in the Bible, preacher," the student answered. "Here, I'll read it to you. 'For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last.' That passage is found in Romans 1:17 in *The New International Version*. That is what the Bible says, preacher. Since the Bible says we are made righteous before God by faith from first to last, baptism does not have anything to do with our salvation. If you people in the church of Christ don't believe that, you don't believe the Bible. We Baptists just believe the Bible."

"But," answered the preacher, "what about Mark 16:16?"

"Oh, my Bible says the most reliable manuscripts omit that verse way back with verse nine. Somebody wrote that in a long time after the Bible was finished. You people in the church of Christ really ought to get your doctrine together. You won't even use a piano in worship; you claim the Bible only specifies vocal music, but in Ephesians 5:19 the Bible says to make music. It's right here in my Bible. That is all we Baptists do. And another thing, while we are on the subject of going by the Bible, you people do not even believe in original sin. (The preacher came to the edge of his chair, his face beginning to blush). Now wait a minute before you



interrupt and say it isn't in the Bible because my Bible refers to original sin nine times in Romans 8 alone."

Quickly, the preacher interrupted, "The book you are quoting from is not a reliable translation of the Bible."

"Now wait a minute preacher," the student retorted, "you are not going to tell me you have a church of Christ Bible are you? Why, I have read material from some of the biggest preachers among you recommending the *NIV*, and you have done it from the pulpit and called those who objected to it the 'King James cult.' If you people don't believe the Bible you just ought to admit it. I know what I believe because I just read it from the Bible."

Sadly, the preacher packed his equipment and drove home. Learning his lesson too late had cost him a soul. Why can you not warn *some* brethren? —940 Old Wood Road  
Oxford, Alabama 36203

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## Misuse Of Bible

J. G. Brown

The most common misuse is the prevalent quotation of a scripture in an effort to justify a policy not approved of by others, or to support false doctrine. People who never read their Bibles are able to quote Christ's turning water into wine to "show" that drinking is not sinful. Those who wish to disqualify baptism refer to the thief on the cross. We have become used to such examples among non-Christians, but it is heart-rending to see the frequency with which some "pillars of the church" use this same strategy in criticizing what they refer to as the "Orthodox Church of Christ."

Here are a few examples of this strange misuse of the Bible by brethren who do not seem to appreciate the "pattern" in all respects. I have just finished reading Volume XVII, No. 8 of "*Contending For The Faith*" which reports on the two-day Forum in Florida where **Leroy Garrett** served as moderator for **Ivory James**. On page 10 he brought out their favorite passage to support brother James's teaching that we should fellowship "saved" people in denominations—this much misused, misapplied and misinterpreted passage in Mark 9:38. Every book and tract that I have read by brethren of this modern movement begins with this misused scripture. Can they not understand that Christ's advice there concerned a member of the same church to which his disciples belonged? That brother was not preaching error—belonged to no denomination. They should use Matthew 12:30 with Mark 9:38. They criticize church of Christ brethren instead of "brethren" in denominations.

To that large assembly of loyal brethren brother Garrett gave the advice of Gamaliel as reason for their "leaving brother James alone." If this should be the policy of God's people we would then be shirking our obligation and command to "reprove, rebuke and correct" *any* religious error or false teacher (Ephesians 5:11; I Timothy 5:20; Romans 16:17; Jude 3 and the like).

Again, on page 8 we are given another of their favorite and oft-used phrases: "The only Christians God has are Christians in error." Why do they not spend their time in showing us our errors instead of in fellowship with denominations? In this Florida Forum, black congregations surrounding the "S" Avenue congregation, failing to get James and Garrett to correct their unscriptural teaching as to "denominational brethren", instigated a withdrawal from them. This Bible action is to be respected and honored by all

who know about it. Black brethren are to be praised for their faith and ability to stand for the truth. (In my work in Africa I found those from the home of their ancestors to be very spiritually minded, JB.)

Perhaps you have heard the less-publicized examples of misusing scriptures. Verses come up in class concerning church discipline (I Corinthians 1:10, 5:6; II Thessalonians 3:6,14; and kindred passages). Often this is discouraged by some class member quoting Jesus—"Let him that is without sin cast the first stone." They misapply the passage by not remembering that Christ was not speaking to Christians—not dealing with a wayward member of the church. Another will quote Matthew 13:29, not realizing that the field in this instance is the world rather than the church. Then of course, there is the much over-worked Matthew 7:1-5. They remember such passages well, but never their context or application—never related scriptures such as John 7:24, I Corinthians 6:2-5, Revelation 11:1 and the like. If they want no judging done because "we all have sin", let them remember the countless scriptures teaching us to get rid of our sins so that we can help the brother get rid of his mote. No God-fearing person should ever use the Bible to win an argument or to further selfish interests. —Drawer I,  
Ganado, Texas 77962

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## The New "Antiism"

James W. Boyd

There has arisen in recent years a new "antiism" among churches of Christ. This movement is "anti *King James Version*." In order to make room for the distorted and perverted volumes of modern "versions" those who wish to push them to acceptance among brethren have seen fit to discredit the older and reliable versions as well.

The false doctrines that are found over and over again in the *Revised Standard Version*, the *New International Version*, as well as the grossly perverted *Living Bible*, *Today's English Version*, *New English Bible*, and the like, have been exposed. But that is of little or no concern among the "scholars" and their "ditto men." They have such a passion to promote the modern versions that fatal doctrinal error is a minor matter. To them, obviously, the big thing is "get in something new."

When brethren who are acquainted with the truth read these perverted things, they soon dispose of them, set them aside as unreliable. But the uninformed, misinformed, mistaught, naive and gullible who bow at the feet of "scholarship" are carried away with them. The only way some people can be persuaded to accept the modern versions is to find fault with everything that has ever gone before.

So there has arisen this new cult of "anti *KJV*" even among our brethren. They are the products of the colleges, the graduate school seminaries of modernists, men who can scarcely bear to have to talk down to the common man because they are the "elite specialists."

And then there are the politician-backscratcher preachers who want to be in with the schools who endorse these things. They have joined the pack of "anti *KJV*" because they think this makes them "relevant."

How tragic that truth is no more precious than that to many in the church, in elderships, and in pulpits.

—Route 11, Box 90  
McMinnville, Tennessee 37110

# Are Members Of The Independent Christian Church "Our" Brethren?

Ernest S. Underwood

That there are many honest and sincere people in the Independent Christian Church, as well as in other denominations, there is no doubt. However, honesty and sincerity alone do not make one a member of the household of God. In some recent articles where some brethren have undertaken to give a review of the so-called "Restoration Summit" of Joplin, Missouri, they have referred to those members of the Christian Church as "brethren." I am persuaded that such terminology is incorrect as well as unscriptural. Is it proper to refer to anyone who is a member of any denomination as a brother in Christ? Are they, after all, children of God? If so, why do we bother to attempt to teach them the error of their way and try to convert them to the truth of God?

The argument is usually made that the Christian Church teaches baptism for the remission of sins, and that makes them our brethren. The Baptist Church teaches that Jesus is the Son of God and that salvation is in and through him. Does this make them our brethren? There are other denominations besides the Christian Church which teach baptism for the remission of sins. But they, like the Christian Church, do not respect the absolute authority of the Scriptures in their doctrines and practices, thus just mouthing that "baptism is for the remission of sins" no more makes them God's children than the same words of the Christian Church.

According to the Scriptures, proper and scriptural baptism does three things simultaneously. It washes away sins (Acts 22:16). It places one into Christ (Galatians 3:27). It puts one into the one body (1 Corinthians 12:13). It stands to reason, then, if Christian Church baptism is truly New Testament baptism, it (the Christian Church) is the one body over which Christ is the head. Since there is but one true church, this would mean that the Christian Church is the one and only true church of the New Testament. I emphatically deny that the Independent Christian Church is any part of the one body of Ephesians 4. Its doctrine and worship do not respect the authority of the Scriptures. It teaches and practices that the silence of the Scriptures does not have to be respected. The Christian Church is nothing more and nothing less than a man-made denomination.

In Ephesians chapter four Paul gives the platform for unity (vss. 1-6). In verse 15 he gives the message, the manner, and the motive of promoting and maintaining that unity. He wrote, "**But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.**" Anyone who has done even a surface study of the modern day Christian Church knows that it does not speak or practice the truth as revealed in Holy Writ. It is not enough to say that it teaches baptism for the remission of sins. If we must accept these as brethren just because they teach baptism for remission of sins, must we also accept as brethren all those who believe and teach that Jesus is the Son of God? Who is ready to make such a claim? I am not!

To make a further argument we call your attention to Ephesians 4:14. This passage reads: "**From whom the whole body fitly joined together and compacted by which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**" When one is baptized into the Christian Church by Christian Church baptism, does he

become a "joint" which causes the body to be "fitly joined" together? Does he have a part as a member of the Christian Church in edifying the body of itself in love? If he does, why do we tell him that he must come out of that body into which he has been baptized, that body being the Christian Church? If he is already effectually supplying his part of the body, why try to change him? If his Christian Church baptism puts him into the one body, he becomes a "**fellow citizen with the saints, and of the household of God; and are [is] built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.**" (Ephesians 2:19-20). Is Jesus the chief corner stone of the Christian Church? If so, how can he be the same thing to any other church? The simple answer is that Jesus is head of his church, not the Christian Church denomination or of any other denomination. If he is not head of these false religions then those in these religions are not of the household of God and consequently cannot be "brethren" to those in the family. That we have challenged any and all of these denominational preachers to try to prove theirs is the church of the New Testament is no secret in this area.

