

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

Volume XVIII, 1987

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

'CROSSROADS'/BOSTON VIRUS SPREADING LIKE 'AIDS' ACROSS THE GLOBE; 1987 IS YEAR OF CONFRONTATION—WORLDWIDE!

While Foolish Brethren Meaninglessly Mouth "They Must Be Doing Something Right", Gainesville/Boston Heresy Undermines Truth of the Gospel On Every Continent. Not Just Asia But Whole World Targeted For Doctrinal Subversion

Ira Y. Rice, Jr.

If indeed the doctrine emanating first from *Crossroads*/Gainesville, Florida, and now principally from Boston, Massachusetts, were the plain, simple, New Testament truth of the gospel as it is in Christ Jesus, none would rejoice more than we to see it spreading across this nation and around the world.

The plain, simple fact is, however, that instead of it being the truth of God, what makes it different from the doctrine of the churches of Christ in general is plagiarized from the "doctrines and commandments of men." According to what Jesus himself said, in Matthew 15:9, such makes one's worship "vain", meaning futile, fruitless, hollow, foolish, without effect or avail, to no use or purpose, empty.

It was unmitigated deception for **Chuck Lucas** earlier—and now his No. 1 disciple **Kip McKean** and those he influences—to pretend that their "Crossroads Philosophy" came from the Bible, knowing all the while that, in fact, they simply *stole* it from the denominational perversions of **Robert E. Coleman's** *The Master Plan of Evangelism* and similar non-Christian books. All you have to do is go back to that book, first published in 1963 (Crossroadism started four years later in 1967) and you can plainly see where it all came from. And that such now, like AIDS, is being spread worldwide does not for one moment alter the fact that their whole system, basically, is after "the doctrines and commandments of men" and not the doctrine of Christ!

JAMES LLOYD CALLS FROM CENTRAL LONDON

It is no secret that, because of our efforts both to evangelize the world as well as to defend the truth of the gospel worldwide, I often have to be away from home. Thus, as usual, I was on the road again helping brother **Charlie**

Chan raise funds for the *Klang Building Project* for Malaysia, when **James Lloyd**, one of the Crossroads evangelists in England, called in September all the way from Central London to my home in Memphis, Tennessee, to inform me that *he* would be the one leading a team of Crossroaders from London to "plant" the church in Singapore in 1987.

Since I was away, my wife **Vada** took the call. Inasmuch as she and I were the ones who went originally to Singapore and had already *planted* the church there almost 32 years ago, the brazenness of such impudence flew all over her. "I hope you didn't mind what I said to him," she entreated me, when I telephoned home. "What did you say to him?" I inquired. "I said, 'Since you are *not needed*, since you are *not wanted*, and since you have been asked *not to come* to Singapore, then why are you coming!'" she informed me. I told her that, as far as I was concerned, what she had said to him was "just right." She continued that after she had said these words to him there was a long, long pause—so long, in fact, that she thought he might have left the line. Then, finally, he said, "Well, thanks anyway!" and hung up.

Somewhat to **Vada's** surprise, a few days later she said that **James Lloyd** called from London once again. I *still* was not at home, since brother **Chan** and I were on the road most of the time for three whole weeks. However, she gave me the message both times. Evidently, he did not want me to miss knowing that it would be *he*, not someone else, who would be coming to Singapore. As brother **William S. Cline**, Editor of the *Firm Foundation*, and I had said to him and **Douglas Arthur**, when we flew to meet them in New York City, some 16 months ago, if he and they are determined to

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More Financial Assistance Needed To Help Us Get This Special Issue Out To The Churches—Worldwide!

Although it appears to be true that "error can march around the world while truth is getting its boots on", it likewise is true that "truth crushed to earth shall rise again." Truth and error are forever locked in doctrinal confrontation—forever, that is, until Jesus says it is enough and calls the faithful home.

As this particular issue of *Contending for the Faith* goes to press, after you have read it, we feel sure you will agree that it needs to be sent out to warn the churches of Christ—not just nationwide but worldwide! As you will note on Page 5, the Boston/Crossroads church alone claims to have reached 77 countries already—and from Page 3 and 4 you will see that they and 11 other "Crossroads" churches have "targeted" dozens of other countries and areas, not just the U.S., but AROUND THE WORLD!

NOT ENOUGH JUST TO CLUCK OUR TONGUES

It is true that some of us at least are doing all we can (or all we think we can) to warn our brethren of the persistent encroachments of this insidious evil. It also is true that about all that others of us are doing is sitting back, clucking our tongues and saying, "Ain't it a shame!"

Well, tongue-clucking and shame-saying are not enough. Also they don't cost much. Perhaps this is our principal problem—while the "Crossroads" churches are getting together, pooling their resources and pouring all those millions of dollars into spreading their error "into all the world", we who know, believe and say we love the truth of the gospel as it is in Christ Jesus have largely contented ourselves to sit back, cluck and say—but not DO!

PUBLICITY IS ONLY THING ERROR FEARS

If you will observe, about the only thing that those who practice and teach error really fear is that their depredations against the gospel of Christ will be publicized. This is the basic reason that the "Crossroads" churches have fought so hard to undermine confidence in *Contending for the Faith*. They view us as the principal obstacle standing in the way of their visions of world conquest. And to the extent that we let their ridicule bother us or even slow us down, they will have their way—have no doubt about that.

On the other hand, concerned Christians and congregations who are not deceived by their undermining tactics need to STAND UP AND BE COUNTED on the side of truth. The postage alone to mail this issue out to all the churches in just these United States comes to more than \$1,200—not to mention the THOUSANDS OF DOLLARS needed to publish the ADDITIONAL THOUSANDS OF COPIES of the paper itself to get the message out—WORLDWIDE!

Whatever you and/or the congregation where you are can do to help defray these extra costs, please think it over and send what you can, making checks payable to Bellview church of Christ (clearly earmarked for *Contending for the Faith Fund*) and mail them % The Elders, 4850 Saufley Road, Pensacola, Florida 32506. What your hand finds to do, DO it with all your might!

—Ira Y. Rice, Jr., Editor

Church Plantings

Note: Listed below are congregations and cities they have targeted for church plantings. Use this list to pray for these churches and the cities they have targeted. The address is given for each congregation so that you can write them for more information on the cities they have targeted.

1. **Berkeley Church of Christ**
2320 Dana, Berkeley, CA 94705
Bangkok, Thailand Seoul, South Korea
Manila, Phillipines West Berlin, Germany
Los Angeles, California
2. **Boston Church of Christ**
P. O. Box 313, Boston, MA 02117
Johannesburg, S. Africa Buenos Aires, Argentina
Paris, France Cairo, Egypt
Stockholm, Sweden Guatemala City, Guatemala
Bombay, India Helsinki, Finland
Amsterdam, Holland Hong Kong
Brussels, Belgium Jakarta, Indonesia
Lagos, Nigeria Mexico City, Mexico
Montevideo, Uruguay Munich, Germany
Phoenix, Arizona Tokyo, Japan
Washington, D.C.
3. **Central Park Church of Christ**
4 West 76 & Central Park W., New York, NY 10023
Sao Paulo, Brazil Lisbon, Portugal
New Delhi Nairobi, Kenya
4. **Chicago Church of Christ in Oak Park**
P. O. Box 3445, Oak Park, IL 60303
Minneapolis, Minnesota Ruhr Valley, Germany
Detroit, Michigan Abidjan, Ivory Coast
5. **Cornerstone Church of Christ**
Box 3935, Champaign, IL 61821
Madison, Wisconsin
6. **Crossroads Church of Christ**
2720 SW Second Avenue, Gainesville, FL 32607
Denver, Colorado Vienna, Austria
7. **Gateway Church of Christ**
P. O. Box 19451, Cincinnati, OH 45219
Philadelphia, Pennsylvania
8. **London Church of Christ**
6 Gloucester Court, Swan Street, London,
ENGLAND SE1 1DQ
Melbourne, Australia Singapore, Malaysia
Bangalore, India Birmingham, England
Manchester, England Edinburgh, England
9. **Miami-Gables Church of Christ**
3501 W. Flagler Street, Miami, FL 33125
Bogota, Colombia Pittsburgh, Pennsylvania
Santiago, Chile
10. **Mission Church of Christ**
P. O. Box 261636, San Diego, CA 92126
Orange County, California
11. **Toronto Church of Christ**
P. O. Box 93, Station A, Toronto, Ont M5W 1A2
Vancouver, British Columbia
12. **Shandon Church of Christ**
2925 Devine Street, Columbia, S.C. 29205
St. Louis, Missouri

This is what the Lord says:
Stand at the CROSSROADS
and look; ask for the ancient
paths, and ask where the
good way is, and walk in it,
and you will find rest for
your souls.

— Jeremiah 6:16

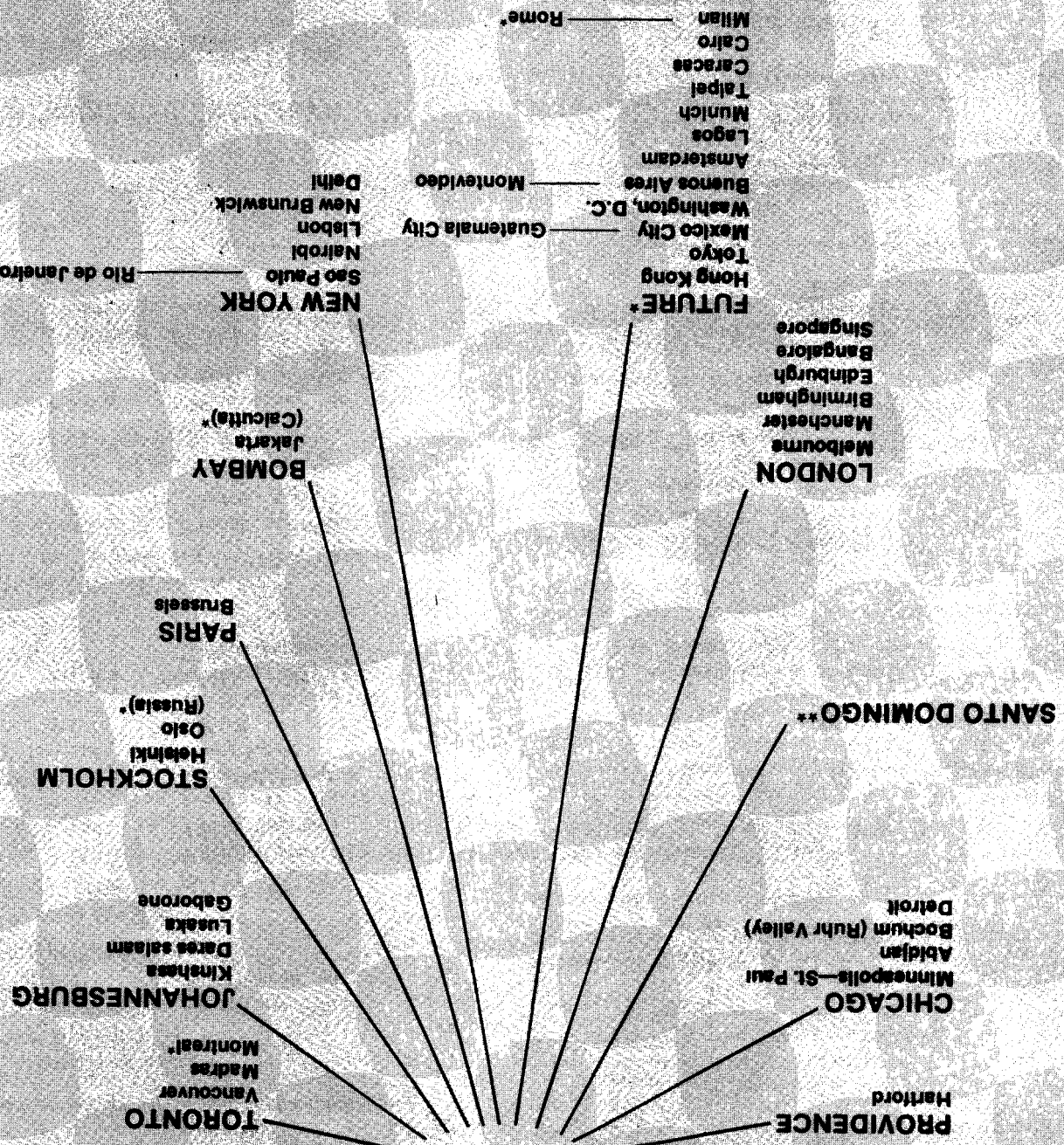
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IS CROSSROADS WINDING DOWN? Ever since *Chuck Lucas's* confession of faults a year and a half ago (for what, we still don't know), we keep hearing brethren opine that the "Crossroads Movement" may be winding down. The Crossroads church itself may be; however, with the center of gravity seemingly having shifted now to Boston under the leadership of *Kip McKean*, if anything the heresy in general appears to be stronger than ever.

If you will study the screened area, immediately above, which we photo-reproduced directly from the Crossroads church bulletin—*The Crossroads*—for June 8, 1986, you will note that the 12 congregations listed have "targeted" at least 47 cities in many parts of the world for "church plantings." Nevermind that the true church of our Lord already has been planted in most of these places and areas for decades (in some instances, for generations), those in the Crossroads Movement do not really consider that "the rest of us" are even in what they call "the brotherhood." As far as they are concerned, they are one brotherhood and we are a separate brotherhood with no bond of fellowship between us. The sooner that this is understood the sooner we'll quit acting as if they and we were the same body. A few of our apostate members who have gone with them might be our "erring" brethren. However, for the most part, they are NOT our brethren and NEVER HAVE BEEN! Otherwise they would not be "targeting" for "church plantings" cities and areas where the true churches of Christ already exist!

Rapid Expanse Evangelism

BOSTON



KEY:

1. Red - 1986 Church Planting

2. Green - 1987 Church Planting

3. * - Under Investigation

4. ** - We appreciate the Sunrise congregation in Tampa, Florida for their work in helping to establish the Santo Domingo church planting.

Historic Milestone

By January, 1987 another historic milestone in world evangelism will have been reached - with the Boston church plantings in North America (Chicago, New York, Providence, Toronto); in Europe (London, Paris, Stockholm); in Asia (Bombay); and in Africa (Johannesburg)-combined with London's first church planting in Australia (Melbourne) and New York's first church planting in South America (Sao Paulo). **ALL of the populated continents of the world will have multiplying ministries! To God be the glory.**

Kip McKean

and 7 from their church bulletin for August 31, 1986. Because it was printed in four colors, it was even more impressive in the original.

BOSTON EXPANSIONISM, re: the "Crossroads Movement", is shown dramatically by the above photo-reproduction of pages 6

77 Countries Reached Through Boston Ministry

Boston, being international in composition, provides exciting opportunities to reach citizens from many different nations. The following is a list of the countries where citizens have been reached through the Boston ministry. Prayerfully, nationals from here and other churches can be mobilized to evangelize these nations.

Argentina	Finland	Nigeria
Australia	France	Panama
Bahamas	Germany (West)	Peru
Barbados	Ghana	Philippines
Belgium	Greece	Poland
Bhutan	Guatemala	Portugal
Bolivia	Guyana	Saint Lucia
Bostwana	Haiti	Sierra Leone
Brazil	Honduras	Singapore
Cambodia	India	South Africa
Canada	Indonesia	Spain
Cape Verde	Iran	Sri Lanka
Chile	Ireland	Sweden
China (Mainland)	Italy	Switzerland
China (Taiwan)	Ivory Coast	Tanzania
Colombia	Jamaica	Thailand
Costa Rica	Japan	Trinidad
Cuba	Kenya	U.S.S.R.
Cyprus	Korea (South)	United Kingdom
Czechoslovakia	Laos	United States
Dominica	Lebanon	Upper Volta
Dominican Republic	Liberia	Venezuela
Ecuador	Malaysia	Vietnam
Egypt	Mexico	Yugoslavia
El Salvador	Netherlands	Zaire
Ethiopia	Nicaragua	

'Crossroads'/Boston Virus Spreads Worldwide!

(Continued from Page 1)

invade Singapore, as if the church had not been planted there already, they can come on if they want to, but they will have a fight on their hands. And we did not mean "perhaps."

If only these mostly-young brethren were content to restrict themselves to the word of God as their only rule of faith and practice, what a joy it would be to bid them Godspeed and even to join them in spreading the gospel of Christ into all the world. Until they are willing to give up their heretical doctrines and practices, however, they make this doctrinally impossible. II John 9-11 still forbids it. Let's read it again. Here is what it says:

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 Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds. (II John 9-11).

"OUT FROM US" BECAUSE "NOT OF US"

How strange it is to hear some of our brethren, who are

either naive, misguided or misinformed, refer to those of the *Crossroads*/Boston persuasion as if they still were a part of the brotherhood of Christ. They are no more "of us" than, for example, the *Christian Church*! Since they are so wedded to certain "doctrines and commandments of men" contrary to the doctrine of Christ that they are willing to *undermine* the doctrine of Christ to foster their own man-made system, they are just like the "anti-christs" of I John 2:18-19. Note carefully:

Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (I John 2:18-19).

If there is any passage in the entire New Testament that describes the *Crossroads*/Boston movement exactly, this is it. Let us consider.

Crossroadism, The Emergence Of A Cult

Ernest S. Underwood

It is two o'clock in the morning when the phone rings. The voice on the other end says, "Preacher, I have a gun to my head. Tell me why I should not pull the trigger." It is another call for help, one of many when you live in Gainesville, Florida. You find out the address, dress quickly and rush over to the young man's place of residence. As you enter the door you see a young man in his early twenties sitting on the edge of his bed with a "Saturday night special" clutched in his hand. Very calmly you ask him, "What is the problem?" His one-word reply: "Crossroads."

One could wish that this was an isolated incident, but such is not the case. When one lives in an area where Crossroadism is strong he probably will have to deal with troubled marriages, broken lives, and deep spiritual depression. Such is the fruit of the system. The leaders will smugly deny that such is the case, but those who have had to deal with their heresy and cultism know all too well its fruit.

When one undertakes the task of examining the cult known as the Crossroads church of Christ, and all of its satellites, it is essential that he know something of its background. Without this background knowledge one can be deceived into thinking that those who oppose the movement are simply jealous, or are "witch-hunters." Also, when one undertakes such a task he will inevitably be questioned as to whether he has ever been to Crossroads. The inference being that if one has not been there for a first hand investigation he has no right to speak. This ploy is used to shame and silence any who would attack the system. However, anyone of sub-normal intelligence can see the fallacy of such subterfuge. Just for the record, though, let it be known that I lived and preached in Gainesville for a period of three years (1974-1977). I also lived and preached in Pensacola where there was a satellite of Crossroads.

It is the purpose of this article to give some background information concerning the emergence of the movement. There is ample documentation of its present apostasy and cultism.

Crossroadism had its inception in a former movement known as Campus Evangelism, which in turn was conceived out of what was commonly called "The Jesus Freak Movement." In 1970, when because of strong opposition and a lack of funds, the leaders of the movement gave the death notice in its official publication *GO*, those of us who had opposed this doctrinally-unsound movement breathed a sigh of relief. However, we were premature in this. Prior to its demise the organization had moved its headquarters from Texas to Gainesville, Florida. When the death notice was given the organization went underground for about a year, then emerged with a new name and a new leader. The new name at that time was *Campus Advance*; the new leader was **Chuck Lucas**. This was about all that was new in the system. The same heretical speakers which were used in Campus Evangelism were still used; the same false doctrines and practices were upheld.

When the 14th Street church in Gainesville outgrew its facilities, a new building was built on another location. The name chosen for this new church was *Crossroads*. This name in itself is unscriptural in that it is named for a philosophy. One could just as scripturally choose the name Church of Jesus Christ Of Latter Day Saints, or some other denominational name as he could call a church in Gainesville,

Florida "Crossroads." There is no geographic area in Gainesville known by that designation. For those who know and respect the Scriptures concerning the question, "What is in a name?" this is a pertinent point. The name *Crossroads* was chosen because it is stated, "We meet people at the crossroads of life."

When it came time to dedicate the new facilities whom did they invite to have a part in the dedication ceremonies? Among others, there was a *Presbyterian* preacher! Perhaps this will better explain how Chuck Lucas could appear on the program of the *Kingsway Christian Church* in Indianapolis to teach them how to grow in that false religion. Such actions speak loudly of fellowship and bidding God speed.

Because of the false doctrines of the Crossroads church, seven specific charges were brought against them. When the leadership of that church refused to repent of their false doctrines and practices many other churches refused any longer to extend fellowship to this now apostate church. On November 11, 1975, a group of 14 men met at the Crossroads building for the purpose of working out a solution to the problem. We wanted to bring these men to repentance and restoration. The seven charges were read and discussed. Since the evidence was on tape that the charges were true, the Crossroads leadership had no recourse but to admit them. In the meeting they—Chuck Lucas, Rogers Bartley, Richard Whitehead—admitted sin, stated a desire to repent, and asked for forgiveness. Prayer was offered to God on their behalf, and it seemed that all was now settled. A statement was drawn up concerning the meeting. It was suggested by Parker Henderson, who chaired the meeting, and by Richard Rogers, that in order to allow the Crossroads brethren to "save as much face as possible" the words *repent* and *forgiveness* not be incorporated in the statement. Those present agreed. Some, including me, did so reluctantly. The statement was signed, and we all went home. In the very next edition of the Crossroads church bulletin in which Lucas reported the occasion of the meeting he stated, "The answer to the specific charges *should not be interpreted as a change in our beliefs* but as a clarification of." This statement was a complete misrepresentation of the whole tenor of the meeting and its proceedings. Such a statement points out that it apparently does not bother the conscience of those connected with the movement to totally misrepresent truth. It also points to the fact that since there was actually no repentance, then those men are *still* guilty of the sins specified in the seven charges. We must remember that with God there is no statute of limitation on sin. To the sins listed in the charges the leadership of Crossroadism has compounded many more.

From 1976 until the present time the system has grown. It is the stated goal of the group to place a Crossroads-trained campus minister on every state college and university campus in this nation. At last count they had placed somewhere between 40 and 60 men on such campuses. Sitting at the head at the controls in Jim Jones and "Rev." Moon style was Chuck Lucas. This set-up continued until August, 1985, when Lucas was removed because of unspecified sins. Through his leadership and the leadership of those trained by Crossroads this cult has split faithful churches all over the nation. Proof of this statement can be

drawn from all across the country where these divisions have taken place. In the July 27, 1980 issue of his bulletin Lucas even attempts to justify the division. He says, "When congregations become complacent, inflexible, satisfied, set in their ways, and bound by their traditions, 'new wine' can be most disturbing! In fact, it is virtually impossible to infuse new life into dying congregations without major conflict!" According to Lucas and all of the Crossroads-trained cadre, the "complacent, inflexible, satisfied, set in their ways, bound by their traditions, dying" congregations are churches which have been preaching the gospel for years—but are not doing it "Crossroads" style. Let no eldership or preacher be deceived, if one does not accept and practice Crossroads brand religion, which by the way is not New Testament Christianity, then, according to Lucas and his group, that eldership and preacher is described in the above quotation.

"But," says someone, "I have been to the Crossroads church in their services and I have not seen anything wrong." It should be noted that the mind-control process, the pressure tactics, the guilt feelings, and other ungodly and unChristian practices are not generally found in the Sunday assembly. These are practiced in the "soul talks" and in the "prayer partner" arrangement. It should also be noted that these are done so subtly that the "target" of them is unaware that it is happening. It is in these areas where the "shunning", "challenging", and "pruning" are done. It is the "soul talk" where the guilt feelings are produced. It is also here where the warped concept of "total commitment" is ingrained into the "target." It is in the "prayer partner" concept where tremendous control is exercised, and this by one having to bare his life and his intimate thoughts to another. One young man defended this system to me by claiming that his senior prayer partner had the right to know if he had had sexual

relations with his own wife. His argument was that his prayer partner was only trying to help him have a wholesome sexual relationship with his wife, rather than it being one of lust. Are we ready for this? It is in the prayer-partner concept where the life of the new convert is programed. A failure on the part of the *junior* prayer partner to follow the instructions of the *senior* partner will or can result in the "shunning" process. Parents, do you want your young people to be subjected to this kind of ungodly system? If not, then you had better sit up and take notice of where they are going to school, with whom they are associating, and where they are going to religious services.

It has not been the purpose of this article to go into detailed account of every false practice and every false doctrine of the Crossroads cult. There is abundance of material available on these matters to those interested in investigating for themselves. It has been my purpose to give some background of the movement, and to point out some of the dangers.

In closing I would like to be very personal in giving warning to other parents. I know the pain and anguish of following the casket of my first-born* to the cemetery. I know the emptiness and loneliness of the bedroom where she slept. However, *knowing* what I know about the Crossroads movement, I would rather escort the bodies of my three remaining children who are faithful Christians to the cemetery than to see them be brought under the ungodly influence of Crossroadism. Now, I have hope for them. Under that system I could entertain absolutely no hope. This is how serious I believe the problem to be.

—Christian Light
September-October/1981

Updated from Issue of September-October/1981

*One more child — a son — has since died.

Has The Crossroads Movement Changed?

The almost incredible naivety with which at least *some* of our brethren and churches tend to view the Crossroads Movement is hard for many of us to understand. How is it even possible for supposed-to-be intelligent Christians to be that dumb!

One evidence of this lack of discernment is the continuing effort on the part of the *Christian Chronicle* to pass off the doctrinal error of Boston, Massachusetts, as nothing more than a question of judgment and methods. Such could not be farther from the truth.

The following letter to the editor of the *Christian Chronicle* makes it clear that the Crossroads movement still has the same cult-like traits that it always has had. Note their tactics well and remember that they and those they influence are planting churches like themselves in many parts of the world (including places where the true church of our Lord already exists) in 1987.

Dear Editor:

I read your editorial in the April 1986 edition of the *Chronicle* and I couldn't believe you refer to the churches of the "Boston/Crossroads movement" as our brethren. Obviously you must not be too familiar with what they are doing. Let me tell you my story. I was a *victim* of the "Boston/Crossroads movement," so I know what I'm talking about.

When I first entered the "movement," I was just out of college. I had rededicated my life to Christ and was anxious to find the right church. I came into (a particular congregation) because my cousin

was the "female minister" to this congregation—she did not preach; her function was to minister to the special needs of the women of the congregation.

I was impressed by the closeness of the members (the youth) of this group and the family-like atmosphere. This is what appeals to lonely people looking for a special home. Unfortunately, I failed to notice other things as I entered into the deception.

I came forward to be baptized and then proceeded to be heavily interrogated as to my past sexual activity, prior to being pronounced as suitable to be baptized. (Somehow, I thought simply repenting and confessing Jesus as Lord was all that was required for baptism.)

I suspected there was something strange about this group when I suffered this interrogation. But I was so wrapped up in my desire to serve the Lord that I dismissed these warning signals.

As soon as I was baptized, I was assigned a "partner." This woman came to see me every day, and I was required to tell this woman what my sins had been each day. She would in turn discuss my sins with "higher-ups" in the congregation, and they would basically endeavor to run my entire life, my every waking moment. Still my joy was in the Lord, so I dismissed all these warnings.

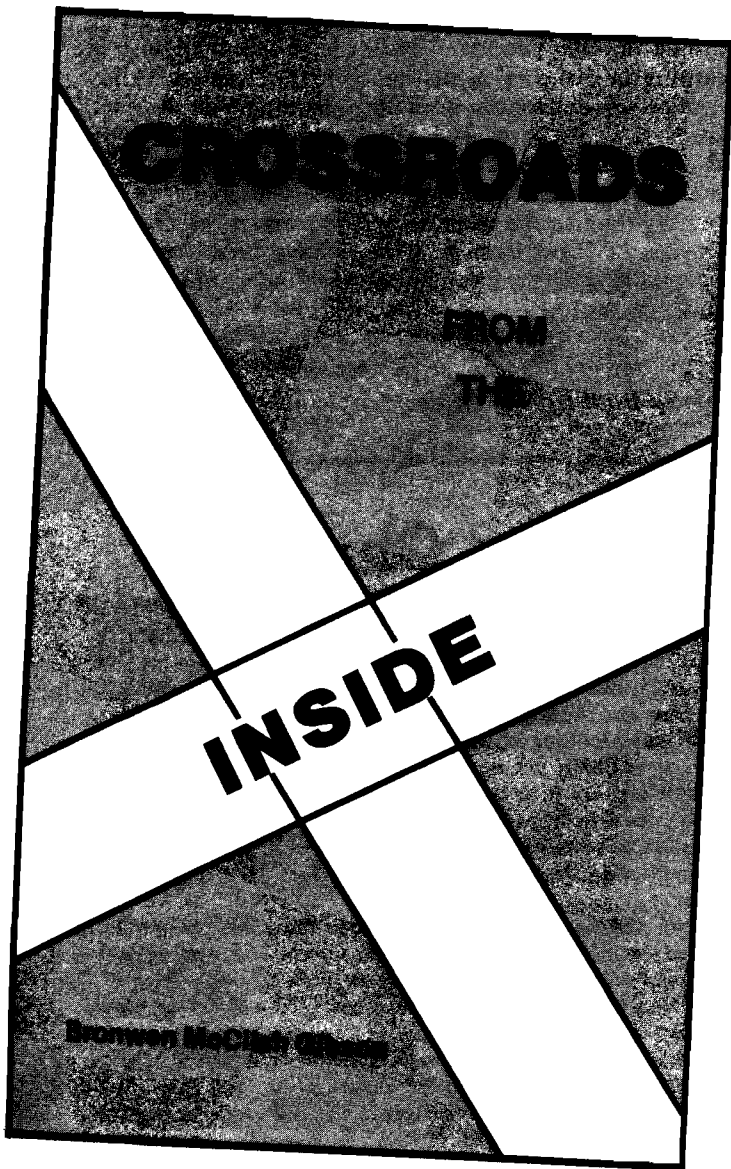
It was compulsory to attend nightly meetings. However, I had a job that required me to work in the evenings, so I was excused—but was watched very carefully.

My roommate was not so fortunate. Most of the members of this congregation were university students, and she was. She attended so many meetings of the "movement" that she flunked out of school. No concern was expressed by the members when she failed her exams, nor when her mother died. I began to feel at this point

that something was wrong here. These people at first seemed so compassionate and caring. But I soon realized it was all a false front.

I learned the truth about these people from witnessing the following: A woman came into the church hungering for the Lord. Naturally, she was attracted by the smiling faces and the family-like atmosphere. She was assigned her partner and began to undergo her indoctrination. In a few weeks the woman felt strongly that she wanted to be baptized. How did the woman minister respond? She said: "No, you're not ready." (I felt it was wrong to hinder a person who desired to be baptized and come to the Lord.)

So the woman who desired to be baptized went instead to the actual minister of a church who did not happen to be a part of the "Crossroads movement." The minister talked with her and was happy to baptize her. What was the reaction of the "movement" members to this? They were furious! How dare her go and be baptized by someone else! The "movement" members shunned her. They heavily criticized her and basically excluded her from the "movement" members' circle of friends. So the poor girl left the church totally in confusion and heartbreak.



At this point I decided this group was some sort of cult and decided to move my membership to another congregation. Ordinarily members of the church of Christ do not object if you transfer membership to another church. However, members of the "movement" came by my house and told me I was going to hell.

I moved my membership anyway to another church of Christ in the area and found warm, loving, caring Christians and experienced one of the most wonderful times of my life growing in Christ...

The "movement" attracts lonely people looking for God because it presents a warm, loving atmosphere that is basically a front. Actually, it is much like a cult...

They don't trust anybody who is not part of the "movement," and they teach new members that those not in the "movement" are lost, even if they are members of the same church. They seem to incorporate a brainwashing technique, and when people wake up to what's happening, they leave very confused and disheartened.

Maybe they *do* baptize a lot, but do you know what happens to these people? I think you would find that many eventually *leave* disillusioned. Some leave Christ entirely.

Finally, just before I left the "movement," my cousin came to me to find out why I was leaving. (It made her look bad.) Here is what she said to me: "If it bothers you to have people telling you what to do, don't worry. When you've been in the movement longer, then you can tell others what to do."

Apparently it's run like a *pyramid scam*. As you're in the organization over time, you get moved into positions of greater authority and control...

When you look at an event to determine if it is of the Lord, you should look at the fruits and at the spirit behind the movement. The fruits of the "movement" are twofold: (1) zombie-like fanatical converts who consider anyone who is not in their movement to be lost, and (2) disillusioned individuals who leave the church and possibly Christ altogether. (Who keeps records of that?)

What is the spirit behind this? The leaders of the "movement" are very charismatic, and much of the success is based on their personalities. They bask in the adoration of their converts. They separate their converts from the other members of the church and accuse their brethren in the church of being lost...

(Signed) Selma Lynch, Arlington, Virginia

(NOTE: Such stories as this keep surfacing from those formerly deceived into the "Crossroads Movement" but who later saw through its deception, became disillusioned with it and got out of it entirely.)

One such person is the daughter of brother and sister *Dub McClellan*, minister of the Pearl Street church of Christ, in Denton, Texas. Her name is *Bronwen McClellan Gibson*. Many will recall her story, which first appeared in our *Contending for the Faith* edition for January/1986. It struck such a responsive chord, brotherhood-wide, that we had to print additional thousands of that issue to meet the immediate demand.

Many of our readers expressed their feeling that sister Bronwen's story needed to be put into permanent tract form in order to saturate it among the churches of Christ brotherhood-wide—*worldwide*. This now has been done; and we have secured our first shipment of Bronwen's tract, which she has entitled, "CROSSROADS FROM THE INSIDE." (See left.)

Because of the immediate threat that Crossroadism now is posing throughout the world not only from Gainesville, Florida, but via Boston, Central London, and other satellites, it is urgent that this tract be ordered by the tens of thousands and be literally sowed down among the churches of Christ—not just *nation-wide* but *world-wide*! For those ordering this extraordinary tract for distribution where you live, we can supply it to you at the following rates: *Dozens*, \$3.50 (plus \$.80 postage and packaging); *Hundreds*, \$25.00 (plus \$1.80 postage and packaging); *1,000s*, \$240.00 (plus \$6.00 postage and packaging). Payment should accompany all orders. Please address them to *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

(Contending for the Faith Bound Volume XVII is Now at the Bindery! If You Have Not Started your Set Already, This is a Good Time to Do So. For Whole Set, Including Postage, Send \$104.00 With Your Order to 2956 Allshore, Memphis, TN 38118. Volume XVIII By Itself is \$7.95 (Plus \$1 Postage & Packaging). Standing Orders for Building Sets Still Get 20% Discount.)

A Look At The NEW "HOUSE CHURCH" HERESY

Graham Cain

(EDITORIAL NOTE: Elsewhere in this issue of *Contending for the Faith* we are advertising brother Wayne Coats' new book, entitled, *A Critique of How Christianity Grows in the City*. In publishing the following article by brother Graham Cain, our faithful brother from Hurst, Texas, this in no way should detract from your ordering the far-more-detailed treatment by brother Coats. Rather, we look upon this article and that book as companion pieces in the same general study. Inasmuch as this new "house church" heresy is just one more error in the long chain of errors being perpetrated by the "Crossroads Movement", now being featured by the Boston church in particular, it seems good that we have the following excellent article, too, in this yet another "Crossroads" issue to help bring us all up to date.—Ira Y. Rice, Jr., Editor)

The details of a proposal and effort to restructure the New Testament pattern for the organization and operation of the local church is given in a book called *HOW CHRISTIANITY GROWS IN THE CITY*. The author is brother Alvin Jennings. This is "An Expanded Edition" of a previous book called *The 3 R's of Urban Church Growth*.

According to the author's "Foreword to the Second Edition", clarification is given for several "expressions that may have been ambiguous or that may be easily misconstrued by anyone seeking for faults." The new addition was mailed out to many (unsolicited) with a request that the book either be returned or payment for it submitted.

IS BIG BETTER?

The book, though erroneous in total, does raise some questions of grave importance. It addresses some problems that developed over the past 30 years during which **BIG** has been confused with **BETTER**. There has been much effort with tremendous financial expense sweeping over the whole brotherhood during this time directed to the goal of becoming **BIG!** It began with the merging of two or more congregation into one larger church. This ingenious idea of strictly human origin was projected by a few effusive, promotional-type preachers as the panacea that would allow the church to "take the world" for Christ. History, however, shows that with the advent of this mania for bigness came the beginning of the cessation of growth and the gradual emergence of the social, recreational and entertainment schemes designed to draw a crowd.

Back during the 1950's when the Lord's church was growing at a rate far in excess of any other religious body, the church was solving the problem of a church building becoming too small by part of the members going out and starting another congregation. Brother Jennings propounds this question on page 43 of his book: "What is the significance of the figures that show Churches of Christ have dropped in 13 years from number one in church growth to number 13 now"? On the following page he shows that "growth data" for the Lord's church in the 1940's was 47%, jumping to 171% in the 1950's. These were the years when the church was preaching a message that was distinctively different from that of any other religious doctrine anywhere in the whole world. These also were the years when new congregations were being started everywhere. Yes, these were the years when the church was also ridiculed and despised by denominationalism! The growth data figures quoted in his book drop drastically from the 171% of the 1950's to 17% in the 1960's and then to 7% in the 1970's.