I have had the honor and privilege of correctly teaching, then of scripturally baptizing, several people who formerly held membership in the Christian Church. After they had been taught the truth not one of them to my knowledge any longer believed that he had been a child of God while he was in that denomination. Now that they have obeyed the precious gospel of Christ they are children of God and my brethren.

It seems to me that rather than to try to "suck 'em in" while in their error, we need to teach these good and honest people the truth and then call upon them to obey that truth from the heart. The Lord will then add the saved to the body, the church, and he doesn't add the saved to the denominational body known as the Christian Church.

— The Oracle  
Gilt Edge church of Christ  
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*(EDITORIAL NOTE: In discussing the foregoing article with brother Underwood, he agrees with me that there might be an occasional person who has studied the truth of the gospel enough to know what he was doing when he obeyed his Lord in baptism at the hands of a Christian Church or some other denominational preacher. However, we both agree that such would be the rare exception, and certainly not the rule. As near as we can tell, people presenting themselves for membership, whether from the Christian Church or some other denomination, would have to be considered on a case-by-case basis. In most cases — indeed in almost every case — they would have to submit to scriptural baptism before being accepted as members in good standing among the churches of Christ. — Ira Y. Rice, Jr., Editor)*



# “Defying The Old Way”

Frank Morgan

The March-April, 1985 issue of *WORLD RADIO NEWS* carried an article reprinted from the *FORT WORTH STAR-TELEGRAM*, Fort Worth, Texas, dated March 12, 1985, written by **Mr. Jim Jones**. The article “was the seventh in his series of Religious News Service profiles of various kinds of churches in the United States.” Many, no doubt, have read the entire article in one, or both, of the two papers mentioned.

We can assume Mr. Jones drew his conclusions from certain research and interviews. For example, he quotes brother **Rubel Shelly’s** book “*CHRISTIANS ONLY: A PLEA FOR UNITY IN CHRIST*.” He also gives direct quotes from “**Jack Arvin**, a longtime Church of Christ elder in Texas,” and “**Ray Fulenwider**, a church historian from Fort Worth...a minister at the 3,000-member Richland Hills Church of Christ, considered a more progressive congregation.”

The brief historical information of the church given by Mr. Jones is accurate enough, as are his general statements relative to the structure, worship and doctrine of the church. So, what is the problem? The problem lies in the conclusions Mr. Jones draws regarding “the throes of change” within the church. Not that he is wrong or unjustified in reaching his conclusions, but that he is accurate in reporting the facts is precisely the problem.

Many brethren have been, and remain, deeply concerned about the change noted in the article by Mr. Jones. Realizing that change is often necessary, and even good, it remains true that *not all* change can be so characterized. *Unscriptural* change is both unwise and unacceptable. The change Mr. Jones detected within the church, and reported, is highly suspected to say the least.

## ARE WE ‘LOOSING’ WHAT GOD ‘BOUND’?

Mr. Jones said, “The Churches of Christ, a low-profile conservative Christian group of 2.5 million members, with major congregations in the South and Southwest, is feeling the throes of change. Its image as a non-cooperative, separatist church group is beginning to fade, particularly in larger, urban congregations. No Vatican II has affected the Churches of Christ, but in the last two decades the group has been loosening up a bit and is reaching out to the community and to other Christians. The separatist image of the Churches of Christ is retained in some quarters, but large, progressive churches are springing up around the nation which defy the old way of looking at the conservative church group.”

Many would not agree that the church has been a “low-profile...Christian group” in the past. Certainly, in the 60’s when we were at least among the fastest growing religious bodies we were not “low-profile,” and it would seem we are, as a whole, pretty high-profile today.

“Conservative?” Yes, if one means by this a strict-constructionist approach to understanding and applying the scripture. Is this what is “feeling the throes of change”? If so, then it would seem we are changing from “a conservative Christian group” to a *liberal* Christian group.

Again, Mr. Jones says of the church, “Its image as a non-cooperative, separatist church group is beginning to fade, particularly in larger, urban congregations.” If by “non-cooperative” and “separatist” is meant the heretofore general stance of the church to remain separate from

alliances with denominationalism the characterization is correct. Is that stance what “is beginning to fade”? Is the church — particularly large, urban congregations — moving toward a cooperative, ecumenical posture with denominationalism? Are we “loosening up a bit”? Has “loosening up” become the order of the day instead of steadfastness?

## WHAT DOES ‘PROGRESSIVE’ MEAN?

Lastly, according to the conclusions of Mr. Jones. “The separatist image of the Churches of Christ is retained in some quarters, but large, progressive churches are springing up around the nation which defy the old way of looking at the conservative church group.” Again, if being a “conservative church group” means speaking “as the oracles of God” (I Peter 4:11); if it means honoring the prohibitive nature of the silence of the scripture; if it means refusing the “doctrines and commandments of men” (Matthew 15:9); if it means demanding established Bible authority for every point of doctrine (II Timothy 3:16-17), then what does “progressive churches” mean? Do “progressive churches” progress beyond such time-honored and God-approved characteristics of conservative churches? To say the least they “defy the old way” — and is it accidental or a mere matter of circumstance that the large, urban churches are seen to be leading this “progressive” defiance of the old way?

My brethren, it is possible that we can learn much about ourselves by observing how we are perceived by others. Sadly, Mr. Jones is right on target, and our hearts should break to be so truthfully and openly told that the “old way” of the church is fading before the progressive march of those within the ranks who will defy her steadfast adherence thereto.

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Muskogee, Oklahoma 74401

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## The Young People’s Church

Today there is a trend among some churches of Christ to have a young people’s assembly separate and apart from the adults worshipping in the auditorium. Maybe this has been emphasized more since the “bus ministry”, but whether it came from the bus ministry, a dynamic personal work program, or something else, there is no scriptural authority for it.

With nearly every new endeavor, there seems to arise a question concerning the best method for approaching and utilizing the work, and this is good, but, let me mention a step or two that went in the wrong direction in the past, and caution elders everywhere to be very careful when considering some new innovation being introduced into the work of the church.

## SHALL WE GO THE WAY OF THE CHRISTIAN CHURCH?

Over 50 years ago the Christian Church started having their “Young People’s Church.” In their case, it also led to junior elders and deacons. Later, when these little “juniors” became “little adults”, they were in charge of the services of the church and brought the same ideas and work into their services.

If you have any idea at all that this just couldn’t happen in the churches of Christ, you had better think again. Have you already forgotten about the anti-orphan home move-

ment, how premillennialism swept away whole congregations, and the destructive power of liberalism in many congregations today? Remember, it takes only one generation for the church to be lost.

#### WHAT THE BIBLE TEACHES RE: YOUNG PEOPLE'S CHURCH

With no apologies to make and no bones to pick, I lower the point and lunge forward to plow a straight and narrow furrow. Also, recognizing the church as autonomous and each problem and circumstance having to be judged on its own merits, I offer what I believe the Bible teaches concerning the Young People's Church.

Hebrews 10:25, in part, states, "...not forsaking the assembling of ourselves together..." This statement is a command that all Christians are to meet at some point of assembly for worship. This is also a scripture that does not insult the intelligence of one to see and understand.

Paul states, "...when ye come together in the church... when ye come together into one place... when ye come together to eat, tarry one for another." (I Corinthians 11:20, 33). Again, each scripture is clear within itself, When the assembling time for the church arrives, all Christians are to go to the same place and wait for one another and all worship God together — in one assembly.

#### COMMAND NOT TO FORSAKE THE ASSEMBLY

Thus we have a command *not to forsake* the assembly. We have a command that we all are to assemble *at the same place*. Therefore, all Christians are to assemble *at the same time and place* when they meet for worship. This, of course, in no way excludes non-Christians from the assembly.

And what about the absurdities of such practices? If it is right, or scriptural, to separate the *young people* from the main assembly, why not the same grounds for separating the *teenagers* as well? This would also allow the separation of *older* Christians from the *middle-aged*. Also the *black* from the *white*, the *weak* from the *strong*, and indeed allow one to separate *one's self* from the assembly altogether and worship by himself. Absurd? No. This is the very ground by which some today justify their "home worship."

Are we ready for all of this — or should we not rather get back on the right track and stop the deterioration of the church before another trend has taken its toll of congregations? Perhaps another, and closer, examination of the situation would prove beneficial to all.

—The Bible Voice,  
Oliver church of Christ,  
Rogersville, Alabama

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## I Left The Meeting Scared

Roy Deever

In 1967 I was working with the Brown Trail church in Hurst, Texas. Beginning in 1961, this congregation had developed a very strong interest in evangelizing by means of the mail system. Especially during the years 1965 through 1967 there was a great deal of pressure put upon the Brown Trail elders to investigate what was going on among the people in the Independent Christian churches. We kept hearing rumors that there were many among these people who were really concerned about becoming "one" with those of us in churches of Christ. The Brown Trail elders were—to say the least—very skeptical. Yet, they were deeply concerned about getting the gospel message to any and to all.

The elders decided to invite **Don DeWalt** and **Seth Wilson** to come to Hurst, Texas to spend two days with them, and with a few other gospel preachers. Brown Trail would pay their plane fare. Don DeWalt was a professor in Ozark Bible College (a college operated by the Independent Christian Church people), and Seth Wilson was Dean of the College.

So, on May 19 and 20, in 1967, the proposed meeting took place. We spent a great deal of time in discussion of the use of mechanical instrumental music in Christian worship. The elders discussed in detail the hermeneutical principles based upon which we were forced to the conclusion that the use of mechanical instrumental music in Christian worship is wrong! It was stressed repeatedly that there simply is no Bible authority for it!

All present listened patiently as DeWalt and Wilson presented their view. They made no special effort to attempt to justify by the Scriptures the use of mechanical instrumental music in Christian worship. It was clearly their view that it simply makes no difference: it is all right to *have* it, and it is all right *not* to have it. In fact, Wilson pointed out that he preached for a church which had on the sign in front

"Church of Christ." He stressed that this church where he preached DID NOT USE mechanical instrumental music in worship. "But," he declared, "not because we are opposed to it—we simply do not have it." DeWalt emphasized that he had not in any sense changed his mind about mechanical instrumental music in worship.

These men clearly and strongly felt that there could be (and that there ought to be) unity simply upon the basis that it makes no difference—whether we do or whether we do not. In their thinking, it was not necessary for them and their brethren to regard the use of the instrument as being sin.

I left that meeting on the last day as scared as I have ever been in my life about the church of our Lord. It had become crystal clear to me that these men had not changed their thinking one particle, and that they had absolutely no intention of changing their thinking. On this point, we had been terribly misinformed by many who had insisted that we meet with these men. The thing which scared me was this: They had not changed their position at all, and had no intention of doing so. **BUT, THEY KNEW THAT THEY SAW AMONG US A WILLINGNESS TO ACCEPT THEM (FELLOWSHIP THEM) WHILE THEY CONTINUED TO HOLD THEIR VIEWS INDICATED!** It frightened me then, and it frightens me now to know that on this point, they were right.

Why can't brethren wake up? Why is it that many cannot be warned? These men (and those who follow their leadership) are not interested in unity based upon plain Bible teaching. They are not about to give up the instrument. But, as liberalism takes its toll, they know that many in churches of Christ are willing to accept them **ON THEIR TERMS**.

—Route 1, Box 44-H  
Summerville, Alabama 36580

# THE SUBVERSIVE CHARACTER OF THE MURCH-WITTY MEETINGS (MAY, 1941)

Foy E. Wallace, Jr.

(NOTE: When Keith B. Cozort, minister to the church at Limon, Colorado, saw the direction that things were taking from the so-called "Restoration Summit" meeting at Joplin, Missouri, onward, he wrote to brother Noble Patterson, who is in charge of Foy E. Wallace, Jr. Publications, of Fort Worth, Texas, requesting permission to reproduce some of brother Wallace's articles from his book, entitled, *The Present Truth*.

"Dear Brother Cozort," brother Patterson replied, under date of July 10, 1985, "Your recent letter requested permission to submit to various publications among us today, some of the articles by brother Foy Wallace, Jr., as appeared in *The Present Truth*, namely the article entitled, "The Subversive Character of the Murch-Witty Meetings." Permission is certainly granted and I appreciate your

interest in trying to get this and other articles re-printed. I do request that you make sure proper credit is given to brother Wallace on any article that he wrote.

"...I believe the church is facing some difficult days ahead. We have some brethren who seem to be determined to take the church into digression again. I hope I am wrong, but it looks that way... With best personal regards, (Signed) Noble Patterson."

*Contending for the Faith* surely is happy to give credit to brother Wallace for the following article, which is just as appropriate today, re: the falsely so-called "Unity" movement, as when it was written under a completely different context 45 years ago. Also, thanks to brethren Cozort and Patterson for thus making possible its present re-publication.—Ira Y. Rice, Jr., Editor)

There has never been a movement in the history of the church on this continent with more sinister designs than the much publicized Witty-Murch Unity Meetings. The *Bible Banner* made this charge at the beginning, when these so-called "national unity meetings" were announced. We have been told not to judge men's motives nor impugn their purposes, because the Lord only knows whether men are sincere or hypocritical. But Jesus said "by their fruits ye shall know them"—he did not say that by their fruits he should know them, he said "ye"—and by their fruits we do know them. With the history of digressive designs back of us, in the virtual theft of meetinghouses all over the land, divided churches and misplaced confidences, brethren who have seen or read the past to any profit will repose no confidence in Witty and Murch.

The letter which appears below in the article by Brother B. C. Goodpasture, which is copied from the *Gospel Advocate*, furnishes a clear case of the designing character of these meetings. Brother Goodpasture makes some excellent remarks, containing timely truths. One point, however, is being overlooked. The proponents and opponents of these Unity Meetings are all speaking of the desire for Christian Unity. The Lord's prayer for unity is repeatedly referred to as not having been answered. We hear prayers for God to answer the prayer of his Son. That sounds like these "unity meeting" preachers have a better standing with God now than his own Son had then, for they are praying for God to answer the prayer of his Son! For their information, the prayer of Jesus has long been answered. He prayed that the apostles should be one. They were one. He prayed that all who believed on him "through their word" might also be one. All that believed on him "through their word" were one. They are still one. Christian Unity exists wherever Christians are, whether few or many, who believe on him through the word of the apostles. We simply mean to say that Christian Unity does not depend on what the digressive Christian Church is going to do about anything. Does Christian Unity depend on what the Methodists are going to do about sprinkling for baptism? Neither does it depend on

what the digressives are going to do about instrumental music, missionary societies, delegate conventions, open membership, women preachers, women pastors, women elders, vested choirs, union meetings, Thursday observance of the Lord's Supper, Junior churches, consecration of infants, modernism, and a thousand things that would separate them from simple New Testament churches if instrumental music in the worship had never been heard of. If they, like Ephraim, are joined to their idols—still Christian Unity exists in the church, large or small, where Christians follow Christ and his apostles, "through their word." The Lord's prayer for unity was answered before the Witty-Murch meetings were born, and the best that can be said for the Christian Church is that it is a digression from that unity—an apostasy from the New Testament order of things.

In this department also appears an article from Brother John Allen Hudson, of Los Angeles, California, under the title "Unity Meeting Decline." Brother Hudson says some good things. I have personally seen him in action with a few digressive preachers when he made "the fur fly" and I know he can do it. But it occurs to me that in the letter sent to these digressive leaders over his signature there is a superabundance of lovemaking. The gobs of love with which these digressive "brethren" are being anointed everywhere seems to me to be rather superfluous and gratuitous. It is fine to love when it is the time to love. But a dose of love is not the medicine these Witty-Murch Meetings need now. Jesus loved the Pharisees but there were occasions upon which he did not take any time out to tell them so—the occasion required something else.

Brother Hudson states that we regard the members of the Christian Church as our brethren in Christ. I will venture the assertion here that three-fourths of the members of the Wilshire Boulevard Christian Church in Los Angeles have never obeyed the gospel. Large numbers of them came one way or another from the denominations without obedience to the gospel; many of them went into the Christian Church on marriage compromises. In my home city, Oklahoma

City, the pastor of the First Christian Church stood in the baptistery and apologized for immersing a man by saying that there were members of that church who had never been immersed, and some who had not received baptism in any form, and they were all welcome, but that he immersed those who wanted to be! That is the situation in all of the large Christian Churches and most of the small ones. On what basis then can the blanket statement be made that we regard them as our brethren in Christ?

Suppose the organs in the worship should be removed. What of the other innovations? And what of that majority in the Christian Churches who have never been converted to the gospel and have never obeyed it? Suppose the "two groups" united—there would be an incompatibility as great as if a union should be formed with any other protestant denomination. Union is not unity, and Christ did not ask the Father for union. He asked for the unity of all who believed on him through the apostles—and he got what he asked—Unity. It is automatic. When individuals in the denomination called the Christian Church, or any other denomination, believe the word of the apostles and obey it, their unity with the New Testament church will be immediate. Why "Unity Meetings"? The idea is itself unscriptural.

Back to the designs of the digressives, including **Claud F. Witty**, in these mush meetings. Read the letter from the brother **C. R. Elerich**, of Columbus, Ohio. Brother Witty claims to represent churches of Christ. These meetings are widely publicized as getting the two groups—Christian Churches and Churches of Christ—together. Yet Brother Witty did not even consult any loyal church in Columbus. "The Church of Christ" mentioned in the announcement is a digressive church wearing that name! Brother Witty knew this. He went to Columbus and consulted with the digressives about this "Unity Meeting" but did not go around the loyal brethren at all to even find out whether they wanted such a meeting or not. It is in this high-handed, arbitrary manner that the Witty-Murch Meetings are being forced upon brethren in various sections by Claud F. Witty. He is the one that is responsible, led around by the nose by **James DeForest Murch** and **W. R. Walker** of the *Christian Standard*.

The Columbus case is an example of the sinister designs of this group of men upon the churches of Christ. Brother Witty has proved himself a traitor to the church. He is not going to the digressives, he is already with them, and our prediction is that he will not long be identified with churches of Christ at all, unless someone can show him his sin, or something happens to check his course.

It is more and more evident that churches of Christ have nothing to gain by these love-making meetings, and Christian Churches have nothing to lose. Loyal brethren everywhere are being more and more convinced of this. The digressives went out—let them repent and return. **"They went out from us because they were not of us; if they had been of us they would not have gone out from us; but they went out."** (1 John 2:19).