I believe that brother Jennings is right "on course" when he asks, "What is this saying to us?" It is so sad then to see how badly he strays, with the unscriptural proposals he calls for. It is really too bad that Alvin did not try to direct attention back to the era of only 30-35 years ago when we could see, not only a grand and solid growth (171%), but also examine and study the conditions and methods which produced it. He attempts instead to suppose a number of facts not in evidence and then try to restructure the church to fit a pattern he fabricates from speculative assumptions.

The lack of growth is indeed lamentable. It is mentioned as a matter of concern often in issues of our publications. Various suggestions are put forth. Solutions are suggested. Reasons are considered. I have seen just about everything that could be imagined put forth as possible solutions, except the common sense possibility of looking back to the message, the methods and the motives that worked so well a short time ago. Whatever the proper answer may be or whether it can be found in the near future, there is one thing absolutely certain; it is not contained in the book, *How Christianity Grows in the City*.

A NEW MARRIAGE: CROSSROADSISM AND THE HOUSE CHURCH THEORY

The blending of the "house church" concept with the heretical dogmatism of *Crossroadsism* is put forth by brother Jennings as being a viable solution. He devotes one chapter of the book, consisting of twelve pages (the longest chapter) to eulogizing the Crossroads church in the city of Boston. According to the statistics so enthusiastically given, the growth in numbers amounts to more than 2,100 people in six years and the weekly contribution has increased from \$250.00 to \$25,000.00. As one reads of this amazing phenomenon it appears to be (according to this report) as a result of three things: 1) the "enthusiastic leadership" of Kip McKean; 2) the philosophy that he brought with him from Crossroads; and 3) Alvin Jennings' theory of the house church. The mixing of these three elements together obviously does spawn a form of spontaneous combustion, the fruit of which is very dangerous to the cause of New Testament truth. These three constituent parts need to be inspected separately.

I. The Enthusiastic Leadership. The emergence of men of great charisma and power, having complex character traits which enable them to exert strong influence and control over the minds of certain people is a continuing experience of society. This has been observed in both Bible and contemporary times. There has been a continuing parade of religious zealots who have been successful in gaining a

following based upon their own personal magnetism and cajolery all the way from Satan through Jereboam, Judas of Galilee and right on down to the nefarious ilk of the so-called **Reverend Moon, Jim Jones, Oral Roberts** and many, many others. These charlatans, promoters and pushers of psuedo systems of religion come and go. Although Kip McKean is just a small fish in this pool of prime movers, he nevertheless does seem to have a power that is seen in so many of the preachers in the large liberal congregations today.

II. The Crossroads Heresy. This cultish philosophy has been plainly explained and exposed over and over again. There are still those who, as the Jews of old, refuse to see or hear. As a result, this painful plague creeps into a church or a community unexpectedly and causes the Lord's church loss and embarrassment. The latest case I have heard of is in the city of Denver, Colorado. This article, however, is not directed to this error, *per se*.

III. The Book by Alvin Jennings. The errors and dangers of this theory of church growth through the "house church" methods have not received the attention and exposure that is needed. This theory strikes at the very roots and foundation of church government and authority as delineated in the New Testament and accepted by Bible scholars of the restoration movement of the previous century. Brother Jennings explains the basic goals he is striving for on page 71. After giving what he conceives to be a definition of "a city" and "a church" he then says, "To sum it up, the church, the treasury and elders will be one in the urban area. Elders will allow and encourage assemblies anywhere and everywhere that men may gather in the name of Jesus. Congregational growth consciousness will give way to the overall growth of the urban church with all its congregations regardless of their place of assembly. An occasional public meeting of all the saints in the city in the largest hall available will afford opportunity for fellowship, encouragement, evangelization and edification."

His whole theory is built upon the premise that during the first century there was only one church in such large cities as Jerusalem. Rome and Corinth, thus just one eldership and one treasury for each of these large areas. The foundation of his total argumentation, however, is nothing more than a series of pure assumptions.

LET US EXAMINE HIS ASSUMPTIONS

Please notice some of the things, which can not be proved, but which, after *assuming* them to be true, are then woven into the fabric of this theory just as though chapter and verse could be supplied if requested. Let us examine them.

- A. Alvin *assumes* that Peter was an elder in Jerusalem. On page 93 he states that, "Peter, an elder (I Peter 5:1-2) in Jerusalem exhorted elders everywhere to 'tend the flock of God which is among you'." Why is it necessary for Peter to be one of the elders in Jerusalem? Because Peter clearly shows in I Peter 5:1-2 that the pattern of church government calls for "elders" (plural) to be over "the flock" (singular). If Alvin can get Peter established as being one of the elders in Jerusalem then the plurality of assemblies (churches) would be shown to be included in the term "flock." There is, however, much evidence to indicate that Jerusalem was not the location where Peter served as an elder. There is *absolutely no way* to prove that it was!
- B. Brother Jennings *assumes* that Acts 14:23 and Titus 1:5 are synonymous. In his first book (*3 R's of Urban Church Growth*) he said on page 43, "a point often

overlooked is that the appointment of a plurality of elders in every city seems to be equivalent to the appointment of elders in every church." Since I have pressed him on this in previous discussions, both oral and written, he has made a slight change in this wording. On page 57 of the new book, he has eliminated the word "equivalent" and says instead that it "seems to have been the same action." I fail to see any appreciable difference, but unless it can be established (beyond his *assumption*) that appointing elders "in every city" (Titus 1:5) is the "same action" as appointing elders "in every church" (Acts 14:23), then his total case is in serious jeopardy.

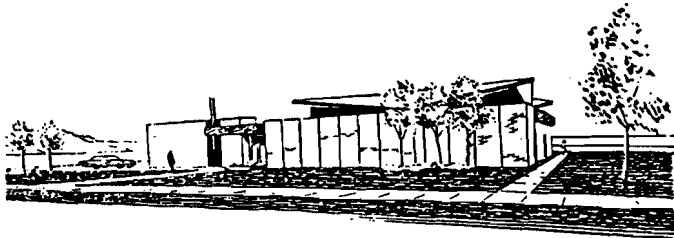
- C. He *assumes* that there was only one church in Jerusalem, Rome, Corinth, and the like. This is his *biggest* and *most crucial* assumption. On page 54 he asks, "Does the relationship between independent congregations in our cities today coincide with descriptions of the Jerusalem church?" Then he continues, "The most striking truth that seems to emerge is that so far as the New Testament record reveals, there was never a plurality of independent congregations within the same city." Again, on page 70, "In every instance where the church (*ekklesia*) is referred to in connection with a city, it is in the singular. The plural form without exception, when referring to location, speaks of a country, province or a plurality of cities". At the end of this sentence the reader is referred to an amazing footnote in which the author says, "The 'church' (singular) in the universal sense is often referred to without reference to location (see Matt. 16:18, Col. 1:18): The 'church throughout all Judea and Galilee and Samaria' (Acts 9:31) has reference to *that portion* of the universal church in regions named." (Emphasis added—GC). The very obvious question (which Alvin apparently did not see) is, why would this not also be true if the "regions named" were Jerusalem, Rome or Corinth? In Galatians 1:22 and I Thessalonians 2:14, Paul speaks of the "churches" in Judea showing plainly that "that portion of the universal church" in the region called "Judea" had a *plurality* of churches, while Luke speaks of "the church" (singular) throughout Judea, Galilee and Samaria in Acts 9:31. McGarvey says the term church "is here applied so as to include all the disciples in these three districts...It is a secondary use of the word, the whole body being contemplated as if congregated together." (*Commentary on Acts*, p. 192). This is the same language we use today in speaking of the church in Italy or the church in Dallas or Nashville. We also speak of the churches (plural) in these locations. Moreover, we have Scripture for so speaking as seen above.
- D. Notice again the implication of the positive assertion he makes as he *assumes* that, "In every instance where the church (*ekklesia*) is referred to in connection with a city it is in the singular." Let us see if he will stick with this. If his dogmatic assertion be true, then no speculation is needed concerning the church in Rome. If indeed there was only one church, with one board of elders and one treasury in the city of Rome, we have its exact location pinpointed in the 16th chapter of that epistle. Verses 3 through 5 reveals this to be in the "house" of a couple named "Priscilla and Aquilla". Verse 5 says "the church that is in their house".

Of course, Alvin will not accept this and the only way he can get around it is to question the meaning of the word "church" as used in this verse. In his answer to a previous reference I had made to this verse in a critique of his first book, his written reply (in part) was that, "It is true that 'church' is the rendering in the common versions. However, other renderings in other accepted versions include 'congregation', 'group', 'community', 'those who meet', etc." He then goes on to insist that certain "exegetical" rules must be used to come to the literal sense of words. To all of this I simply reply that he may select any word or any

translation he prefers. When his choice has finally been made, it will be the exact same word that was supplied by the Holy Spirit and used in Acts 14:23. Whether you prefer church, assembly, congregation or community, this inspired verse authorizes the appointment of elders in "every" one! It does not demand it, but it certainly does authorize it. Therefore, if there was only one church in Rome this must have been it. There is no mention specifically made of another.

JENNINGS' THEORIES INSIDIOUS

The far-reaching effects of such theories as this and the philosophy of Crossroadsism is very real because of their



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"ISSUES AND ANSWERS"

WEDNESDAY, MARCH 4, 1987

7:00 p.m. Ira Rice, Jr. Crossroadsism
8:00 p.m. James Newton Christians Must Stand For Truth

THURSDAY, MARCH 5, 1987

10:00 a.m. Paul Wilkinson What About Following Denominations?
11:00 a.m. Dave Dugan Social Drinking
12:00 p.m. — 2:00 p.m. Free Time/Noon Meal
2:00 p.m. Ira Rice, Jr. Scriptural Evangelism
3:00 p.m. Toney Smith Authority in Religion
4:00 p.m. — 7:00 p.m. Free Time/Evening Meal
7:00 p.m. Bobby Cullum Anti-ism
8:00 p.m. Joe Gilmore Prevalent False Doctrines in the Church

FRIDAY, MARCH 6, 1987

10:00 a.m. Tommy Hicks Suicide
11:00 a.m. Michael Ryan Immorality
12:00 p.m. — 2:00 p.m. Free Time/Noon Meal
2:00 p.m. Joe Gilmore What About Present Day Miracles?
3:00 p.m. Curtis Camp Faith and Works
4:00 p.m. — 7:00 p.m. Free Time/Evening Meal
7:00 p.m. Jerry Moffitt Atheism
8:00 p.m. David Brown Sectarianism

SATURDAY, MARCH 7, 1987

10:00 a.m. David Brown Denominationalism
11:00 a.m. Jerry Moffitt Exorcism
12:00 p.m. — 2:00 p.m. Free Time/Noon Meal
2:00 p.m. Oran Rhodes Premortalism
3:00 p.m. Steve Gibson Immediate Appeal
4:00 p.m. — 7:00 p.m. Free Time/Evening Meal
7:00 p.m. Goebel Music Eldership Authority
8:00 p.m. Don Tarbet The Occult

SUNDAY, MARCH 8, 1987

9:00 a.m. Goebel Music The Silence of the Scriptures
10:00 a.m. Oran Rhodes Divorce and Remarriage
11:00 a.m. — 1:30 p.m. Congregational Luncheon
2:00 p.m. Bubba Phillips The Sin of Fornication
3:00 p.m. Don Tarbet What About Tongue Speaking Today?
4:00 p.m. — 6:30 a.m. Free Time/Evening Meal
6:30 a.m. Dave Collier Church Discipline
7:15 p.m. Steve Orduno Abortion

unscriptural nature. The danger and disease is to a great extent concealed through being presented in a charade of spiritual enticement by those who are very zealous and in many cases very sincere. It appears that brother Jennings has dwelt so long on this matter that he has come to the point of assuming that churches as existing today are, in general, not even the church of the New Testament.

On page 81 of his new book, he has quite a bit to say under the heading of "The Angel of the Church." Look at some of these excerpts: "When we view the church in each city as above outlined, the need for an 'angel' of the church becomes evident. The Greek term 'angelos' simply means a messenger... Their assignment was to see that every member of the Christian community in each of their respective cities received the spiritual messages from the Lord... One letter was addressed to 'all the saints' in the city of Rome, though they regularly worshiped in at least half a dozen houses or groups (Rom. 16). Have you ever wondered who would have received such a letter accepting the responsibility to see to it that all in the church could read it?"

This is an added portion not in the first book. It gives clarification to a very strange ad which appeared in the June 5, 1985 issue of "Shopper's Guide", a little magazine of local want ads, and such published weekly in a northeast section of greater Fort Worth. The ad was as follows:

A NEW BIBLE-PATTERNED CHURCH

Will meet June 2, 2 p.m., Roadway Inn, near Six Flags. Meets in homes and halls like early churches. Welcome to first Century Christianity. Led by 5 evangelists, 481-7809, 339-0810. Contact Alvin Jennings, Angel of the Church, in DFW. 632 Hillview, Hurst 76054

The above would seem to indicate that Alvin has assumed that "every member of the Christian community in each of their respective cities", which in this case is the Dallas-Fort Worth area (DFW), needs an "angel" to accept the "assignment" of being sure each one receives "the spiritual messages of the Lord". We do not know if brother Jennings volunteered or was drafted for the job. Nor do we have any details of his appointment to the job. The ad clearly shows, however, that he has it. On page 173, a unique job description and character requirement for "the angel of the church" is given wherein it is suggested that this may be what God has reserved for the one who will accept it, "as the most significant work in the Kingdom in Modern times."

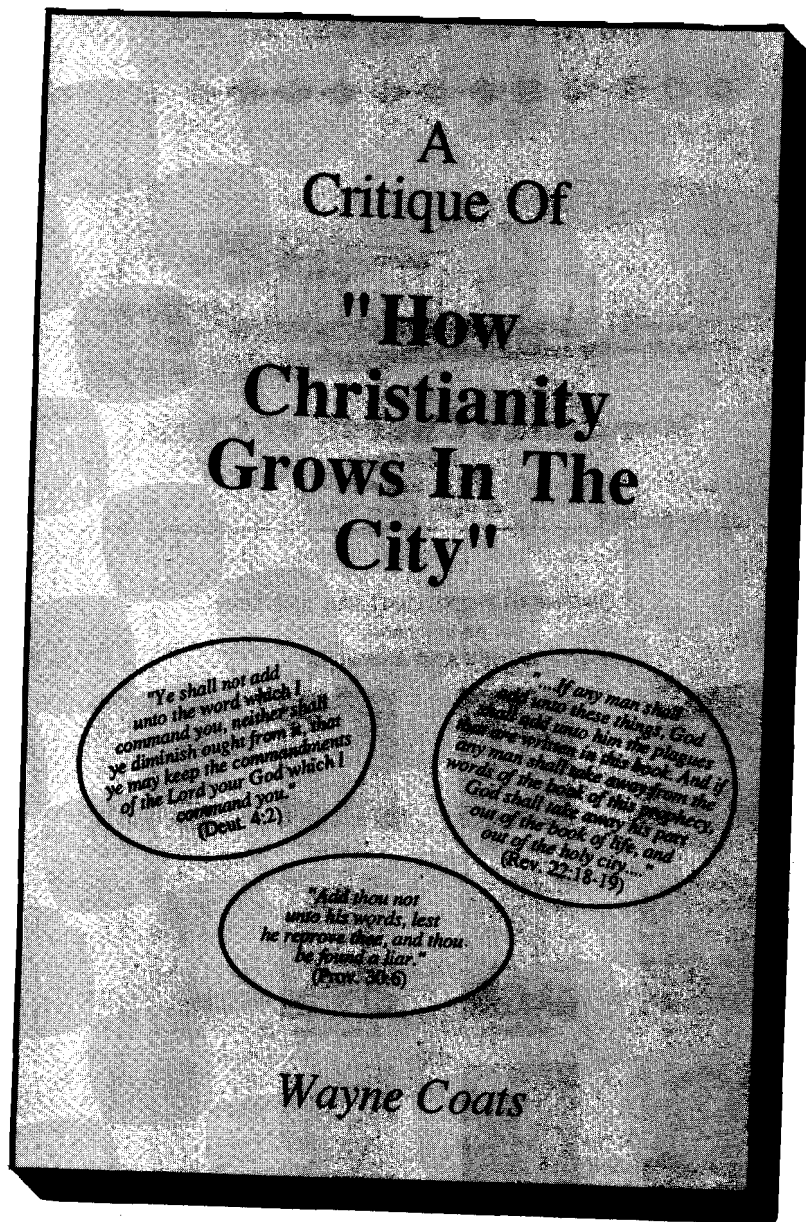
Does not his ad clearly show that those who ran it are implying that 1) the existing (old) churches are not "Bible-patterned", 2) do not meet "like early churches", and 3) are not a part of "first Century Christianity"? The insinuation is most emphatic that this group, "led by 5 evangelists" is the church in DFW. If this be true, all of the churches in both Dallas and Fort Worth who now present themselves as being churches of Christ are only sectarian bodies. Brother Jennings has been entreated over and over by many who love him and are sincerely concerned to cease these struggles. So far he has refused to do so and now seems to be infused with new determination since his affiliation with Crossroadsism. It is not possible for him to be unaware of the division and discord such activity causes in the body, the church of our Lord.

The inspired words of Romans 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" are clarion clear. Even though it be a brother whom we love and concede that he may be sincere, we have no choice. Brother Jennings is patently guilty of the sins which

Paul said calls for a marking and an avoidance by all faithful brethren.

Let us continue to pray for all false teachers among us who may be sincere in their actions. Some may yet be brought to repentance. Undoubtedly, some have progressed so far in their mistreatment of truth that God has already sent them the "strong delusion" of II Thessalonians 2:11. In any event, all false teachers must be marked and avoided.

—2244 Mountain View Drive
Hurst, Texas 76054



WHEN IT WAS ANNOUNCED that Alvin Jennings' unfortunate book *How Christianity Grows In the City* had been sent to every church of Christ in the United States, it was evident that something more than ordinary must be done in order to offset its impact against the cause of truth. Seeing that it was being widely used and heavily endorsed by the "Crossroads Movement", there almost *had* to be something doctrinally wrong with it. Indeed there was! As a result,

Notes & Quotes...

It is remarkable the many writing in for special issues of *Contending for the Faith* to combat this or that false doctrine—Crossroadism in particular. For instance, **Joe M. Sanders**, of Little Rock, Arkansas, ordered 12 copies of our July/1986 issue; **Mrs. W. H. Free**, of Lancaster, Texas, ordered three sets of all our back issues on "Crossroads"; **Mr. & Mrs. Dan Medley**, of Truth or Consequences, New Mexico, ordered four copies of our January/1986 issue on the Crossroads movement, saying, "Our church here ordered 40 copies in January. They were all handed out. We gave our copy to someone. We would like several more copies for some we feel who need to know about this problem in our

brotherhood. We cannot believe the apathy of our Christian brotherhood over this situation. It seems all churches should have been sent a newsletter (from someone) warning them that this could happen to them. Instead, a lot of churches are torn apart and they do not know what happened—still don't. We agree some are not concerned enough to take any kind of action if they do know, or they refuse to admit such is happening. Until your January issue, we did not know how widespread Crossroads has become and of some of our 'famous' preachers who are involved. Also not aware this has been going on for as long as it has. It is sad that evil in all forms is so strong while the good sit back and let it

happen. We are thankful (my husband and I) for you who are fighting Crossroads and for *Contending for the Faith!* Our prayers are for you. May God continue to bless, strengthen and give you courage and determination to carry on..."

(NOTE: In replying to the Medleys, from Kuala Lumpur, Malaysia, I said, in part, "Like you, I can hardly believe the apathy with which many (maybe most) of our brethren view what is happening to 'us' as a brotherhood. Warnings, re: 'Crossroads', have been sent to every church in the U.S., repeatedly, over a period of several years—yet it was not until our January/1986 issue that you yourselves became informed how truly widespread this insidious evil has become over the past 19 years. Evidently, preachers and elders along the line had been bottling up the information just as fast as we were sending it out. If such is the case, all such should be called to account. If they get by with such irresponsible action in this life at least God

brother **Wayne Coats**, seasoned gospel preacher of Mt. Juliet, Tennessee, has written *A Critique of How Christianity Grows In The City*, which is simply devastating to the wrong positions Jennings' book takes.

In his Foreword to brother Coats' new book, **Robert R. Taylor, Jr.**, of Ripley, Tennessee, commented as follows:

"Upon his reception of Jennings' book, *How Christianity Grows in the City*, brother Coats promptly sensed the potential harm to the cause of our blessed Lord. He has done an in-depth study of the thesis of the Jennings volume. His response is *A Critique of How Christianity Grows in the City*. The Coats critique is done with thoroughness of scholarship. It is a devastating refutation of Jennings' entire work. He takes the Jennings book apart seam by seam, page by page, argument by argument. He shows with scorching logic and deep scriptural insight how this whole movement is an open and avowed apostasy from that simple and superb organization as characterized New Testament congregations, when an eldership oversaw one congregation and only one. To this concept, those of us loyal to the Scriptures are still wedded, and we do not intend to yield a single inch of contested ground. Jennings and those allied with him are walking the sure pathway of peril in organizational deviation that began in the second century with one bishop elevated over his fellow elders who ultimately controlled a diocese, to the full infamous bloom of the papacy with Boniface III in the early seventh century.

"I have read much of this material in manuscript form and am happy to recommend it highly to all who are ready to perseu it with profit. It is a well written work."

Inasmuch as 1987 appears to be the year that Crossroaders—whether from Gainesville, Boston, London, or wherever—are "targeting" our brethren not just nationwide but worldwide, now would seem to be the time to order YOUR COPY of brother Wayne Coats' "Critique" and ARM YOURSELF FOR THE BATTLE clearly forming just ahead.

Please enclose \$6.00 (plus \$1.00 for postage and packaging) and send your order to—

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

Crossroads 'Team' Is Banned By Government Of Malaysia

There is more than one way to skin a cat—or so my mother used to say! And although such an action barely crossed my mind, at least one Chinese brother in Malaysia, brother **Yeow Chin Keong**, did more than just think about it. When he learned that **Daniel Eng** was planning to lead approximately 30 Crossroaders into Malaysia from Central London, he approached the Government of Malaysia, warning that these were just a bunch of religious trouble-makers and succeeded in having them *banned* from entering Malaysia—that is, all, except those who were actually Malaysian citizens.

Brother **Kwan Tai Choom**, of Singapore, telephoned to me December 10th to pass along this wonderful information. He said that, as near as he could tell, this reduced Central London's 30-man Malaysian "team" down to just two people—Daniel Eng and an Indian man both of whom were Malaysian citizens! It did not stop them entirely, but at least it got things down to more manageable proportions! It was brother Kwan's understanding that those not allowed into Malaysia were going on to Melbourne, Australia, to join forces with what they already have going there. —*The Editor*

"CROSSROADS PACKETS" NOW AVAILABLE

One of the stupidest remarks we keep hearing around the brotherhood is from elders who say, "We're not troubled with Crossroadism here, so we won't discuss it." Crossroads-trained workers are just looking for such naive elderships so they can infiltrate and take over their congregations.

A well-informed membership is practically the only defense we have against such subversion. But you have to inform them beforehand, not after they already have been led away. It's a lot like insurance; if you wait until you need it, it is too late to get it!

In order to help brethren and churches inform local members of what to look for to combat this AIDS-like doctrinal virus, *Contending for the Faith* now has prepared what we call our "Crossroads Packet" wherein we have assembled all of the special issues on Crossroadism that we have published so far—the ones still in print, that is—which you may order for \$9.95 per packet (postage included).

So that you can circulate the information quickly among your members, please order as many packets as you need, including payment with order, addressing same to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

will not hold them guiltless on Judgment Day...Please introduce *Contending for the Faith* to as many faithful Christians as possible, signing up all you can as *new readers...*" IYR Jr.)

One brother who appreciates *Contending for the Faith* is **H. Joe Spangler**, of Truman, Arkansas. In renewing his own subscription, he sent in a list of 13 others, saying, "Keep preaching the word/contending for the faith. We love you and pray for you and your work with the paper and the Far East..."

Jackie L. Mathis, of Hendersonville, Tennessee, wrote: "I really enjoy the *Contending for the Faith* publication. I appreciate your taking a stand on subjects affecting the brotherhood. It seems members of the Lord's church are getting too lazy to carry their Bibles to worship and make sure the truth is being taught. If they don't study the Bible, how can they know if error is being taught? Thank you very much for trying to teach the truth."

HISTORY OF HOBBS TRACT SERIES

A. G. Hobbs

Here is the unfolding history of my series of tracts. The beginning and success of my tracts may be both providential and accidental. I like to think that it was more providential.

While preaching for the church in Monahans, Texas, I wrote and printed only two tracts. When I began preaching for the church in Borger, Texas, in a business meeting I discussed with the elders the plan of printing and circulating tracts; or for me to continue putting out a four-page paper as I had been doing in Monahans.

It was decided a plan for the tracts would be more profitable—more attractive, better received, and in the long run do more good. It was decided that I was to write a tract each month, and that we would distribute 1,000 from house to house. However, 1,000 would not cover the town. So we distributed 1,000 in the north part of town, and the next month we distributed 1,000 in the south part of town. We had a full house on Sundays, and baptisms all along—not quite every Sunday.

In a business meeting, the elders observed that we had no "summer slump" as was usual. They said that circulating the tracts was the main cause of the steady interest and growth. "Let us increase the number to 1,500 each month," they said; so the increase was begun.

The members began to insert a tract as they wrote to their relatives and friends in various states. So requests for the tracts began to come in. It was like dropping a pebble into a pond. As the circle of the tracts increased, so did the demand. So the interest and demand just "snowballed" and has not ceased...Many attribute their conversion to the tracts.

After leaving Borger, I have been writing tracts all along but never on a regular basis. The number now that I have is 50. However, if I had the funds, I could bring a new tract out every month. I have been asked how many I had printed in all. I do not know. But the last time I tried to figure up the number it was some 20 millions—several years ago. The number would be much larger now.

I have 12 tracts in Spanish. About 25 have been put into braille for the blind. In Indianapolis, Indiana, a member of the church who was working with the blind put three of my tracts into braille. She had these bound and placed in the lending library in the State Library of Indiana.

In addition to the 12 that I have in Spanish, brother Juan Monroy translated eight tracts into Spanish and had them bound into a book.

Let me tell you a most thrilling story: One of the preachers in South America wrote to me telling that a denominational church got a copy of this book, eight of my tracts translated into Spanish. They studied it and THE ENTIRE

CHURCH was baptized. We then managed to get the property, and at the time of his letter the congregation numbered about 100 members.

WHAT DOES THE FUTURE HOLD?

Now let me get to a most vital consideration. Many have asked me, "Brother Hobbs, what is to become of your tracts when you pass on?" I have formed a corporation of five brethren that is self-perpetuating. When one dies or resigns, the remaining four are to select a sound brother of "like precious faith" to fill his place. I am serving as Chairman of the Board. The others are faithful business men [one is a retired doctor].

Keeping all tracts in print is a major project. In addition, I would like to write a *new tract each month...* I have a terminal disease... I believe that if the brotherhood in general was informed of the circumstances, and the fact

that funds were needed to keep the tracts in print and for me to add some new ones before I pass on, which cannot be very long and may be soon, many would like to have fellowship with us in this work. The official name of the corporation is **A. G. HOBBS PUBLICATIONS, INC.** Donations, large or small, could be sent to my address—**P. O. Box 14218, Fort Worth, Texas 76117.** I also covet the prayers of faithful brethren everywhere.

Several of my tracts have been translated and printed in Korean [but as far as I know, they are not being kept in print in Korean].

I would like to see all my tracts [with maybe a few exceptions] printed in Spanish. World events have brought thousands of Spanish speaking people to America. We have not taken the gospel to them, and God has providentially brought them to us. The USA is now the fourth largest with those speaking

Florida School Of Preaching

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TWELFTH ANNUAL LECTURESHIP

January 19-22, 1987

THEME:

WALKING BY FAITH

Monday, January 19

- 9:00 "Men Who Walked By Faith"
Clifford Newell, Jr.
- 9:45 "Preachers Must Walk By Faith"
V. P. Black
- 10:45 "Who Causes The Division?"
Daniel Denham
- 11:30 Lunch
- 1:30 "Missionaries Must Walk By Faith"
Jack Strachan
- 2:30 "We Must Contend For The Faith"
W. E. Wardlaw
- 3:30 Forum: "Shall We Divide Again?"
Flavil Nichols
- 7:00 Congregational Singing
- 7:45 "What It Means To Walk By Faith"
V. P. Black

Tuesday, January 20

- 9:00 "Faith In Conflict"
R. V. Simmons
- 9:45 "Preachers Must Walk By Faith"
V. P. Black
- 10:45 "Faith - Grace - Law"
Ray Peters
- 11:30 Lunch
- 1:30 "Unity In Diversity Movement: History"
Bobby Duncan
- 2:30 "Faith In The Home"
Winfred Clark
- 3:30 Forum: "Shall We Divide Again?"
Flavil Nichols
- 7:00 Congregational Singing
- 7:45 "The Power Of Faith"
Johnny Ramsey

Wednesday, January 21

- 9:00 "Unity In Diversity Movement: Today"
Bobby Duncan
- 9:45 "Preachers Must Walk By Faith"
V. P. Black
- 10:45 "Efforts To Defend Mechanical Music"
Wayne Coats
- 11:30 Lunch
- 1:30 "Who Is My Brother?"
Eddie Harper, Sr.
- 2:30 "Faith In The Home"
Winfred Clark
- 3:30 Forum: "Shall We Divide Again?"
Flavil Nichols
- 7:00 Congregational Singing
- 7:45 "The 'House Church' Concept"
Wayne Coats

Thursday, January 22

- 9:00 "Walking By Faith: Practical Applications"
Jackie Stearsman
- 9:45 "Can Two Walk Together?"
Bernard McKeiver
- 10:45 "Instrumental Music vs Walking By Faith"
Perry B. Cotham
- 11:30 Lunch
- 1:30 "Modern Music Destroys Faith"
Wayne Coats
- 2:30 "Faith In The Home"
Winfred Clark
- 3:30 Forum: "Shall We Divide Again?"
Flavil Nichols
- 7:00 Congregational Singing
- 7:45 "Let There Be No Strife"
Winfred Clark

FIRST ANNUAL

SHENANDOAH LECTURES

"The Current Digression!"

PLUS

"THRUST" DEBATE FORUM:

(1.) THE ESSENTIALITY OF BAPTISM
(2.) BENEVOLENCE

FEBRUARY 14-17, 1987

Jerry Moffitt, Director



Saturday, Feb. 14
 9:00-10:00 Marriage, Divorce, and Remarriage: Old and New Errors Answered Goebel Music
 10:00-11:00 The Christian Church and The Disciples: Why We Cannot Unite Don Walker
 11:00-12:00 The Current Digression: Are We Changing? Oran Rhodes
 1:30-3:30 JACKSON-JOHNSON DEBATE
 7:00-8:00 Assaults on the Bible Wayne Jackson
 8:00-9:00 Assaults on the Eldership Roy Deaver

Sunday, Feb. 15
 9:30-10:30 A Case For Creation Bert Thompson
 10:30-11:30 Evolution and Theistic Evolution Answered Bert Thompson
 1:30-3:00 JACKSON-JOHNSON DEBATE
 6:00-7:00 The Seven Days of Creation Bert Thompson

Monday, Feb. 16
 9:00-10:00 Grace and Law W. Dan Carter
 10:00-11:00 The Nature of Worship: Verticle? Horizontal? Is Congregational Singing Authorized? H.A. (Buster) Dobbs
 11:00-12:00 What is Crossroadism? William S. Cline
 1:30-2:30 The Lord's Supper: What? When? Why? How often? Eddie Whitten
 2:30-3:30 Alien Amenability To The Law of Christ Dub McClish
 7:00-9:00 DEAVER-HOLT DEBATE

Tuesday, Feb. 17
 9:00-10:00 The Sin of Instrumental Music Bill Jackson
 10:00-11:00 Crossroadism Answered Jack Grimes
 11:00-12:00 Current Issues Gary Workman
 1:30-3:30 DEAVER-HOLT DEBATE
 7:00-8:00 Dangers of The New Unity Movement Garland Elkins
 8:00-9:00 Keeping The Church Pure: What Must We Do? Mac Deaver

SPECIAL MANUSCRIPTS IN THE BOOK

Bales View on I Corinthians 7 Bobby Cullum
 May The Guilty Party Remarry? Roger Jackson
 A Review of Cecil Hook's Errors Don Tarbet
 The Bible And The Law of Rationality Thomas Warren
 A Refutation of Dan Billingsly's Covenant Theology Dub McClish

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Spanish. I am praying to God, if it be His will, that I may be spared to direct this work although I do not have the strength to work but just a few hours per day.

Another thing: work is under way to put my tracts on cassette tape, both those in English and those in Spanish should be put on tape. Nearly everyone has a recorder.

It would certainly be great for the spreading of the truth if all my tracts were in Spanish, and all my English and Spanish tracts were also on tape. And we would not have to stop with just two languages. Four of my tracts were translated and printed in French, and also some in Italian, but they have not been kept in print.

All who want to share in this great work will have the satisfaction and pleasure of helping to spread the gospel and will receive their final reward in heaven at last.

The disease that I have is OSTEOPOROSIS. There is no cure. The only hope the doctor can give is that he will try to keep it from getting worse. My back is bent like a rainbow, and I have to use a walkingstick most of the time. I think the history of osteoporosis is that it gradually gets worse. But I am already 77—so I have "father time" to contend with. There is some longevity on my mother's side of the family.

Millions have read my tracts in many countries. If many of them knew the critical situation that I face, I believe they would like to have fellowship with the closing days of my tract ministry, and would like to see a few more come from my pen. Of course, as I have explained, I am setting up plans for the tracts to continue with the instructions that they never be changed in color, format, or content.

(NOTE: When brother Hobbs wrote the foregoing to me in a personal letter, it was my original intention to write the information into a separate article. However, as I read what he had to say, just as it came from his heart, it seemed to me that I could not improve on his words, just the way he said it. Therefore, I am printing the story just as he unfolded it to me.

There never has been a tract writer to compare with A. G. Hobbs. I agree that now that the brotherhood knows of his OSTEOPOROSIS, his advanced age, and how circumstances are closing in, we'll want to have a part with him in making his closing days the most rewarding of his long, fruit-filled life. My wife and I personally are sending a \$100.00 contribution to A. G. HOBBS PUBLICATIONS, INC., Post Office Box 14218, Fort Worth, Texas 76117 to help keep his magnificent gospel tracts in print. How about you?—Ira Y. Rice, Jr., Editor)

Gilbert Gough, formerly of Dresden, Tennessee, now preaches at Hazel, Kentucky; Keith Cozort, who did preach at Limon, Colorado, now is at Grand Ledge, Michigan; Victor M. Eskew, now preaching at Belmont, Mississippi, sent in two new subscriptions there.

Gertrude W. Broy, of Ypsilanti, Michigan, sent \$10.00 for our *Contending for the Faith Fund*.

Gregory Pickett, minister, Altamont, Tennessee: "As of December 21st...I celebrated my 10th anniversary as a New Testament Christian. Yet, with these feelings of joy, I have a deep forboding in heart as I think about how much sectarian prejudice, doctrinal problems that the church of our Lord has to endure just to exist. The church of Christ has its forte in doctrine. Doctrine makes us strong and powerful, but the efforts of some to minimize that doctrine of Christ is the very anathema of God. Brother Hearn taught us at Memphis to stand for the truth and stand we must or forever resign our hearts and lives to fulfill the will of the Devil. Brother Boles said that he had rather fall straight than crooked; this is as it should be. We cannot compromise the truth for family or foe. We must stand unflinching and be resolved to be dedicated to the Restoration Plea. It unnerves me no little of liberals and renegades going scot-free giving up the church and the truth...I am sorry that the Crossroads Church is trying to undermine your great missionary endeavors. Thank you, brother Rice, for having the courage to stand for the truth and especially for exposing brother Furman Kearley. Lots of brethren in Tennessee accept him as sound, but I cannot until he repents of being in cahoots with Don DeWalt and the Christian Church..."

Jessie F. Hunt, Aurora, Colorado: "I look forward to each and every one of your *Contending for the Faith*. I pray for all you good brethren who are working hard for standing up for the gospel in its truth and simplicity. I subscribed for 12 families to receive this paper and they all tell me they are reading, enjoying, and it is enlightening them to things they didn't realize were in their brotherhood..."

Bill & Wilma Coss, Pensacola, Florida: "We want to congratulate you on the last issue of *Contending for the Faith*...You had a great article in it; they were all good. I surely wish the brotherhood would read it..."

Mr. & Mrs. Basil Young, of Berkeley, Missouri, helped \$500.00 on getting the "Special Issue" of the *Firm Foundation* out to the churches.

Keith Hukle, Arkansas City, Kansas: "Thank you for such a fine paper."

Ruth F. Alexander, of Fort Worth, Texas, sent \$68.00 for our Far East work and \$2.00 on our contending for the faith fund. She will be 89 years old, Lord willing, March 25, 1987.