James DeForest Murch and W. R. Walker will not succeed in their designs on churches of Christ. Claud F. Witty will not succeed in victimizing the loyal churches and selling them down the river. The battle against digression has been too long and hard to surrender it to Witty, Walker and Murch. The National Unity Meetings will not succeed. They Shall Not Pass!

(Foy E. Wallace, Jr., *THE PRESENT TRUTH*, p. 725-728).

## **"There Will Be No Such Secession" (June, 1941)**

The above caption is taken from an editorial in the *Firm Foundation* by Brother **G. H. P. Showalter** in reference to the efforts of **James D. Murch** and other digressive leaders, aided by **Claud F. Witty**, to "beguile" churches of Christ by their so-called, but misnamed, National Unity Meetings. Brother Showalter's editorial is a strong statement of the right attitude toward the unity question—the Bible attitude. It is characteristic of the writings of Brother Showalter covering more than a third of a century when he takes up his pen to deal decisively with a vital issue.

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## **"The Unity Movement"**

In another column (see page 2) the *Firm Foundation* is giving space to an article offered by **Claud F. Witty** and **James DeF. Murch** proposing a consideration of the question: "What Is This Unity Movement?" Brother Witty sent to me the manuscript some weeks past and I am aware that it has not received the prompt attention that its authors might reasonably expect. Brother Witty in a personal letter accompanying the article says, "I know that you have not shown much interest in the movement, but I would like for you to let your readers know what the movement is." To the contrary I am interested. I am, at all times, deeply concerned in any and all practical and spiritual effort extended toward the unity of God's people. "Movements" are sometimes dangerous. If one is, religiously, in the right place the less "movement" the better. If he wiggles about he is in danger of getting off the position that God desires and requires, and which alone is acceptable to him.

It is, of course, accepted without argument that God's people should be united. No one will deny that. But it is quite a different thing to say that anything unscriptural should be tolerated in order to unity. Any unity consummated at the expense of a recognition of and acceptance of either the teaching or practice of things not authorized in the New Testament is clearly a unity not of the kind for which the Lord prayed. To believe on Christ clearly cannot mean an acceptance of a part that he requires, and a rejection of the rest. It seems not to have occurred to some who are enthusiastic for "unity" that the really safe road to unity is the elimination of a lot of things that God has not required at our hands. Unscriptural teaching and practice connected with or introduced into the churches is responsible for the divisions that have separated and in many instances alienated a once united and happy people. To say that we can be united as long as these departures from God go uncorrected is to say that convictions must be stifled and compromised, and God's word disregarded if only it may result in unity. The best way to bring about the unity that God desires and that our Savior requires is to be set about to eradicate from the churches and from the practice of professed Christians all of those things that are without divine authority and that are hence sinful in the sight of God.

The Pauline teaching on unity was addressed to the local congregation. He nowhere talks of a unity that would bring about an ecclesiasticism. He does not call for that type of consolidation that would merge the different local churches into some sort of an organized brotherhood. The rebukes of Paul in chapter one of the First Corinthian letter had to do



with individual and personal notions and opinions and not with the sound doctrine of Christ. The teaching of Paul and Apollos and Cephas and Christ was one and the same thing. And the church of Christ at Corinth was not divided on matters of doctrine. It was a matter of choice of preachers who were all sound in the faith. But the whole situation would have been different entirely had it been a dispute arising from following after false teachers who are introducing heresies. Paul would never have advised the brethren at Corinth to disregard such cause of division. He did not fail to approach problems of this order and to declare himself in no uncertain terms. "False teachers" have always been the bane of the church. They have always—from the earliest history of the church—brought about division for the simple reason that truth has no part with error, Christ has no part with Belial, nor he that believeth with an infidel. Paul may be quoted: **"Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? Or what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? For ye are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."** (2 Cor. 6:14-7:1). To be acceptable to God we must rid ourselves of (a) defilements of the flesh, all fleshly lusts that war against the soul—all sins of the body that pollute, corrupt, and destroy, and (b) of all defilements of the spirit, that is all false doctrine. Paul teaches that we should cleanse ourselves of all teaching and practice that is after the doctrines and commandments of men and not after Christ.

The church to be united must be purified. The cleansed, purified part of it is united already in Christ. They are calling for peace. But purity must precede peace. The wisdom that is from above is first pure, then peaceable. (James 3:17). Purity first, then peace. We ought to be anxious for peace, but not so anxious for it that we would compromise the truth or unite with those who do. In the days of Jeremiah the prophet the ancient people of God had rejected him and his word so that of them it is said, **"from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealt falsely."** And just there it turned out that there were appeasers who were wanting peace. Of them the Lord said: **"They have healed also the hurt of my people slightly, saying Peace, peace, when there is no peace."** (Jer. 6:13,14; 8:10,11). There are times when God wants war, not peace—opposition, not submission—separation, not unity. Whatsoever is not of faith is sin, and nothing unauthorized in the New Testament can be, to us, a matter of faith.

The Christian Church people are not themselves united. In fact they are hopelessly divided. And with what particular section, branch, schism or faction do they want us to unite? Dozens of their churches now practice the so-called "open membership" doctrine. They accept into their full fellowship people who have never been immersed. Into their membership are enrolled persons who come from the various sectarian religious bodies who practice sprinkling and pouring, and "are satisfied with it," and have never been

baptized—just been sprinkled or had water poured on them. I wonder if Brother Witty expects his cloak of unity to be big enough to encompass them. I believe Brother Murch himself does not indorse such practice. If he does he will correct me. And if he does, Brother Witty is certainly tying himself up with a most shameful corruption of the sound doctrine of Christ. And does he expect the churches of Christ who are earnestly contending for the faith once for all delivered to the saints, to be beguiled into a realm of religious practice that operates without the support of faith? There will be no such secession among the loyal churches of Christ—of that I am certain—and all the unity meetings and love feasts of misguided brethren will fail.

Paul said, **"We have the mind of Christ."** (1 Cor. 2:16). Also, **"Let this mind be in you which was also in Christ."** (Phil. 2:5). This shows that when Paul says, **"Be of the same mind in the Lord"** (Phil. 4:2, *et al*), this can be effected only by all having the mind of Christ, and this is the possible basis for unity. If we are going to be united, and all be of one mind and one heart, it can be effected only by all having the mind of Christ and this can be, only when we accept what he says and do as he requires. Unity must have a foundation on which to rest, and this, to believers, is, and necessarily must be, the word of God. —G. H. P. Showalter, in *Firm Foundation*.

The above words of Brother Showalter will carry weight. We recommend that Brother Witty read them to his next Unity Meeting. For instance this passage: "There are times when God wants war, not peace—opposition, not submission—separation, not unity." Then another passage: "Brother Witty is certainly tying himself up with a most shameful corruption of the sound doctrine of Christ." And yet another passage: "There will be no such secession among the loyal churches of Christ...and all the love feasts of misguided brethren will fail."

That editorial will do great good and we put in our bid for more of the same order.

(Foy E. Wallace, Jr., *THE PRESENT TRUTH*, p. 729-732)

(NOTE: We could wish that brother Wallace's book *The Present Truth* was still in print—but it is not. On the other hand, *Contending for the Faith* can supply all of his books which still are available. Please consider the advertisement of his books which we are happy to carry along with his foregoing prescient article. In looking through your library, if you find that any of these items are missing, let us have your order. Meanwhile, it is our hope that brother Patterson will see to it that *The Present Truth* is put back into print once again. IYRJR.)

#### NOVEMBER ISSUE COMPLETES VOLUME XVII

Of course, *Contending for the Faith* does not publish in December; therefore, with the publication of the current issue for November/1986, this completes Volume XVII.

As soon as possible, we shall gather the issues for 1986 together and take them to the bindery to be turned into BOUND VOLUMES. Hopefully, we should have these back in hand ready for delivery between now and the end of December, Lord willing.

Approximately 500 complete sets now have been placed with individuals, colleges and churches brotherhood-wide. In case you have not turned in your standing order, now would be a convenient time for you to order the COMPLETE SET of bound volumes, as far as we have published, and then instruct us to send you a copy each year as each new volume is completed. In this way, you not only are assured of receiving your bound copy each year, but you get 20% off by so doing.—The editor



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# Notes & Quotes...

**Luther E. Welborn**, of Willis, Texas, subscribed for a friend in Midland, Texas, saying, "The Crossroads Movement is causing problems in that area, and I know of no better source of information to combat it than *Contending for the Faith*... Thank you for keeping the brotherhood informed concerning the error being taught, that we may strive earnestly to defeat it and uphold God's word."

**NOTE: The church at Carthage, Texas, where Nels Thompson preaches, invited me to speak on the dangers of Crossroadism before an area-wide meeting there the night of Thursday, June 19, 1986. More than half of those who came were from area churches all around within an approximate 50-mile radius. Forewarned is forearmed. IYR Jr.)**

**Raymond Kuykendall**, of Bethany, Oklahoma, has sent in several three-year subscriptions for himself and others. Additionally, he always encloses "extra" to help with our expenses of getting the message out. "Your paper is doing some good in the church where I go," he wrote. Some of the men didn't know what was going on. Thank you for your wonderful work."

**Eugene Pratt**, of Stroud, Oklahoma, wrote, "Your constant criticism of brothers across the U.S. is an indication of your lack of love for others. You being a self-appointed keeper of the orthodoxy will never bring God's people together. I Cor. 1:10, etc."