Ivie W. Powell, III, who formerly preached at Harrison, Arkansas, now preaches at Hot Springs, Arkansas.

J. H. Matney, of Lawrenceburg, Tennessee, renewed for six years, saying, "Sorry to hear about the church having so much false teaching, but this fulfills the scripture. Glad to know someone is still willing to stand for the truth. Keep up the good work." He enclosed \$30.00, saying we could use the "extra" \$5.00 "as you see fit." It really helps.

Charles L. Houser, of Union City, Tennessee, ordered ten copies of our issue for March/1986 for distribution there.

Raymond Bailey, Searcy, Arkansas: "In a recent bulletin of the College Church here I noticed that Rubel Shelly was scheduled for a meeting in '87. If half I have seen written and read about him is true, I think College should cancel his meetings. I know he has written a lot of books and is 'scholarly', but so is J. D. Bales and he has come off 'on the deep end.'"

Mrs. H. E. McCage, of McCage Book Service, Troy, Tennessee, ordered 12 extra copies of our issue of *Contending for the Faith* showing the "Difference Between the Church of Christ and the Christian Church."

Tony Denton, of Durant, Oklahoma, subscribed for *Contending for the Faith*, saying, "I am a preacher of four years. I am a member of the church of Christ. I have been preaching and studying nearly everything I can get my hands on."

William L. Harrell, of Murfreesboro, Tennessee, renewed for six years.

Gene Nesler, of Paducah, Kentucky, ordered 12 copies of our issue for February/1985; Robert W. Herndon, former missionary to New Guinea, now of Lakeland, Florida ordered our "Crossroads" packet; Hal Rogers, of Tipton, Oklahoma, renewed for six years; Bernard Smith, of Hallendale, Florida, sent in two 3-year subscriptions; Tom A. Rice, of Mocksville, North Carolina, renewed his own and sent one new subscription; James D. Clark, of Chattanooga, Tennessee, renewed six and sent in 16 new subscriptions, saying, "We appreciate your work and hope that you will be able to continue. The things you tell are not always pleasant to hear but we need to know."

Bill Clayton, minister, Yazoo City, Mississippi: "The work is going well here."

Gary Colley, minister, East Main/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 make some clubs on different periodicals in the near future, and 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."

Walter Wagner, preacher at Slater-Marietta church of Christ, Slater, South Carolina: "I read about the 'Crossroads' boys in the Far East. I know how you brethren felt in such a meeting. Reading it brought back some bad memories of how they acted here. They never repent. They just deny it ever happened. If I can help, call."

(NOTE: In my reply to brother Wagner, from Singapore, I said, in part, "Last month James Lloyd made two telephone calls from London, England, to my home in Memphis to let me know that they are still coming! I was away on appointments both times, so my wife took the calls in my stead... She asked James Lloyd, since 1) they are not needed, 2) they are not wanted, and 3) they have been asked not to come, then why are they coming? She said there was a long silence on the phone; then he said, 'Well, thanks anyway', and hanged up." (YR Jr.)

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



2nd Annual Asian Bible Lectureship Conducted Oct. 26-30 In Singapore

Sponsors of the lectureship were the **Lim Ah Pin Road** congregation together with the **Jurong** congregation, which meets at 120 Boon Lay Drive, in Singapore.

In overall charge of the program for the lectureship were brethren **David Chew**, **Eddy Ee** and **Kwan Tai Choom**.

In my opening address of welcome that Lord's Day evening, I carefully set forth the reasons for such a lectureship, the principal one being that so many of the missionaries in Asia today have grown so liberal in their thinking, actions and doctrine that "the truth of the gospel

(Continued on Page 3)

Contending FOR THE Faith

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Volume XVIII, No. 2 February/1987

Ira Y. Rice, Jr., Editor
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MISSIONARY WORK FORCE FOR ASIAN EVANGELISM CONTINUES TO INCREASE

Although it never has been true, because *Contending for the Faith* will give the forces of error no rest, it seems to please a certain type of brethren to charge us with being "all negative" with "nothing positive" to show for our efforts.

If such were the case, then how do such account for the constant growth of our evangelistic work force which continues to build in various parts of Asia?

SIX FAMILIES NOW WORKING IN TAIWAN

For example, just look at Taiwan. From the original pair of families that we encouraged to go there in 1979—the **Joe Ruizes** and the **Tommy Alford**s—this work force now has grown to *six families*, including the **John Grubbs**, the **Roger Campbells**, the **Alan Adamses** and the **Walter W. Pigg, Jr.**'s.

It was a direct result of our encouragement that the **Don Thorntons**, after seven successful years of labor in American Samoa, finally decided to move on to Hong Kong, where they now are in their fourth year and a strong, new work is underway.

UNDERWOODS HEAD FOR SINGAPORE

Possibly for the past half-dozen years or more, we have been trying to get **Ernest and Shirley Underwood**, more recently of Burlison, Tennessee, headed for the Far East. We thought we had it about worked out a couple or three years ago, when their son **Steve** was killed in a tragic accident, and it had to be postponed.

However, on December 29, 1986, after they overnighted with us at our home in Memphis, Tennessee, we took them to the Memphis International Airport and watched while their plane finally took off the ground, and they were on their way, at last, to teach at Four Seas College, in Singapore.

HATCHERS TO BE NEXT, LORD WILLING

Hardly had the Underwoods gotten on their way, than **Barry and Melany Hatcher**, of Redwater, Texas, telephoned to let us know that they, too, had made up their minds to head for the Far East. Actually, they had tried eight years earlier; but illness and other matters hindered. Now, however, they seem to be getting "all their ducks in a row." Therefore, Lord willing, before 1987 comes to a close, it is their hope to join the **Jim Dearmans** in the Malaysia School of Preaching, in Klang, Malaysia.

Also, we are in touch with yet one more preacher family whose hopes are to head for the Far East for long-term work within the next couple of years.

ALL READERS INVITED TO HELP

Instead of being just *against* false doctrine (as every single one of us is *supposed* to be), *Contending for the Faith* continues to aid, abet, encourage and support "every good work."

Negative? If by that one means "against false teaching and every false way", then of course we are "negative." However, if by that one means that we are not at the same time "ready unto every good work", it is just not so. In fact, right here and now we encourage every single one of our readers to support every good work you can during the coming year.

—Ira Y. Rice, Jr., Editor



NONE WAS MORE JUBILANT to be present for the *2nd Annual Asian Bible Lectureship*, in Singapore, than was *Asghar Ali*, of Lahore, Pakistan. Having been baptized as a teenager in Lahore, and having worked as a mechanic foreman on heavy equipment used in building the Mangla Dam, in Pakistan, the largest earth dam in the world, Asghar, while still in his 20s, graduated from Four Seas College, in Singapore, returning in 1968 to his native land as a gospel preacher. This was his first visit back to Singapore since graduating 18 years earlier. In above photo, he was shown in his national attire speaking on "The Work in Pakistan" during the Lectureship.

Annual Asian Lectureship

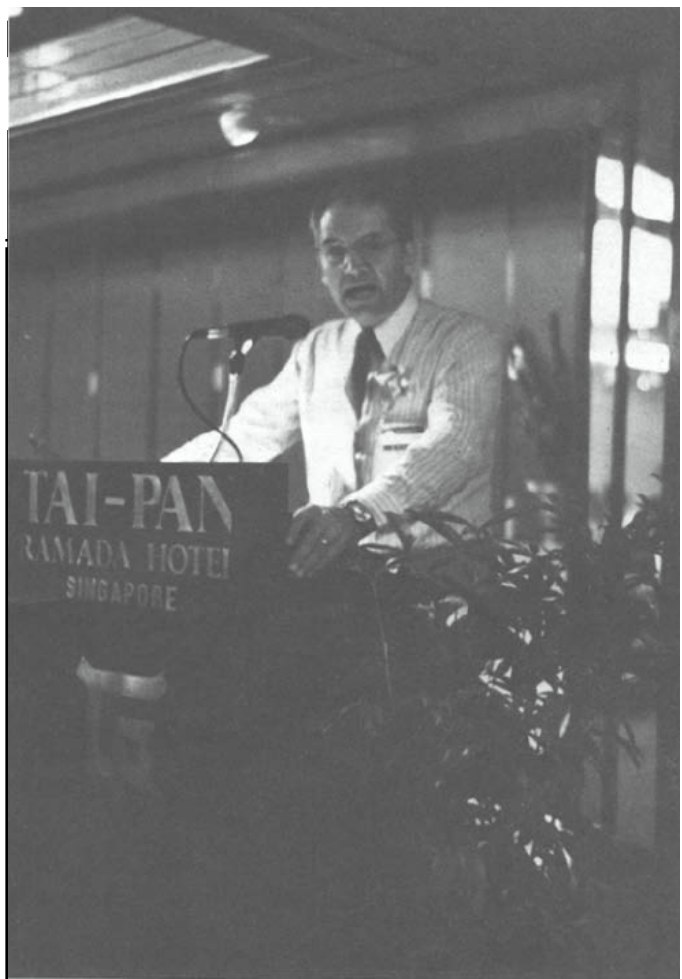
(Continued from Page 1)

as it is in Christ Jesus" appears to be of very little consequence indeed as far as *they* are concerned. I showed how false doctrines on the Holy Spirit had invaded Korea; on the role of women in the church had invaded Taiwan; on marriage, divorce and remarriage had invaded Thailand; and that Crossroaders had been invited into the Philippines. I further showed that false teaching on baptism of the Holy Spirit, on everything being worship after baptism, as well as on various *other* matters now was being tolerated by some in Singapore, so that if something was not done to bring wayward brethren back to the truth, all that we have done these past 30-odd years would be down the drain and error would have a field day. The Singapore sponsors of the program had chosen "DECLARING ALL THE COUNSEL OF GOD—ACTS 20:7" as the theme of the lectureship. They could not have chosen a more timely or a better one.

Included among the speakers on the program, together with their topics, were **Tommy Alford**, of Hualien, Taiwan, on "Are the Teachings of Evolution Harmonious with Bible Doctrine?"; **Asghar Ali**, of Lahore, Pakistan, on "The Work in Pakistan"; **Curtis Cates**, of Memphis, Tennessee, on "Can A Christian Believe in the Doctrine of Humanism?" and "Can We All Understand the Bible Alike?"; **Chan Kim Foh**,



ONE OF OUR FAVORITE eating places in Singapore is the Islamic Restaurant on North Bridge Road. One day during the Lectureship *Bill Cline* wanted us to go there for lunch. Brother *Asghar Ali* was with us. We asked him if he had any qualms, being himself a former Moslem. He said, no. So we went. In above photo, taken at the restaurant, left to right, are shown *Eddy Es*, *Asghar Ali*, *Ray Peters* and *Rebecca* and *Bill Cline*.



OF ALL MODERN MISSIONARIES who have been caused to suffer for the cause of truth, probably none have suffered more than *Dorsey* and *Ola Traw*, in Chiangmai, Thailand, because of the divisive doctrine on marriage, divorce and remarriage now being pushed in Thailand by those from Sunset School of Preaching, of Lubbock, Texas. Asked to speak on that particular subject, brother *Traw* is shown (above) as he did so the third night of the Lectureship in Singapore.

of Kuala Lumpur, on "The Work in Malaysia"; **William S. Cline**, of Pensacola, Florida on "The Old/New Crossroads Movement" and "Ascertaining Bible Authority"; **Ed**



IT ALMOST BROKE Barry Hatcher's heart, when circumstances prevented him and *Melany* from going as missionaries to Taiwan, back in 1979. They lead a team of workers to Jamaica every summer. In above photo he was waxing eloquent in Singapore.

Crawford, of Independence, Missouri, on "Is Denominational Baptism Valid?"; **Ray Davison**, of Melbourne, on "The Work in Australia"; **Jim Dearman**, of Klang, Malaysia, on "The Changeless Challenge in a Changing World"; **John M. Grubb**, of Taichung, Taiwan, on "What Is So Special About the Church of Christ? (Why I Am a Member of the Church of Christ?"; **Barry Hatcher**, of Redwater, Texas, on "Fight the Good Fight of Faith"; **Dub McClish**, of Denton, Texas, on "Who Is Accountable to the New Testament?" and "Can Christians Worship God Scripturally Using Mechanical Instruments of Music?"; **Pat McGee**, of Mansfield, Texas, on "The Unity-Diversity Threat"; **Ray Peters**, of Orlando, Florida, on "Grace, Law, Faith and Works"; **Walter W. Pigg, Jr.**, of Taipei, Taiwan, on "Christ's Perfect Example in Love" and "The Mission of the Church"; **Joe Ruiz**, of Taichung, Taiwan, on "Are All Versions of the Bible Equally Acceptable?" and "The Christian and Controversy"; **Dorsey Traw**, of Chiangmai, Thailand, on "The New Testament Doctrine of Marriage, Divorce and Remarriage"; **M. H. Tucker**, of Hong Kong, on "Teaching the Whole Counsel of God" and "How Can Christians Prove the Existence of God?"; **Ernest Underwood**, of Burlison, Tennessee, on "Are We Willing to Be a Voice in the Wilderness?"; **Jim Waldron**, of Cincinnati, Ohio, on "Is All Life After Baptism Worship?" and "The Challenge for Preaching the Gospel in Asia"; **Chris Ward**, of Korat, Thailand, on "Standing on the Promises"; **Jack Williams**, of Independence, Missouri, on "What Is Meant By Love As



with us in Singapore from Hong Kong. In above photo, he was speaking on "Teaching the Whole Counsel of God."



NOW STUDYING BIBLE at Four Seas College, in Singapore, sister *Tsai Jr Miao* (second from left, above), of Taichung, Taiwan, was **John Grubbs**' and **Roger Campbell**'s language teacher at Taipei Language Institute before they taught her the way of truth and won her to Christ.

Taught in the Bible?"; and **Yeow Chin Keong**, of East Malaysia, on "What Others Say About the Scriptures?"

Each afternoon, starting Monday, ladies classes were held separately from the men, with women speakers. During the four afternoons, **Lavonne McClish**, of Denton, Texas, spoke on "The Christian Family As God Would Have It" and "What Does Love Do?"; **Melany Hatcher**, of Redwater, Texas, on "The Role of Women in the Church" and "Fighting Love of Self; **Jean Cline**, of Pensacola, Florida, on "Thy Mother and Thy Grandmother" and "Walking With a Pure Heart"; and **Vada Rice**, of Memphis, Tennessee, on "The Woman and the Lost Coin" and "Mary Magdalene and the Risen Christ."

In addition to field reports from various countries represented, open forums were conducted by the men, in the afternoons, on such topics as "Marriage, Divorce and Remarriage" and "The Basis of Christian Fellowship."

Not only had brethren **Chew, Ee** and **Kwan** made most suitable arrangements for our rooms and meals at the **Tai-Pan Ramada Hotel**, but the Singapore Convention Bureau printed our programs in full color on high-quality, slick paper *free of charge*, and supplied every speaker with a most beautiful orchid (for which Singapore is famous) on opening night.



TRULY INTERNATIONAL In make-up, the 2nd Annual Asian Bible Lectureship, in Singapore, drew attendance from many races and nations. In above photo are seen those of Pakistani, Indian and Chinese origin. I see we cut off Asghar Ali's nose. Sorry about that!



WHY SO SOLEMN, Joe and Bonnie? Whatever it was that had the Joseph A. Ruiz's attention, it must have been a sad story. They are shown (above) with their youngest son at the lectureship.

By actual count, some 13 different countries were represented in the lectureship including Singapore, Malaysia, Thailand, Sri Lanka, Pakistan, Hong Kong, Taiwan, Indonesia, Australia, Japan, the Philippines, the U.S., and possibly others. Day sessions were well attended, with more than 200 in attendance every night.

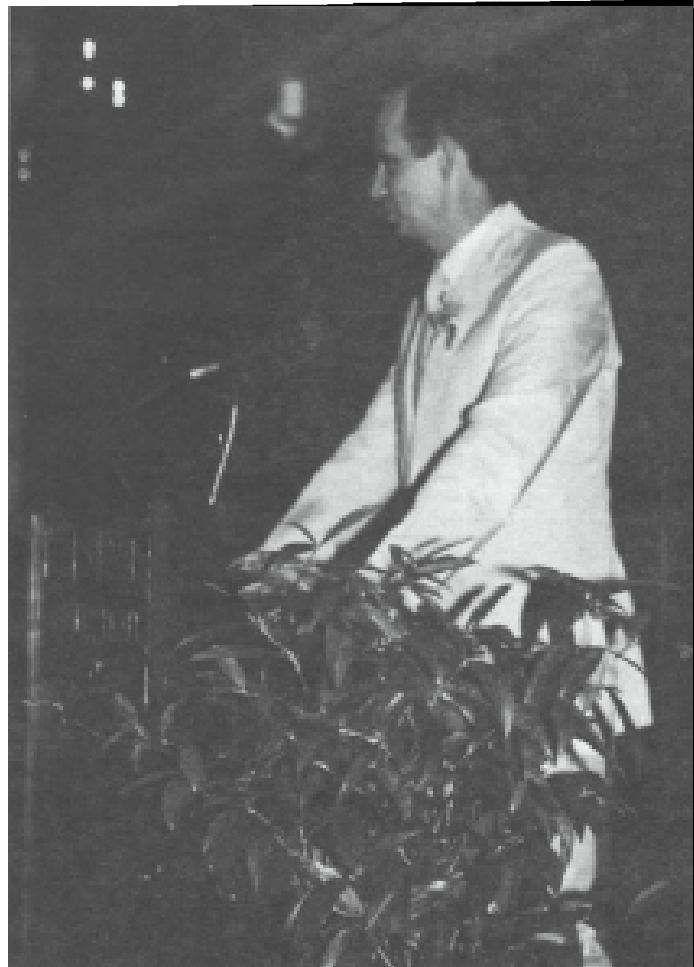
Klang, Malaysia, was chosen as the site of the 3rd Annual Asian Bible Lectureship.

Although *Contending for the Faith* has had quite a lot to say already about the 2nd Annual Asian Bible Lectureship, which was conducted October 26-30, in Singapore, reports continue to be received from various countries in this regard; therefore, it seems good to let everyone be heard from insofar as possible.

For instance, **John M. Grubb**, of Taichung, Taiwan, was so impressed with what all went on that he devoted not just one but two of his missionary newsletters to his report. In his December/1986 newsletter, he recounted, as follows:

THE SECOND ANNUAL ASIAN BIBLE LECTURESHIP
John M. Grubb

It was our privilege to attend and have a part in this lectureship



HEAD AND SHOULDERS above nearly everyone else who participated in the Lectureship was Jim Dearman, of Klang, Malaysia. Standing 6 feet 5 inches, he was an imposing sight among all those much-shorter Asian Christians who came. His topic: "The Changeless Challenge in a Changing World."



THEY MAY BE YOUNG MEN, but Ed Crawford and Jack Williams, left and right above, both of Independence, Missouri, were dead serious when snapped during one of the speeches at Singapore. Among those noted in background are Shirley and Ernest Underwood, Walter and Naomi Pigg, and Betty Spears.

which was conducted in Singapore October 26-30. Because of the generosity of our readers, our whole family was able to make the trip and enjoy the week. In addition to our family, the Alford, Pigg, and Ruiz families also attended the lectureship. Twenty-five sermons were delivered in addition to two Open Forum sessions, field reports, and ladies classes. In this newsletter we will begin to tell of some of the things that happened during the week.

There are several things that must be done before you leave



BECAUSE OF INTENSIVE PREPARATION that the speakers clearly had done on their lessons, it was clearly a time for deep study as the Lectureship wore on. In above photo, slster *Betty Tucker*, of Hong Kong, shown with her husband *M. H.*, was busy taking notes.

Taiwan. Not only must we do paperwork to get out of Taiwan, but there is even more work involved in getting back in. We were able to get this paperwork completed and were ready to go.

On Saturday, October 25th, we left our house to go to the International Airport to fly to Singapore. The Ruizes and we rode together to the airport. Upon arriving, we saw the Adamses who had just seen the Piggs off on their flight. After checking in and eating lunch, we met the Alford's in the waiting area. We three families all rode the same plane to Singapore. We had an enjoyable four-hour flight and arrived in Singapore Saturday evening.

We were met at the airport by some of the brethren in Singapore, and they took us to the Taipan Ramada Hotel. This is where the lectureship was conducted. We checked in and tried to get settled in so that the boys could get to bed at a reasonable hour. We were among the last ones to arrive at the hotel. Most of the others arrived that afternoon, after a 20-hour flight.

On Sunday morning (October 26), we ate breakfast with the group before going to morning services at Jurong. The two speakers were Barry Hatcher and Curtis Cates. Two excellent lessons were delivered. After the services, most of the visitors went to the Islamic Restaurant for lunch. However, our family had already decided to go eat at another restaurant so that we could take the boys to "Toys R Us" so that they could pick out some well made toys. (As you know, many things you buy in the U.S. are made in Taiwan. However, these items cannot be purchased in Taiwan. They are 100% exported. Therefore, we have to go to Singapore or some other country to buy things that are made right here in Taiwan.)

The Lectureship Begins

The lectureship began at 7:00 P.M. that evening. We were on Asian time all week. (Asian time is 15-30 minutes or more behind schedule.) Brother David Chew opened the lectureship welcoming all to the lectureship. David Chew, Eddy Ee, and Kwan Tai Choom organized and coordinated the lectureship. They did a masterful job. Brother Chew then introduced brother Ira Rice who explained why we now have the *Annual Asian Bible Lectureship* instead of taking part in the *Asian Mission Forum*. Since it has fallen into the hands of the liberals among us, we are not able to have a part in it.

The two speakers for the evening were Dub McClish and M. H. Tucker. Brother McClish spoke on the subject: "Who Is Accountable To The New Testament?" We are aware of the fact that many brethren are now teaching that not every person has to obey all the new covenant of Christ. Dub did an excellent job on this topic. He has recently had a debate on this subject. Brother Tucker spoke on: "Teaching The Whole Counsel of God." He



LOCAL PREACHER from Hong Kong's Wanchal congregation, *Siu Ka Ming* evidently was learning a lot at the Lectureship. Shown second from left, front row, he was intent on what the speaker was saying. Ka Ming is a graduate of Four Seas College, in Singapore.



PANEL DISCUSSIONS were an afternoon feature of the Lectureship at Singapore. The afternoon they discussed the topic of "Marriage, Divorce and Remarriage" brethren *Dorsey Traw*, *Jim Waldron* and *Jack Williams*, shown left to right (above), were the panellists.

emphasized the fact that our preaching must be balanced in several aspects.

Every night, late into the night, we visited with several old and new friends who attended the lectureship.

Monday's Activities

In the morning, four lessons were delivered by Dorsey Traw, Jack Williams, M. H. Tucker, and me. Lessons were delivered on: Marriage, Divorce and Remarriage, Revelation 2:10, How to Prove the Existence of God, and What Is So Special About the Church of Christ.

After lunch there was an open forum with the theme being on divorce and remarriage. Jim Waldron, Dorsey Traw, and Jack Williams answered questions. This was for the men. The women had two ladies classes taught by Lavonne McClish and Melany Hatcher.

Following the open forum, the speakers met with a brother from Sri Lanka (Ceylon). It seems that Sri Lanka will have the next *Asian Mission Forum* in 1987. Apparently, the brethren there were not aware of the problems associated with the Mission Forum and were interested in combining the two programs. We decided not to combine them, but if the Sri Lanka brethren invite only sound brethren to speak, there would be some who would be willing to go there and speak. However, we are afraid the liberals will not allow them to do this, but change it as they did in Hong Kong in 1982.

The tentative date for the Third Annual Bible Lectureship is December 6-10, 1987, in Klang, Malaysia.

In the evening, Jim Dearman and Curtis Cates spoke on the Challenge Before Us, and Humanism. Both were excellent lessons.

Tuesday's Turmoil

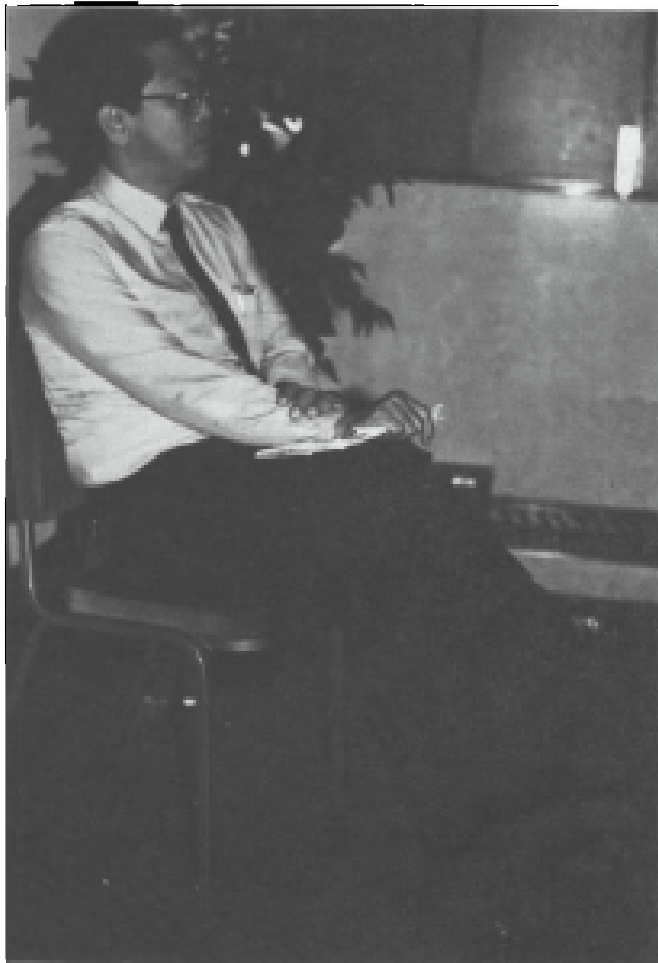
Several excellent lessons were delivered on this day. In the morning, Ray Peters, Dub McClish, Tommy Alford, and Joe Ruiz

delivered lessons on various subjects. In the afternoon, we heard mission reports from Kuala Lumpur, Klang, Australia, and Thailand. There were also ladies classes in the afternoon.

In the evening, Dorsey Traw, missionary to Thailand for the past 25 years, spoke on "The Basis For Unity." In the course of his lesson, he mentioned the problems the church in Thailand has faced for the past five years. He talked about some of the false teachers who were still causing problems in Thailand. A previously faithful missionary (and long-time friend of Dorsey, Ira Rice, and others) was in Thailand speaking for these false teachers instead of supporting the effort in Singapore. In fact, *Gordon Hogan* did not want the lectureship to take place *at all*. The brethren at Moulmein Road (in Singapore) refused to have anything to do with the lectureship including not allowing their building to be used for the lectureship.

Because of Dorsey's lesson, some members of Moulmein Road stood and started to try to answer Dorsey concerning Gordon Hogan. They accused brethren of coming to Singapore to try to split the church! Brethren, truth does not divide, it unites. Error divides. The church in Singapore is seriously divided. It is so because of the false doctrine that continues to be sown there. For 45 minutes, Dorsey, Jim Waldron, Ira Rice, and various Moulmein members spoke. After Barry Hatcher delivered an excellent lesson on "Fight the Good Fight of Faith", Pat McGee got up and made a plea for the brethren who disagreed with us to remain after dismissal so that issues could be discussed calmly and orderly instead of in a disruptive way. None stayed.

Brethren, there is a tremendous battle shaping up in Singapore. The Boston/London wing of the Crossroads movement is going to invade the city next year. The liberals have been coming into



ALTHOUGH HE DID NOT INCLUDE himself as one of the main speakers, brother *David Y. C. Chew*, president of Four Seas College, (shown seated, above) was very much in charge of the overall program at the *2nd Annual Asian Bible Lectureship*, in Singapore.



GREAT FRIENDS, shown above seated together on front row, were *Kwan Tai Choom* and *Tommy Alford*. Both preach equally well in Mandarin Chinese as well as English; and both have held gospel meetings for each other in Singapore and Taiwan, respectively.



ONE SPEAKER who made an especially strong impact on his audience at the Lectureship was brother *Curtis A. Cates*, director of Memphis School of Preaching, from Memphis, Tennessee. In above photo, he was preaching on "Can a Christian Believe in the Doctrine of Humanism?" Note the beautiful orchid on his lapel supplied by the Singapore Convention Bureau.

Singapore for several years now sowing error. Many of them have come at the invitation of Moulmein Road and Gordon Hogan. The faithful brethren in Singapore need our prayers as they stand for the truth of the gospel...

Brother Grubb simply did not have enough room in his *December* newsletter to complete his report re: the lectureship; therefore, in his *January* newsletter, he concluded it as follows:

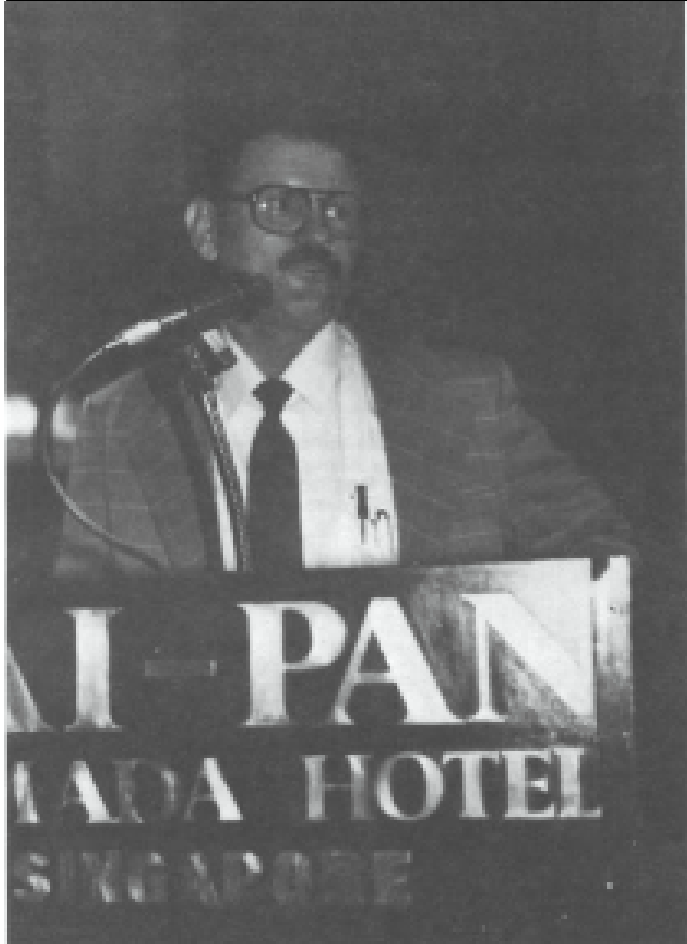
In our last newsletter we began our report concerning this lectureship which took place in Singapore the last week of October. Our last newsletter ended with Tuesday's activities.

Wednesday, October 29

The morning lessons were delivered by Ray Peters, Ernest Underwood, Jack Williams, and Jim Waldron. These lessons were thought-provoking and challenged us in our Christian lives.

In the afternoon, there was an open forum for the men and classes for the ladies. Dub McClish, Ernest Underwood, and Walter Pigg were the speakers for the open forum. Jean Cline and Vada taught the ladies classes.

In the evening, William Cline gave some up-to-date information concerning the Crossroads/Boston/London Church movement. As you may know, the London church is sending men to Singapore/Malaysia in this new year. The only problem with this lesson was there was not enough time allotted for brother Cline to cover as much material as he needed to cover. This church has marked Taipei as one of the places that they plan to invade in the future. You can rest assured that brethren Adams, Alford, Campbell, Grubb, Pigg, and Ruiz will have no fellowship with



GREATLY RELIEVED THAT AT LAST something major was happening in Singapore to get the cause of truth out in front once again, *Pat McGee*, long-time missionary to Indonesia, spoke on "The Unity-in-Diversity Threat."

these men. I can not speak for the others who are on this island. After brother Cline's lesson, Walter Pigg spoke on "Christ's Perfect Example of Love." As you know, brother Pigg now lives in Taipei and works with us in the efforts on this island. After the evening services, the speakers assembled again to discuss the Sri Lanka workshop and also to give some of the Singapore brethren reasons why they should not have any part in bringing *Jimmy Allen* to the island in a campaign. Several brethren gave reasons.

Thursday, October 30

Even though some had to leave before this day, there was still a good crowd for the final day of the lectureship. Lessons on this day were delivered by Curtis Cates, William Cline, Ed Crawford, Yeow Chin Keong, Chris Ward, Joe Ruiz, and Pat McGee. There were also field reports and ladies classes on this day.

This was the last day of the lectures and everyone was sorry to see it end. It was announced before the end of the week that the *Third Annual Asian Bible Lectureship* would be held in Klang, Malaysia. Tentative plans for the *Fourth Annual Lectureship* are to be made for Chiangmai, Thailand. Dorsey Traw has graciously allowed Chiangmai to be postponed twice so far.

David Chew, Kwan Tai Choom, and Eddy Ee did an excellent job in organizing and running this lectureship. They are taking a lot of "heat" from the liberals in Singapore for having a part in this lectureship. It looks like that whatever will be salvaged in Singapore will depend on the leadership of these three men. They are under tremendous pressure to give in to the liberals. Please continue to pray for these men.

Sweet Fellowship

One of the best parts of lectureships is the wonderful fellowship that is enjoyed. It was wonderful to see many "old" friends and also to meet some new ones. One man that I had never really met before was Curtis Cates. Brother Cates is the director of Memphis School of Preaching in Memphis. We really enjoyed the time we were able to be with him. We have known Barry Hatcher for several years,

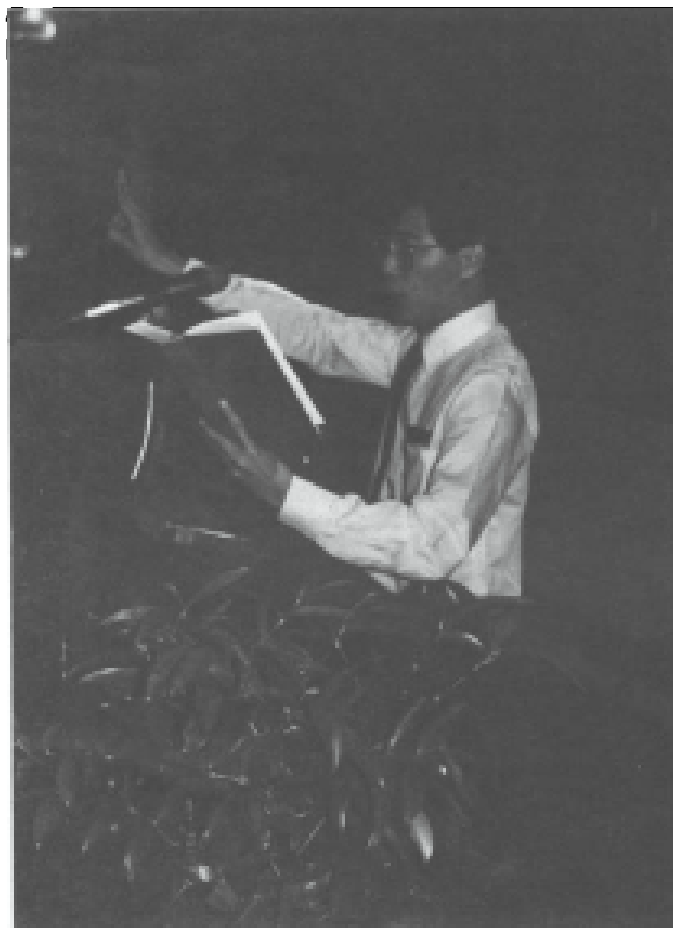
but had never met his wife, Melany. She was a great encouragement to us during the week. It was great to see many of the Singapore brethren I had met during the three weeks I was there in December of 1985. It is always a joy to get to see Dorsey and Ola Traw. They have now been on the field for 25 years and are still going strong in Thailand. We also met Ray Davison from Australia and Judy Waggoner from Indonesia. There were others that we met for the first time in Singapore. It is impossible to mention everyone in this article.

One person I want to mention apart from the others is *Asghar Ali* from Lahore, Pakistan. You remember brother Ali from my trip to his home in 1985. Brother Ali has been pretty much on his own for the past 10 years in Pakistan. He is a faithful gospel preacher and a hard worker for the Lord. He was supposed to speak at the lectureship, but because he didn't send in his outlines, he could not speak. Why is that? We could not hold the lectureship in a church building because Moulmein Road would not allow us to use their building and Jurong was too far away to be convenient. So we had to have the lectureship in a hotel. Because we had the lectureship in a hotel, the *Singapore government* required outlines of all the lectures. Brother Ali did not know this, and therefore did not send in his outlines.

Brother Ali has started writing material comparing Islam to Christianity. He is sending me this material and I am planning to put it together and make it available to others. There is no one better qualified to do this than brother Ali. We are happy to have a small part in his work and hope to be able to go back to Pakistan in the future and help in the work again.

Now, as promised, here is an article from Jacqi, entitled:
My View of the Singapore Lectureship
 Jacqi Grubb

Even though it is now December, the *Second Annual Asian Bible Lectureship* held last October in Singapore is still fresh in



AS WAS MENTIONED MANY TIMES, we could hardly have had better singing than during the Lectureship at Singapore. The above song leader from the congregation at Jurong was especially effective in drawing the singing out of the audience.



WITH ATTENDANCE at the evening sessions running well in excess of 200 every day, if you wanted a good seat most of the time you had to arrive early. Seen in photo (above) were M. H. and Betty Tucker, of Hong Kong; John and Jaqueline Grubb and two of their sons, from Taichung, Taiwan; Vada Rice, of Memphis, Tennessee; Dub and Lavonne McClish, of Denton, Texas; Melany and Barry Hatcher, of Redwater, Texas; and Curtis A. Cates, of Memphis, Tennessee.

my mind. It was a time when all the workers on the mission field in this part of the world came together for a spiritual feast. Because those that attended, for the most part, were of like mind, we could relax and enjoy the fellowship while developing new friendships with just-met brothers and sisters. I especially looked forward to meeting those ladies who were going to speak from the U.S. Two of those were sisters Lavonne McClish and Melany Hatcher, both of whom I had not yet had the privilege of knowing. I thoroughly enjoyed sitting at sister McClish's feet and benefiting from her experience as a preacher's wife and teacher of the Bible. Also I again was able to listen to Vada Rice's fine lessons. She is the one that all of us preachers wives in Taiwan look to for guidance. I had also met Jean Cline before but had never had the chance to benefit from her words of wisdom. I am so thankful that she, too, was able to come all the way to be with us. Getting back to Melany Hatcher, I now feel as if we have become fast friends. I am so glad we finally got acquainted after hearing so many good things about her, mostly from her husband!

I look forward to next year's lectureship when we may again come together to renew old acquaintances and recharge our spiritual batteries!

In his final words on the lectureship, brother Grubb said,

The lectureship accomplished a lot of good. Some of the liberals accused us of coming to Singapore to split the church. The purpose of the lectureship was to preach the truth and let the chips fall where they may. We have no intention of compromising the truth for the sake of unity. Truth is more important than unity. When all men realize this, then we can have true unity as the Bible commands. (John 17:20-22; I Corinthians 1:10-13).

Asghar Ali, Of Pakistan, Gives His Impressions Of Lectureship

One of the most honored participants in the lectureship at Singapore, as mentioned by brother Grubb, per foregoing, was brother Asghar Ali, of Lahore, Pakistan. This was the first such event that brother Ali had been able to attend, since graduating from Four Seas College, in 1968, and returning to his native land.

In his Newsletter for October-November/1986, in this connection he had the following to say:

SECOND ANNUAL ASIAN BIBLE LECTURESHIP. It was

my privilege, honour and pleasure to be part of *Second Annual Asian Bible Lectureship* (Oct. 26-30) in Singapore and especially so because it is designed to uphold the truth and condemn error which is plaguing the churches of Christ.

It was also my pleasure to see brother Chew and brother Eddy, both of them being my teachers 18 years back, and sister Baby Tan, the best personal worker known to me.

I was also pleased to meet some of our brethren, of whom either I have read or I have corresponded in the past or have read articles written by them in some brotherhood papers. Brother Dorsey Traw, Br. Dub McClish, Br. M. H. Tucker, Br. Jim Dearman, Br. William S. Cline, Br. Tommy Alford, Br. Joe Ruiz, Br. Pat McGee and Br. Kwan Tai Choom make up that list.

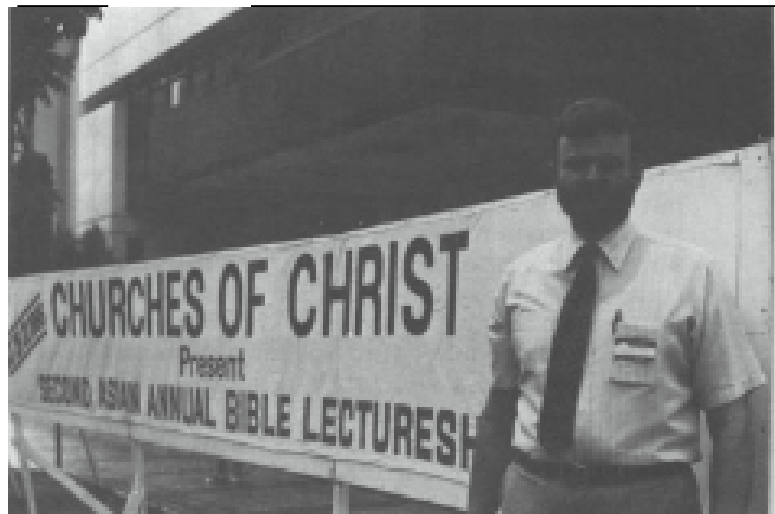
Brethren David Chew, Eddy Ee and Kwan Tai Choom are to be highly commended for planning, conducting and handling such a wonderful lectureship. Jurong congregation and Lim Ah Pin Road congregation will be remembered for years to come for their fully supporting the lectureship under the good leadership of Br. Eddy Ee and Kwan Tai Choom, respectively. I wish and pray all the congregations and all the leadership could cooperate for this great effort for His name's glory.

This lectureship was a great success. The singing was just super—the best I have ever heard after I left Singapore, December 12, 1968. The lectureship was conducted in the real Christian spirit. Almost all the singing was led by Jurong congregation. Though 13 nations were represented, representing different languages, different cultures, different clothes, but in spite of all these differences, a good harmonious brotherhood was represented. Pray we can keep the brotherhood united for Him, rather also bring all those back to this unity who are propagating error and thus dividing the body of Christ.

Every speaker did his home-work real well, so far as their topics allotted were concerned. There was no uncertain sound to be heard throughout the lectureship. "God Means What He Says," by Barry Hatcher, at Jurong, Sunday morning; "Are All Versions of the Bible Equally Acceptable?" by Joe Ruiz; "Can We All Understand The Bible Alike?" by Curtis Cates, and "What Others Say About the Scriptures?" by Br. Yeow Chin Keong, were of special interest to me. Brother Yeow Chin Keong spoke out my own sentiments. I pray all our brethren know enough of Islam and be ready to defend Christianity among Muslims. All other speakers not mentioned did their best in delivering their topics.

Brother Rice made a good selection of speakers from Stateside. I could not deliver my topics, as I (unknowingly) failed to mail out my outlines and I regret very much, but at the same time I have learnt a good lesson, though a hard way.

Pray the *3rd Annual Asian Bible Lectureship*, in Klang,



IT TOOK MORE THAN SIX HOURS in the air for brother Ray Davison (shown above), to fly to Singapore from where he preaches in Melbourne, Australia. One of his reasons for coming was to gain support against the targeted invasion of Melbourne by Crossroaders from Central London.



PLEASED THAT THE CAUSE OF TRUTH once again was taking the initiative away from the forces of liberalism and false teaching in Southeast Asia, *Ira Y. Rice, Jr.*, shown above at the Lectureship, was all smiles. Having founded the work in Singapore originally strictly on a "thus saith the Lord", Rice has been frustrated in recent years to note false teachers being tolerated and even fostered by some of our workers there.

Malaysia, be a better success. It would be held December 6-10, 1987.

We thank brother Rice and our elders in New Johnsonville church of Christ for making my participation in this spiritual feast possible.

While I was gone for lectureship and thus was out of Lahore for successive two Sundays, two of our brethren (Br. Rafiq and Br. Saleem) conducted the worship services in a very fine way and we are sure proud of them.

A Divided House Presents Opportunity For Massive Takeover By Crossroads

If ever there was a time when local brethren and missionaries alike needed to present a united front in the Far East, that time is now. As Jesus himself warned, a house or a city divided against itself cannot stand. Crossroaders—whether from Gainesville, Boston, London or wherever—characteristically are on the prowl for either dead or divided churches. When they find such, they evidently view such as an invitation to step right in and take over.

Of all the times that brethren **Gordon Hogan** and **Kenneth Sinclair** needed to be "minding the store" in Singapore, surely October 26-30, 1986, during the *2nd Annual Asian Bible Lectureship* was no time to be gone. Yet that was precisely the time when brother Hogan saw fit to absent himself in order to participate with false teachers in Thailand in some kind of "Bible Camp" up there, and when brother Sinclair timed his

gospel meeting with the church in Penang. Both of these brethren had known for months in advance the exact dates of the Lectureship. It was wrong for Gordon to be "receiving" those contrary to the doctrine, in the first place. Even if every word each spoke while away was true, nevertheless it was *Singapore* where they were needed above all else on those dates—but they were JUST NOT THERE!

It is still too early to say what the final outcome of Central London/ Crossroads' targeting Singapore may be; however, if indeed they *do* come and gain a foothold among the churches in Singapore, it will largely be due to such erratic leadership on the part of these two formerly dependable missionary brethren in Singapore.

Ruiz Reports Singapore Lectureship In Special Issue Of Taiwan Newsletter

One who *was* there was brother **Joseph A. Ruiz**, faithful gospel preacher and longtime missionary to Taiwan. In his *Taiwan/China Messenger* for December, 1986, brother Ruiz, in part, had the following account:

SECOND ANNUAL ASIAN BIBLE LECTURESHIP REPORT

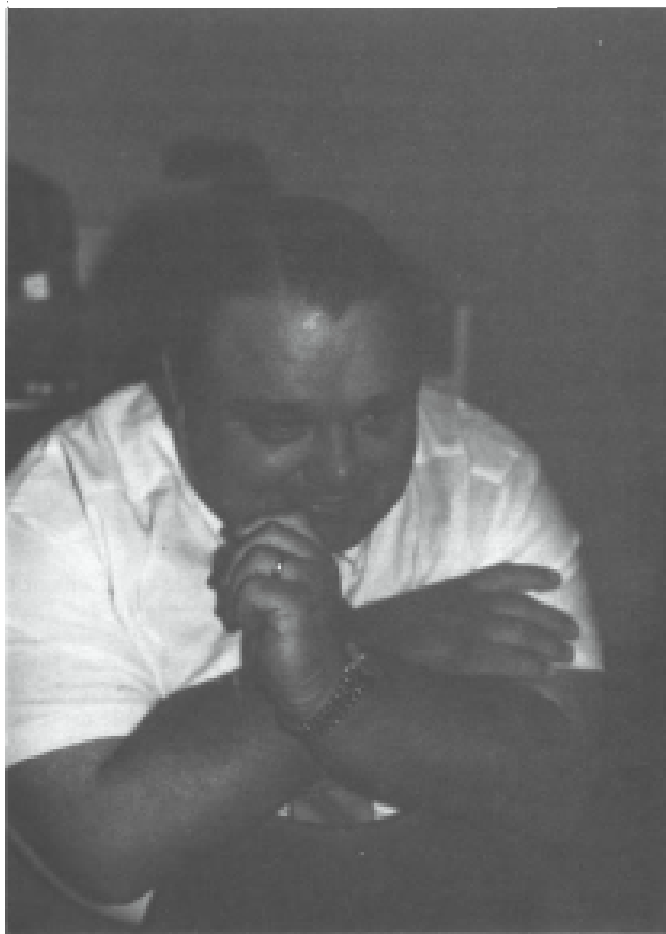
Joseph A. Ruiz

Having planned and directed, with the assistance of the other missionary workers on the island, the *1st Annual Asian Bible Lectureship* in Hualien, Taiwan, last year, it was a personal joy for us to have attended the *2nd Annual ABL* held at the Tai-Pan Ramada Hotel in Singapore, October 26-30, and witness the wonderful momentum and enthusiasm this year's program has gained! It was a tremendously well planned and executed doctrinally sound lecture program wherein 13 different nations were represented and brought together by our common faith, hope and love—with the earnest desire to see that the **WHOLE COUNSEL OF GOD** be declared throughout Southeast Asia.

Brother *David Chew*, President of Four Seas College, presided over the opening ceremony of the *2nd Annual ABL*. He, together with *Eddy Ee* and *Kwan Tai Choom* served on this year's lectureship committee. It was made clear at the outset that because of false teaching being advocated by American missionaries at the



ALWAYS A GOOD SPEAKER, *Joe Ruiz*, of Taiwan (shown above), was superb as he considered "Are All Versions of the Bible Equally Acceptable?" He also spoke on "The Christian and Controversy." Having served as a missionary in Taiwan, since 1979, brother Ruiz can preach fluently in English, Spanish and Mandarin Chinese.



THE ONE WHO LISTENED to brother Joe Rulz more intently than anyone else probably was his father in the gospel, who also trained him as a gospel preacher, *William S. Cline*. He also trained *Tommy Alford*, at Bellview Preacher Training School, at Pensacola, Florida. This was brother Cline's *third* visit to Singapore.

Asian Mission Forum (and consequently throughout Southeast Asia) such a doctrinally sound lectureship was vitally needed. It was evident however that we may have waited too long to have such a program, inasmuch as only two congregations, *Jurong* and *Lim Ah Pin Road*, fully supported the lectureship. Both of the American missionaries now working in Singapore, *Gordon Hogan* and *Ken Sinclair*, although knowing months ahead of time concerning the lectureship dates, were not to be found in the country during the week of the ABL.

Among those attending this year's lectureship was brother *Asghar Ali* from Pakistan...Having corresponded with him for almost two years, it was a great joy for us to finally meet him face to face. Brother Asghar is a genuine example of steadfastness personified. He is a 20th century Elijah who has been laboring virtually alone in Lahore, Pakistan, among the Muslims for the past ten years. Please remember him in your prayers.

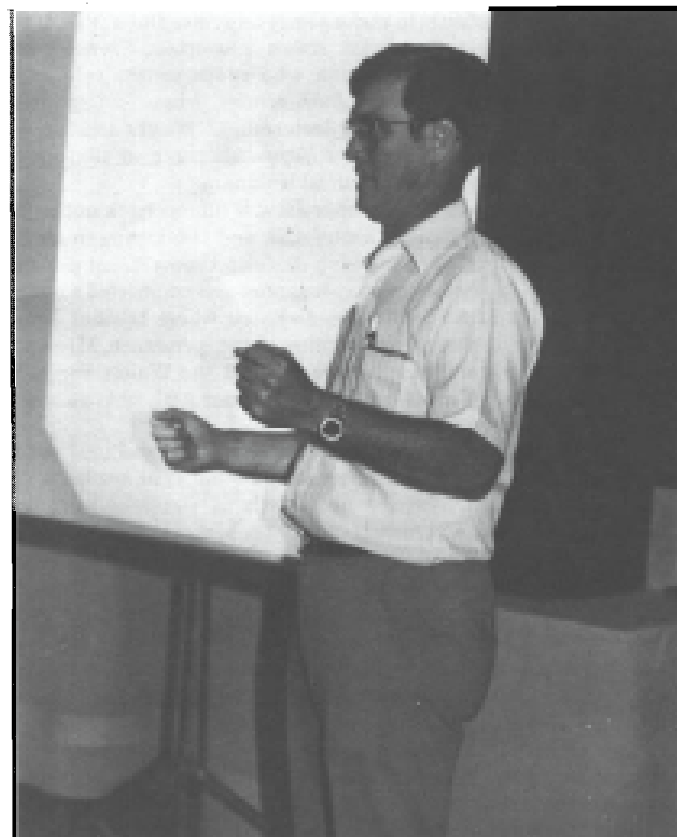
The singing through the week was the best one could ask for this side of eternity. Each evening the singing was led by the brethren from the Jurong congregation; however, a special request was made for brother *Ira Y. Rice, Jr.*, to lead us in the beautiful hymn "Ring The Message Out"—and boy did it ever RING OUT! (Ira and Vada Rice spearheaded the work of the Lord in Singapore back in the 50's, and although a number of the congregations in that country have been led off into liberalism, it still is wonderful to see the fruit of their labors in the two strong, sound congregations where brethren Eddy Ee and Kwan Tai Choom minister, their son and grandson in the gospel, respectively. A word of appreciation is owed to brother Ira for his assistance in the fine selection of speakers from the U.S. for this year's ABL.

In addition to the Jurong and Lim Ah Pin Road congregations fully backing the lectureship, there were several congregations

from Malaysia represented during the week—*Klang, Kuala Lumpur, Seremban, Johore Bahru* and *Kota Kinabalu*. These congregations also were 100% in support of the program. The Klang and K. L. churches had a good number in attendance...

Brother *Dub McClish's* contribution to the 2nd Annual ABL was immeasurable. A veteran in directing lectureships himself (the *Annual Denton Lectures*), he came equipped to assist the churches in Southeast Asia in every way possible. Not only did he deliver two outstanding lessons on "Who Is Accountable to the New Testament?" and "Can Christians Worship God Scripturally Using Mechanical Instruments of Music?", but he also had hand-out materials concerning his lessons to distribute. We also appreciate him making available copies of the Denton Lectureship books as well as video tapes of his recent debate with *Dan Billingsly* on "The Alien Sinner's Amenability to the Gospel."

Brother *Dorsey Traw* synchronized his watch with his timekeeper (Ira Rice) to make sure he got his allotted time of 45 minutes before expounding on the topic of Marriage, Divorce and Remarriage. With the ever-constant battle Dorsey has had to wage against the false teaching that has permeated Thailand, he was well-qualified to speak on this subject. Indeed, it was heart-rending to learn during the course of his lesson that long-time close friend of his, *Gordon Hogan*, was in Thailand during the exact dates of the ABL, and of all things scheduled as the key-note speaker in a camp sponsored by the very false brethren from Sunset that have caused division in that country over the subject of M-D-R. In so doing, brother Hogan has become partaker of their evil deeds (2 John 11). Interestingly enough, when brother *Ira Rice* had proposed earlier in the year for the lectureship to be held at the Moulmein church building where Gordon Hogan preaches, the brethren there strongly objected—and then they had the gall to attend the lectureship anyway and cause disorder after brother Dorsey's lesson. It is all too clear that many young leaders have been led astray.



FRUSTRATED FOR THE PAST SEVERAL YEARS that the forces of liberalism and doctrinal error were having a field day in the Far East, the 2nd Annual Asian Bible Lectureship was like a shot in the arm to *Jim Waldron*, of Cincinnati, Ohio (*shown above*), long-time missionary to Pakistan, Australia, England and Hong Kong. He spoke on two topics: "Is All Life After Baptism Worship?" and "The Challenge for Preaching the Gospel in Asia."



HOW SWEET IT WAS to see those big smiles on the faces of sisters *Tsai Jr Mlaw*, of Taiwan, and *Michio*, of Japan, both students at Four Seas College, as they attended the *2nd Annual Asian Bible Lectureship*, in Singapore. Both of these young sisters in Christ hope to help spread the gospel to the lost when they return to their native lands.

One of the highlights of this year's lecture program was brother *Curtis Cates*, director of Memphis School of Preaching, delivering two powerful lessons on "The Doctrine of Humanism" and "Can We All Understand the Bible Alike?" What has always impressed us about brother Curtis is that even though he has received his PhD degree, his lessons are always simple, clear and to the point, so that one would need help to mis-understand the content. Wherever he speaks, brother Cates becomes a favorite of all by his powerful and yet humble proclamation of the Word. We appreciate him taking the time from his super-tight schedule to come to the Far East and exhort the saints on this side of the globe.

Other speakers on the *2nd Annual ABL* included brother *Jim Waldron*, who continues to make yearly trips into India, Pakistan, Thailand and other Southeast Asian countries...*Chris Ward*, missionary to Northern Thailand, who spoke on the subject of "Standing on the Promises"...*John Grubb*, from Taiwan, with whom we traveled to attend the lectureship...*Walter* and *Naomi Pigg*, and *Tommy* and *Renee Alford*. All three of these men delivered some very fine and crucial lessons...

It was a joy for us to see brother *Jack Williams* back out again this year taking part in the *Annual ABL* and continuing to see his interest in world missions growing more and more. (Just prior to the lectureship Jack came out to Singapore and conducted a gospel meeting for the Lim Ah Pin Road church where brother Kwan preaches. The 39th Street congregation of Independence, Missouri, where Jack ministers, has the oversight of the Walter Piggs, in Taiwan. Jack hopes to attend the 3rd Annual ABL next year and bring his entire family with him.)

Although they have repeatedly been written to and told not to come out to Singapore and Malaysia by a number of brethren, the Central London church, an outgrowth of Crossroadism, has targeted these two countries as "ripe for the picking" for 1987. They are determined to come to Singapore to spread their cultic methods of evangelization and false doctrine of "total commitment." However, faithful brethren are just as determined to keep them out. Brother *William S. Cline*, Editor of the *Firm Foundation*, who has done an in-depth study on this movement, did a masterful job in exposing their mind-controlling tactics as their method of growing and keeping their members active. His lesson will immensely assist the churches in Singapore and Malaysia to know what to be on the lookout for when these false teachers arrive and how to deal with them.

One thing that has always impressed us about *Barry Hatcher* and his good wife, *Melany*, ever since we became acquainted with them in 1979, is their earnest desire as well as their zeal to take the gospel to the lost in every nation under heaven. Although it has not worked out for them to become permanent co-laborers with us in Taiwan, as they themselves had hoped for, nevertheless they have been assisting the work in Southeast Asia in every other way

possible. In addition to Barry's active campaigns into Jamaica annually where hundreds have been won to Christ through their efforts, he also spoke on the Lectureship in Singapore.

It was our pleasure to become acquainted with brother *Jim Dearman* during the week of the lectureship. Jim has recently moved his family to Malaysia and has begun working with the zealous Klang congregation. To hear brother *Charlie Chan* tell about it, you know they are thrilled to have the Dearmans laboring with them. This fine congregation, under the guidance of brother Jim, will begin a preacher-training school fashioned after the *Memphis School of Preaching* in the very near future. (We observed during the week that Jim fits right in with the Singaporean and Malaysian brethren. When a challenge was issued to see who could eat the most "durian" in one sitting, he tied with Ira Rice for 2nd place, downing 24 each. However, Dorsey Traw was not to be denied 1st place, consuming 25 of those smelly, stinking things. Some have described eating "durian" as if you were eating ice cream while standing in a sewer! No, I didn't partake of their evil deed, but some were carried away by their dissimulation (ha!). The Klang congregation will host the *3rd Annual Asian Bible Lectureship* next year.

It was an honor for me to have been asked to be one of the speakers on this year's lecture program. My topic was "Are All Versions of the Bible Equally Acceptable?" Due to the tremendous interest in this subject, because of the many modern English "versions" (perversions) floating around the church worldwide, a copy of my manuscript was made available to all those who requested it during the lectureship. It was a double honor for me to have been asked to speak on Thursday evening as one of the key-note speakers in the absence of brother *Archie Luper*. On this occasion, I spoke on "The Christian and Controversy." Both of these manuscripts are available upon request. Write to me directly—*P. O. Box 27-114, Taichung, Taiwan, Republic of China.*



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NO ONE DERIVES MORE BENEFIT from an event of this kind than sister *Baby Tan*, widow of *Tan Keng Koon*, who made it a point to be present for the whole thing. In photo (above) she was listening to the speaker with her characteristic intent concentration.

Tommy Alford Sets Forth The History Leading Up To Asian Lectureship

In case any should wonder just why it became necessary for faithful brethren to disassociate themselves from the annual *Southeast Asian Missionary Workshops* and to start having these Bible Lectureships instead, brother **Tommy Alford**, longtime missionary to Taiwan, had the following to say in his Newsletter of October-November, 1986:

SECOND ANNUAL ASIAN BIBLE LECTURESHIP HISTORY

Tommy Alford

(1980)

It is no secret to those of you who live in the United States that uncertain doctrinal sounds and rank liberalism have been growing and spreading like yeast in recent years. When Joe Ruiz and I first arrived in Taiwan in 1979, and Taiwan hosted the missionary workshop in 1980 we already could see that definite problems also existed on the mission field. We began *then* to speak out against them, and have had to continue up to the present. In that workshop there were men such as *Richard Ady*, *Philip Slate*, and *Enoch Thweatt* advocating that a woman could lead her husband in prayer (later, brother Thweatt said that not only *could* a woman do this but that a man *should* hear the prayers of his wife and children (which would include grown daughters). There was a joke made about preachers who quoted scripture and then stated the reference; this practice was likened to a quarterback calling signals to his team mates.

(1981)

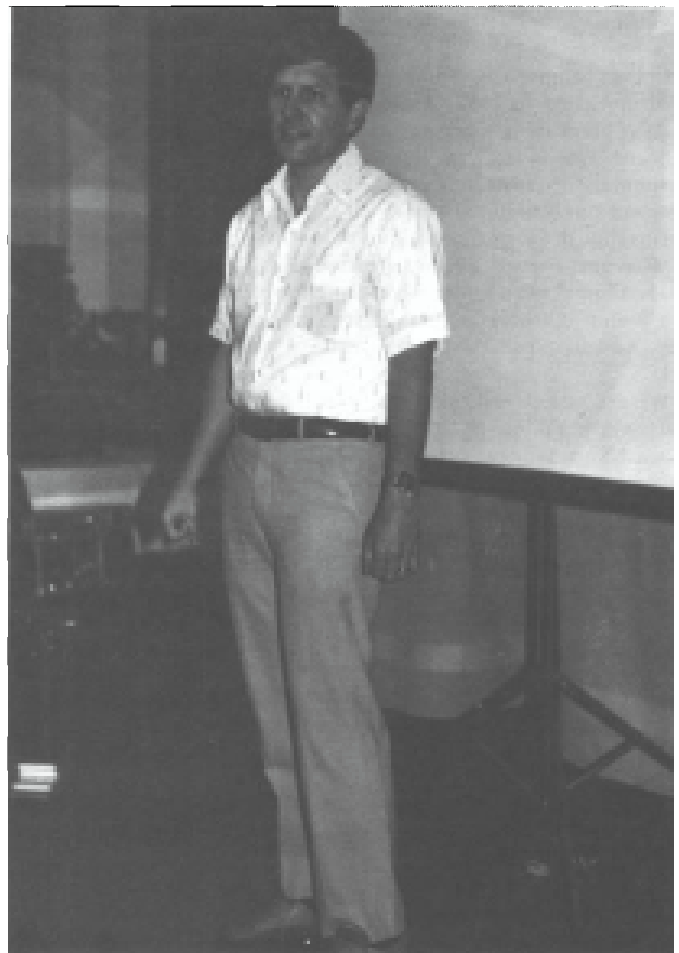
In 1981 the workshop was held in Chiangmai, Thailand where brother *Dorsey Traw* has given his life for some 25 years in spreading the kingdom of God. But, trouble was brewing there that neither Dorsey nor others of us knew of at that time. From the *Sunset School of Preaching* several men had moved to Bangkok, Thailand to start preaching and had been there a while when this 1981 workshop took place.

During this workshop I observed among some a jocularity, lack of seriousness and lack of respect for speakers. This was especially noticed when one speaker was giving a very strong and faithful exegesis of the book of Romans. There were those who did not attend and others who held private conversation while he was speaking. But when a couple of young men presented what I must call "testimonials," these same ones gave rapt attention.

Also, there was a short speech by brother *John Fisk* announcing the establishment of *The World Christian Broadcasting Company*. This company is under a board and not an eldership. If it purposes to do the work of the church in broadcasting the gospel, then should not it be under the oversight of a congregation? Well, I talked to brother Fisk, and the subject of the *Highland Church of Christ* in Abilene, Texas and *Lynn Anderson* came up. I knew that brother Lynn Anderson preached there. This is the same Lynn Anderson that once said the church is a *big sick denomination*. He also has problems on the work of the Holy Spirit as several have had in that congregation. Brother Fisk upheld brother Anderson, said he knew of no problems in brother Anderson's doctrine. Well, we had a "warm" discussion and I promised to send him some proof of my statements; I did, but have not heard from him to this day.

Well, Joe and I left Chiangmai, and I said, in reference to these men in Bangkok, "I am afraid Dorsey will have some trouble with those men." I make no claim to be a prophet, but anybody that is not blind or deaf can inspect fruit. Three months later, Dorsey sent material to several of us telling us that brother *Loren Hollingsworth* had been teaching and distributing material of brother *Ted Stewart* of the *Sunset School of Preaching*. This man's doctrine on *Marriage, Divorce, and Re-marriage* varies only slightly with *James D. Bales'* views, who teaches and has aggressively promoted false doctrine on this issue.

In the last almost five years, with Loren Hollingsworth taking



ONE OF THE BEST-PREPARED speeches of the entire series was delivered by *Tommy Alford*, of Hualien, Taiwan (*see above*), who spoke on "Are the Teachings of Evolution Harmonious with Bible Doctrine?" A registered pharmacist before attending and graduating from Bellview Preacher Training School of Pensacola, Florida, back in the '70s, he has been working as a missionary in Taiwan since 1979.



BIBLE LECTURESHIPS, of course, can be wonderful; however, for young mothers, they can be trying, too. For instance, the *Tommy Alford*s brought their baby son with them from Taiwan. However, it was largely up to *sister Alford (Renee)* to look after the youngster, as shown above.

the lead and aided by *Larry Henderson*, *Joe Bagby*, and *Kelly Davidson*, they have divided the church in Thailand by pushing a doctrine that allows people to continue in adulterous relations. *Dorsey Traw* and *Ted Lingren* have had to battle this false doctrine.

(1982)

In 1980 brother *Jim Waldron* asked for the lectureship to be held in Hong Kong in 1982. Brother Jim and his co-workers began making plans for a workshop that would deal with things "surely believed among us"; it was to be a *doctrinal* workshop to strengthen the saints in Asia. Well, we found out that these things were *not* surely believed among *all* of us; for just as the time for the lectureship drew near we heard it was cancelled. Brother *Jack McGee* and *Robert Frazier* insisted that they wanted a "more relaxed" workshop and raised enough fuss until their co-worker, Jim Waldron, with great heaviness in his heart, let them have their way. And so another type of workshop was vamped and carried out.

We did not attend this reconstructed 1982 workshop, but we were told that books by brother James D. Bales were passed out (or at least an offer was made by which brethren could receive his books); some of these books were those written on his views on marriage, divorce, and re-marriage.

By this time it was apparent that every time these missionary workshops were held there would be uncertain sounds, watered down doctrine, and/or false doctrine presented. I had no wish to attend any more of them, and so I did not attend the 1983 workshop in Korea.

But, as the time for the 1984 workshop (which was held in Manila, Philippines) rolled around, several of us encouraged each other and decided to attend at least one more in the hopes that by standing for the truth we could turn around a situation that was not right.

And so it was that November of 1984 found *Alan Adams* and myself leaving Taiwan (together with *Ira Rice* and *Archie Luper*) and arriving in Manila.

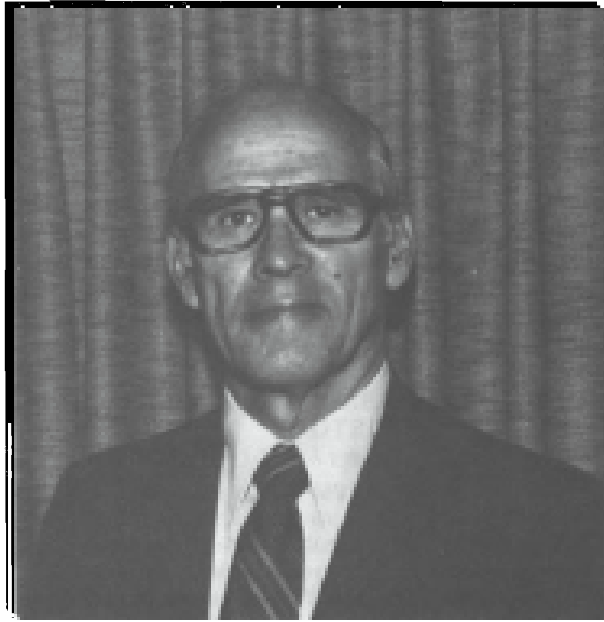
Several countries were represented, as is usually the case; and the lectures began in earnest on Monday. And it was on Monday afternoon that brother *Richard Rogers* spoke. I think his lesson was one of the worst that I have ever heard preached; it was filled with question marks from beginning to end. At one point brother Rogers said words to the effect that we should try to reach out to denominational people by attending their devotionals and teach and learn from them. He said that this was parallel to Paul entering the synagogues and preaching to the Jews and then said, "Isn't that right?" At this point I stood up and politely, but firmly, said to brother Rogers that it was not parallel; I said that Paul was speaking to a people of God that needed to continue in the grace of God (Acts 13:43) by realizing that Christ was the Messiah and obeying Him and His commandments. But denominational people have never been a people of God and cannot be until they leave that denomination.

Brother Rogers argued with me a bit and then brother Billy Smith angrily told me to "sit down and let him finish." About this time "spontaneous singing" broke out. After they finished, brother Rogers thanked them and talked for another three or four minutes. Later, he admitted to Alan Adams his mistake on these two things being parallel.

But, brothers and sisters, it has been two years since then and I still believe I was right to stand up. Brother Rogers' speech was filled with sarcasm and question marks. If I had not stood up, my insides would have burst. And let me go on record saying that if any brother or sister advocates flirtation with denominationalism in my presence and expects me to keep my mouth shut, well, he is just expecting too much. I left the Baptist church 15 years ago, and there is *not one single person in a denomination and in the Lord's church at the same time* (with God's approval, that is). **THEY ARE LOST, ON THEIR WAY TO HELL, AND WILL REMAIN SO UNTIL THEY REPENT.**

Then, later on during the workshop, to our surprise, three representatives of the Boston church had been invited by the missionaries of the Philippines to come and explain the "Boston Church Methodology." For those of you who do not know, this Boston church is a direct result of men who were trained at the Crossroads church in Gainesville, Florida. They may have changed a few names, but they are still the same.

When brother *Ira Rice, Jr.* (who probably has done more than



WELL PREPARED AS ALWAYS, Walter W. Pigg, of Taipei, Taiwan, (see above), was impressive with his discourses on "Christ's Perfect Example In Love" and "The Mission of the Church."



OUTSTANDING IN THE PRESENTATION of his two subjects, Dub McClish, of Denton, Texas, spoke on "Who Is Accountable to the New Testament?" and "Can Christians Worship God Scripturally Using Mechanical Instruments of Music?"

any other one man to expose the divisive practices of Crossroads), myself, Dorsey Traw and Alan Adams began to question these men about their connection with Crossroads and their false house-church concept, to my surprise some of the other missionaries there (Joe Bagby, for one) began to say that they did not want to hear about all this, but rather they wanted to learn how Boston was able to convert so many people.

It is a crying shame when people are more concerned with numbers than they are about the soundness of the teachers. Brethren, if we were able to convert 100 souls a month, it would be wonderful. But if the doctrine and methods are wrong, it is *all in vain*. I, for one, am not interested in the success of Satan; I already know most people will follow him, and I am sorry for it. With Crossroads dividing some 150-plus churches in the United States, I

simply cannot imagine the Philippine brethren inviting its offspring to "instruct evangelists on foreign fields."

Also, during the workshop, several brethren made such comments as, "We have the Spirit, don't we?" And yet not one time did anybody explain *how* we have the Spirit. The Bible says we receive the Spirit by the *hearing of faith* (Galatians 3:2) and *faith comes by the word* (Romans 10:17).

Therefore, because we loved the truth and defended it, we were snubbed, sneered at and avoided. Brother Ira Rice, Jr., in his periodical, made this statement, "As a result, never in all my long life as a gospel preacher since 1932 do I recall more hatred and conflict so evident as at Manila, November 18-23, 1984."

It was evident that we could not continue to fellowship these types of missionary workshops and therefore we made plans for a Bible lectureship where truth-loving people could come and encourage and be encouraged.

(1985)

And thus it was that the *First Annual Asian Bible Lectureship* was held the last few days of October, 1985 in the city of Hualien, Taiwan. The brethren in Taiwan worked together to host this lectureship with Joe Ruiz serving as coordinator and he and his wife doing a lion's share of the work.

My, but it was a pleasant change from previous years! Some of the speakers were Alan Adams, Tommy Alford, David Chew, Eddy Ee, John Grubb, Barry Hatcher, Kwan Tai Choom, Ted Lingren, Archie Luper, Pat McGee, Walter Pigg, Ira Rice, Dorsey Traw, and Jack Williams; sisters Naomi Pigg and Ola Traw spoke to the ladies.

There was an emphasis on *evangelism* rather than an emphasis on *relaxation*. Sound doctrine was preached and there was no uncertain sound from the pulpit. There was no attempt to make doctrine harmonize with culture, but rather the men there believed that where any given cultural practice conflicts with God's revealed will, then Christians must proclaim and live according to God's will.

There was an oneness of spirit and a desire to extend and contend for the faith once revealed to the saints. It was a wonderful time together and plans were made for the next lectureship to be held in Singapore.

(1986)

All that I have written above is history leading up to the *Second Annual Asian Bible Lectureship*. Two congregations in Singapore hosted the lectureship: *Lim Ah Pin Road* and *Jurong*. The coordinators were brethren, *David Chew, Eddie Ee* and *Kwan Tai Choom*, all of whom are officials in the Four Seas Bible College. Speakers this year included Ira Rice, Dub McClish, M. H. Tucker, Dorsey Traw, John Grubb, Jim Waldron, Jack Williams, Jim Dearman, Curtis Cates, Ray Peters, William S. Cline, John T. Alford, Joe Ruiz, Barry Hatcher, Ernest Underwood, Walter Pigg, Ed Crawford, Yeow Chin Keong, Chris Ward, and Pat McGee. Sisters Melany Hatcher, Lavonne McClish, Vada Rice, and Jean Cline taught the ladies' classes.