**W. W. Burleson**, Mobile, Alabama: "I want to thank you for the work you are doing and for *Contending for the Faith*. I wish we had more people... to help expose the error that is overrunning the church of our Lord today. I wonder how much longer our Lord will allow it..."

## ANTI-ISM IS RAISING ITS UGLY HEAD IN GHANA

I received a letter from brother **Ted Wheeler** (resident missionary in the country) and he stated that the "one cup" issue was beginning to boil there. The "one cuppers" have a Ghanaian disciple (a Cambridge man) who was converted to their heresy in Britain and is now spreading this erroneous doctrine throughout Ghana. These brethren are planning a mass mailing to every church in Ghana to try and build up support of this error. Ted and the other faithful brethren want to print several tracts for mass mailing in refutation of this false teaching. We write to you for help in this. If you have any notes and/or tracts that we could use and reprint, please send them to **21 West Lancaster Road, Orlando, Florida 32809**. If you have any material tucked away on this subject, please send it to us, it would be extremely helpful.

We ask your prayers that this false doctrine may not be perpetuated and that the gospel may remain pure in Ghana. May God continue to bless you and grant you peace and success in all of your gospel endeavors.

**John C. Croom**, of Edmond, Oklahoma, sent a check to help get out the "Special Issue" of the *Firm Foundation* to all the churches in the U.S., saying, "We do appreciate all efforts to stop the digressions."

**Twillia E. Hyatt**, Broken Bow, Nebraska: "I saw a copy of your magazine *Contending for the Faith* and I like it so very much. It was used in our Women's Bible Study Group..."

**Mrs. Bill Lawrence**, Winter Haven, Florida: "Please do me the courtesy of removing my name entirely from all of your mailing lists."

**Cerroll Allen**, minister, *Gray's Chapel*, Athens, Texas: "In these days when liberalism seems to be creeping about in virtually every area of our nation, we need to be forewarned about the wolves in sheep's clothing before they arrive in our area—if possible. Your publication helps to make that possible."

**Mrs. Perry Stamps**, Bentonville, Arkansas: "Although we see some truth to your magazine, we feel that there is too much strife and division being caused in the church as a result of some of the articles. We have other church publications we enjoy more."

**Orvin W. Conner**, Vinita, Oklahoma: "Please find check for \$10.00 to use in the work that you are doing. We at our house have followed your work of preaching and warning the brethren since *Axe on the Root*. Your warnings have been proven correct beyond measure, but please keep on warning."

"I know that many will appreciate and heed the information in *Contending for the Faith*. I notice that other publications are addressing themselves to the problem of Crossroads and Marriage-Divorce-&-Remarriage. If only the brethren had awakened years ago and informed themselves about Marriage-Divorce-&-Remarriage, and if all had listened to you, so much trouble in the church could have been prevented concerning Crossroads."

"They (Crossroads/Gainesville) had one of my granddaughters for a while. They sent her plane fare round-trip from Miami, Oklahoma, to Gainesville, Florida, for a workshop. She came back spouting **Chuck Lucas** and how much love they all expressed. Had I not had your warnings in *Contending for the Faith*, she might still be with them. We are thankful that she was able to see through the 'Master Plan of Evangelism' for what it is—the *Master Plan of Controlship, hero worship, and cultic actions and ideas*."

**Brother L. W. Mayo**, of Wagoner, Oklahoma, and **brother David E. Frost**, of Duncan, Oklahoma, were very helpful in material on the "one cup" issue.

"Brother Rice, this whole area of Oklahoma is in critical need of change—back to Bible teaching and practice—away from immorality and the Tulsa Workshop."

**Mrs. Dallas Sapp**, Valdosta, Georgia: "We enjoy receiving the *Contending for the Faith* magazine."

**Jerry Barton**, of Aurora, Colorado, not only subscribed for three years, but ordered 60 copies of our January/1986 issue on Crossroadism.

**Oscar Prince, Jr.**, of Pocahontas, Arkansas, in renewing for three years, added "extra" to help with our publishing expenses.

**Matthew Amos**, of Murfreesboro, Tennessee, ordered our complete set of three books, entitled, *Axe on the Root*, and renewed for another year, saying, "*Contending for the Faith* is certainly a much needed and superb journal! Keep up your excellent work!"

**D. K. Jones**, of Weirton, West Virginia, subscribed for a year, ordered a back issue exposing the false doctrine of Crossroadism, saying, "Keep any money that may be extra."

**Grady (Curtis) Arnett**, Arlington, Texas: "I've been reading *Contending for the Faith* for quite some time now and feel as if I know you personally, for I have always agreed with every word you've printed and have admired... so much... your firm stand on God's word. I have owned Bound Volumes 1970 through 1978 a long time... I needed volumes... to make set complete..."

**Charles Glenn**, of Denver, Colorado, let us know that he would be leaving Bear Valley School of Biblical Studies in June and would be doing personal evangelism work in California.

**Billie J. Hunter**, of Cabot, Arkansas, deceased January 31, 1986.

**Cleva J. Stanley**, of Winslow, Nebraska, sent us \$25.00 to use "as you see the need," saying, "My father, **Merwin Greeley**, gave me your address and said you would know how to use it for the Lord's work the best."

**Wayne Curry**, for the church at St. Clair, Missouri, ordered 25 copies each of our "Crossroads" issues for January and March, 1986, for distribution there. **Mary McShifflett**, of Daytona Beach, Florida, ordered 12 copies each of these same issues. **Delbert B. Kaufman**, of Parkersburg, West Virginia, ordered 12 copies of the January issue.

**Mike Hanlon**, Tanner, West Virginia: "We are deeply troubled in our congregation about the Tulsa Workshop and related issues. Any information you could send us would be of great help."

**Ann Harper Youree**, of Nashville, Tennessee, enclosed a check for \$200.00 to help send the "Special Issue" of the *Firm Foundation* to every church of Christ in the U.S., saying, "A strong stand needs to be made on this subject as well as on baptism. I understand that on April 13, in Abilene, Texas, a preacher spoke and declared that we are saved by grace only and that works are nothing. An elder got up and not only agreed but said that baptism is only a beautiful expression of our love for Christ. This sermon was also preached at the ACU lectureship, so the preacher stated... I pray that many will back your efforts."

**Ralph T. Denham**, Hebron, Kentucky: "Thank you so much for your work. I really appreciated the May issue of *Contending for the Faith*. Keep up the good works."

## POSTAL PROBLEM

Within recent months *Contending for the Faith* has experienced considerable difficulty in making delivery to some of our subscribers. Although sometimes we have found it extremely difficult to ascertain exactly why this is, we apologize to any of our readers who have suffered any inconvenience whatever.

Sometimes the problem is either failing to get the subscription on our computer, or, if so, getting the name or address down correctly, the key code exactly right or the zip code as the Post Office requires.

If there is even the slightest difference in the address from the way it is on the receiving end, as a rule, the Post Office will not make delivery. Sometimes they notify us straightway; sometimes not.

About the only way we have of knowing whether you are receiving your paper or not is for you to tell us. Should you miss an issue or have any difficulty whatever in getting your paper, please address your complaint to me personally at my home address: **2956 Allshore, Memphis, Tennessee 38118**.—Ira Y. Rice, Jr., Editor

## TWO NEW PERIODICALS

Word has reached us of two new brotherhood periodicals that began this summer—*Speak as the Oracles*, out of Lansing, Michigan; and *The Shield of Faith*, from Corinth, Mississippi.

Editor and Associate Editor of *Speak As the Oracles*, respectively, are **Roderick L. Ross**, of Lansing, and **Garland M. Robinson**, of Corinth, Mississippi. This proposes to be a general purpose journal of Bible study with 16 pages (letter-size) each issue and will publish monthly. Subscriptions are \$8.00 per year. Please mail to **Speak as the Oracles, Inc., 2739 Woodruff Avenue, Lansing, Michigan 48912**.

*The Shield of Faith* is a four-page monthly publication, sent free upon request, and is supported by numerous congregations and individual Christians. Editor **Bill Clayton**, of Yazoo City, Mississippi, has named **Ken Burleson**, of Meridian, Mississippi, and **Garland M. Robinson**, of Corinth, Mississippi, as his Associate Editors. Those wishing to receive this paper, please send names and address to **Garland Robinson, 1801 Cruise Street, Corinth, Mississippi 38834**.

**Ed Floyd**, minister to the West Corinth church of Christ, of Corinth, Mississippi turned in 11 new subscriptions.

**Fred Davis**, who formerly preached at Garfield Heights, in Indianapolis, Indiana, is now preaching at Barstow, California.

**Bob Douglas**, in the church bulletin *Stillwater Sonshine*, of Stillwater, Oklahoma, under date of December 3, 1985, had somewhat to say under the heading of "Christian Outreach."

In the body of his article, he said, in part, "Through the initiative of Pat Dorr, chairman of Christian Outreach at Stillwater's First Presbyterian Church, an attempt is being made to establish a Stillwater Christian Help Network, (SCHN). SCHN is designed to be a 'communication device' for getting information on local needs quickly disseminated to Stillwater's churches. A grand service!..."

How do people like Bob Douglas ever get to be ministers in a supposed-to-be church of Christ? It was so evident in his article that he mistook the Presbyterians as performing some sort of "Christian" service! Has he never read II John 9-11? The Presbyterians do not "bring this doctrine"—the doctrine of Christ—but "another gospel." Not only does Paul teach that such are "accursed", but John says that those bidding such "God speed" are "partakers of their evil deeds!"

As long as Stillwater "receives" such false teachers as Bob Douglas, how can faithful brethren "receive" Stillwater as a genuine church of Christ?

**W. D. Jeffcoat**, who formerly preached at Olive Branch, Mississippi, now ministers to the church at N.W. 39th Avenue, Gainesville, Florida 32605.

**Archle W. Luper**, Ventura, California: "Enclosed is a brochure of the 43rd Annual Pepperdine University Bible Lectureship which will be conducted April 22-25, 1986.

"I firmly believe the new president David Davenport went to a lot of trouble to gather all of the false teachers in the church of Christ to be on campus during this lectureship..."

**LaGard May**, of Houston, Texas, ordered a set of our "Crossroads Packet" sent to a friend.

**Travis Brown**, of Trenton, Georgia, about this time last year, subscribed for himself and his mother, saying, "Also, we have recently decided to become more involved in trying to preserve the truth and expose error. Therefore we would like to send you a contribution each month. We feel that the best way that we could help to expose error is through your paper.

"We will be sending the paper \$50.00 a month, starting December 1, 1985. We know that you will put it to good use if you continue to do what you have in the past.

"We thank God for you and other men like you who stand fast in sound doctrine even when it seems the odds are against you. We truly appreciate your love, courage and suffering for the truth that we love also. So keep up the good work.

"Also we would like to become involved with anyone who is preaching the gospel of Christ that really needs help. We probably could come up with another \$50.00 a month to aid them in their preaching. If you know such a person, please let me know about them. We would enjoy helping someone that really needs help."

(NOTE: After thanking brother Brown for helping us, I sent him the name of **Alan Adams**, the son-in-law of **Walter & Naomi Pigg**, now preaching in the Chinese language to Chinese-speaking people in Taipei, Taiwan. He then had recently moved there from another city in Taiwan (Taifung) and had written that things were considerably more expensive in Taipei and that he was having a real struggle. "If you could start helping him on a monthly basis," I wrote, "I surely would appreciate it..."

At last accounting, of the \$300.00 a month difference that the Adamses really needed, about HALF of this had been made up. Any others who would like to help support this

splendid missionary family, please address your contributions to **James Alan Adams, P. O. Box 91-294, Taipei, Taiwan 10673, Republic of China. (YR Jr.)**

**V. E. Howard**, of Texarkana, Texas, when sending \$100.00 to help on the "Special Issue" of the Firm Foundation, wrote, "I am glad to assist." He also asked for six copies of that issue to pass along to others.

**Herbert & Darice Bass**, of Jacksonville, Florida, continue supporting our missionary work as they have for more than a quarter of a century. At approximately 95 years of age, brother Bass still does some preaching and teaching.

#### NOTICE!

Many of our readers cannot seem to understand the time lag between our receiving new subscriptions, their renewals, and changes of address and when these begin to appear on our mailing list. We do not do the computer work for our mailing list. This is done by the printing company that prints the paper. From the time we receive the information in Birmingham until it gets on the computer usually requires from five to seven weeks. Thus it is the NEXT issue AFTER THAT that it first appears on the print-out of our mailing list. It would help a lot if folks would not get excited about it until the third month. If, by then, it STILL does not appear on your mailing label, please let us know, and we'll be glad to check it out.—*The Editor*

**Silas Heady**, of Gallatin, Tennessee, renewed for another three years, saying, "I am appreciative of your efforts in combatting error in the church."

**Charles H. Belch**, Winston-Salem, North Carolina: "I enjoy your magazine and I'm looking forward to reading it every month."

**Clyde C. Sloan**, old-time preacher, of Hollis, Oklahoma, writes: "You are making the best good fight against error since the days of the *Bible Banner* and brother Foy...Here is my check for \$20.00. Use \$13.00 for my three-year subscription. The other \$7.00 is yours for whatever...I live in Hollis and I preach twice each Lord's Day at Gould—eight miles east of Hollis...May all good things be yours, and may you never be soft or liberal with the gospel."

**Jeff Gardner**, evangelist, Camp Hill, Pennsylvania: "Please! Remove us from your mailing list. We do not wish to receive any more issues of your periodical. It is nothing more than 'hate' literature.

"You do not display the spirit of Christ in what is published. You do not thoroughly investigate people before you attempt to destroy them. There is nothing at all constructive about this publication. You violate the words of Jesus as recorded in Matthew 18:15-20. I suggest that you re-read this text.

"I appreciate your desire to mark error, but it is done in a very deplorable spirit. I urge you to consider these comments before they are trashed, and I challenge you to publish this letter in full for all your readers to see. Contention is a disease. It cannot be cured by one letter. It is spread by periodicals like the one you publish. You call yourselves warning the uninformed of dangerous heresies. The God of this world has severely blinded you. Your publication is the dangerous heresy and those who breed it stand in danger of judgment from an unsparing God. If you spent as much time, effort, and money trying to reach the lost as you have and do in trying to slander the saved, no doubt the world would already be won for Christ...In the hope of repentance. (Signed) Jeff Gardner"

(NOTE: In order to be typeset, the foregoing was sent back to the U.S. from the Far East, where I have devoted more than a dozen years of my life "trying to reach the lost." I am not quite sure what all the foregoing was about, but I trust that brother Gardner feels better now that he has rid himself of all that venom. (YR Jr.)

**Roger S. Barron**, Bronte, Texas: "I enjoy receiving your publication of *Contending for the Faith*."

**Jim E. Chadwick**, Pocahton, Arkansas: "I appreciate very much the work you are doing; and I pray you will continue to stand for the truth and oppose error (as we all should)."

**Mrs. W. A. Haynes**, Clinton, Tennessee: "It is a great publication."

**Charles Henley**, former elder, present teacher, and concerned Christian, of Somerville, Tennessee, writes: "I appreciate the publication very much. It is much needed in the brotherhood. The truth needs to be known, so much is happening to our people."

**Clyde N. Morgan, M.D.**, Abilene, Texas: "...Eddie Sharp preached a 'Rubel Shelly sermon' at the 5 p.m. service at the University church June 23, 1985, and then a year later (June 29, 1986) Paul Faulkner preached another 'Rubel Shelly sermon' at the University church, which seems to indicate where the elders also stand since neither sermon was repudiated.

"My friend Jodie Boren, western artist, checked out the tape on Eddie's sermon of June 23, 1985, and this tape also has been checked out by others, which means the elders are allowing this sermon to continue to be preached without any warning as to the error it contains.

"To my knowledge any correspondence to said persons has never been answered, including a letter I wrote to the mentioned elders on June 25, 1985.

"It is a sad time when so-called Christians (elders and Eddie Sharp, in re: to another unanswered letter) decline to communicate..."

**Aaron Nicholas**, Stamps, Arkansas: "Crossroads doctrine is cropping up all around...It popped up just ten miles from my home congregation but thank the good Lord we had a brother caught him at the door and told him he wasn't going to preach that stuff here at Falcon, Arkansas.

"I wish every congregation in the brotherhood had men like that. We have a true blue preacher of God's word, brother Glin A. Parks. I have known him from a 19-year-old boy—and that was 56 years ago...Keep the good work rolling through *Contending for the Faith*..."

**Marlon West**, minister to the Science Hill church of Christ, of Readyville, Tennessee, who was soon to teach a course in a Bible training school in Murfreesboro, Tennessee, ordered several of our special issues on the Crossroads Philosophy, which we were glad to send.

**Aaghar Ali**, gospel preacher, whose address is 10 Siddiqi Street, Opp. Lahore Stadium, off Ferozepur Road, Lahore 16, Pakistan has Volumes 1-3 of *Sound Doctrine*, by Nichol and Whiteside. He needs Volumes 4 and 5 to complete the set. If you have these to spare, please send them to him. You can be assured that he will make good use of them.

## AMEN!

Guy F. Hester

Recently in *The Key Word*, a publication of the **Gragg Avenue church of Christ**, in Memphis, Tennessee, the elders announced that they would not support the Training for Service Series because of men on the program whom they believe to be false teachers.

I personally commend these elders for their courage and conviction. These men are obviously doing the work of elders. When elders will go back to being shepherds, guarding the lambs from the wolves instead of being men-pleasers, then liberalism and all other isms will be stopped dead in their tracks.

—*The Nesbit Informer*  
Nesbit church of Christ  
P. O. Box 112  
Nesbit, Mississippi 38651

**J. C. Bailey**, Bengough, Saskatchewan, Canada: "I got home from my 18th trip to India on August 17. I passed my 83rd birthday on September 13. I have had to slow down somewhat but I am persuaded that I still have work to do.

"After I read the August issue of *Contending for the Faith*, I had in mind to write you a long letter about things that perturb me: but I have decided that it probably would not do any good to lift the church from the state it is in. The church in India is now a great host that no man can number. We are suffering some serious harassments from Hindus, denominational people, and false brethren, but I could live to see the day when there are more members of the church in India than in the U.S.A.

"Crossroads is coming to India. It has come to Canada. I think you have some literature that I would like a copy."

**Virgil Bowen**, Oklahoma City, Oklahoma: "So many things have happened to the Lord's church in Oklahoma City, and we have been so busy battling Crossroadism and other liberal doctrine...We have gone through the sad experience of seeing our home congregation, the Putnam City church of Christ, torn asunder by these false doctrines and other liberalism. Approximately 150 members walked out one day...along with two liberal preachers and two liberal elders.