Once again all the lessons were true to the book and greatly encouraged us. There were visitors from 13 nations; and I think the lectureship was a huge success. Everything was planned well and everything went well except for one incident which, because of false teaching, came to pass.

I say false teaching, *not at the lectureship*, but rather, *long before* this lectureship was envisioned. In the 60's, brethren began to hunger for doctor of theology degrees like the denominations had. Many attended denominational seminaries, and some of these men began to think and preach like denominational people. Some of these men entered some of our Bible colleges and began to teach. The churches in Singapore have always welcomed brethren from the States to preach but not all of these preachers have been true to the Bible. As a result, over a period of time not a few brethren in Singapore have been influenced by false doctrine and no longer will endure sound doctrine.

In recent years, *Dave Hogan*, son of long-time missionary to Singapore, *Gordon Hogan*, attended the *Harding Graduate School of Religion* and returned to Singapore. He taught in the *Four Seas*



APPEARING SO TINY beside the towering bulk of *Ray Peters* at the Singapore Airlines ticket counter at the Changi International Airport, it was hard to imagine that sister *Baby Tan*, of Singapore, the widow of *Tan Keng Koon*, is a giant in her own way. Not only is she a great spiritual leader among the Christian community in Singapore, but she probably has led more souls to Christ in that area than any other person now living.



IT SEEMED LIKE every time you turned around at the Lectureship, here was another group ready to get its picture taken. Left to right (above) are *Barry Hatcher, Ernest and Shirley Underwood, Jim Dearman, Melany Hatcher, Curtis A. Cates* and *Ray Peters*. All seven will remember this event for many years to come.

Bible College until some of the things he was teaching came to the attention of the Board. In *The Evangelist* (periodical of the college) he embraced the "all life is worship" philosophy. In other words, all acts in our life are worship to God. Those who hold this view question the five acts of worship and ask what constitutes a worship assembly. Of course, it is a silly doctrine which would make men shaving and mothers changing diapers acts of worship to God. Also it would lead to everybody forsaking the assembly, for, since every deed in their life would be worship, then, they would be involved in worship wherever they were!

Also brother Dave stated in *The Evangelist*, concerning Jesus' conversation with the woman at Jacob's well (in John chapter 4), that the Levitical system was a *cultic* system and that true worship would never again be confined to time and place. He also called Jesus' discussion with the Samaritan woman a *scandalous discussion*. But, the truth is that there was nothing scandalous about the Lord's conversation with the woman. The Levitical system was of God; God is not the originator of cults. And if true worship cannot be confined to time and place then passages such as

Acts 20:7, I Corinthians 16:1-2 and Hebrews 10:25 and others have no meaning.

Brother Dave Hogan was asked to step down as a teacher after consultation with him. However, he preached at the Moulmein Road congregation and continued to emit uncertain sounds. For example, he circulated material by *Bruce Terry* which states that Christians today receive the *baptism of the Holy Spirit*.

Today, he is preaching *false doctrine*, whereas before he attended Harding Graduate School he was known to preach *sound doctrine*. His father, brother Gordon Hogan, never has been able to view his son as teaching falsehoods and has himself changed in recent years (noticed by those who have been friends with him for years). He resigned from being president of Four Seas College.

I stated several paragraphs ago that everything went well in the *2nd Annual Asian Bible Lectureship* except for one incident, which incident was caused by false teaching. Here is what happened: Brother Dorsey Traw, teaching on marriage, divorce, and re-marriage one night mentioned the divisive deeds of these brethren in Bangkok (most of whom are graduates of the *Sunset School of Preaching*). He then stated that his long time friend, Gordon Hogan, was not in Singapore that night because he was with those brethren in Thailand speaking at a retreat. This is a grave problem inasmuch as we are not to fellowship those who have left the doctrine of Christ as these Bangkok brethren have done (II John 9-11).

At the end of Dorsey's speech several who are leaders of the Moulmein Road congregation stood up and began to take issue with brother Dorsey. But what brother Dorsey said was true and several years of hearing false teachers and false doctrine has corrupted the hearts of these young men who once knew the truth.

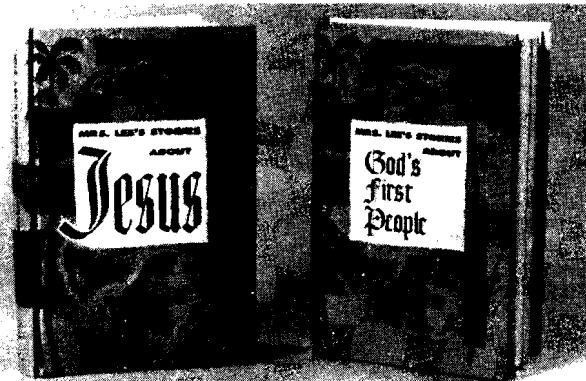
But, as I said, I feel the *2nd Annual Asian Bible Lectureship* was a marked success; and I feel that as more and more people from



NOBODY WAS HAPPIER to see the 2nd Annual Asian Bible Lectureship wind down to a successful conclusion than the committee who put it together, coordinated it and conducted it from start to finish, all of whom are on the administration of Four Seas College, in Singapore. Included on this committee (*shown left to right, above*) were *Kwan Tai Choom*, dean of students; *David Y. C. Chew*, president; and *Eddy Ee*, dean/registrar. Future lectureships may be as good as this one, but it is hard to see how one could be any better!

other nations hear of it, those who seek the fellowship of truth-lovers will participate. Truth always will prevail.

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In Titus 1:5-9, we have the second listing of the qualifications of those men who are to "oversee," "feed" and "shepherd" the flock of God. In verse 9, Paul states these words: "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." It does sound like, from those three things that I have emphasized from the *American Standard*, that there is a certain body of truth, one that is definite, fixed, absolute, objective, and the like to which elders are to "hold," and for the purpose of "exhorting." This is further to be seen in verse 13 when Paul says, "...that they may be sound in the faith." Evidently, from verse 14 we are not to give heed to the "commandments of men," who "turn away from the truth." In a very few verses—three to be exact—I find: (1) the faithful word, (2) the teaching, (3) the sound doctrine, (4) the faith, and (5) the truth.

In view of the above truth, and accepting the fact that elders are to do as we mentioned (*cf.*, Acts 20:28; I Peter 5:1-3; and related passages), how would you personally feel about serving under an elder whose words are as follows (please watch his attitude, yea, the ease with which he does not answer specifically the questions asked):

Q. ...And you are an elder there?

A. Yes.

Q. All right. Mr. _____ I have called you here simply for the purpose of asking you a few questions about divorce... How long have you been a member of the Church of Christ?

A. Thirty-one years...

Q. So, you can't say that you know of a preacher who has a local pulpit that does not have a scriptural divorce?

A. Well, of course, scriptural divorce is a variable, depending on which church you are in. So, that is a significant factor.

Q. What is a scriptural divorce, as far as your congregation is concerned?

A. A scriptural divorce as far as we are concerned?

Q. Yes, sir.

A. It's a divorce that meets the criteria that is set forth in the Bible.

Q. And what criteria is that?

A. Of course, that is interpretive. It depends on how you view that. Our church does not have a set policy. We use the Bible as our only creed, which would be the terminology that most people would understand. That is our only source book, and so we depend on the interpretation of certain scriptures that the Bible deals with about what constitutes a legal or scriptural divorce.

Q. Well, isn't it generally considered in the brotherhood that the only scriptural grounds for divorce is fornication?

A. There is certainly a large body of people in the brotherhood that believe that, and then there are some who don't believe that. There are definitely two different schools of thought in the brotherhood on that subject.

Q. Well, what is the school of thought at the _____ Church of Christ?

A. As I already stated, we have many people that deal with this issue in the church at _____ and there are several different viewpoints about it. The Bible is generally specific in those areas, according to our ability to interpret it, and there are varied viewpoints about this area and...

Q. Have you reached a decision on it?

A. We do not have a published decision, no, at _____ other than what the Bible says. We use simply the Bible as our source document.

Q. What about your personal viewpoint?

A. My personal viewpoint?

Q. Yes.

A. Well, I am not the judge in this case.

Q. I am not asking you to judge the case. I am just asking for your personal viewpoint on scriptural grounds for divorce.

A. Well, generally, it depends upon the circumstances. I am certainly not aware of all the circumstances here, so you will have to give me a set of circumstances, and then I would be able to give you my opinion.

Q. Well, let me just ask you, is there any other basis for a

(Continued on Page 3)

Contending FOR THE Faith

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—Ira Y. Rice, Jr., Editor

Holding Fast The Faithful Word

(Continued from Page 1)

scriptural divorce, in your opinion, other than fornication or adultery?

A. Well, again, it would depend on the set of circumstances. I think there could be, yes.

Q. Is it not true that the _____ congregation, in general is considered a liberal congregation in its beliefs, or a permissive congregation?

A. I don't think so, no...

Q. How long have you been an elder?

A. Ten years...

It is hard to believe that we have elders today who do not even know what a scriptural divorce is! I had never stopped to think that the message of the Master was (1) interpretive, (2) scriptural divorce to be a "variable," (3) depending upon "which church" you are in, (4) that it is a "significant" factor, (5) that a church did not have a "set policy," (6) the Bible is to be used as a "source document," (7) that we are evidently to go by a particular "school of thought," (8) the Bible is "generally specific" about it, (9) elders are to be "judges" of varied viewpoints, and (10) a scriptural divorce depends upon "the circumstances!"

If Matthew 5:31-32 and Matthew 19:3-9 are part of the

"faithful word," "the teaching," "the sound doctrine," "the faith," and "the truth," and an elder is to "hold this forth," it gives me great difficulty, too, in trying to "comprehend" the above. What other "circumstances" to a "scriptural" divorce could there be other than "fornication" (in the light of the above discussion)? Is a "legal" divorce the same as a "scriptural" divorce? It surely makes me wonder! How can a man be an elder for ten years and not know of Matthew 5:32 "...saving for the cause of fornication..." and Matthew 19:9, "...except for fornication..."?

Brethren, if we did not "go beyond what is written" (cf., I Cor. 4:6) and respected "the silence" (cf., I Peter 4:11; Deuteronomy 4:2; 12:32; 18:20), what would be the Bible's criteria for a scriptural divorce from the lips of the Master himself? If an elder (?) is not able to figure this out, how can he "hold forth the faithful word," "exhort in the sound doctrine," have the sheep to be "sound in the faith," and keep the flock from being "turned away from the truth"? Indeed, we are facing a very critical crisis in our leadership. God help them to "hold forth the faithful word," and never flinch a muscle when it comes to making known the truth about "a scriptural divorce!"

—5114 Montclair
Coleyville, Texas 76034

Which Version Of The Bible Is Best To Use?

Bruce R. Curd

On July 13, 1986, an article appeared in the *McGregor Messenger*, the bulletin of the McGregor Boulevard Church of Christ, Fort Myers, Florida, written by their minister, Randy Simmons.

In this article and on the front of the bulletin in his column, "Just Between Us", brother Simmons defended his use of the *New International Version*. Upon reading the article, I immediately wrote to brother Simmons challenging him to make some defense for the *NIV*. On July 19, he replied, declining to make any effort to defend his complete acceptance and endorsement of the *NIV*, stating that "the consensus of the leadership was that it would be fruitless to engage in a debate over the versions, though we feel we could easily defend the use of the *NIV*."

Now, in view of the fact that brother Simmons has refused to defend his use of the *NIV*, even though he thinks he could easily do so, we take this opportunity to publish for the brotherhood and the reading public, his original articles, our critique of the *NIV*, our letter, and finally his reply, along with some further comments and observations.

BROTHER SIMMONS' ARTICLES:

To all the members of the McGregor Boulevard church, a congregation of some 350 members, Simmons had the following to say about the *NIV*:

"Now that our teens are using the *NIV Student Bible*, allow me to plug the *NIV study Bible* for our adults. Since we use the *NIV* primarily in our classes and assemblies, the purchase of a new *NIV Study Bible* would be a good investment. The *NIV Study Bible* has been on the market less than a year, but has gained wide acceptance. The study notes were written specifically for the *NIV* by the translators of the *NIV Bible*. THIS IS MY FAVORITE BIBLE AMONG ALL THE ONES I HAVE EVER OWNED." (Emphasis mine, BRC.)

"I am often asked, 'Which Version of the Bible is best to use? On page 2 of this bulletin, you will find my response....'

Now follows the article:

"There is no simple answer to this question. I would need to ask two questions: 'Best for whom?' and 'Best for what?' This may well be an age when multiple versions are needed. A version that is 'best' for a child just learning to read is certainly not 'best' for a college person. For instance, the *Children's International Version*, by Sweet Publishers, is outstanding for children in the 1st-8th grades. A Bible that is 'best' for committed Christians may not be 'best' for non-Christians who are curious about the Word of God but not familiar with archaic language.

"It seems to be that two criterion stand out above all others in determining which version is best for use and/or study. First, is it accurate? Many versions of the Bible that are popular today are not translations, but are paraphrases. The *Living Bible*, for instance, is one man's (Kenneth Taylor) paraphrase. The greatest danger in a paraphrase is substituting the modern writer's own opinions for the actual teaching of the Scriptures.

"The second criterion I would use is readability. It must use words that are understandable to the reader. This of course, is the major problem with the widely used and beloved, *King James Version*. For all of its literary beauty, it is hopelessly out of date for the younger generation. The *KJV* may still speak to the Bible lover of the older generation who is familiar with its 16th Century English, but for many English-speaking people, its language has become almost a foreign tongue. There is grave danger that continued use of the *KJV* may give modern man, particularly the unsaved man, the impression that the Bible belongs to another age, and that it is irrelevant to the 20th and 21st Centuries.

"So, these two criteria, accuracy and readability, seem to me to be the best way to choose a version of the Bible. My personal order of preference based on these two criteria are: *New*

International Version, New American Standard, American Standard, Revised Standard, New King James, King James and Twentieth Century New Testament. I also like *Phillips Translation* for study, but the above seven are the most accurate, in my opinion."

MY REPLY AND CRITIQUE OF NIV

Dear Randy, I have met you only briefly once when a number of us were recording introductions for the *Amazing Grace Bible Class* at the NBC Studios in Fort Myers. I was at that time minister of the church in Port Charlotte, Florida.

I was shocked to read your editorial in the McGregor bulletin of July 13 which you entitled "Which Version of The Bible is Best to Use?" Your "plug" for the NIV on your bulletin cover and this article shows clearly how far some brethren have departed from the truth into the camp of liberalism. I, too, am a product of David Lipscomb College, but I have not gone so far as to endorse or in any way to recommend a perversion such as the NIV. I think it is the worst of the entire lot of so-called translations that has come from the presses in recent years.

As to your two criterion in determining which version(s) to use you mention *accuracy* and *readability*. Let us look first at readability by comparing a few sample passages from NIV and the KJV versions.

1. Ephesians 6:4 (NIV) "Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord."
Ephesians 6:4 (KJV) "And ye fathers, provoke not your children: but bring them up in the nurture and admonition of the Lord."
2. Romans 10:9,10 (NIV) "That if you confess with your mouth, Jesus as Lord, and believe in your heart, that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."
Romans 10:9,10 (KJV) "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."
3. Matthew 7:14 (NIV) "But small is the gate and narrow the road that leads to life, and only a few find it."
Matthew 7:14 (KJV) "Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."
4. I Corinthians 16:1 (NIV) "On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made."
I Corinthians 16:2 (KJV) "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."
5. II Corinthians 7:1 (NIV) "Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God."
II Corinthians 7:1 (KJV) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Even a casual reading of these passages will show to the candid student of the Scriptures that the KJV is much more readable than the NIV. And clearly the NIV is not a translation but a poor paraphrase.

Of course it is freely admitted by those of us who defend the KJV that there are some difficult statements and a few archaic terms therein, but this does not mean that this grand

old book is to be relegated to the trash heap. That is why Paul admonishes all of us to *study*. (II Timothy 2:15) A careful study will make most passages crystal clear.

Now, let us consider the matter of the *accuracy* of the NIV. I should like to point out a few of its rankest and grossest errors along with a few questions, for your consideration.

1. NIV teaches the use of *Instrumental Music in Christian Worship*. In Ephesians 5:19 it reads, "Sing and make music in your heart to the Lord." This is not translating, it is interpretation, no less. Randy, how would you answer a Christian Church preacher who quotes this verse to you?

2. NIV teaches Calvinism. Original sin, a basic tenet of Calvinism literally leaps out from the pages of this infamous travesty. (Psalms 51:5). In Romans chapters 7 and 8, the term "sinful nature" (a Calvinist term) is used at the least nine times, not one of which is the correct rendering of the Greek original. How would you answer this to an avid Calvinist?

3. NIV teaches Pentecostalism. I Corinthians 12:13 has one drinking the Spirit. Galatians 3:2 has one receiving the Spirit at the hearing process. II Thessalonians 2:13 has one saved through the sanctifying work of the Spirit and belief of the truth. The Pentecostal practice of "testifying" is taught at I Corinthians 2:1, where the phrase "testimony about God" is substituted for "testimony of God." Randy, how would you answer all of this when the Bible (?) you recommend so highly teaches such? How would you answer an **Oral Roberts** regarding these matters? Why not be content with a Bible such as the KJV that has been tried and tested in the crucibles of debate?

4. NIV teaches Premillennialism. It substitutes the word "time" for "hour" in John 5:28. This change is a forerunner to other passages which teach the theory openly. I Corinthians 13:10 has had the "neuter" things replaced by the NIV with a state of being with the changing of "perfect" to "perfection." How would you deal with this matter in a discussion with **Jimmy Swaggert** or **Hal Lindsay**? Either man would "eat you up!" It would have miracles (Pentecostalism) remaining until a state of perfection (a premillennial kingdom) arrives. Ephesians 4:13 in the NIV strengthens their case for premillennialism with the use of the phrase "until we reach unity by faith" instead of the "unity of the faith." One implies a state reached while the other shows it to be the completion and availability of the faith—the gospel system. While I Corinthians 13:10 and Ephesians 4:13 look for a Utopian paradise on earth, the NIV in Ephesians 1:10 clearly states this to be when "the times will have reached their fulfillment."

5. NIV teaches salvation by faith only. It changes the word "should" from the subjunctive to "shall", the absolute, in John 3:16. It is more bold in Romans 1:16,17, and states that "in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last..." Thus clearly the doctrine of faith only. Romans 10:10 says that faith justifies and confession saves per NIV, a thing the apostle never dreamed of teaching. How would you answer this in dealing with a shrewd Baptist debater?

6. NIV repudiates Mark 16:9-20 by putting it into a paragraph separated from the rest of the chapter. Its justification for doing so, "The two most reliable manuscripts do not have Mark 16:9-20." But, if any (even one) reliable manuscript contains the passage, why turn infidel by questioning the genuineness of the passage as NIV has done? The facts are that the two BEST manuscripts do NOT question the text. These so-called BEST manuscripts have

THEMSELVES been questioned by scholars for years.

7. There are literally hundreds of other passages in the NIV that have been garbled, twisted, distorted and otherwise doctored by these super-perverters of truth. If anyone desires to see them they are available and this scribe will be happy to give the sources.

We are made to wonder how you or anyone else would be able to take the NIV and refute the doctrines of Calvinism, Pentecostalism, premillennialism, instrumental music in worship, or faith only, when your opponent could take in hand the NIV and show easily and clearly these doctrines to be taught therein. In view of such perversion of divine truth, it is incomprehensible that any gospel preacher (?), elder, Bible teacher, Christian college or religious bookstore, in our great brotherhood would promote, indorse and/or sell such a book.

VARIOUS AND SUNDRY ERRORS

In addition to the above errors in the NIV, we would point out others for your consideration.

1. NIV in Matthew 7:17, contradicts itself in Ephesians 2:15. In the former it has the law NOT abolished; in the latter the law is abolished.

2. Ezekiel 19:20 in the NIV contradicts Psalm 51:5.

3. John 1:14-18 is very unclear with the bracket around the word "son" and is very confusing.

4. John 17:5 fails to give the correct meaning of the original eternal glory Christ was asked to be "re clothed" with.

5. Acts 10:35 detracts from the great doctrine of the righteousness of God that is emphasized in the Scriptures.

6. Romans 3:25 misleads concerning past sins and would indicate that they went unpunished altogether contrary to Old Testament examples (cf., Hebrews 10:28-31; I Corinthians 10:1-12). Surely a contradiction!

7. Romans 1:5 has "obedience to the faith" in the KJV changed to "obedience that comes from faith." Paul was not discussing a personal faith in Romans 1:5.

8. I Corinthians 16:2 is mutilated and grossly unclear concerning giving.

9. Acts 10:48 leaves the matter open to all kinds of quibbles as to the nature of Peter's instruction concerning baptism and takes away the apostles' command to Cornelius and his household.

10. II Corinthians 13:5 is one of many examples of a serious paraphrase error.

11. Colossians 2:9 is made to conform to Oneness Pentecostal doctrine.

12. In I Peter 3:18-20, the NIV places a time distinction between the disobedient and the preaching that was done to them which would imply the sectarian theory that Christ went into hell in some fashion to preach to the spirits sent there from a past age.

13. NIV leaves off "only" from the phrase "only begotten" in several passages. Such is irresponsible!

14. Word changes detract from the text such as substituting "marital unfaithfulness" for "adultery" in Matthew 5:32 and Matthew 19:9. Such causes the passages to lose their force and power.

15. NIV substitutes the word "small" for "strait" in Matthew 7:14 and changes the thought altogether.

16. The substitution of "very words" for "oracles" in Romans 3:2 and I Peter 4:11 seriously detract from the intent of the passages.

17. In Romans 3:31, the NIV has us upholding the law

while the KJV uses the word "establish" which beautifully represents the original.

18. NIV ignores the two different Greek words in Ephesians 4:26 properly translated "anger" and "wrath".

19. Ephesians 6:4 has "exasperate" instead of "provoke". Such detracts greatly. Talk about "readability!"

The preceding is but a sampling of the myriads of errors that fill the pages of the NIV. There are literally hundreds of other inconsistencies, ambiguities, mistranslations, grammatical and sentence structure errors and blunders found throughout this book, making it totally unworthy of study and recommendation.

We have now shown that the NIV is neither more readable nor more accurate than is the KJV. In fact the very opposite is so clear that the matter is academic. This we have demonstrated for all to see.

You wrote, "The greatest danger in a paraphrase is substituting the modern writer's own opinions for the actual teaching of the Scriptures." Why, brother, that is exactly what NIV has done! Absolutely so, yet you seem unwilling to see it. What is Romans 10:9,10 but paraphrase? And I Corinthians 16:1,2? And Acts 10:48?

Further, as to the matter of readability, I have read the KJV all of my life and have taught my children to do the same. None of us are scholars, but we have not found the KJV so difficult. But when people like yourself keep telling our young folk that they can't understand the KJV, then they will turn to something else, not because it is inferior or outdated, but because someone they trust tells them so.

To write as you do that the KJV is "hopelessly out of date for the younger generation" is to completely debunk the best and most accurate of all the translations that have come down to us. It matters not how often you speak of it as the "beloved King James Version." It is still nothing more than a back number to you. The aspersions you cast against this great version in your third paragraph are truly lamentable and tragic. I never thought that I would ever see such from the pen of a gospel (?) preacher. But hardly anything shocks me today.

NIV is the worst of the bad. Why? A Pentecostal organization (Zondervan) has skillfully and subtly woven some serious doctrinal error into their commentary which is only a masquerade of a new translation. All of this error can be successfully combatted by the Scriptures which have been faithfully translated in the *King James* and *American Standard Versions* of the Bible. These two versions have helped the church withstand false doctrines that have knocked on our doors before and will continue to help us guard against those same errors if we will but use them. But if men like yourself continue to advocate the use of such Satanic missals as the NIV and others while the KJV and ASV are either debunked or relegated to library research shelves, then the rising generation will not have the reliable tools with which to fight error. Then it will be a sad day in Zion! May God grant that it will not be so.

It is my sincere prayer that you will restudy this matter and repudiate the NIV and all other false versions for what they are. It is sad that the McGregor elders will not study this matter and advise you accordingly. If I should even hint at endorsing and promoting NIV in the local congregation, I would soon be on my way. That is as it should be.

I hope that you will reply to this letter. I will promise to answer you every time. Defend what you have written about NIV. I will show you wrong at every turn. We shall see.

May God help all of us who presume to be teachers of His

Word to be faithful in that teaching and present only the pure gospel of Christ to a lost world, knowing that a heavier judgment awaits us. (James 3:1).

In Christian Love,

Signed:

Bruce R. Curd

BROTHER SIMMONS' REPLY

I did not have to wait long for a reply from brother Simmons. On July 29th this letter came, and I quote it in full, as follows:

"Dear Bruce, I received your letter on Friday and ran copies of it for each of the elders so that we could discuss it at our meeting on July 28. The unanimous consensus of the leadership was it would be fruitless to engage in a debate over the versions, though we feel we could easily defend the use of the NIV. You stated, 'I will show you *wrong* at every turn'. If that is your position from the beginning, then we feel it would be a one-sided discussion, rather than an open-minded, scholarly discussion.

"Jack P. Lewis, one of our brethren, worked on the translation committee for the NIV. Obviously, none of our brethren worked on the KJV translation. We suggest that you refer criticisms of the NIV to Brother Lewis in Memphis. He is a true scholar, whereas you, me, Wallace and Taylor are not.

"I am sorry that you made your attack personal by questioning whether or not I was a 'gospel (?) preacher.' We usually do better by leaving these judgments to God.

"We wish you success in preaching the saving gospel to the lost in Quincy. As John wrote, 'Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.' (III John 2). May God bless you.

In His Precious Name,

Signed: Randy Simmons"

COMMENTS ON THE LETTER

I wish to thank brother Simmons for his response to my letter and the forthright and kindly manner in which he wrote. This is to his credit and what we had expected. Nevertheless he has obstinately refused to defend the NIV which he so avidly upholds and recommends to the congregation where he preaches, even though he thinks that "we could easily defend the use of the NIV." And his elders support him in his refusal. SAD, SAD!

In earlier correspondence I had referred to brother Foy E. Wallace, Jr.'s masterful exposure of the NIV and to Robert Taylor's splendid work on the same subject. Respectively those works are, "*An Evaluation of The New International Version*" and "*Challenging Dangers of Modern Versions*". Brother Simmons responded in part by stating that "Jack P. Lewis, one of our brethren, worked on the translation committee for the NIV... He is a true scholar, whereas you, me, Wallace (meaning Foy E., Jr.) and Taylor (meaning Robert R., Jr.) are not."

Well, that is brother Simmons little *ipse dixit*. He himself has said it and it is quite an arbitrary and dogmatic statement.

In the first place, even though brother Lewis' name does appear on the translation committee of the NIV, all of us know that he had little part in the translation itself. His position was mostly advisory to say the least and this does not offer one whit of proof as to his credibility as a scholar. Moreover, brother Lewis is on record as saying that there are weaknesses in the NIV and that there is an inclination toward paraphrasing. Actually this is an understatement of the matter.

As to the "deep" scholarship of brother Lewis, let us see.

In 1983 he wrote a series of three articles in the Harding Graduate School of Religion Bulletin. In the third of that series Lewis gives a blanket statement to the effect that all English versions now available teach that Isaiah 7:14 is a predictive prophecy of the virgin birth and anyone who thinks differently just does not know what he is talking about.

In commenting on this statement the scholarly Robert R. Taylor, Jr., wrote, "It would doubtless be of intense interest to hear some of the modernistic translators of English Versions such as RSV, NEB, TEV, etc. who thought they had ridded Isaiah 7:14 of that detestable virgin birth doctrine (*their* view of it—not mine at all) to learn how mistaken they were..." (*Challenging Dangers of Modern Versions*, Second Edition, pp. 304,305). Not only does brother Taylor take brother Lewis to the proverbial woodshed in some 38 pages in his exceptionally fine book and in his other writings as well, but so also have other brethren such as Roy Deaver, Bobby Duncan and Hugo McCord.

Brother Taylor also wrote, "Brother Lewis has quite a reputation for making statements on controversial matters that strongly appear to be from the top of his head and not well thought through at all." (*Ibid.*). Is such a scholarly characteristic? Have brethren Wallace and Taylor ever been accused of so doing? Where will one find a single example of such anywhere in either of their voluminous writings?

Yet neither of these great and good men are scholars, per brother Simmons. We shall let intelligent brethren draw their own conclusions.

In the second place, Simmons asked that I refer any further criticisms I have of NIV to Jack P. Lewis rather than to himself. Well, brother Simmons, you are the one who is making the present defense of NIV—not Jack P. Lewis. You, along with your elders, feel that you can "easily defend the use of the NIV." Then why refer us to a scholar? You ought to be willing to either put up or shut up! Let brother Jack P. Lewis fight his own battles and you attend to yours.

Brother Simmons charged me with attacking him personally by questioning whether or not he was a gospel preacher. Well, it is the hit dog that howls! Anyone—preacher, scholar, elder, college, bookstore, or brotherhood magazine—that would endorse, uphold or commend in any way a perverse book such as the NIV is not a true preacher, scholar, elder, or whatever, of the gospel of Christ. I would much rather defend the *Baptist Manual* or the *Methodist Discipline* for they do contain many references to a good translation of the Bible.

Our respondent closed his good letter by wishing us success in our preaching and by quoting III John 2 from the NIV which reads, "Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well." But even here the NIV rendering is a paraphrase for neither of the words "philos" or "hetairoi", usually translated "friend", is found in the text. Remember that brother Simmons himself wrote, "The greatest danger in a paraphrase is substituting the modern writer's own opinions for the actual teaching of the Scriptures". Brother Simmons, NIV is indeed the culprit!

CONCLUSION

The NIV has been a sore disappointment as a translation. Even worse is the fact that it is a book of errors and not a genuine translation. The inimitable and very scholarly Guy N. Woods has said, "It is shot through with errors". It is to be regretted that young men like brother Simmons and some older men alike, have been caught up in the rapture of

defending such unworthy publications as the NIV while at the same time they have virtually relegated such tried and true versions as the "beloved *King James Version*" and the *American Standard Version* to the dust heap of oblivion and archaism.

Which version should one use? For us the answer is simple indeed! The KJV is the very best for all people—for the child; for the college student; for the committed Christian (is there any other kind?); and best for the non-Christian as well. The version that is best for all men to read and study is the version that is most nearly a faithful reproduction of the original. And no man has yet shown that the KJV is not that volume.

It is our prayer that all men will work diligently to know only the truth which alone can make them free. (John 8:31,32).

—223 East Jefferson Street
Quincy, Florida 32351

BOOK, CHAPTER AND VERSE, PLEASE!

Harold Bigham

Peter said, "If any man speak, let him speak as the oracles of God." (I Peter 4:11). Brethren, it is time for the faithful child of God to demand from the digressives a "Thus saith the Lord" for their many deviations that have surfaced from the very mind of Satan himself. Let us notice some of these deviations and innovations that have surfaced among the brotherhood and demand from the liberals and digressives to give us *book, chapter, and verse, please!*

Give us book, chapter and verse, please, for the "divided assembly," "children's worship hour" or "junior worship"! Where is the authority for dividing the assembly to accommodate the youth of any age group? Give us just *one* verse, please! In Hebrews 10:25, the writer states, "Not forsaking the assembling of ourselves TOGETHER." In I Corinthians 11:33, the writer states, "Wherefore, my brethren, when ye come TOGETHER to eat, tarry one for another". Does the word "together" mean "divided" or "separated"? Anyone can readily see the difference!

Give us book, chapter and verse, please, for the false doctrine of "all grace and no law." Where is the scripture—just one scripture—that states that we are under grace and not under law at the same time? May we remember that the grace that comes from God cannot and does not contradict the commands that come from Christ. The Bible teaches about *grace* (John 1:17; Ephesians 2:4-8; Titus 3:7; Romans 3:24)—but it is not *grace only!* The Bible teaches about the *law* of Christ (Romans 3:27; 8:2; Galatians 6:2; James 1:25). We meet the *grace* of God by obeying the *law* of Christ. (Ephesians 2:8-10).

Give us book, chapter and verse, please, for the false doctrine that "all we do after baptism is worship!" Is it worship when mankind curses? Is it worship when men and women commit fornication? Is it worship when we hunt, fish, or have recreation? Of course, not!

Worship and service are not synonyms. For example: David *served* his own generation but he did not *worship* it (Acts 13:36). Jesus Christ came to *minister* unto (*serve*) man but he did not *worship* man (Matthew 20:28); the angels *minister* or *serve* but they do not *worship* man (Hebrews

1:14). In John 4:24, it is recorded, "God is a Spirit; and they that worship him must worship him in spirit and in truth."

Give us book, chapter and verse, please, for the false doctrine of separating "gospel and doctrine!" Those who advocate this state that the gospel is for the world and doctrine is for the church. It is a revival of an old error that Ketcherside majored in which states that we teach the church and not the world and we preach to the world and never preach to Christians. The revival of this terrible doctrine would allow and permit the exclusion of disfellowship. (II John 9-11). The liberals would teach that the doctrine is made up merely of the deity of Christ and not the teaching of Christ. By teaching such a falsehood, it allows room to fellowship the false teacher, as long as he doesn't go against the deity of Christ (birth, death, resurrection). Such is absurd! Is the apostles' doctrine (Acts 2:42) speaking of their *life* or their *teaching*? The gospel of Christ and the doctrine of Christ mean the very same thing. (Acts 5:28; 17:19; 13:7-12; I Timothy 6:3).

Many other things, such as the perversions (Galatians 1:6-9), the pseudo-unity movement which is based upon "unity-in-diversity", the invitations extended to false teachers to be on lectureships that for so many years opposed and exposed the teachings of false teachers are just a few more things that faithful and sound brethren are pleading for the digressives and liberals to give book, chapter, and verse for their actions!

The problem is a leaving of the word of God and a cleaving to man's authority and man's desires. May we ever be humble before the God of heaven and desire to follow his word and teach it to others. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Colossians 3:17).

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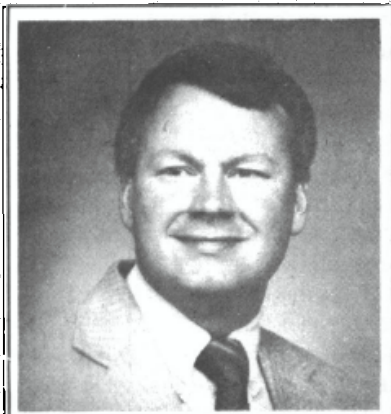
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BIBLE DISTRIBUTION IN CHINA?

by Jack McGhee



JACK MCGHEE

Recently the Chinese Church Research Center in Hong Kong learned that three "Christian" leaders who had been arrested in November 1983 have just now, three years later, been given prison sentences of twelve years, nine years, and five years. The man who received the twelve year sentence was charged with being a "counter revolutionary gang" organizer. However, the specific charge brought against him

First of all, the answer is very simple. China DOES NOT permit, allow, or grant license to any individual, group, company, church or any other religious or non-religious organization outside of China to print and/or distribute Bibles in China. For that matter the Chinese government DOES NOT allow any such private groups within China to print or distribute Bibles either.

The latest government controlled printing of Bibles was done with funds received through what is called the "Amity Foundation." This is actually an office overseen by the Communist parties - Three Self Patriotic Movement and was formed for the purpose of receiving foreign currency from overseas churches and other sources to "promote health education, and social service projects in China . . ." It was a way of getting money without allowing any personal involvement in China.

The United Bible Societies did negotiate the printing of Bibles with funds received through the Amity Foundation but it was no different than the other times Bibles were printed in China by the government. That is, it was done under the direction and control of the government for the "Three Self" government churches.

While any printing of Bibles in China is certainly good if gotten to the people, we must not mistake this as China loosening up. They are just as strict in their control of printing and selling Bibles as they ever were.

No, it is not true the church has printed any Bibles in China. Nor are there any indications that China will in the near future change their policy to allow such.

This is not to say, however, that no efforts are being made by brethren to get God's Word into China.

One effort in the works which has received a lot of attention in the brotherhood during the past year is being planned by Lynn Yocum, president of International Bible Foundation and vice president of International Bible Translators; Stanley Morris with International Bible Translators and Ken Stegall director of "Campaign for the Chinese Billion" and minister for the 7th & Beech Church of Christ in Durant, Okalahoma who is sponsoring the raising of funds for this project. Over \$500,000 has already been raised from brethren for this project.

Their plan as I understand it from having talked with brothers Yocum, Morris, and Stegall is to print not the Bible perse but rather a 780 page English teaching text book which will contain a bilingual copy of the New Testament. One column of the page will be the Simple English New Testament and the other column will be the Chinese Union Version. Also, there will be some Bible questions. The remainder of the book will be English teaching helps.

Negotiations have already been underway with printing companies in China to print this book titled International English Text. Contracts have been signed on the basis of the book being educational (teaching English) rather than religious. Brother Yocum reports having spoken to some of the higher-ups in the Educational Department in China about this.

was - listen to this! - DISTRIBUTING BIBLES AND OTHER LITERATURE PRINTED OUTSIDE OF CHINA. Last year three others were given similar sentences in the same provience.