"Our two faithful elders and a small minority had been battling the liberal majority for some time and the situation was looking pretty scary. I ordered your special packet of 'Contending for the Faith' on Crossroadism, and made about 500 copies of some of the outstanding issues, which were mailed to leaders on both sides of the issue. We believe these had a major part in helping win the battle for the Lord. We also sent copies to other churches, nearby.

"We now seem to have a fine, peaceful group. Everyone seems to be happy, and we are looking forward to a great work for the Lord. We are very fortunate in securing a sound gospel preacher, **Mac Deaver**, who is doing a wonderful job for us, with his fine family... We are trying to introduce 'Contending for the Faith' here to every one we can, and are sending a list of subscriptions to your Alabama office, as set forth on the order form. May the good Lord continue to bless you and yours."

(NOTE: Since receiving the above much appreciated letter from brother Bowen, it was my good pleasure to be with him and the Putnam City brethren in their 1ST ANNUAL BIBLE LECTURESHIP, in April, 1986. Also brother Deaver has moved on to Clarksville, Texas, where he now ministers.

For others who may be having "divisions and offences" caused by the "Crossroads" heresy, we know of no better way to fortify yourselves against it than to order our "Crossroads Packet", just as brother Bowen did, and circulating this information generously among your members. Please enclose \$9.95 with your order and send it to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.**)

"Truth takes priority over unity."—**Thomas B. Warren**, Firm Foundation Lectureship, September 11, 1986, at Seagoville, Texas.

**Theo J. Stockton**, of Merced, California, wrote three tracts back during World War II in Richmond, California. They are: "Has the Ten Commandment Covenant Been Done Away?", "History of the Apostate Church—Efforts to Reform Her and Later Restore Her", and "Living the Christian Life." Those interested in these titles may address sister Stockton at **2240 Yosemite Parkway, Space 96, Merced, California 95340.**

**Willie & Cleo Sharp**, of Robstown, Texas, enclosed \$15.00 on the Hualien Building Fund, saying, "We appreciate your efforts... not only in the Far East but here at home as well."

**Lloyd Mitchell**, of Odessa, Texas, sent \$10.00 to help on printing the "Special Issue" of the Firm Foundation on the so-called "Unity" Movement. **Ransom and Betty Boone**, of Fort Morgan, Colorado, sent \$110.00. **Russ and Grace Thompson**, of Mesa, Arizona, also sent a check, saying, "We were converted out of the Christian Church in the early '50s and have many friends and relatives that we've tried to help to see the error of the use of instrumental music in worship. We are very fearful that many in the Lord's church are being taken in by this 'Unity' Movement between the Christian Church and the church of Christ. We want to help in this small way. God bless you in your great work."

**Zellie R. Daniel**, elder, Daus church of Christ Dunlap, Tennessee: "Let me say again I appreciate you and the great work that you have done and continue to do to defend the great cause of our Lord and the exposing of those who would destroy the church that he died for. We will keep praying for you and yours and helping as we can."

**Raymond & Annie Bryant**, Citrus Heights, California: "Recently read your four issues this year of 'Contending for the Faith.' It was great...Keep on contending for the faith."

**Fulton B. Covert**, of Scott Depot, West Virginia, in renewing his own subscription and making a gift subscription for a friend, said, "We commend you for your work on Crossroadism."

**Jerry & Marlan Barton**, of Aurora, Colorado, ordered 60 copies of our issue for January, 1986, saying, "Thank you for your time and loving effort in editing and writing for *Contending for the Faith*. It is indeed with great sorrow we have to tell some of our Christian (?) friends 'farewell,' because they have departed from the truth. Some seemed so very strong when we were students at Harding—but look at Harding!...Thank the Lord for those who are 'contending for the faith!'"

**Ernest Loomis**, minister, Seymour, Missouri: "I continue to look forward to receiving *Contending for the Faith* each month. I commend you for the work you are doing in warning the brotherhood of the false teaching and teachers. It is a thankless job, but a very needful one. *Contending for the Faith* is the only source I know of that such is exposed. Keep fighting the good fight of faith."

(NOTE: In addition to his own renewal, brother Loomis inclosed three new subscriptions. We need many more who will follow his example in this. IYR Jr.)

**Hollis Johnson**, of Ringgold, Georgia, when renewing his own subscription, sent in one more.

**Michael H. Heath**, Princeton, Kentucky: "I am a new subscriber to *Contending for the Faith* and commend you highly for the loving stand you have taken for uncompromised truth. In this day and time when it is so easy to turn and look the other way when error and controversy arise in the church, it is both refreshing and encouraging to know that there still are sound brethren such as write for your publication, who are willing to take a vocal and firm stand for God's truth." (NOTE: He also ordered one of our special "Crossroads" packets. IYR Jr.)

**Victor M. Eskew**, preacher, Belden, Mississippi: "Please keep up the good work in *Contending for the Faith*. We need more men who will boldly stand as did the prophets of old. Many may be lost, but at least we will deliver our souls."

**Jerry Moffitt**, minister, San Antonio, Texas: "Contending for the Faith is doing a great service for our brotherhood. It is on the cutting edge for truth, and the times are such that brethren should respect the work it is doing more and more."

**Jimmie B. Hill**, preacher, Orlando, Florida: "I appreciate so much the articles in *Contending for the Faith* and am glad the brotherhood has such a paper available."

**Bert Thompson**, Apologetics Press, Inc., Montgomery, Alabama: "I am writing about a matter of extreme importance and great concern to both **Wayne (Jackson)** and me. As you are well aware, this past January we published *Is Genesis Myth?*, which documented the teaching of evolution by two professors in the biology department at Abilene Christian University. As you also know, the book not only generated a tremendous furor, but precipitated a massive cover-up by the ACU Board and Administration as well.

"ACU and its supporters lightly dismissed the whole situation by admonishing the brotherhood that it was supposedly only 'one disgruntled student' and a couple of 'witch-hunters' who were even the least bit concerned. Some have apparently been quite content with this explanation on ACU's part, and have failed to see that the so-called 'investigation,' conducted by three members of ACU's own Board, hardly even scratched the surface in answering the mountain of tangible evidence which was, and is, available.

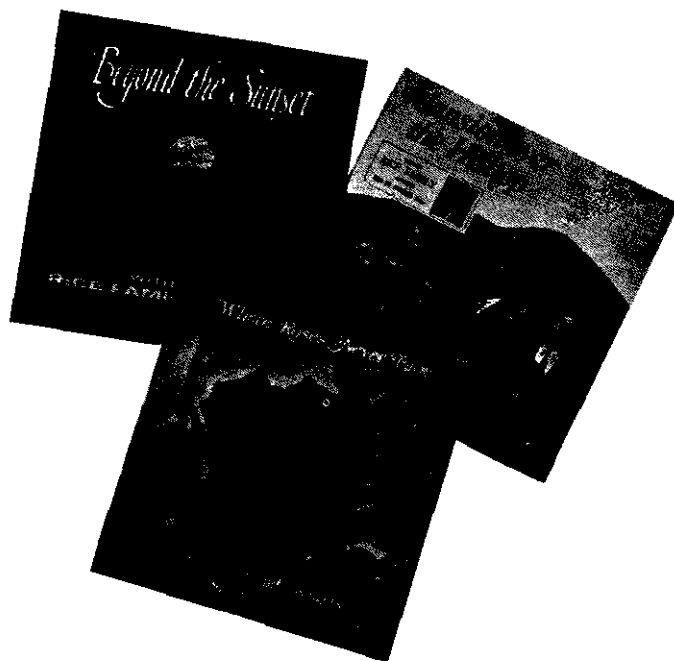
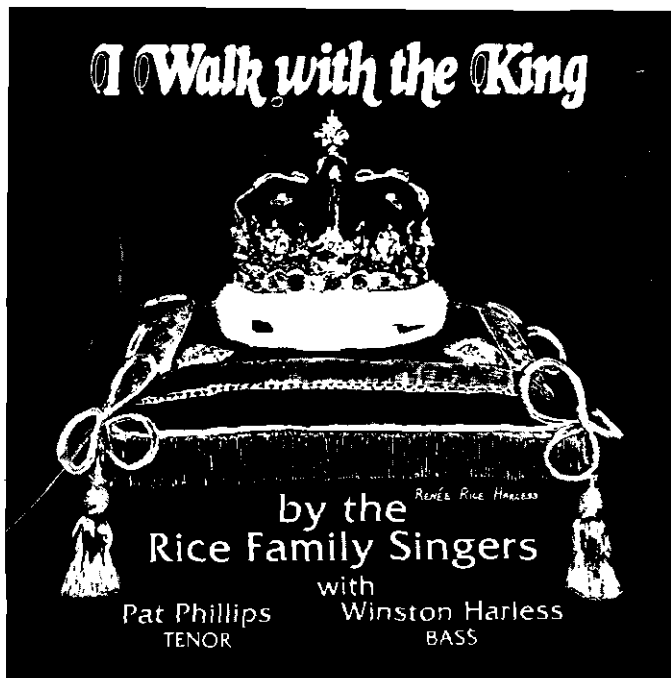
"Quite honestly, the whole scenario was quite disturbing to us. We actually believed that publication of the book might awaken at least a few on the ACU Board to the terrible problem that exists, so that corrections might be made. We were badly mistaken. The ACU Board chose to ignore the evidence and defend the two professors at all cost. Sad but true.