The reason the charge read ". . . printed outside of China" is simple; because China does not have nor do they allow the printing of Bibles or any other religious literature for personal, private, public or free distribution. Therefore, the only Bibles or literature available for distribution in China are those carried into China, mainly from Hong Kong.

Those of us who are serving on the mission field in Hong Kong and China are aware of the true situation which exists in the Communist country. We know and understand that any act of distributing Bibles and other religious literature, apart from the governments control and sale of Bibles, which is on a very small scale to begin with, is against the law and sometimes, as in this case, strictly enforced.

The only Bibles China allows to be printed are those printed under the auspices of the "Three Self Patriotic Movement" an office of the Communist government which oversees all of the religious activities in China. The sale of these Bibles are strictly controlled and the cost is more than most can pay. The greatest objection in purchasing one of these Bibles is that one must sign his or her name showing they have bought a Bible. With religious freedom absent and persecution still present, many fear to "register" their name in order to get a Bible. The only other way to get a Bible in China is to receive one that has been donated by concerned Christians abroad, which is still considered illegal in China.

For several months now I have received a wave of inquiries from our brethren about "printing Bibles in China" Questions such as "Is it true that we have been granted a license to print Bibles in China?" "Is it true that we are already printing and distributing Bibles in China?"

With nearly seven years of mission work in Hong Kong and China behind us and our continued effort which is supported by so many of you I feel an obligation to respond to these questions.

BIBLE DISTRIBUTION IN CHINA? *Continued*

An effort of this nature is bound to have difficulties and set backs; especially with Satan lurking about as he does. They are presently five months behind their printing schedule. The greatest set back was the recent cancellation of their printing with the Sino-British Printing Corporation in Beijing China. The printing company, at the last minute backed out on their contract because of religious content in the book. This was supposedly due to a denominational preacher making claims of being able to do things in China - such as print Bibles - and raising some three million dollars through the PTL Club. When word got back to China they denied giving such permission and therefore put a fear in the printing companies from printing anything religious and losing their license. Brother Yocum, after talking with some other printing companies in China says he believes they are "still on the right track."

If able to carry out their plans and if the proper follow-up work can be done I believe this could truly be a blessing in making contacts and teaching God's word to lost souls in China. These brethren are to be commended for stepping out on faith and for all of the hard work they have put into this effort. Let us all pray, fervently for this effort, that it will come to fruition and bring many lost souls into the kingdom of our dear Lord.

Another effort to provide Bibles and Bible study materials for the lost in China has been done successfully during the

past few years. During this time my family and I, Chinese brethren from Hong Kong, the Tuckers and other missionaries in Hong Kong have taken Bibles and study materials to individuals we were studying with. I have made nineteen trips myself, carrying Bibles into mainland China. Together we have taken into China about 3,000 Bibles, just a handful compared to the population, and many more thousand tracts and Bible study booklets which we print ourselves in Hong Kong. One Thousand of the Bibles we took in were sent north to some of the "underground" or "house" churches we were trying to make contact with. The others were distributed to and by personal friends we made ourselves in China. Many of the Bibles I took in were distributed by two Christians I baptized four and a half years ago.

Three times out of the nineteen trips I made, I was caught and had my Bibles and tracts confiscated. The other times I went through customs with no problems. In fact, the custom officers were very polite - they were just doing their job.

It is sad that it is against the law to take, print or distribute Bibles in China but, there is a higher law than Communist government of China. As the apostles said in Acts 5:29 "We must obey God rather than man" Paul was imprisoned for "breaking the law" but he knew Jesus said "Go ye into ALL the world . . . and teach ALL nation . . ." (Mark 16:15; Matthew 28:19)

In connection with the foregoing article on BIBLE DISTRIBUTION IN CHINA, the following information from the 7th & Beech church of Christ, in Durant, Oklahoma, has just come to our hand. It would have been a lot easier just to photo-reproduce exactly what they said; however, we noted that they had, of all things, *copyrighted* it! Therefore, instead of *quoting* from it, to avoid infringing on their copyright we'll have to just *paraphrase* what they said.

Writing under date of 21 October 1986 under the heading of CAMPAIGN FOR CHINESE BILLION—REPORT, and addressing their remarks to contributors to said campaign, they rehearsed having sent out certain information in December, 1985, with regard to something they called *Campaign For The Chinese Billion*.

They said that response to their appeal had been most generous, and that they had informed contributors they would not ask for further funds until the initial 200,000 Chinese Bibles had been printed and distributed.

They further mentioned having anticipated many problems in connection with their plan—which they had. However, they reported that said problems had been solved and that they were continuing forward with their proposal.

Nevertheless, their copyrighted statement continued, they had met with a problem in their set-up *right here in the U.S.* that they had *not* expected. They recounted how the two men primarily connected with something called INTERNATIONAL BIBLE TRANSLATORS that the 7th & Beech brethren had judged to be central to their effort (Stanley Morris and Lynn Yocum, president and co-owner, respectively, of I.B.T.) had feared that the original contracts inside China had fallen through and that it was necessary for them to return to China to put a new contract together that

the printing of Chinese Bibles might proceed. According to the statement, when Morris and Yocum returned to China, they found that such was the case and that they were having to work out a contract with a different agency inside China.

Upon their reporting that the new contract had been worked out, the statement says, Morris informed 7th & Beech, from China, that \$175,000.00 must be put into his hands *in China* that the initial print-order of 200,000 Bibles might proceed. The elders decided, after thinking it over, to send that amount to Morris, emphasizing to him, however, the seriousness of being responsible for such a sum. They said that Morris assured them that he understood the trust that was being accorded him and that he accepted personal responsibility for how these funds would be applied, using no more than the minimum required to activate the contract.

When Morris and Yocum got back from China, 7th & Beech said Morris declared that, with the assistance of an American businessman (evidently stationed inside China), they had succeeded in signing a new contract and that the printing of the Bibles was to start at once. However, that instead of leaving the whole \$175,000.00 that had been sent from 7th & Beech, only \$75,000.00 had been put into the hands of the Chinese agency that the printing process might begin, thus leaving \$100,000.00 that he had brought back with him from China. At Morris's instance, he had been permitted by the elders to deposit this \$100,000.00 difference in a New York branch of the Bank of China, to facilitate the easy transfer of funds to China, when the China side called for the rest of their money after finishing production of this initial order of Bibles. The elders say that Morris agreed repeatedly to leave the rest of the money untouched without their prior approval.

Since 7th & Beech had been assured that the printing of the Bibles would be underway by then, **Ken Stegall** and **Dr. Joe Wiley** journeyed to China in the first part of September to check on the progress being made. Upon their return and reporting that whereas they felt the printing probably would be done sometime later, but that no printing actually had been done up to that point, the 7th & Beech elders decided that the \$100,000.00 difference would not be required soon in China; so they asked Morris to return this amount to them. They were upset when, instead of returning the money, Morris wrote that he was KEEPING the \$100,000.00. They said that he also neither accepted their telephone calls nor replied to their Telex inquiries for several days.

Furthermore, they reported that Morris, as the one in whose name the Chinese translation was being held, had written to the aforementioned American businessman in the China mainland granting *him* full control of the production and dissemination of the proposed New Testament therein.

Having been unable to make contact with Morris either by telephone or Telex, an elder (**Charles Villines**) and a deacon (**Dr. Joe Wiley**), both of 7th & Beech, flew September 19, 1986, to visit him in person in Connecticut—unannounced. Although he *did* go with them to a hotel room and discussed with them throughout the night, they said that we would not answer as to the whereabouts of the \$100,000.00 or whether it (either in whole or in part) had been spent. They said he contended that since the 7th & Beech elders had conveyed the money to him, they (the 7th & Beech elders) had no further accountability for its disposition—also that neither he nor Yocum had been sufficiently paid for their work regarding the undertaking. (In a special note, the 7th & Beech elders stated that canceled checks showed that more than \$182,000.00 had been paid to Morris's and Yocum's companies over the previous four years for expenses incurred in translation—also that this was *in addition to* the \$175,000.00 conveyed to Morris in China, per foregoing.)

Expressing complete disillusionment, the 7th & Beech elders and Ken Stegall, who directed the "Campaign for the Chinese Billion", declared that they no longer could continue working either with Morris or Yocum. Having themselves poured over \$130,000.00 into the project, they said that the 7th & Beech congregation still desires greatly to make the Bible available to the people of China—that they had prayed and worked to this end for five years. However, they further stated that from September 12, 1986, when this problem first came to their attention, they have returned all contributions received from that date onward to their donors, asking everyone to just hold such funds until they can be sure that they can get Bibles printed in China as previously announced. Each donor further was requested not to send anything more until 7th & Beech could send word that such printing actually had been done.

As to *legal* options, the statement appealed to contributors' understanding that 7th & Beech was limited inasmuch as Morris and Yocum both are brethren in Christ. Although both had been beseeched not to undermine the whole effort and its capability for soul-saving, both were described as "determined." Although the elders and brother Stegall expressed the forlorn hope that at least SOME Bibles would result from the \$175,000.00, they themselves declared that they were withdrawing from working with Morris and Yocum, saying that they no longer could support their efforts and plans.

In anticipation of any claim that Morris and Yocum may make to have produced Bibles and having them disseminated in China, 7th & Beech expressed the further hope that someone worthy of trust might be found to verify that such, in fact, is the case.

Having done all they felt they could to secure the return of the funds, to no avail, 7th & Beech said they had met with the elders overseeing Yocum informing them of these matters affecting International Bible Translators. They also said they had met with Yocum and that he and Morris both now deny Yocum's having said that he was party to Morris's doings.

There were several more paragraphs to their report; however, in sum, they concluded by saying that they did not want a scandal, were not vindictive, and would return all funds that had been donated, upon request, to the donors, if such should be desired. Nevertheless, they assured, that their commitment to the Bible-printing-and-distribution effort for China was still strong and that they would do what they could to pursue what they had begun.

Meanwhile, in an evident attempt to make an end run around the elders of the 7th & Beech congregation, in Durant, **Stanley L. Morris** and **Lynn D. Yocum** mailed out something either in late December or early January under the heading of **International Bible Translators, Inc.**, inviting brethren to something they styled a "positive presentation", January 27, 1987, at the Sheraton-Edmond Hotel, at Edmond, Oklahoma.

Just why they should be doing this, when they refuse to return the money to 7th & Beech, even after the elders supposedly having oversight had called for it, is not readily apparent. By the time you are reading this, of course, the Edmond presentation already shall have come and gone. If there is more that needs to be published growing out of that or something else, we'll try to keep our readers informed.

Sri Lanka Requests Our Assistance In Modeling 1987 Asian Missions Forum Like Singapore Lectureship

Of the many exhilarating things that made the 2nd Annual Asian Bible Lectureship at Singapore so wonderful, one of the least expected was a telephone call from brother **Leo C. Gnanasundaram**, one of our Four Seas College graduates, who now serves as evangelist for the Colombo City church of Christ, at Colombo, Sri Lanka, just off the coast of India.

Brother Gnanasundaram had sent another Sri Lankan brother to Singapore to invite us to join forces with him and the Colombo City church in *combining* the *27th Annual Asian Missionary Forum* and the *3rd Annual Asian Bible Lectureship* into *one*. He said that this same brother had been sent to Japan to the *26th Annual Asian Missions Forum*, September 28 through October 4, 1986; however, that he had reported back that he felt ill at ease with the one in Japan (which was very poorly attended in any case), whereas he felt entirely comfortable with the one he had just visited in Singapore, *i.e.*, our *2nd Annual Asian Bible Lectureship*.

I told brother Gnanasundaram that I should have to consult with those making up the program in Singapore; however, that I'd be happy to get back with him as quickly as I knew their wishes. When I discussed it with all our speakers in a special called meeting that night, it was their concensus

that the so-called Asian Missions Forum *no longer stood for the truth*, and that it would be a mistake to put our Asian Bible Lectureship in jeopardy by trying to combine it with the Forum as had been suggested.

When I spoke with brother Gnanasundaram again later that same evening, he said he felt that we did not understand what he was proposing—that he agreed with us that the Asian Missions Forum had gotten away from sound doctrine, and that he was seeking our aid in bringing it back to the truth. I said that I would take it up with the brethren at the Singapore Lectureship once again and see what they said.

I did so; but they agreed unanimously that they wanted *nothing* more to do with the compromised Asian Missions Forum at least until such a time that it had been turned back around again and that they could be *sure* that it was on the right track doctrinally once more.

When I reported this back to brother Gnanasundaram, he was disappointed; however, he seemed to understand and empathize with their feelings. He then asked my *personal* help in getting up a list of speakers and working out a program of which those we had at Singapore might approve. I told him that if that was what he genuinely wanted, I'd go even farther than that—I'd agree not only to *attend* but also to *speak* on the program next November in Sri Lanka! To start with, I mentioned a few of the speakers who had been projected to appear at Sri Lanka with whom neither I nor any of the Singapore speakers would be willing to appear. He assured me that these would be canceled without question. I said, in that case, to put me down as one of the speakers and that I would send him a comprehensive list of names and addresses of speakers unquestionably sound in doctrine that he might build a roster of speakers who would give forth *no uncertain sound*. I further emphasized that although all Asian missionaries and Asian brethren should be invited to *attend* nevertheless *only* those *known to be sound* should be invited to *speak*. To this he enthusiastically agreed.

So, brethren, if all of this works out the way it now appears that it will, well before heading for the *3rd Annual Asian Bible Lectureship*, December 6-10, 1987, possibly a sizeable number of sound gospel preachers and I will be attending the *27th Annual Asian Missionary Forum*, after all, November 15-20, 1987, at Colombo, Sri Lanka. Venue for the event is to be the Hotel Lanka Oberoi, a 600-room hotel, at Sri Lanka. Theme of the Forum this year will be "CHURCH RESTORATION FOR CHRISTIAN UNITY." Cost per person will be U.S./\$250.00, which will cover full board and lodging for six days.

Since returning to the U.S., in November, I finally wrote to brother Gnanasundaram, under date of December 11, 1986, sending him a list of 55 names and addresses of brethren known to be doctrinally sound. As soon as *unsound* missionaries and local brethren learn of this throughout Asia, you can be sure there will be a hue and cry not heard since those devils in Matthew 8 cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?", and he suffered them to go away into the herd of swine.

Be all this as it may, we shall see what we shall see. There still are *some* of us who are 100% not willing just to turn over the cause of Christ, whether in Asia or anywhere else in the world, to false brethren. Keep watching *Contending for the Faith* and our *Far East/World Evangelism Newsletters* for further reports.

The Cotham-Davis Debate

Jerry Moffitt

On December 9-12, in a mission area of Georgia, the Cotham-Davis debate was held in a high school auditorium in Swainsboro, Georgia. The propositions concerned how many persons are in the Godhead and whether miracles and spiritual gifts are available today. **Billy Davis** represented the United Pentecostal church and **Perry Cotham** represented the churches of Christ.

It was a colorful debate; and due to the argumentation and charts used by Perry Cotham it is most worthy to get into print.

The errors, inconsistencies, and foolishness of the "Jesus only" doctrine were fully and completely exposed by brother Cotham, regarding the first proposition.

In the second proposition the inability of Pentecostals to do the miracles they constantly claim to perform was fully demonstrated.

The United Pentecostals were noticed to be carefully listening while brother Cotham did some of the best teaching in the debate, showing the nature, purpose, and brief duration of miracles. **Eddie Dicky**, the local preacher at Swainsboro, did a masterful job of advertising and using the debate as an evangelistic tool. We owe him and Perry Cotham a debt of sincere gratitude for the excellent job they did. Brethren from 22 congregations were in attendance, some driving over four hours—one way—in the rain. Below are some of the preachers who were in attendance:

Eugene Jenkins (Dublin, Georgia), **Howard Swan** (Hazlehurst, Georgia), **Huelen Masters** (Belton, South Carolina), **Raymond Mock** (Moultrie, Georgia), **Lyle Owens** (Vidalia, Georgia), **Carl Jones** (Metter, Georgia), **W. Ray Duncan** (Warner-Robins, Georgia), **Tony Black** (Statesboro, Georgia), brother **Morris** (Jackson, Georgia), **Linnie Darden, Jr.** (Statesboro, Georgia), **Linnie Darden, III** (Sylvania, Georgia), **Allen Darden** (Savannah, Georgia), **Charles Atnip** (Thomasville, Georgia), **Steve Waller** (Barnesville, Georgia), **Garry Brantley** (Byron, Georgia), **Gary Pollar** (Hinesville, Georgia), **Robert Gibbons** (Brunswick, Georgia), **Howard Allen** (Macon, Georgia), **Dennis Morris** (McRae, Georgia), **Glenn Martin** (Louisville, Georgia), and **Glenn Gray** (Washington, Georgia).

James N. Harris did us a service by taping the debate. Video tapes can be obtained from him at the following address:

James N. Harris
1602 Richland Dr.
Murray, Kentucky 42071

A complete set of the whole debate is \$30.00. Audio tapes can be obtained from **Thomas A. Gardner, 2229 Lotus, Ft. Worth, Texas 76111 (817) 838-0828.**

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BOUND VOLUME XVII/1986 SETS STAGE FOR UNDERSTANDING BROTHERHOOD'S 1987 CONFRONTATIONS—WORLDWIDE!

If ever there was a time when our brotherhood needs to be absolutely clear as to what is happening to us, that time is now. Here we are confronting one another doctrinally not just in the U.S. but all over the world. Without understanding what went on in 1986—and before—there is no way at all to comprehend the realities of 1987. The roots of the present lie deep in the past.

In thumbing through our BOUND VOLUME XVII (for 1986) just received back from the bindery, strong light is shed on our brotherhood-wide situation in 1987. For example, it starts out with the most revealing article to date re: the Crossroads heresy now plaguing the churches on every inhabited continent. Entitled, "Crossroads' Devastating, Devious, Deceitful Methods of Religious Entrapment Exposed, Renounced by Bronwen (McClish) Gibson," this article shows how a well-known gospel preacher's daughter was misled into this 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. The editorial for our January/1986 issue shows how "Crossroads/Gainesville, Boston and Central London are Are Just Three Peas Out of the Same Pod." Statements are reproduced from the Crossroads/Gainesville bulletin, "At The Crossroads," confirming that **Chuck Lucas**, who invented the entire Crossroads heresy had had to confess faults for unspecified "recurring sins in his life" and would be terminating his Gainesville efforts at least for the time being... Speakers were announced for the 1986 Oklahoma City Lectures devoted to "Critical Issues Facing the Church"... Page 12 features an article on "Brotherhood Riptide, Re: 'Crossroads', Continues to Plague Church—Worldwide"... **Ira Y. Rice, Jr.**, and **William S. Cline** are described as flying to New York City to confront Central London Crossroaders at World Trade Center... Both Oklahoma City churches as well as Hong Kong missionaries invite Boston 'Crossroaders' NOT to come their way... A special book written by **Alan E. Highers** on "How Do You Spell (F)(f)ELLOWSHIP?" is advertised—a reply to the teachings of **Rubel Shelly** on fellowship and unity... and **Wayne Price** announces availability of charts and tapes of the *Woods-Blakely Debate* on the subject of the indwelling of the Holy Spirit in a Christian.

In the February issue **Frank R. Williams** shows that it is not just unity that is taught in the scriptures but a certain *kind* of unity that is required... **Jerry Moffitt** demonstrates the irony of "Division Caused By a 'Unity' Sermon,"... **Joseph A. Slater** considers "Circumcision, the Priesthood, and Instrumental Music." **Lester Kamp** highlights "Points of Concern."... **Jesse Brown** inquires of the aims and goals for the current so-called "Unity Movement."... **Raymond Allen Hagood** shows what happened when "One Man Stood."... **Joe E. Galloway** asks, "Who Is Influencing Whom?"... **Linwood E. Bishop** sends clippings from *Abilene Reporter-News* demonstrating that the theory of Evolution was being taught as fact at Abilene Christian University... **Bert Thompson's** new book *Is Genesis Myth?* is advertised... Editor's brother Colonel (Retired) **Foy Rice** passes...

Our March/1986 issue shows Central London/Crossroads church as "targeting" long-established Edinburgh, Scotland area for presumptuous, uninvited 1987 invasion, arousing strong resistance both in Edinburgh and Scotland and other parts of the United Kingdom as well... With Crossroads/Gainesville having been crippled by **Chuck Lucas's** "recurring sins," Crossroadism's power center is described as having shifted from Gainesville, Florida to Boston... **Mark Lewis** makes a thoroughgoing expose' of Crossroadism to all churches of Christ in Great Britain, including a review of **Robert Coleman's** *The Master Plan of Evangelism*, the scriptures that the Crossroads movement perverts, and

evidence from those who have been through it... **Lisa Moderacki** joins **Bronwen (McClish) Gibson** in rejecting, coming out of and exposing the Crossroads philosophy as heretical...

Our April/1986 issue opens with **Max R. Miller** describing "FORUM IV" as the "Death Knell for Unity." **Flavil H. Nichols'** "Open Letter to 'Bill' Banowsky" is reproduced by special permission from *Words of Truth*... **Dale C. Flowers** advises "Come Ye Out from Among Them"... **Lester Kamp** shows how the church was attacked yesterday and today... **Bob Spurlin** discusses those crying, "We Want Positive Preaching"... **R. W. Gray** describes "Conservative Christian Churches—An Enigma"... **Bill Jackson** makes a response to "Guilty By Reason of Association CONDEMNED!"... **Curtis A. Cates** analyzes those who just want to be "social" Christians... **John M. Grubb** asks "What Is the Difference?"... **Robert R. Taylor, Jr.'s** "A Review of 'SHALL WE SPLINTER?'" is advertised... Theme of the Middle Tennessee Lectureships is "The Divine Standard of Morality is Under Attack"... **Roy C. Deaver** is announced to work with the Southwest School of Bible Studies...

In our May/1986 issue, **S. C. Kinningham** exposes as false **Buck Hall's** article on "Let Love of the Brethren Continue..." **Bill Teague** as well as Abilene Christian University trustees and administration are referred to three little words "...and all ilars" in Revelation 21:8... **James W. Boyd** exposes "False Doctrine Preached at Hixson"... **F. Paul Cantrell, re: Robert C. Douglas** in his debate with **Dr. Hafez Y. Buckas**, a Muslim, shows "The Truth Suffered In His Hands"... **John P. Weekley** satirizes "International Version College"... **Louis Rushmore** focuses attention on "Furman Kearley's Call For Unity—via 'One Body'"... **Goebel Music**, of those appearing on the so-called "Restoration Forums" says, "They Do Not Speak For Me!"... **Andrew Connally's** new book on *The Dangers of Liberalism* is announced... **Walter W. Pigg, Jr.** asks, "Is It True that 'Birds of a Feather Flock Together?'"... **Roger Jackson** contends for "One Level of Fellowship"... **Gregory Pickett** discusses "Broken Cisterns of Joplin"... **Thomas B. Warren's** new book on *The Bible Only Makes Christians Only and the Only Christians* is advertised... **Max R. Miller** points out "Gateway's Broadening Fellowship"... Lectures are announced for Killeen, Texas, and Bellview/Pensacola, Florida... *Contending for the Faith* puts Bound Volumes I, II, III and IV back into print...

Our June/1986 issue begins with **Ernest West** showing **White's Ferry Road**, of West Monroe, Louisiana, as featuring, endorsing former student **Steve Weathers** in false fellowship and error... Editorially, we explain "Why Sound Brethren No Longer Can Walk Together With Some"... **Ernest S. Underwood** inquires, "From Whence Cometh False Teaching Among Us?"... **Howell Bigham** discusses "Sad Days in Spiritual Israel"... **John C. Bowles** writes on "The Lord's Supper—To Go?"... **Howard D. Parker** notes "Crossroads Involvement Spreads"... **Harold Thomas** inquires of "'Godly Women' Vs. 'Leaderettes!'"... **Dwight Holland** discusses "Unity & the Instrumental Question!"... **G. K. Wallace** releases his new book *Gleanings From the Works of G. K. Wallace*.

The July/1986 issue begins with obituary of **E. R. Harper** and **W. F. Cawyer**... Debate is held between **Dub McClish** and **Dan Billingsley** re: "Alien Sinner's Amenability"... **Leon D. Schrel** laments "Where Have the Sound Churches Gone?"... **Tom Wacaster** reports on the *McClish-Billingsley Debate*... **Hixson elders** take umbrage at **James W. Boyd** article... **Boyd** advises, "Just Listen to the Tape"... **Demar Elam** writes "In Protest of Harold Thomas' Article—'Godly Women Vs. Leaderettes'"... **Harper On the Holy Spirit Issues in the Twentieth Century**, by **E. R. Harper**, tells what went wrong—doctrinally speaking—at *Highland/Abilene*, leading many to abandon *Herald of Truth*... **Reid Bennett** weighs **Professors Manis' and Williams'** contention, "We Have Been Wrongly

Accused"...Three minor corrections are pointed out by **Steve Weathers**, re: Ernest West's report...

Our August/1986 issue is devoted almost entirely to "Gold Coast Restoration Forum" Results in Blacks Withdrawing from Ivory James"... Editorially we ask, "What Will It Take for Faithful to 'Come Out' and 'Be Separate'?"... This issue shows the effect such false teachers as **Rubel Shelly**, **Carl Ketcherside** and **Leroy Garrett** are having among black congregations of the brotherhood.

Rod Rutherford leads off our September issue with "An Open Letter to Brother Alan Cloyd"... *2nd Annual Asian Bible Lectureship* on "Declaring Whole Counsel" is announced for Singapore... How **Leroy Garrett** reacted to the "Gold Coast" Forum is demonstrated by reproducing his pusillanimous article on "The Underbelly of the Black Churches of Christ"... **Jack Evans**, in turn, is shown "Reviewing the Garrett Forum 'Review'"... **Marvin Phillips**, "Daddy" of "Tulsa Workshop," moves one more step closer to the Christian Church... A letter from the Christian Church's **Kentucky Christian College** is photo-reproduced in evidence... Lectureships are announced for Seagoville, Texas; Muskogee, Oklahoma; Hesterville, Mississippi; and Independence, Missouri.

The "All-Grace-No-Law" heresy of **Jlm Massey** is established beyond reasonable doubt in our issue for October/1986... Suggestions are given how Massey and International Bible College can clear themselves with faithful brethren and congregations... **John P. Weekley** discusses "The Mississippi

Reformation"... **Mark K. Lewis** asks concerning "Obedience: Essential or Non-Effectual?"... **Quentin Dunn** asks "Who Practices Open Membership?"... **David M. Amos** says, "Let Them Come Back"... **Jimmie B. Hill** declares, "There is Still a Giant in the Land"... **Lynn Parker** discusses "The Main Attraction"... **Frank Morgan** asks, "Is 'Crossroadism' Dying Out?"... **Lloyd L. Smith** announces his new book on *Gospel Preachers of Yesteryear*... Funeral services are held for **Mrs. Noble Patterson** in Fort Worth... 207 faithful and concerned preachers sign "An Expression of Concern" to Abilene Christian University for teaching Evolution as fact... The Fifth Annual Denton Lectures are announced... **Garland Elkins** describes **E. R. Harper** as a "Faithful Servant of God."

Concluding our 17th BOUND VOLUME (for 1986), the November issue leads off with **Dan Goddard** on "Battle Ground"... Editor and company return from missionary work in the Far East... **Roger Jackson** considers "A Lesson Learned the Hard Way"... **J. G. Brown** wrote on "Misuse of Bible"... **James W. Boyd** demurred from "The New 'Antiism'"... **Ernest S. Underwood** asked, "Are Members of the Independent Christian Church 'Our' Brethren?"... **Frank Morgan** discussed, "Defying The Old Way"... An article on "the Young People's Church" was reprinted from the Oliver church bulletin, of Rogersville, Alabama... **Roy Deaver** reported, "I Left the Meeting Scared"... **Kelth B. Cozort** submitted writings by **Foy E. Wallace, Jr.** for reprint from *The Present Truth*, under the heading, "The Subversive Character of the Murch-Witty Meetings (May, 1941)"... He might as well have been writing in 1986!

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forced to increase the single-volume price from \$6.95 each up to \$7.95 per volume, as you will note in the order coupon below.

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W. N. "Bill" Jackson

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Dan Jenkins

Lora Laycock

Bobby Liddell

Jerry L. Martin

Dub McClish

Harold McKeel

TWENTY-FIRST ANNUAL LECTURESHIP **MARCH 29—APRIL 2, 1987**
MEMPHIS SCHOOL OF PREACHING
4400 Knight Arnold Road • Memphis, Tennessee 38118
THEME: "ANCIENT LESSONS IN A MODERN SETTING" Book of Exodus
Curtis A. Cates, Lectureship Director

SUNDAY, MARCH 29, 1987

- 9:30-10:20 A.M. "Israel Oppressed in Egypt; Birth and Early Life of Moses" (1:1-2:25) (Eddie Whitten)
- 10:30-11:30 A.M. "See That Thou Make All Things According to the Pattern" (E. L. Whitaker)
- 6:00-7:00 P.M. "Thou Shalt Have No Other Gods Before Me" (Thomas B. Warren)

MONDAY, MARCH 30, 1987

- 9:00-9:50 A.M. "Moses' Call at the Burning Bush; Moses and Aaron Confront Pharaoh" (3:1-6:1) (Gerald Reynolds)
- 10:00-10:50 A.M. "Some Things You Owe Yourself" (Thomas B. Warren)
- 10:00-10:50 A.M. "Crossroads' Cultic Methods Exposed by One Formerly Entrapped" (Women's Class)
- 11:00-11:50 A.M. "Thou Shalt Not Make Unto Thee a Graven Image" (20:4-6) (Jerry Moffitt)
- 11:00-11:50 A.M. Class 1 - *Critical Introduction to Exodus* "Background and Chronology" (Keith Mosher)
- Class 2 - *Warnings in Exodus* "The Golden Calf and Immorality" (Bobby Liddell)
- Class 3 - *Type and Antitype* "Moses and Christ" (David Rushlow)
- Class 4 - *The Proliferation of Modern "Versions"* "Is There Cause for Concern?" (Robert R. Taylor, Jr.)
- 11:50-1:10 P.M. LUNCH
- 1:10-2:00 P.M. "Thou Shalt Not Take the Name of the Lord thy God in Vain" (20:7) (Goebel Music)
- 2:10-3:00 P.M. "The Plagues in Egypt - Exposure of Egyptian Idolatry" (6:1-10:29) (Rex A. Turner, Sr.)
- 2:10-3:00 P.M. "Teaching the Bible through Story and Song to the Pre-School" (Women's Class)
- 3:10-4:00 P.M. "Open Forum" (Lora Laycock)
- 4:00-7:00 P.M. INTERMISSION
- 7:00-7:30 P.M. CONGREGATIONAL SINGING
- 7:30-8:30 P.M. "Honor Thy Father and Thy Mother" (Johnny Ramsey)

TUESDAY, MARCH 31, 1987

- 9:00-9:50 A.M. "Remember the Sabbath Day, to Keep It Holy" (20:8-11); Question of Sabbath-Keeping" (Roy J. Hearn)
- 10:00-10:50 A.M. "There Is No Middle Between ... and ..." (Thomas B. Warren)
- 10:00-10:50 A.M. "Crossroads' Cultic Methods Exposed by One Formerly Entrapped" (Women's Class)
- 11:00-11:50 A.M. "Death of Firstborn Threatened; Passover Instructions; Exodus and Deliverance" (11:1-14:31) (Frank Starling)
- 11:00-11:50 A.M. Class 1 - *Critical Introduction to Exodus* "Unity and Authorship" (Rod Rutherford)
- Class 2 - *Warnings in Exodus* "The Occult" (David Nance)
- Class 3 - *Type and Antitype* "Israel and the Church - Their Journey and Ours" (J. A. McNutt)
- Class 4 - *The Proliferation of Modern "Versions"* "What about the NIV and the NASB?" (Robert R. Taylor, Jr.)
- 11:50-1:10 P.M. LUNCH
- 1:10-2:00 P.M. "A Christian Physician Looks at Abortion" (Charles L. Jarrett, M.D.)
- 2:10-3:00 P.M. "Song of Triumph; Manna; Smitten Rock; War with Amalek; Jethro" (15:1-18:27) (Dub McClish)

- 2:10-3:00 P.M. "Teaching the Bible through Story and Song to the Pre-School" (Women's Class) (Lora Laycock)
- 3:10-4:00 P.M. "Open Forum" (Garland Elkins)
- 4:00-7:00 P.M. INTERMISSION
- 7:00-7:30 P.M. CONGREGATIONAL SINGING
- 7:30-8:30 P.M. "Not a Hoof Shall be Left Behind" - Lesson in Compromise" (Andrew Connally)

WEDNESDAY, APRIL 1, 1987

- 9:00-9:50 A.M. "Israel at Sinai; Moses in the Mount; Ordinances of the Covenant" (19:1-24:18) (Oran Rhodes)
- 10:00-10:50 A.M. "Because Jesus Died, I Know That ..." (Thomas B. Warren)
- 10:00-10:50 A.M. "The Most Popular Religion Being Taught Today" (Women's Class)
- 11:00-11:50 A.M. "The Tabernacle; the Priesthood" (25:1-31:17) (Neil Myers)
- 11:00-11:50 A.M. Class 1 - *Critical Introduction to Exodus* "Archaeological Light" (Harold McKeel)
- Class 2 - *Warnings in Exodus* "The Way to Harden Your Heart" (Ronnie Hayes)
- Class 3 - *Type and Antitype* "Old and New Tabernacles" (John DeBerry)
- Class 4 - *McClish-Billingsley Debate* "Amenability of Aliens to God's Law" (Dub McClish)
- 11:50-1:10 P.M. LUNCH
- 1:10-2:00 P.M. "A Christian Physician Looks at The Use of Tobacco" (Charles L. Jarrett, M.D.)
- 2:10-3:00 P.M. "Thou Shalt Not Kill ... Steal" (Robert R. Taylor, Jr.)
- 2:10-3:00 P.M. "Teaching the Bible through Story and Song to the Pre-School" (Women's Class) (Lora Laycock)
- 3:10-4:00 P.M. "Open Forum" (Garland Elkins)
- 4:00-7:00 P.M. INTERMISSION
- 7:00-7:30 P.M. CONGREGATIONAL SINGING
- 7:30-8:30 P.M. "Thou Shalt Not Commit Adultery" (Roy Deaver)

THURSDAY, APRIL 2, 1987

- 9:00-9:50 A.M. "Thou Shalt Not Bear False Witness ... Cover" (William S. Cline)
- 10:00-10:50 A.M. Why the Early Church Turned the World Upside Down (Thomas B. Warren)
- 10:00-10:50 A.M. "The Most Popular Religion Being Taught Today" (Women's Class)
- 11:00-11:50 A.M. "Fellowship with God Threatened" (31:18-35:3) (Dan Jenkins)
- 11:00-11:50 A.M. Class 1 - *Critical Introduction to Exodus* "Alleged Contradictions" (W. N. (Bill) Jackson)
- Class 2 - *Warnings in Exodus* "Theistic Evolution - Heresy" (Richard Guill)
- Class 3 - *Type and Antitype* "Old and New Covenants" (Jerry Martin)
- Class 4 - *McClish-Billingsley Debate* "Amenability of Aliens to God's Law" (Dub McClish)
- 11:50-1:10 P.M. LUNCH
- 1:10-2:00 P.M. "The Tabernacle Constructed According to the Pattern; God's Glory Fills the Tabernacle" (35:4-40:38) (Winfred Clark)
- 2:10-3:00 P.M. "Attributes of God as Seen in Exodus" (Joe Gilmore)
- 2:10-3:00 P.M. "Teaching the Bible through Story and Song to the Pre-School" (Women's Class) (Lora Laycock)
- 3:10-4:00 P.M. "Open Forum" (Garland Elkins)
- 4:00-7:00 P.M. INTERMISSION
- 7:00-7:30 P.M. CONGREGATIONAL SINGING
- 7:30-8:30 P.M. "Ancient Lessons in a Modern Setting" (Robert R. Taylor, Jr.)



J. A. McNutt

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Thomas B. Warren

Eddie Whitten

E. L. Whitaker

Notes & Quotes...

Reg Rogers, an old-time gospel preacher, of Tulsa, Oklahoma, attended the lectures at Abilene Christian University in February, 1986. When he got back to Tulsa, he was deeply disturbed. In his letter to *Contending for the Faith*, he wrote, in part, as follows:

"I am just back from the Abilene Lectures. I had not received Bert's book *IS GENESIS MYTH?* I wish I had known what I know now.

"Tony Ash preached on Acts 15:1, 'Except ye be circumcised after the manner of Moses, ye cannot be saved.' He then showed how that the anti-class brethren, who say, 'If you have classes you cannot be saved', and the anti-cooperation brethren say, 'If you cooperate you cannot be saved.' Then brought up the anti-communion-set brethren. We could all say amen to these things, but he wasn't finished. He then brought in 'marriage, divorce and remarriage' concerning which brethren were making laws as the antis are making. Then he said, they make laws legislating 'which version of the Bible you can read.' Then he slapped at those who tell us how long it took to create the earth. It looked like he was uncomfortable with the MYTHOLOGY GATE at the university. It also looked as if Teague had seen the storm coming and had, by the time of the lectureship, tucked the

whole thing under the sable covers of ignorance...Something bad has assailed us; but who am I to tell you that?

"Ira, this is the way it appears to me; and they don't stand alone at Abilene. Look at Garnett, Tulsa, and all the others. They are preparing themselves as a ship, greasing the ways preparatory to launching into the sea of sectarianism. Not a few of the lecturers showed the 75 divisions in the church of Christ—especially Lemmons. The point seems to be: since we have all these splinter groups, why not have another—the *organ crowd!*

"Doesn't the Bible explain the existence of and even the necessity of having heresies among us? **For there must be also heresies, (divisions, factions) among you THAT THEY WHICH ARE APPROVED may be made manifest among you.**' (1 Corinthians 11:19).

"It looks like Lemmons thinks that is God's will that factions exist and that we should go along with all of them.

Also,...what do you think of this? The university came out with a new edition of *Great Songs of the Church*. The Abilene Reporter-News reported it this way: 'The old hymnal was out of date, reflecting a 19th century viewpoint...We are now more of an urban society. Far too many of the hymns

have a rural imagery... (Jack Boyd) used as an example, the song, *Bringing In the Sheaves*. That old hymn is not included in the new hymnal... We are a city people; we need city hymns, Boyd said.'

"I thought, there goes 'Away in a manger, no crib for a bed!'—but Boyd left that one in. When you are around the Myth Brothers you are apt to start saying many crazy things... The new *Great Songs* is in round notes. I asked the book store salesman if they were planning a shaped-note edition. He replied, 'Not that I know of.' Can the churches of Christ use round-note hymnals? I don't think we know that much about music.

"Avon Malone preached an excellent sermon. Perhaps, though, he cracked the door a little, at the close, that just might give the Lemmonites a little hope. Ed Wharton preached a great sermon. I don't know why they had him on.

"Lemmons was featured for the last lecture. The largest crowd filled Moody Coliseum. They gave a big hand when he finished. He quoted some scripture, several passages, that would have devastated his lecture if he had said he believed them. They were not on the tape. I didn't take notes, knowing I would have the tape. Now I wish I had written down those scriptures. I don't know why they were deleted from the tape. But, at the MYTHOLOGY GATE anything might happen.

"There are many other things I should like to write about concerning the lectureship, but I'll stop with this one. At one booth in the big tent, I paused where they had a video tape of a

(Continued Next Page)

Gospel Preachers Of Yesteryear

Lloyd L. Smith

A good many years ago I became interested in photography. Soon our first son was born, and I had an ideal



model. But I am a preacher, and have been for 60 years, and my deep regard for other preachers provided me with other models. For my own pleasure I began to make colored slides of them. As the years passed the slides accumulated, and many of the preachers knew of this rather large collection.

One day in January at the Oklahoma Christian College lectureship in 1975, I was visiting with Lloyd Connell, the (then) new editor of *The Christian Worker*. We talked about the slides and what would happen to them when I am gone. That conversation resulted in my agreement to write a story for *The Worker* each month about a gospel preacher who has "gone on." The first story was about my good friend and beloved brother, L. R. Wilson, for whom I had and have the very highest regard in every way. It was published in April, 1975.

Other stories followed each month according to our agreement. I personally knew many of those of whom I wrote, but I did not ever depend upon my own memory for the material in the story. I got that from the family of the subject, from other publications, and sometimes from close friends of the subject. A few times I knew of some interesting thing in the life of the subject that the family did not know about. I usually used these.

The stories were well received in *The Worker*, and it was truly, for me, a "labor of love." After the series had been going a few years, different ones suggested that they should be gathered into a book. I had not thought of that, but it did

sound like a good idea, so, the book is now here. It is being well received.

If you buy it, and of course I hope you will, I hope that you will enjoy it and that it will give you a greater appreciation for those preachers who brought the church to its present state of development. Also, let me urge you to instill into your children's hearts a love and respect for these great men. Many of them, especially in the past, lived sacrificial lives, along with their families, so that the word could be preached. We'll all be better people when we know more about that, for we owe these men a debt of gratitude that we can repay only by living lives of the same faithfulness and devotion.

Each day we move a little closer to the end, and soon "the silver cord" will break for each of us. Let us all follow the worthy examples of these great men who have gone before us. Then, some glorious day we'll all meet again in THE HOME OF THE SOUL. What a wonderful, wonderful day!

(NOTE: In my opinion, brother Smith's book on *Gospel Preachers of Yesteryear* is one of the truly significant journalistic efforts of this century among "us." It is a rare find! It is my hope that every family in the entire brotherhood will order at least one copy. It would be even better if every family ordered enough so that each child might have his own copy for a "keepsake."

In anticipation of quite a "run" on this particular item, we have laid in a goodly supply. For each copy please send \$19.95 (plus \$1.00 for postage and handling) to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.**

preacher preaching. A brother **Howard** (not V.E.), I think it was, had the booth. I asked, 'Who is that preacher?' He answered, 'That's **Rubel Shelly**, preaching on instrumental music.' I asked, 'Is he for it or against it?' Howard answered, 'HE'S AGAINST IT!' I guess it was an old tape.

"If you think that monkey story just ain't and can't be true, Just hurry down to Texas, and out to ACU, You will learn, and that right early, by the doctrine they are with That the whole creation story ain't nothin' but a myth."

William H. Plew, Bloomington, Indiana: "Your paper and work is important... Will put subscription coupon on bulletin board."

John P. Weekley, preacher, Cherokee, Alabama: "I appreciated the article by brother **Ernest Underwood**. Thus far I have heard nothing from I.B.C. It seems that several brethren are beginning to open their eyes about that school... Here is \$50.00 for you to use any way that you see fit... As always the paper is doing one of the very best works in the kingdom."

Flora Davis, Hiwasse, Arkansas: "I have read your I, II and III copies of *Axe on the Root*, and I think they are wonderful. I'm so glad that someone has the guts to stand up to those Liberals before they destroy the church of Christ. I am praying for you and all other good brethren who are trying to put them down, and I want to help. I don't have much money, but here is \$10.00."

William L. Hettick, Carthage, Mississippi: "My wife and I plan to continue to send support to the *Far East/World Evangelism Fund* each month. We hope we can continue to send \$75.00 or \$100.00 per month as long as this is not needed here locally... We do much appreciate your hard work and pray God will continue to give you good health to teach his word."

Mac Ballard, Marion, Arkansas: "God bless your fine efforts."

Park & Seminole church of Christ, of Seminole, Oklahoma contributed \$500.00 on the Hualien Building Fund.

N. J. "Stan" Stanley, former elder at Columbia, Tennessee, is approaching his 80th birthday. He reports having "reached the time when each passing year makes a difference."

"We appreciate your efforts in the mission field and your efforts to warn the brotherhood via *Contending for the Faith*."

"What do you think is going to be the final move for **Rubel**? It would be much better if all of the false teachers in the brotherhood would just leave the church completely instead of trying to restructure it."

"Keep up the good work you are doing."

Martin L. Decker, former elder, Flint, Michigan: "I am sending a check to be used as you need it in your work (CFTF) or (Far East) or (Personal). God bless and keep up the good work."

John Propst, Abilene, Texas: "Words are inadequate to express my appreciation for your untiring labor of love for the Lord... I

share your concern for the church. Today, more than ever, we must gather all the strength and courage we can muster to resist the wiles of the devil. I encourage you to stand fast, as I know you will. And I solicit your prayers for those of us in Abilene. We are out-numbered in this "religious" center. But with God's help, we shall stand. We will not compromise!"

Roger Church, elder, Nashville, Tennessee: "**Lois** and **V. M. Whitesell** are visiting from London for a while, and as you know, Lois is my sister. They work with the Wembley church in London, and of course, are not at all in sympathy with the Central London church."

(NOTE: The Central London church is that bunch of "Crossroaders" that originated from Boston, who have "targeted" Singapore for a "church planting", where we already have had the church planted for more than 30 years! IYR Jr.)

Theo J. Stockton, of 2240 Yosemite Parkway, Space 96, Merced, California 95340, now has her second edition (revised) of her "*History of the Apostate Church, Efforts to Reform Her, and Later to Restore Her*." She wrote the first edition—also "*Have the Ten Commandments Been Done Away?*"—during World War II. However, in later years, as she studied more and learned more about God's word, she found that she had left out some important scriptures—so she decided to improve this one a bit. Those interested in seeing this second edition, please write directly to sister Stockton at the above address.

(NOTE: Sister Stockton supports our *Far East/World Evangelism* efforts \$25.00 each month. Much appreciation. IYR Jr.)

Roy Williams, for the elders, East Ridge church of Christ, Chattanooga, Tennessee: "The elders here at East Ridge feel that it would be helpful in our effort to guard against infiltration of "Crossroadism" into the church if we have a list of those congregations who have embraced or are leaning toward this philosophy."

"If you have available such a list, we would appreciate a copy or if not can you tell us where we might obtain one."

"We wish to commend you for your efforts to inform the brotherhood of the dangers connected with this movement."

(NOTE: It would require a COMPUTER to keep up with all the foregoing needed information. If brethren—brotherhood-wide—will supply us with such information from YOUR respective areas, we are willing to do the work of putting it all together and making it available upon request. However, for this to work, we must depend on brethren from every area making known to us the needed information from each locale. We have no other way of knowing—only as reliable brethren supply us with the pertinent facts. IYR Jr.)

Bobby Stafford, Springfield, Missouri: "I have been reading *Contending for the Faith* for many years and really appreciate it."

H. Truman Boyd, of Montgomery, Alabama, our long-time supporter of *Contending for the Faith*, enclosed another \$145.00 to help out. It surely did!

Ted D. Lingren, missionary to Northeast Thailand, of Henderson Tennessee: "I have just received the church bulletin from the Somprasong 4 church of Christ, Bangkok, Thailand. The bulletin is dated February, 1986. Here is the statement under the 'Church Announcement' column heading:

"(1) HOUSE CHURCHES OR CELL GROUPS OF THE SOMPRASONG 4 CHURCH OF CHRIST

'We have a program of studying the Bible in the homes. These will be churches in the homes of brethren. Those that are interested in opening their houses to be a church, please contact us at the Somprasong 4 church.'

"Just as the Sunset School of Preaching graduates are doing in the Philippines, the Sunset men in Thailand are doing in that country. Whereas they would not announce their teaching, via their bulletin, on marriage, divorce and remarriage, a damnable heresy, they are publicly announcing their support for the Crossroads heresy. **Larry Henderson, Loren Hollingsworth, Art Lynch, Kelly Davidson and Joe Bagby** continue to go down the road of liberalism and false teaching. **Parker Henderson** has recently stated that Somprasong 4 church is not promoting the Crossroads heresy. I wonder what he will say now?"

"In the same bulletin, they have come out, too, with their false teaching on the Holy Spirit. They teach and believe that ALL ARE BAPTIZED WITH THE HOLY SPIRIT..."

"This needs to be told to all faithful brethren so they can act upon it."

Herbert N. Hurd, Aromas, California: "Many people don't know the difference between the church and the Christian Church. Most members of the church of Christ are of the same disposition as recorded in Lamentations 1:12... It is nothing to them. They can't be bothered. They won't bother to buy books, church papers, or even read tracts the church pays for and all but puts in their hand, or go so far as to take the tract to their home for them. "Could I Have Remained in the Christian Church?" Good article by brother **Clarence Lavender**. I don't see any difference in staying in the Christian Church than staying in the Masons or any other denomination. I have seen the little lamb-skin apron and heard "worshipful Master." And when they die, they go to the great Lodge in the Sky. It just happened to be hot that night and I walked my dog a little too close to an open door. If I were a member of the Christian Church, I could not feel that my baptism was right. This being due to the fact that it is a denomination and not the church the Lord built. It has the wrong attitude toward the scriptures and its additions to the scriptures would negate the baptism..."

Bob J. Henson, Benton, Kentucky: "Your work is appreciated and necessary."

E. M. Hannon, of Sheffield, Alabama, is now deceased.

John M. Brown, Elkhorn City, Kentucky: "I do not want to miss an issue..."

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Is New Testament Christianity Inter-Denominational or Non-Denominational?

Ira Y. Rice, Jr.

It seems strange indeed that at this late date any confusion could still exist among *preachers* of the churches of Christ as to the *nature* of the church itself. One should have thought that the merest tyro among us who ever has studied such works as *The Church, the Falling Away and the Restoration*, by J. W. Shepherd, and kindred writings should have been crystal clear—long since—that New Testament Christianity is not and never has been *inter*-denominational but was *non*-denominational from the beginning and shall continue so to be until Gabriel stands with one foot on the land and one foot on the sea and declares that time shall be no more!

Nevertheless and notwithstanding, a large and growing phenomenon is arising among us that appears to be aimed at restructuring us into *just another denomination among denominations*, which, in turn, may account for the *inter*-denominational practices of some of our preachers. Of course, by now, we all are familiar with the *inter*-denominationalism of such men as Rubel Shelly and William S. Banowsky. Although both of these men were *taught* better in their younger years—hence should *know* better—both have cast aside their earlier teaching and now appear to be just as much at home with the Methodists, the Baptists and the Christian Church as they ever did with the churches of Christ.

This also could explain—at least in part—the almost total disregard such men have for the clear requirements of II

John 9-11. This passages clearly teaches 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.”

Those of us who understand that the churches of Christ are *non*-denominational look upon denominations as 1) not abiding in the doctrine of Christ, 2) not to be received, and 3) not to be bidden God speed. However, those who mistake the church as being *inter*-denominational, evidently view all denominations as being equal with themselves. Such tend to reason that *all* denominations are right and wrong on *some* things; hence they do not question whether or not they are “in the doctrine of Christ”, whether they should be “received” and proceed to “bid (them) God speed” without considering the consequences of verse 11 in the passage cited per foregoing.

When Gary Workman, Editor of *The Restorer*, sent me last April the material photo-reduced on Page 3, he wrote, as follows:

4-17-86

Dear Ira,

I forgot to send the enclosure on Art McNeese when I wrote
(Continued on Page 3)

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Help Needed In Securing Boston Globe Article Re: Boston Church Of Christ

Someone—we cannot remember just who if we ever knew—provided us with a photocopy of an article, entitled, "*COME, ALL YE FAITHFUL*," written by Daniel Terris, which evidently appeared in the Sunday Magazine section of *The Boston Globe* for June 8, 1986.

Not realizing just what it was at the time, we delayed reading it until a more convenient season. Now that we have read it, we would very much like to reproduce the entire article—photos and all—in *Contending for the Faith* for the benefit and information of our readers.

PHOTOCOPY NOT GOOD ENOUGH

What we really need, if it can be found, is an *original* copy of that article, preferably uncut, just as it appeared in *The Boston Globe*, including photos. Inquiry was made of the paper itself in Boston, Massachusetts; however, they had completely sold out of that particular issue, so it was not available from the publisher.

Oftentimes brethren send us *photocopies* of something which they evidently expect us to reproduce in *Contending for the Faith*. However, as a rule, such photocopies are distorted, smudged, not sharp enough, or otherwise rendered useless for reproduction.

PLEASE DON'T CUT IT

Even those who send us *original* articles just as they appeared in the paper as a rule are so careless in cutting them out that they either cut into a photo or into the articles themselves, so that part of what was needed for reproduction is missing. So, if you have an original copy of the article, PLEASE DON'T CUT IT!

Instead of cutting it out and sending it to us, if you could send us the entire portion of the paper wherein the article appears, preferably in an envelope large enough that you can send it *flat* without even folding it, we'll appreciate it.

THE ARTICLE IS IMPORTANT

The principal reason that we feel this particular article is important is that it presents **Kip McKean** and the *Crossroadism* that he is following in Boston from a strictly unbiased viewpoint.

Daniel Terris may be a secular writer; however, his piece on the Boston Church of Christ is exceptionally well written. We feel that it is a valuable contribution to our ongoing unfolding of Crossroadism and the devastation it is wreaking on the cause of genuine New Testament Christianity.

If you can supply us with an original copy, please address it to me personally at **2956 Allshore, Memphis, Tennessee 38118**.

—Ira Y. Rice, Jr., Editor

HEAVY RUN ON BRONWEN'S TRACT AND COATS' "CRITIQUE" OF JENNINGS' BOOK

Of course we knew there would be a great demand for **Dub McClellan's** daughter **Bronwen's** article in tract form, entitled, *Crossroads from the Inside*; however, more than 3,500 copies of this extraordinary document have been ordered from us so far—and the tract now is in its *second printing!* **Wayne Coats' A Critique of "How Christianity Grows in the City,"** by **Alvin Jennings**, too, is going as the saying goes "like hot cakes." If you have not ordered yours, send \$3.50 per dozen (plus \$.80 postage) or \$25.00 per 100 (plus \$1.80 postage) for Bronwen's tract; or send \$6.00 (plus \$1.00 postage) for Wayne Coats' "Critique." Please address all orders to: CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.

SOUTH MACARTHUR/IRVING, TEXAS PREACHER CELEBRATES INTER-DENOMINATIONAL EVENT

You are welcome to come and celebrate with us each day of this Holy Week 1986. Each day's special service begins at 12:15 and will end at 12:45. The music for our Holy Week services on the Plaza at Williams Square is under the direction of Clifton McClellan, minister of music at Plymouth Park Baptist Church, and features the Sanctuary Choir.



WEDNESDAY
"The Christ of the Betrayal"
FEATURED SPEAKER:
Dr. B. Clayton Bell, Senior Minister
Highland Park Presbyterian
Church



MONDAY
"The Christ of the Last Supper"
FEATURED SPEAKER:
Rev. J. Don George, Pastor
Calvary Temple

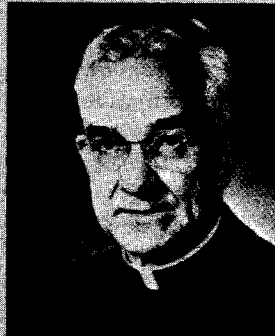
THURSDAY
"The Christ of Pilate's Courtroom"

FEATURED SPEAKER:
Art McNeese, Minister
South MacArthur Church
of Christ



TUESDAY
"The Christ of Gethsemane"

FEATURED SPEAKER:
The Most Rev. Thomas Tschoepe
Bishop of Dallas



FRIDAY
"The Christ of Calvary"
FEATURED SPEAKER:
Dr. B. O. Baker, Pastor
Plymouth Park Baptist Church

STUDY CAREFULLY the above program wherein Art McNeese, minister of the South MacArthur church of Christ, of Irving, Texas,

bade God speed to denominational preachers by taking part in celebrating their "Holy Week 1986." Does this agree with II John 9-11?

Inter-Denominational or Non-Denominational?

(Continued from Page 1)

recently. Also take note of the article by Randy Mayeux. I think these fellows are Evangelical Protestants!

(Signed)

— Gary

The enclosure he sent was described on the outside of the folder as "HOLY WEEK SERVICES AT WILLIAMS SQUARE—A celebration of the Resurrection of Christ." Beyond any possible doubt it was strictly an inter-denominational celebration of a strictly denominational "Holy Week", with brother Art McNeese, minister of the South MacArthur Church of Christ, being featured as speaker from just one of the five denominations partaking. (Please study each caption carefully in the photo-reproduced

part and see if you can make anything else out of it.)

Did brother McNeese wander into such inter-denominational fellowship ignorantly? With his educational background as described in the program, surely not! Having completed a BA degree and also an MA degree in Bible from Abilene Christian University, it could hardly be excused on the basis of ignorance. Having served two years as minister of the Northwest/Houston Church of Christ—and since 1979 as minister at South MacArthur, Irving, Texas—it could not be on the basis of inexperience. Surely he would not deliberately have gone into such a public compromise against his own conscience! If not, then how can it be explained? Only on the ground that brother McNeese believes that the church of Christ is nothing but another denomination, and that the doctrine of one denomination is just as valid as that of any other, hence that II John 9-11 just does not apply!

Keeping the Dream Alive

Randy Mayeux

Expounding the Word for A Needy World

"To expound Scripture is to open up the inspired text with such faithfulness and sensitivity that God's voice is heard and his people obey him."
- John R. W. Stott

Last week, over 3000 people gathered for an intense week of encouragement and instruction. Born out of a love for and commitment to the Word of God, the Congress on Biblical Exposition (COBE) was organized to elevate the preaching in the churches throughout the entire country (and beyond our shores).

The experience was indescribable! At least 40 from churches of Christ took part in the conference. We all hurried from session to session, anxious to glean as much as possible.

My teachers spoke! For years, I've read the works of John Stott, Charles Swindoll, J.I. Packer, Dan Baumann, James Boice, Charles Colson, Os Guinness, and countless others. They were all there, pouring their hearts into the speaking assignment of their life.

The sense of commitment was evident among all the participants. There was virtually no visiting in the halls during the class sessions. People were listening, taking advantage of every moment. Notebooks and Bibles were open at every session.

What was said? The messages took us down many paths, but a few dominant themes emerged:

- - People desperately need the power of God.
- - Preaching the Bible unleashes that power.
- - Preachers must work very hard at their task.

YET

- - Preachers must rely on the power and direction of the Spirit in their preparation and preaching.

I came away with deep appreciation for the spiritual depth of each speaker. I came away encouraged because there was a tremendous loyalty to Christ and His word. And I came away with a greater personal awareness that I am part of a great tradition - - that there are thousands, from many Christian backgrounds, diligently searching for God and His will.

Stephen Olford closed the conference. He told of the night that he was scheduled to speak on a soccer stadium in England. Minutes before he spoke, he got an emergency message to call home. His dad had suffered a heart attack. He told his mom that he would get a substitute to preach, and rush home. His mother said no - - "Your dad said to say, 'Tell the boy to preach the Word. Preach the Word.'"

Over fifty became Christians that night as his father went to his eternal home, leaving his son to keep preaching. What a glorious calling!

Pray for my feeble efforts!

WHAT ABOUT THE MAYEUX ARTICLE?

Turning now to the article (which we are reproducing) by Randy Mayeux, entitled, "Keeping the Dream Alive," please read it carefully first, then consider. It reads as above.

Inasmuch as this article appeared in what was supposed to be a *Christian* bulletin, it would be but natural to suppose that the "teachers" referred to would, at the very least, be Christians. Yet, if you will check, *not a single one* of them is a member of the Lord's church—*every last one* of them is some kind of *denominational* preacher, teacher or writer!

What *difference* does it make what John R. W. Stott, a denominational writer, said! You would think, from the way Mayeux cites his words at the outset of his article that Stott's words, like Paul's, were written by commandment of the Lord! (See I Corinthians 14:37). Not so. Like Swindoll, Packer, Baumann, Boice, Colson, Guinness and the

"countless others" referred to in his fourth paragraph, these writers are *unconverted denominationalists*. Yet Mayeux calls them "my teachers"—and from everything that we have ever heard or read from Mayeux (from what he said at the Joplin Meeting onward), he got it right that time!

Were those 3,000 Mayeux mentioned who made up the so-called "Congress on Biblical Exposition (COBE)" our brethren? Of all those mentioned as being present, Mayeux and the 40 he describes as taking part were the only members of the Lord's church; all the rest clearly had to be nothing more than *inter-denominationalists*. Since when did denominationalists have "love for and commitment to the word of God?" And in *which* "churches" were such an inter-denominational "Congress on Biblical Exposition (COBE)" organized "to elevate the preaching?" Surely not the *churches of Christ*!

Can't you just see Mayeux and those "40 from churches of Christ" he mentioned all hurrying from session to session, "anxious to glean as much as possible" from their denominational mentors?

If what Mayeux has been saying from the Joplin Meeting onward has caused faithful Christians to doubt his doctrine, his paragraph 4 (*see left*) makes it abundantly clear as to why. It is because he does not look to *Christian* brethren as his teachers, but to *denominationalists*! *Who were* all those false teachers he named? They *all* were from the various denominations, *not* from the churches of Christ. Yet Mayeux calls them "My teachers." It would appear that we should take his word on *that* to say the least!

Mayeux says the sense of "commitment" was evident among all who participated. No doubt this was the case. But commitment to *what*? Are denominational preachers, teachers and writers committed to "thus saith the Lord?" If so, where does the Lord authorize *any* churches *other* than the churches of Christ?

Think through what Mayeux is saying as he brings his article to a close. Does he really believe that the Holy Spirit gives "power" and "direction" to *denominational* preachers in their preparation and preaching? Does he really believe that denominational preachers have "a tremendous loyalty to Christ and His word?" Does he really believe that there are "many Christian backgrounds" (denominations) and that he is "part" of their "great tradition?" If this is not what he *meant* at least it is what he *said*!

He also said that "Over fifty became Christians" the night that denominational preacher Stephen Olford spoke in "a soccer stadium in England." If so, *how* did they "become Christians?" Does Randy Mayeux believe that denominational preaching makes Christians? *How can one be taught wrong and baptized right?* What he *should* have said was that "Over fifty became misled that night to *think* they were Christians when *actually* they were *not*." The *Bible* only makes *Christians* only—and *no other doctrine does*. Denominational preachers bring a different doctrine; those who follow their doctrine do *not* become Christians. It's as simple as that!

AND THEN THERE WAS MARVIN PHILLIPS!

But such men as Shelly, Banowsky, McNeese, and Mayeux are not alone in their teaching and practice of *inter-denominationalism*. What about Marvin Phillips and the Garnett Road Church of Christ—the same ones who sponsor the so-called "Tulsa Workshop" to which so many 1,000s of our misguided brethren "hurry from session to session" year after year, just like the 3,000 Mayeux described

Church Following City's Guidelines For Future Leaders

By CAROLYN JENKINS
World Religion Editor

Last fall, when the Garnett Road Church of Christ congregation began a process of selecting additional leaders, it realized that although the church has a large attendance, it did not have a long list of members from which to choose leaders.

"We realized that we were not training future leaders," said Mike Martin.

From that realization came GLT1, (Garnett Leadership Training 1), a nine-month leadership training program, patterned after Leadership Tulsa, a successful community leadership organization created 13 years ago by the Metropolitan Tulsa Chamber of Commerce and the Junior League.

For the initial program, classes have been limited to pre-enrolled men from the church, but, Martin said, if it proves successful, next year GLT2 will be open to the public, including men and women, although enrollment would be limited by number.

Martin, coordinator of this year's program, said speakers include pastors from other churches, school administrators, authors, counselors, businessmen, and more.

At the first meeting, in January, Garnett's minister Marvin Phillips spoke to the group about the church's past, present and future, Martin said.

At the February session last week, the speakers were Terry Rush, minister of Memorial Drive Church of Christ, and Billy Joe Daugherty, pastor at Victory Christian Center. Their topic was "Religion and the Brotherhood."

Following that session, Daugherty said it was "refreshing to know we have the same Lord, the same Bible, and we're brothers. We all agreed that for too long people have thought we were poles apart. We're much closer than people think, about faith, how God works in our lives."

Daugherty said he felt the program "will have an impact on those men that will be life-changing." He said he has asked Phillips to speak to the Victory Christian leadership group on

Tuesday. He would like to see more of the exchanges, he said.

Rush said he was encouraged and there were lots of good ideas expressed. "It was good to hear someone who is not a part of our system, how they would approach the work." He said the church leadership program is a relatively new, "terrific" idea and "should be designed to reinforce one of the weaker forms in our system."

Subjects and speakers in the remaining part of this year's program include:

— In March, Jay Utley, youth minister of the Edmond Church of Christ will speak on "Soul Winning," to coincide with the internationally known workshop held in Tulsa each March.

— The April session will be on the topic "Who Is My Neighbor?" and will include a bus tour of the city so the church members can get a close look at the plight of the homeless, the bridge people, and other such situations, Martin said. Speaking to the group before the tour will be Joe Sales, a Tulsa police officer.

— In May, Ken Selby, founder and chief executive officer of Ken's Pizza, and Jim Roberts, a Tulsa insurance agent and leader in the Garnett congregation, will address the session on the topic "What Causes Leadership?" Selby will tell how he went from high school science teacher to his present position, and how to take an idea and turn it into reality.

— Dr. Dan McCaghren, a member of the staff of Family Christian Institute, and a minister at Southern Hills Church of Christ, will be the June speaker on the topic "We Are Our Brother's Keeper." Martin said McCaghren's talk will focus on the quality of leadership on an individual basis.

— In July, the tentatively scheduled speaker is George Bragg, president of Telex, on the subject "Shepherds of God's Flock." Bragg, a leader in Kirk of the Hills Presbyterian Church, will talk about his role in the church and busy schedule at work.

— The August speaker will be Dr. Larry Zenke, superintendent of Tulsa Public Schools, on the topic "Give Your Servant a Discerning Heart!" Martin said Zenke is expected to give an overview and changes in education, and the discussion part of the meeting will focus on the lack of change in Christian education since the 1940s.

— In September, the class will include a case study of Charles Swindoll's book "Hand Me Another Brick." The program in general and special projects undertaken during the program will be reviewed.

In October, the session will be held to plan next year's program which will begin in January. Martin said persons interested in the program should call the Garnett Church of Christ.

who attended this inter-denominational "Congress of Biblical Exposition (COBE)!"

Photo-reproduced on this page is an article from the *Tulsa World* for Sunday, February 15, 1987. It was enclosed in a letter to me by brother Franklin Thompson, whose comment was "Sad, sad, so sad." As I read it, I have to agree; it is sad. Entitled, "Church Following City's Guidelines For Future Leaders," and written by Carolyn Jenkins, Religion Editor for the *Tulsa World*, it describes a leadership training program, which Phillips and Garnett Road had "patterned after Leadership Tulsa, a successful community leadership organization created 13 years ago by the Metropolitan Tulsa Chamber of Commerce and the Junior League."

At first, it looked like some sort of *secular* program; however, by paragraph 5, we learned that "speakers include pastors from other churches, school administrators, authors, counselors, businessmen, and more." Paragraph 6 shows Phillips speaking to the group in January; however, *inter-denominationalism* was apparent in February, when "Billy

Joe Daugherty, pastor at Victory Christian Center" was brought in as co-speaker with Terry Rush. If anyone thinks Phillips or Rush were trying to "convert" this denominational "pastor", what he said afterward would not seem to indicate it. Note that he is quoted as saying it was "refreshing to know we have the same Lord, the same Bible, and we're brothers..."—clearly meaning that we are "brothers" *already*, not after conversion either way!

Whether all the speakers from March through June are members of the Lord's church is not clear; however, the tentatively scheduled speaker in July is George Bragg, a leader in the Kirk of the Hills Presbyterian Church; and, in September, the class will include a case study of Charles Swindoll's book, "Hand Me Another Brick." And who is Charles Swindoll? Just another *denominational* preacher, that's who! Please note that he also was *one* of the speakers on the *inter-denominational* "Congress of Biblical Exposition (COBE)" extolled in brother Mayeux's article immediately foregoing.

When most of such brethren are admonished for trying to change the church from *non-denominational* (*God's way*) to *inter-denominational* (*man's way*), they usually come back at you with something like "how are we ever going to convert them otherwise?" You can point to the requirements of II John 9-11 until you drop and they just look at you as if you had said nothing at all.

It reminds me of what Samuel said to Saul in I Kings 15. Samuel told Saul that the Lord had said, "**Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.**" It could hardly have been put any plainer than that. However, evidently Saul thought *he* knew better than *the Lord*, for verse 9 tells us, "**But Saul and the people spared Agag, and the best of the sheep, and the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.**"

This may have seemed better to Saul than what God had commanded; however, because of it, the Lord said to Saul, in verse 11, "**It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments.**" When Saul saw Samuel, he pretended to have obeyed God, saying, in verse 13, "**I have performed the commandment of the Lord.**" But Samuel knew better. He said, verse 14, "**What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?**"

Saul *knew* that he had not obeyed God; however, he tried to pass the responsibility for his disobedience to the people, saying, verse 15, "**They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.**"

From verses 17 through 19, Samuel rebuked Saul, saying, "**When thou wast little in thine own sight, wast thou not the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst**

thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"

From verses 20 and 21, then, we see Saul protesting that he actually *had* "**obeyed the voice of the Lord**". Even though he had Agag *alive* right there, still he claimed to have "**utterly destroyed the Amalekites.**" As for the spoil, the sheep, the oxen, and the chief of the things which should have been utterly destroyed, he said "**the people**" had brought them back "**to sacrifice unto the Lord...**"

But Samuel set Saul straight on that matter, saying, "**Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.**"

Too late, Saul finally confessed that he had sinned by having thus transgressed the commandment of the *Lord* by obeying the *people's* voice instead. He pleaded for pardon—*but it was too late*. The Lord *already* had rejected him from being king over Israel.

Is this the way it is going to be with the Shellys, the Banowskys, the McNeeses, the Mayeuxs and the Phillipes among us? God clearly has commanded, in II John 9-11, that "**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.**" *None* of the denominationalists bring the doctrine of Christ as it is taught in the word of God. Yet *all* of the above brethren—and others like them—continue to "receive" such and to bid them "God speed" through being "partakers" with them, thus also becoming "**partakers of their evil deeds.**"

It is not just some *kinship* over Israel that they are in the process of losing; but, through refusing to obey the Lord, they are in jeopardy of his rejection, thus losing their own *souls*. They and those who are following after their false leadership would do well to reconsider and repent while there is still time.

—2956 Allshore

Memphis, Tennessee 38118

The Only Brethren I Have are "Brethren in Error"

Tom L. Bright

That the truth of the above title is self-evident none would dare deny. But when we consider the application being made of this and other statements by those who, under the facade of "unity," are advocating "union" with the Independent Christian Church, then we must take issue.

The basic issue is as follows: Some are affirming that those of the Independent Christian Church (hereafter, ICC) are our brethren in Christ and that we should extend to them the right hand of fellowship. Others, affirming that the use of mechanical instruments of music in worship is SIN and not a matter of opinion (they are called "non-instrumental brethren"), respond with the thought that even if such were true, they (ICC) are "brethren in error" and are not in fellowship with God; therefore, they cannot be in fellowship with us. Those defending the so-called "Unity Movement" normally answer, "The only brethren I have are 'brethren in error,'" or "All of my brethren are 'brethren in error.'" Sometimes the answer is "Why, I am a 'brother in error,' so are you, and so are all other Christians." Thus, in some

inexplicable way, with the wave of the magical wand of Cinderella's fairy godmother, everything is made right, all difficulties have been resolved, and the problem has been eliminated.

When I first read this argument from the pens of Carl Ketcherside and Leroy Garrett several years ago, I considered it irresponsible. Today, even though it is being "parroted like Polly" by Rubel Shelly, Reuel Lemmons, Marvin Phillips, Bill J. Humble, and a host of other false teachers, I still affirm that the conclusion they reach is totally false. It is a forced conclusion, and it exhibits a philosophy that is in total agreement with the subjective mindset that permeates our society, and is nothing more than a futile argument showing the inherent weakness of that which they desire to prove. Without doubt this argument is used as if it undeniably, irresistibly, irrefutably, and eternally proved their contention of full fellowship with the ICC, thus justifying their involvement in attempting to bring about a "merger" of the churches of Christ and the ICC.

But that this contention is neither undeniable, irresistible, or irrefutable, is easily shown. In fact, this is a classic example of the impossibility of taking a false premise, reasoning correctly from that false premise, and coming to the truth. The basic false premise used here is that one imperfect man does not have the right to pass judgment upon another imperfect man. Stated in another way, it is advanced that because I am weak and sometimes sin, that I do not have the right (much less the responsibility) to judge the scripturalness of a doctrine or a practice advocated by another "weak" or "imperfect" Christian. In light of this travesty, I think it is passing strange that those who favor fellowship with the ICC do not hesitate to "judge" any man who will affirm that their doctrine and practice in this matter are totally false.

We now propose to show that this basic premise is incorrect. All will agree that a Christian should never be guilty of harsh, censorious, unjustified, or ungodly "judging." But the passage or passages which teach that we are not to "judge" under *any* circumstance cannot be cited. Certainly the passage most often used (Matthew 7:1-5) falls far short of their false doctrine. "Judgment," of and by itself, is not the focal point of the Lord's words. It is the *KIND* of judgment that is under consideration here. We deny, without hesitation, that this passage in *any* way teaches unconditionally and unreservedly, the principle of "no judgment."

If it does, then Jesus himself, just ten verses later (v. 15), informs us to do the very thing that some would have him forbidding in the first five verses. If "no judgment" can be made, why would the Lord warn against "false prophets." Why would he imply that which he had just forbidden? Moreover, are we to assume that the Jews could "judge righteous judgment" (John 7:24) under the law of Moses, but that we have not that privilege under the gospel system?

The fact of the matter is not that there has been a failure in making a distinction between the use of the word "judge" to mean *condemnation*, and to use the word in the sense of *to examine, try, weigh, consider*, to see if such is acceptable to God. *Webster*, in his unabridged work, gives the following definitions: "4. to form an idea or opinion about (any matter). 5. to think or suppose." (p. 989). Are we therefore, under the obligation to accept the assertion that we cannot look at a doctrine or practice to see if such is acceptable to God? Of course not! Moreover, this thought will be substantiated if one will simply take the English Bible, with either Young's or Strong's Concordance, and check every passage where the original word (*KRIVO*) is found. If one will add to this the fact that *Thayer* (pp. 360-361) gives the word seven different shades of meaning, with subdivisions under each of these, it is clear that Jesus did not forbid one to "examine," "try," or "consider" the teaching or practice of another.