"One of the bright spots in this arduous ordeal appeared just last week, when one day in our mail came a statement from a large group of Gospel preachers. These preachers (over 200!) have produced a signed 'Expression of Concern' which expresses their terrible disappointment over the situation as it now stands at ACU, and which asks our great brotherhood to join them in trying to get the ACU Board to re-investigate this whole matter. I, personally, am thrilled and delighted to see this 'Expression of Concern.' You can imagine why. First, it shows that there are at least some of our brethren who are concerned (enough to 'put their name on the dotted line'), and who are not willing to allow the ACU cover-up to go unchallenged. Second, their actions (and this is a mild understatement) go a long way toward showing that it is not just 'one disgruntled' student or a 'witch-hunt' by a couple of self-appointed brotherhood watchdogs. Rather, there is a major problem which is of serious concern to a large number of brethren.

"It is my understanding that the Gospel preachers who authored the 'Expression' are now in the process of sending it to all major, and most minor, brotherhood journals for publication in the coming weeks. We here at Apologetics Press received one as well, with a request that we publish it in our monthly journal, *Reason & Revelation*.

"We did not author, or distribute, the 'Expression of Concern.' But we are in full agreement with both its content and intent. I am writing you to ask that you please give serious consideration to publishing it in *Contending for the Faith*. I am asking this as a favor. The support that this will give to what we have been trying to accomplish would be of inestimable value, and would help immensely in lifting some of the burden from us. We fully intend to publish the document as soon as possible. In addition, Wayne will be publishing it in the pages of the *Christian Courier* as well. We feel it deserves as wide a distribution as possible, and hope you will agree. I would like to also add my words of thanks to you for the support you have given us throughout this ordeal. Please do not think it has gone unnoticed, for it has not. It is both noticed, and appreciated. I hope you will stand with us in publishing this 'Expression of Concern' which so many have worked so hard to write and distribute. We feel it has the

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potential to do untold good in the present controversy."

(NOTE: After receiving the above in September, *Contending for the Faith* did indeed include that remarkable "Expression of Concern" (signed by 207 well-known brethren) in our issue for October, 1986. Anyone who can read that statement and STILL say it was just "one disgruntled student" and a couple of "witch-hunters" who were disturbed by the ACU coverup forfeits every right to be considered responsible. Even if one or two so-called "radicals" might be picked out here and there! But ALL 207? Come on! IYR Jr.)

Russell Artst, Franklin, Tennessee: "Surely you have heard of the ACU problem and I have wondered why I have not read anything from you on that 'cover-up'. It is, as I told Dr. Bert Thompson, 'a time when the higher-ups will smear your name all over the brotherhood.' It appears from the silence of the brotherhood papers that ACU considers the matter settled, though the two professors are as guilty as the boy with his hand in the cookie jar! And it is going on unabated in some of our other 'Christian' colleges. Like DLC, and certainly at Pepperdine. I would surely like to know whether or not the brotherhood in general—the concerned ones—are going to let this go unrepented of!

"I talked recently with Bro. Willard Collins after I had given him a copy of the booklet by Bert Thompson, 'Is Genesis Myth?', and a copy of the 'Institutional statement' by ACU. He is concerned but not enough, I am afraid, to investigate his own college teachers for their teaching of theistic evolution. The book now being used at DLC in its general biology course is filthy with evolution doctrine. I daresay the teachers there are not giving any adequate refutation of this book. Their reserve reading lists do NOT contain any creationist material—only those written by evolutionists—like Isaac Asimov, etc. Too many things are going on for me to believe otherwise.

"It is indeed a sad day for the church when brethren are entrusted with our youth and have them led off into error by the very teachers we trusted to give them the Bible! It is not all unthinkable; indeed this ACU thing shows it is not—for professors in Christian colleges to compromise the creation account... I had counted on your strong voice to whip the devil at ACU..."

(NOTE: Brother Artst holds an earned PhD in Biology, and is a former Professor of Biology at David Lipscomb College. When he wrote the foregoing under date of May 20, 1986, we may not have had a lot to say about the ACU "coverup." However, we have had somewhat on it since! We just had so many matters pressing us for space that as crucial as this one is it just had to take its turn!

In my reply from Taipei, Taiwan, under date of October 6, 1986, I wrote, in part, as follows: "It grieves me that I have had to be on the road so constantly these past three or four years that there literally has been no way for me to keep abreast of my correspondence. Your

letter of May 20, 1986, was received in Birmingham, and my secretary sent you the back issues you were missing of *Contending for the Faith*, as well as extending your subscription. She saved your wonderful letter for me to reply to when I could. So, here I am in Taiwan, and—at long, long last—can do so. In fact, I brought along some 50 or 60 POUNDS of unanswered mail to try to reply to while overseas this time!

"Yes, I have indeed heard of the ACU problem. We had to wait until we had the space to deal with it; however, by now, we have given it considerable mention in *Contending for the Faith*. Also, I sent Bert Thompson \$100.00 to help get out his booklet 'Is Genesis Myth' and encouraged as many others as possible to help in this manner.

"Brother Bert sent me a copy of that 'Expression of Concern' statement, and we are running this, too, in our October issue. I do not know what OTHER publications may do, but for OUR part, we do not plan to let ACU forget their 'cover up' until they do at least SOMETHING to correct the situation.

"You mentioned giving a copy of 'Is Genesis Myth?' to Willard Collins. I never have understood his stance on such matters. As for his OWN preaching, I never have heard (or heard of) him teaching any error personally. But he has seemed to turn a blind eye to many teachers and materials contrary to truth on the DLC campus. It makes no sense whatever.

"Thanks for writing to me, Russell. It encourages me enormously to know that we have at least SOME old war-horses, such as you, who STILL CARE!..."

For anyone who may not yet have seen brother Bert Thompson's expose of ACU for teaching the Theory of Evolution as FACT (not as theory), please write to the following address and request a copy (or copies): APOLOGETICS PRESS, INC., 230 Landmark Drive, Montgomery, Alabama 36117-2752. They are FREE OF CHARGE; however, they cost much money to publish, so your contributions for these will be most appreciated. IYR Jr.)

Jack Evans, President, Southwestern Christian College, Terrell, Texas: "This is to express sincere appreciation to you for your excellent coverage of the 'Gold Coast Restoration Forum' in the August issue of *Contending for the Faith*. To give the space of an entire issue of a paper to the reporting of an activity among predominantly black Christians is indeed a 'first' in churches of Christ news reporting. And I commend you for this unprecedented effort. I also thank you for attending the Forum and giving some valuable input.... I do plan to order some additional copies of the August and September issues of the paper."

The old Chisholm church of Christ, of Montgomery, Alabama, now has changed its name address to Eastern Meadows church of Christ, Post Office Box 210998, Montgomery, Alabama 36121-0998.

Russell Davis, of Kansas City, Kansas, who had been receiving 12 copies each issue per month, wrote: "I think the paper has done some good in the congregation where I worship. To me, it is one of the greatest papers in the brotherhood."

Halle W. Richardson, of Sheffield, Alabama, had just returned from visiting with her granddaughter, who attends where brother Glenn Jobe preaches, at Schaumburg, Illinois. "These people have bought 2½ acres, not paid for yet; they are in desperate need of a building to worship in, as we met in a Community Center. It looked like they had about 15 members when I was there two years ago, so I told them I would try to help them get some funds. I sent out material to about 66 congregations, and not a one sent a cent except my brother in Oklahoma, who sent \$200.00. And I sent some. I know we need to help overseas, but why not help our brethren here at home? I just can't understand it. They have about 30 members now. Glenn Jobe is a sound preacher and a good one. I don't have much to send anywhere but if I did I would send it to them. I am retired and 78 years old, but still work around the house lots and try to attend all the services of the church and do visiting..."

(NOTE: Many of our readers will remember the spread we ran for the Schaumburg Building Fund a couple or three years ago. If brother Jobe will send us some more material, we'll be happy to run that, too. We believe the cause of truth NEEDS a strong church in the Greater Chicago Area. IYR Jr.)

Hoover H. Delbridge, St. Louis, Missouri: "I received the paper /image. I would like to see you expose all these writers, names, the church they preach for, and something about each one."

Thomas E. Thatcher, of Hayti, Missouri, in renewing his subscription for another three years, writes: "Amen and again I say Amen! The editor's note on page 14 of the August/1986 issue of *Contending for the Faith* on the 'Gold Coast Restoration Forum' should be shouted into our brethren's ears. I live in Hayti, Missouri, and as a result of false teachers and brethren who refuse to obey God's will on withdrawing from the erring, the Hayti church of Christ has split. And now a small group of us who love the truth and plan to stand for the same are meeting in my home. This congregation is identified as the **Boothel church of Christ**. Thank you for sending this issue to the church P.O. Box. Enclosed you will find a check to help pay for your work in the Lord. And God speed to you and the leadership at the Overtown church of Christ. When will our brethren wake up and realize the importance of withdrawing from false teachers, those who cause division, the disorderly, etc...?"

Bill Graddy, of 22 Sugar Creek, North Little Rock, Arkansas 72116, has a little tract out, entitled, "WE MUST MAKE A 'RACKET'." Why not write him for a copy? You might want to add it to your tract rack.

# Contending <sup>FOR</sup> THE Faith

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