Further proof is seen when we consider another original word (*DOKIMAZO*). According to *Thayer* (p. 154), the word means "1. to test, examine, prove, scrutinize (to see whether a thing be genuine or not). 2. To recognize as genuine after examination, to approve, deem worthy." This word is translated "prove" (Romans 12:2; II Corinthians 13:5; I Thessalonians 5:21), "proving" (Ephesians 5:10), "approve" (Philippians 1:10) and "proved" (I Timothy 3:10).

Surely none would deny that for us to *prove* what is good (Romans 12:2), we might be called upon to "judge" whether that which is taught and/or practiced by certain men is pleasing to God. What are we to do if *proving* our own selves (II Corinthians 13:5) requires us to consider what we have

been taught by some brother, and ultimately discover that it is entirely wrong? What is the procedure if *proving* what is acceptable to the Lord (Ephesians 5:10) requires us to pass judgment upon the doctrine and practice of another man? Should we forget it? How should we respond if the individual which we considered would begin to chant "**Judge not, that ye be not judged**"? Does not the injunction to *prove* all things (I Thessalonians 5:21) imply that all teaching, all practices, should be considered, weighed, scrutinized, or examined to see whether it be true or false? In I Timothy 3:10, Paul demands that which our liberal brethren would forbid, that is, pass *JUDGMENT* upon a brother! Certainly all would agree that this is not "condemnatory" judgment commanded here. How far, O Lord, how far, will false brethren go to prove that which cannot be proved?

Does not the injunction of Ephesians 5:11, "**And have no fellowship with the unfruitful works of darkness, but rather reprove them,**" imply that weak and imperfect Christians might have to pass "judgment" upon weak and imperfect Christians? Indeed, I would appreciate some of my "judge not" brethren to explain Paul's statement in I Corinthians 5:12 when he wrote, "**For what have I to do to judge them also that are without? do not ye judge them that are within?**" The word translated "judge" here is the same word Jesus used in Matthew 7:1-5; did Paul affirm that they did something which Jesus told them not to do? Are we to assume that, possibly, Paul countermanded Jesus' statement?

How long after Paul withstood Peter to his face do you suppose it was that Paul apologized to Peter for his action? After all, he did have the audacity to inform the Galatian readers that Peter "**was to be blamed**" (Galatians 2:11). I can almost hear Peter whining "**Judge not, that ye be not judged**" when he found out that Paul had the gall to affirm that he, along with Barnabas and the other Jews, were guilty of hypocrisy! (Galatians 1:12-13).

Can you not hear Hymenaeus and Alexander crying "**Judge not, that ye be not judged**" when they found out Paul was unChristian enough to "judge" that they had made shipwreck of their faith? How about Phygellus and Hermogenes, of whom Paul wrote (judged) that they had turned from him (II Timothy 1:15)? Just how ungodly, how judgmental, how unkind was Paul when he "judged" that the doctrine of Hymenaeus and Philetus was like a canker (cancer), and that they had erred, concerning the truth (II Timothy 2:17-18)?

"Yes, but that was Paul who made these judgments" is the answer that we probably will hear. What difference does that make? Are we to assume from such silly reasoning that an inspired apostle could make these decisions, but that any uninspired Christian who might read his instructions could not handle the same situations in the same way? Must we conclude that Paul could write about the cancerous doctrine of these ungodly individuals and be acceptable to God, but if any uninspired person did so, he would be displeasing to God? Such nonsense does not deserve an answer.

Thus, the argument (?) that "The only brethren I have are brethren in error" is no argument. It is a sweet-sounding deception that proves nothing, justifies nothing, and settles nothing. When this argument is used, we need only to ask one question: "What does that prove?" The fact of the matter is, that the only thing proved is that they are guilty of being piously judgmental of those that they claim are impiously judgmental.

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IS SHELLY A DISCIPLE OF KETCHERSIDE?—II

Ben F. Vick, Jr.

A recent issue of *One Body* (a paper promoting "unity" between Christian Churches and churches of Christ) ran an article by Rubel Shelly entitled "Fellowship Without Compromise." This article was edited from a speech which he made at a "Unity Forum" at Hillsboro, Ohio, August 14, 1985.

In the December 2, 1984, issue of *The Informer*, I dedicated an entire bulletin (and then some) to parallels between what W. Carl Ketcherside has said and what Rubel Shelly has been saying of late. This article received a much wider circulation, for which I am grateful, in another bulletin edited by Garland Robinson and in *Contending for the Faith*, edited by Ira Rice, Jr. (February, 1985). The parallels are "ungetoverable", and at least one in the Christian Church saw the likenesses between Ketcherside and Shelly. At that Unity Forum, in the Question and Answer session, this man commented publicly to Shelly:

"...and we [a Mr. Riggin and this man] talked about Carl Ketcherside. I'm a great fan of his. Thirty years ago he was saying the same thing that you're saying. And I think I have everything that he ever wrote. And, incidentally, I used to belong to a non-instrumental church..."

Of course, Shelly, in commenting on the parallel, said, "I don't, I don't think we are saying the same thing, at least, if I understand him correctly."

But Shelly can deny that his teaching parallels Ketcherside's until the U. S. budget is balanced and we are out of debt, but the truth still remains. The parallels which follow come from Shelly's teaching at the Unity Forum August 1985 in Hillsboro, Ohio. His words and phrases come from the same mold as Ketcherside's. A few comments are in order on some of the parallels, but on others it is not necessary.

The Lord Did Not Die for the Instrument

SHELLY

"I don't draw the line at the instrument. I don't think the Lord died over that... That, that's what I mean, that nothing, a millennial view, instrumental music, those things will not be a test of my fellowship as to who I am going to claim as a brother in Christ, or, hopefully, who will claim me as a brother in Christ, or whether he sees the Lord reigning on the earth a thousand years, or whether the millennial reign is going on as I think now. Those are not the things that I believe Christ died for."

Shelly cannot draw the line at the counting of beads, offering of incense, lighting of candles, or baptizing infants as religious rites, because the Lord did not die for any of these things. Will Shelly fellowship the Catholics and Jews?

KETCHERSIDE

"Jesus did not die to establish a faction... He did not suffer on the cross to create an anti-instrument party either." (*Mission Messenger*, Vol. 37, No. 1, p. 10.)

If not, why not? But the Lord did die for the truth. "Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." (Hebrews 10:9.) He took the old covenant away by nailing it to the cross. (Colossians 2:14.) He established the new by the same act.

II John 9-11

SHELLY

"...disfellowship of a believer ought to occur only when the error of belief he embraces denies the very heart of the gospel message..."

"An example of the first—a belief that just denies the very heart of the gospel would be the sort of thing that John's talking about in II John, verses 7-9, where some Gnostic-type false teachers are denying that Jesus has already come in the flesh.... No fellowship with that person. Why? His message takes the heart out of the gospel."

KETCHERSIDE

"This doctrine about which John writes is the teaching that Jesus Christ has come in the flesh...."

"To even suggest that a sincere opinion about cups, classes, colleges, music, money or the millennium, constitutes the kind of evil deeds in which John forbids participation is the height of absurdity." (*Mission Messenger*, Vol. 37, No. 3, pp. 43-44.)

Shelly, at the Freed-Hardeman lectures in 1977, used II John 9 as a proof text to show that we could not fellowship those who use the instrument in worship. His position on this has changed. In Matthew 16:12 we read "of the doctrine of the Pharisees and of the Sadducees." This does not mean the doctrine about these two sects, but what they taught. The same is true with II John 9. The passage is not a reference solely to the doctrine about Christ, but his teaching.

Ten Years Ago I Would Have Withdrawn from Myself

SHELLY

"For some of my brethren it's all or nothing. And it has become all or nothing, then, with me. I'm, I'm not in fellowship with some of those brethren, and they'll tell you. I fellowship them. I embrace them. I love them. And I, I've not bid them farewell. They have me from the pulpits as someone that's no longer in this brotherhood. I've been publicly disfellowshipped in some churches and marked in some papers. Uh, perhaps if I had not known before I started that that would happen, it would have affected me differently. I knew it would happen. Ten years ago I would have done it."

KETCHERSIDE

"On the ridiculous basis of exclusivism there is not a thinking man alive who could have been in fellowship with his own self ten years ago, and who will not have to withdraw from his present self ten years hence." (*The Question Box*, p. 22.)

The Same Family—Yet Do Not See Eye to Eye on Everything

SHELLY

"And really, when you talk about New Testament concepts for the church, I think I like that last one best of all. The family of God. And because we have the same Father we cannot but treat each other as brothers and sisters. That doesn't mean, any more than it means in our natural family, that we're gonna see eye to eye on everything. It doesn't mean that I have any sort of obligation to manipulate or coerce you, nor you me. We simply have the responsibility of being brothers."

KETCHERSIDE

"...But one need not be right about everything God has revealed in order to have life or to share in the family relationship...."

"There is room in the family for those who may be mistaken about many things." (*The Question Box*, p. 24.)

Not All Truth of Equal Importance

SHELLY

"...fellowship, also relates to the sense of approval and endorsement....And these issues that I've listed are certainly not equal in importance, at least not in my mind,...."

KETCHERSIDE

"Certainly it is important that we search, prove and investigate the sacred writings. We must embrace every truth contained in them as we become aware of it. No truth in the universe is unimportant. But all truths are not equally important...." (*Mission Messenger*, Vol. 37, pp. 138-139.)

Corinth and Fellowship

SHELLY

"From a Biblical perspective, the letter of I Corinthians puts the matter to rest as to whether there are two levels of fellowship among believers. Paul never hesitated to acknowledge the people who were the recipients of his epistle as members of the fellowship of Christ. He writes that letter to the church of God that's at Corinth. Repeatedly in the letter he calls them God's vineyard, God's family, my brothers. They were Christians. He knew that because he's the one who'd preached the gospel among them. And they'd believed that gospel. And they'd been baptized. Yet, Paul never once compromised himself by endorsing the division, the incest, the lawsuits, the pagan feasts, the denial of a general resurrection, or the other things going on among some of those brethren, and in I Corinthians, chapter 11, verse 2, he said, I praise you in every good thing you're doing."

KETCHERSIDE

"If the congregation at Jerusalem could have its liberals and conservatives, if Corinth could have those who ate meats sacrificed to idols and those who would not, and if Rome could have its carnivore and its vegetarians, all without a breach of fellowship, then why cannot we have our 'organic' churches and our 'inorganic' churches, our Sunday school churches, our non-Sunday School churches, our premill and amill, and all the rest, and still 'preserve the unity of the Spirit in the bond of peace?'" (*Restoration Review*, Vol. 12, No. 6, p. 106.)

This parallel is the same with Leroy Garrett who has been in "cahoots" with Ketcherside for some time. The question is not whether or not Paul was in fellowship with the church at Corinth at the time he wrote concerning their problems of division, fornication, lawsuits, perverting the Lord's supper, and the misunderstanding of the resurrection. (I Corinthians.) The Lord even gave Jezebel "space to repent." (Revelation 2:20-21) But the question is: Would Paul have continued to fellowship them if, having taught and corrected them, they remained in their sins? We think not! In I Corinthians 4:21 he said, "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" Concerning that first letter, Paul said, "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things." (II Corinthians 2:9.) "I told you before, and foretell you, as if I were present, the second time, and being absent now I write to them which heretofore have sinned and to all other, that if I come again I will not spare." (II Corinthians 13:2.)

Both Sides Are Responsible for Division

SHELLY

"If, if I were in a congregation where the will of that congregation, the decision of the elders, was that the instrument is going to be used next week, I wouldn't mount the pulpit and condemn them and divide the church. I'd have a conscience question as to whether I could stay and worship with that church, but I would not stand up and say: Well, let the faithful of God step across the line and stand with me. Uh, we've divided the body over it too often, whether it's because you introduced it or we dug in our heels and said no to it. We'd both have to bear guilt in given situations."

KETCHERSIDE

"We should never have divided over instrumental music in the first place. It was a sin to do so. And we should not remain divided over it, or our other silly hangups now! I refuse to help perpetuate a senseless feud. I am non-instrumental by persuasion, conviction and choice, but I am not anti-brotherhood by any means." (*Restoration Review*, Vol. 12, No. 7, p. 137.)

"You see, I think the assumption always is in a time of disagreement and division, somebody's right and somebody's wrong. And very often I think in principle we clearly have both been wrong."

What would it take for brother Shelly to mount the pulpit and oppose error? If he would not stand up and oppose the bringing in of an instrument into the local congregation, even opposing the eldership for bringing it in, what would it take? Do you suppose he would have mounted the pulpit and opposed one elder's being recognized as "the bishop" in the local congregation and all others being subservient to him? (Acts 20:28-32.) His words sound like those of a hireling.

Such compromising statements are deplorable to me! Both, in essence, are "spitting in the faces" of faithful pioneer preachers who have stood against such innovations. It is to trample under foot the cause of Christ by which every inch of ground has been gained by diligent warfare with the enemy. Brother Joe Warlick, in his debate with Stark, said:

“...if we inquire as to what or who is responsible for the present sad state of affairs, well may we ask: ‘Lord, is it I?’ but the wonder is why brother Stark, or anyone else, should seem to fail to find the easy answer. *Everyone knows that those who have introduced and brought in the divisive things, including instrumental music into the worship of the saints are alone and altogether responsible for the division.* [Emphasis mine—BFVJr.] Judas Iscariot knew that it was he who should betray the Saviour and that the blame should rest with none of the innocent eleven, and I am persuaded to think that our brother himself knows that he and those on his side of the question are to be blamed for the division; and *any effort upon the part of any man to place the responsibility upon those of God’s saints who still worship as we all did before instrumental music was introduced, which was and is to worship as the New Testament directs, is really amusing to all sensible people, and even disgusting to many.*” [Emphasis mine—BFVJR.]

Leave Judgment to God

SHELLY

“The purpose of my study is not to establish a set of criteria for doing the Lord Jesus’ work of judging the world. I decided a while back I’s gonna give that up and leave it in his hands. [Laughter.] It was a difficult decision, and the Lord may have felt some consternation because, to that point, I’d been, I’d been doing a lot of his work for him. [Laughter.] And, and getting him off the hook. But I dumped it back in his lap. All judgment has been committed to the Son by the Father, and I decided I’ll leave it there...”

Compromise

SHELLY

“In the unhappy category of things dividing us, nothing’s been said that smacks of an appeal for compromise. Instead, the appeal is simply for integrity before God, diligent study, and all of us staying open to truth.”

Conscience Against the Instrument

SHELLY

“Let me speak confessionally. Please try to understand the position that people with my conscientious conviction about the instrument hold. I don’t want to be difficult and force

KETCHERSIDE

“Of course the answer to that is that we do not know. When God has not revealed unto us what his judgment will be we ought not to usurp the divine prerogative and take care of the judgment in advance in order to save him the trouble.” (*The Question Box*, p. 69.)

KETCHERSIDE

“I know a number of brethren who give their allegiance to Jesus Christ and differ with me about the millennium. And I am not about to deny their allegiances. I do not compromise my thinking nor sacrifice my position when I labor with brethren who differ with me.” (*The Question Box*, p. 26.)

“Fellowship in Christ Jesus does not even imply endorsement of the ideas, concepts, interpretations, deductions and opinions of those within it. It never did and never will.” (*Mission Messenger*, Vol. 37, pp. 25-26.)

KETCHERSIDE

“There are also real signs of lessening tension between those who use mechanical instruments in conjunction with their expression of corporate praise and those whose consciences lead

my will on you. I really don’t. At the same time, there are just some things I can’t do without sinning, because of a conscientious conviction. The conscientious conviction may be dead wrong. But if it’s a conscientious, but if it’s a conscientious conviction and I violate it, I sin. [From the audience: ‘That’s right,] I can’t do that, and I don’t think you want me to do that.”

Fellowship and II Corinthians 6:15

SHELLY

“Since fellowship at the first level that I’ve indicated, recognition of a man as a child of God, is, is predicated on a right relationship with God through Christ, certainly those who are not in Christ have no fellowship with the people of God. By means of a rhetorical question Paul emphasized in II Corinthians 6:15 that believers don’t have anything in common with unbelievers. There’s just no fellowship at either level.”

KETCHERSIDE

“Unbelievers in the Corinthian context are the unjust, the world of the unregenerate, those who walk in darkness. In 2 Corinthians 6:15 Paul asks, ‘What part hath he that believeth with an infidel?’ Never does he ask what part one believer has with another, even one who is mistaken. (*The Question Box*, p. 21.)

The Martyrdom Syndrome or Brethren More Unfair Than Others

SHELLY

“Yeah, I’ve taken a great deal of criticism, not from brother DeWalt and not from you, the people that I disagree with on the instrument, but from some of my own brethren whose attitude is, is different from mine as to whether or not there are really two levels of fellowship.”

KETCHERSIDE

“There is another thing that strikes me as being a little peculiar also, and that is that brethren are often more unfair than those who make no profession of faith in Jesus.” (*The Question Box*, p. 23.)

“Do not be misled into thinking it is easy to overcome the party spirit. It is a work of the flesh and all such works have a subtle attraction to those who are in the flesh. One realizes that he must face the scorn and contempt of those with whom he has been more closely identified and associated. He will be branded a turncoat, a heretic and a Benedict Arnold.” (*Mission Messenger*, Vol. 37, No. 12, p. 179.)

Conclusion

In publishing these parallels, I have no ill will toward Rubel Shelly. At the Freed-Hardeman Preachers-Elders meeting (Oct. 12, 1985) I spoke face to face with Rubel and told him that he was wrong and that I hoped and prayed he would repent before it was too late. But these things are written because he continues to push his divisive doctrine, and this makes it necessary to continue to warn brethren. (Ezekiel 33:7-11.) I recommend that all obtain a copy of Alan E. Highers’ excellent booklet, *How Do you Spell (F)fellowship?*

With Rubel And Calvin On The Plain Of Ono?

Bill Jackson

In Nehemiah 6:1-4, "unity meetings" in a long ago day were rejected by God's servant, his seeing no positive result to come from such. Those who were really enemies of the truth of God were making the proposals to Nehemiah, desiring to effect such a meeting. Verse 3 of Nehemiah 6 has Nehemiah's response, to the point that his work for God could not be neglected while he met on the plain of Ono with those who were hindering God's cause. We, and a number of other brethren with us, have thought along these lines when a proposal has come our way in recent times.

This last proposal for a meeting with representatives of the Christian Church has just a little different "flavor" to it, in that one or two men have been invited who have been known brotherhood-wide for their love of, and stance upon, the truth of God. As we have heard this proposal discussed, time and again we have heard faithful men who would reject such a meeting, and with good reason. We want to list some of those reasons just now:

(1) Past "unity meetings" which have been held have been much less than productive. While there has been considerable writing regarding these meetings, and to the effect that "now we know who we are, and what the other side feels," and such like, knowledgeable saints have long known what the Christian Church has stood for, what their preachers stand for, and the arguments made—or lack of them—regarding their unscriptural practices. It is a monumental waste of time to have a meeting for the purpose of letting men identify themselves religiously.

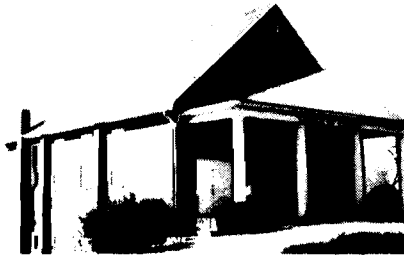
(2) As yet, we have seen no agenda wherein the parties get

down to the heart of the differences between the church of the Lord and the Independent Christian Church. There have been meetings to confess love for all men, and love for those with whom we differ. Meetings have been held to lament the lack of fellowship and unity. Meetings have been held to speak of the shame of division. And in those meetings, there has been as much abuse of Scripture, such as in the misuse of Mark 9:38,39, and in the misuse of Romans 14, as there has been legitimate points made on the importance of John 17:20,21. In the case of Romans 14, the parties have misused the passage in placing the matter of the instrument of music in worship (not a judgmental thing) in the same category as the days and meats of the chapter (and these WERE judgmental matters). Still there has been no effort to debate the matter of the use of the instrument.

(3) Furthering that point, we have seen the strong tendency to place our brethren in the position of the "weak brethren" who are not "mature" and "spiritual" enough to see that the instrument in worship, or lack of it, really

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We also request anyone knowing the whereabouts of the following preachers (their last known location is noted) to please contact us as soon as possible:

Jay M. Kennedy, Salem, IN
Morris Norman, Akron, Ohio
Bob Collette, Lake Charles, LA
Ron Stockton, Byesville, Ohio

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2956 Allshore Memphis, Tennessee 38118

doesn't matter. With things "stacked" in favor of the use of the instrument, either by the arrangement of the agenda or by the type of men asked to represent the church of the Lord, the cause of truth has not been well represented in the previous meetings. In such circumstances, when they beckon from the plain of Ono, the faithful are "too busy in the Lord's work to bother."

(4) Finally, and more pointedly, faithful men I've talked to would not be open to such a meeting if they must stand in fellowship with such as **Rubel Shelly** and **Calvin Warpula** in representing the cause of Christ. It would be a most ridiculous situation, since I have as many fellowship problems with *these* brethren as I do with preachers from the *Independent Christian Church!* It would be as ridiculous as if I joined forces with the local Baptist preacher, and together we go and talk to the Methodist preacher about the sinfulness of sprinkling! Or, if the local Episcopalian preacher and I joined forces, and together we go and talk to the United Pentecostal preacher about his error regarding the Godhead!

With critical doctrinal differences among brethren Shelly and Warpula and myself, Ephesians 5:11 and II John 9-11 forbids my having fellowship with them, and certainly we three could not stand together before Christian Church preachers and lament the lack of unity between the two groups, when if there is a unity meeting held, it needs to be among us three!

As in Nehemiah's time, the plain of Ono is there, and invitations are being sent out. Faithful men are not disposed to go, when it means that they must stand, hand-in-hand with unfaithful men, pretending fellowship among themselves, as they urge fellowship with others! The faithful of God should continue in their work for God, and if Rubel and Calvin meet on the plain of Ono, with the affection they've already demonstrated toward denominationalism, they'll meet there WITHOUT US! —8900 Manchaca Road
Austin, Texas 78748

Much Needed Additional Building Envisioned For Memphis School of Preaching

Curtis A. Cates

As the Memphis School of Preaching has embarked this year upon its third decade of training faithful "men of the Book," the Lord has opened up increased opportunities for service in the kingdom. The school is developing and growing; thus, the elders of the Knight Arnold Church of Christ, who oversee the school, have been seeing the need of expansion and have discussed it a number of years.

Plans are being finalized for a new addition to the present 15,372 square foot building which houses the Memphis School of Preaching. The new facility will contain nearly 10,000 square feet of needed space.

The new addition will enable a number of critical needs to be met, including library and study areas, office space for the director, secretary, and other staff, room for special lectures and classes, storage space, conference areas, and such like. In addition, the building will be designed so that it can be opened up also to accommodate the needs of such special activities as the Annual Memphis School of Preaching Lectureship. Brother **Dub McClish**, preacher for the great Pearl Street congregation, Denton, Texas, after the 1986 M.S.O.P. Lectureship, wrote the director of the school in a letter dated April 10, 1986, thus, "What outstanding crowds there were! You and the elders had better start to work on deciding where you are going to put all the people at next year's program."

Plans also include additional critically needed parking areas plus water and electrical hookups for self-contained

The 1987 Oklahoma City Lectures

"WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG"

April 9 - 10, 1987

Conducted at:
THE PIEDMONT CHURCH OF CHRIST
118 Madison NE
Piedmont, Oklahoma 73078

Thursday — April 9, 1987

- 9:00 AM **Ted J. Thrasher** — "Watch Ye, Stand Fast" (I Corinthians 16:13)
- 10:00 AM **Wayne Price** — Scriptural Church Growth
- 11:00 AM **Lloyd Unsell** — Present Day Apostasy
- 12:00 PM Lunch Break
- 1:30 PM Singing
- 2:00 PM **John Kinslow** — Can Matters Of Faith Be Matters Of Opinion?
- 3:00 PM **Jay Farber** — Toleration Of Sin In The Church
- 4:00 PM Panel Forum — **Ron Cosby, Carl G. Hecker, Wayne Price**
- 5:00 PM Dinner Break
- 6:30 PM Singing
- 7:00 PM **Bennie Henson** — Christian Colleges: Should The Church Look To Them For Leadership?
- 8:00 PM **Byron Denman** — "There Arose Another Generation" (Judges 2:10)

Friday — April 10, 1987

- 9:00 AM **Doyle Bloomer** — Scriptural And UnScriptural Division
 - 10:00 AM **Gil Yoder** — Divine Peace: How Obtained/Maintained?
 - 11:00 AM **Ron Cosby** — "Hast Thou Seen?" (Jeremiah 3:6)
 - 12:00 PM Lunch Break
 - 1:30 PM Singing
 - 2:00 PM **Tom L. Bright** — Earnest and Intercession Of The Spirit
 - 3:00 PM **L. W. Mayo** — Elders Must Convict The Gainsayer
 - 4:00 PM Panel Forum — **Tom L. Bright, Byron Denman, Ira Y. Rice, Jr.**
 - 5:00 PM Dinner Break
 - 6:30 PM Singing
 - 7:00 PM **Carl G. Hecker** — God's Way Of Unity
 - 8:00 PM **Ira Y. Rice, Jr.** — Crossroadism: House Church Arrangement
-

campers and motor homes, used by many who attend lectureships and other special classes and seminars.

Since the influence of the Memphis School of Preaching is virtually *worldwide*—both throughout the United States and in many foreign countries, and since countless individuals and congregations have “warmed by the fire” of its intensive, sound preacher training program, lectureship, *et al.*, many friends and congregations already have helped toward underwriting the cost of the facilities. It will certainly lessen the encumbrance upon the Knight Arnold church. Checks are being sent to the **Knight Arnold Church of Christ, 4400 Knight Arnold, Memphis, Tennessee 38118**, earmarked for the new addition, and are acknowledged by the elders. The building should be underway by April 1, 1987.

(NOTE: Having sat down with brother Cates and gone over the needs and plans for this new building, I am fully convinced that what is envisioned is abundantly justified. Living as we do within approximately one mile of the Knight Arnold church of Christ and the Memphis School of Preaching, year after year we have witnessed the need for this additional space. It is our understanding that it will cost approximately \$310,000.00. With this in mind, my wife Vada and I have just contributed our initial check for \$310.00. If just 999 others can be found who will send in matching amounts, this building can be had with very little strain on the part of anyone. See what you can do. IYR Jr.)

Christian Couple Dies In Auto Crash!

In mid-morning of Friday, January 9, brother and sister **Arthur Blackwell** were traveling north from their Evening Shade, Arkansas, home toward Hardy and presumably intending to follow U. S. 62 to Pocahontas. Before they reached Hardy their car went out of control on icy Highway 59, overturned, and traveled 93 feet before coming to rest on its left side at a ditch embankment. Arthur was pronounced dead on arrival at the hospital in Cherokee Village. Essie

lived several hours and died in St. Bernard's Hospital in Jonesboro. They were both natives of Randolph County and frequently came here for a visit with their people.

The Pyburn Street Church, Pocahontas, was filled to capacity for the double services Tuesday afternoon at two o'clock. Brother **Kenneth Gossett**, Jonesboro minister, paid an eloquent tribute to the fine couple. Interment was in the Antioch Cemetery in their native county.

Arthur spent forty of his sixty-four years upon earth preaching the gospel of Christ. He made it a practice to spend only a few years with one congregation, and, under those circumstances, had the privilege of working in a number of communities. No one ever charged that an uncertain sound fell from his lips in his presentation of truth. He was well informed and highly capable of defending the truth, which he did on more than one occasion.

Arthur's work as a gospel preacher took him into Missouri, Illinois, Kansas, Indiana, Louisiana, Florida, Oregon, and, of course, his native state of Arkansas. Arthur and Essie leave one son, **Dr. A. C. Blackwell** and three grandchildren, of Gainesville, Missouri. Numerous other relatives and friends mourn their sudden and tragic deaths.—F. W. Gould

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Jesus Bore It All	5.00
The Ancient Gospel	5.00
The Valley of Dry Bones	5.00

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Recent Lectureship Books Make Great Commentaries

It may not be intentional; but recent lectureship books on various books of the Bible make some of the best commentaries now available to the brotherhood. Better yet, all such are by faithful gospel preachers. We now can supply the following:

THE GOSPEL IS FOR ALL—Edited by **Fred Davis**. Fourth Annual Garfield Heights Lectures. Lessons from the *Book of Luke* emphasizing Jesus as Savior of the whole world and the church's mission to spread the gospel. 40 chapters, 429 pages Cloth \$12.95

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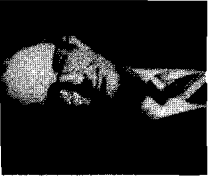
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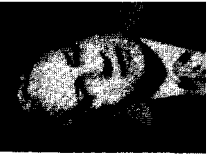
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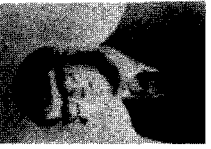
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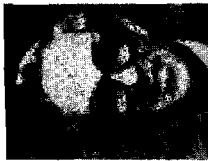
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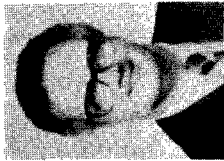
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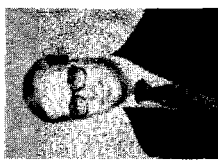
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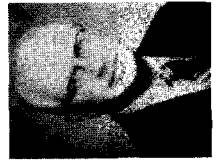
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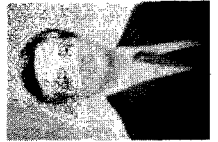
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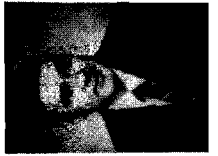
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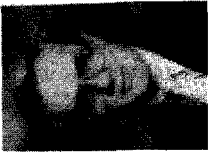
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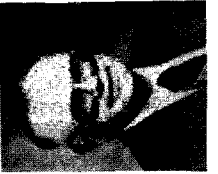
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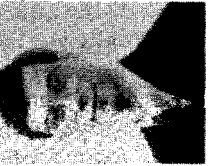
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Important Questions That Need a Bible Answer*

APRIL 22 - 26, 1987

912 Phillips Street, Dyersburg, Tennessee 38024

SCHEDULE OF LECTURES

WEDNESDAY: APRIL 22, 1987

- 10:00 JANICE DIGGS—(Ladies Only) Ladies Bible Class
- 7:00 - 7:30 Singing Led By Ken Cozart
- 7:30 ROY J. HEARN—Should We Just Say Church And Not Church Of Christ?

THURSDAY: APRIL 23, 1987

- 9:00 DAVID DIAL—Is It The Case That Worldliness And Indifference In The Church Are Hindering The Gospel?
- 10:00 RONNIE WHITTEMORE—Does The Bible Authorize The Divided Assembly?
- 11:00 - 1:00 LUNCH BREAK
- 1:00 ED CASTEEL—Is Everything We Do To Be Considered Worship?
- 1:00 IRENE TAYLOR—Ladies Class
- 2:00 GILBERT GOUGH—Does The Bible Authorize Prayer To Jesus?

FRIDAY: APRIL 24, 1987

- 9:00 RAYMOND HAYGOOD—What Is The Social Gospel?
- 10:00 RICHARD GUILL—Is There An Absolute Standard Of Morality?
- 11:00 - 1:00 LUNCH BREAK
- 1:00 WALKER CROSSNO—Can We Be Opposed To The Instrument And Still Worship With It?
- 1:00 MAGGIE COLLEY—Ladies Class
- 2:00 DAN GODDARD—Does The System Of Faith Demand That We Oppose Denominationalism?

- 3:00 - 4:00 PREACHERS PANEL (Written Questions From The Audience)
- 4:00 - 7:00 DINNER BREAK
- 7:00 - 7:30 Singing Led By Greg Swims
- 7:30 J. NOEL MERIDETH—Is It Only Begotten Or Is It Not?

SATURDAY: APRIL 25, 1987

- 9:00 CURTIS CATES—Is Matthew 18:15-17 Being Abused By Some Among Us? If So, How?
- 10:00 GARLAND ELKINS—Is Romans 14 Being Abused By Some Among Us? If So, How?
- 11:00 - 1:30 LUNCH BREAK
- 1:00 VIRGIL HALE—What Is Meant By Liberalism? Is Such To Be Found Among Churches Of Christ?
- 1:00 CORRINE ELKINS—Ladies Class
- 2:00 KEITH MOSHER SR.—How Important Is The Silence Of The Scriptures? PREACHERS PANEL (Written Questions From The Audience)
- 4:00 - 7:00 DINNER BREAK
- 7:00 - 7:30 Singing Led By Wayne Coats
- 7:30 ROBERT R. TAYLOR JR.—Are Grace And Law Antagonistic To Each Other?

SUNDAY: APRIL 26, 1987

- 9:00 LINDON FERGUSON—Where Does Authority In Religion Lie?
- 10:00 TERRY JOE KEE—Is It Necessary To Understand The Purpose Of Baptism In Order For It To Be Scriptural?
- 7:00 - 7:30 Singing Led By Doty Johnston
- 7:30 WAYNE COATS—What Is Meant By House Churches In The Boston Plan? Is Such A Restructuring Of God's Plan?

Notes & Quotes

Ernest Garrett, minister, Summer Shade, Kentucky: "I have read with interest the January 1987 issue of your paper. Thanks for the copy. There must be something I have missed over the past months about this "crossroads issue" problem. I do not fully understand from this paper what is involved. I have read the book referred to—"How Christianity Grows in the City"—to which I disagree. Is this the root of the problem? As I saw it, that book advocated Catholicism. But is the Crossroads Movement that and more? If you could tell me in a sort of nutshell fashion what this is and why we need to fight it, I would be appreciative."

(NOTE: As I wrote brother Garrett, if there was any way to put it all in a nutshell, I'd be pleased to do so. Crossroadism is not just one single error, but a WHOLE MOVEMENT literally FILLED with error. One of the best ways for a person to be able to comprehend it is to order our "Crossroads Packet," which contains practically everything that we have published on Crossroadism since 1979. Just enclose \$9.95 with your order for our "Crossroads Packet" and send it to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. While you are at it, why not order several packets and pass them around among the members where you are. About the only defense against this insidious movement is an informed membership. They prey on the unsuspecting and the ignorant. Those uninformed about what they teach are practically "sitting ducks" for their error. IYR Jr.)

Mattie Howell, of Holly Hill, Florida, ordered 40 copies of our issue for March 1986 for distribution where she attends.

Roddy Chestnut, minister, Augusta, Maine: "Although I do not agree with the hyper-polemic tone your journal is characterized by, I do feel I could benefit from knowing what is happening in our brotherhood as it is reported in your paper. Please put me on your subscription list. A check for \$5.00 is enclosed.

"Being in Maine, 'the backwaters of the brotherhood,' we don't know what the issues are even supposed to be—that is, we don't know unless our Southern brethren inform us!

"I need to be informed. I, too, feel we are at a turning point in the Lord's Church. I want to keep my 'ear to the ground' as that shift is taking place."

(NOTE: We do not look upon Maine or anywhere else—worldwide—as being "backwaters of the brotherhood." God's truth is just as applicable and required by God in Maine as anywhere else. As to what "the issues are supposed to be," they are just whatever false teachers make them. If no error was being taught there would not be any issues! However, as long as false teachers perpetrate their errors, *Contending for the Faith* will "polemic" them at every turn of the road. IYR Jr.)

H. A. Terry, of Troy, Texas, has deceased. **Mrs. E. D. Glaze**, of Danville, Illinois, ordered three copies of our issue for March, 1987.

E. R. Gill, of Westland, Michigan, ordered a bundle of 12 copies of the January 1986 issue, which carried **Bronwen McClish Gibson's** article on her experiences with Crossroadism.

Waweta Boley, handed **Will Montgomery**, preacher at East Liverpool, Ohio, \$5.00 to pass along to us, saying, "Keep preaching the gospel. Keep up the good work." Brother Montgomery added, "Ira, we need more than ever to just earnestly contend for the faith."

Jonnie Hutchison, Potosi, Missouri: "I appreciate your efforts to warn of the present

apostasy. As I have travelled around the country I have observed more and more that our brethren are leaving the authority of the Word to fulfill their own desires. It is tragic how much ignorance of truth there is among members of the church. When I preach what I have always preached concerning the necessity of Biblical authority the reaction is as if I am preaching a "new doctrine"—something the brethren have never heard before. Yet, I also find some who are desirous of truth and still demand a "thus saith the Lord." Would to God that such desire would once again be common rather than the exception among our brethren.

"Keep up the good work you are doing. Our prayers are with you."

Steve Wiggins, now of McDougal, Arkansas, sent in ten new subscriptions.

W. H. Driskell, of Hopewell, Virginia, contributed generously toward helping the *Firm*

Foundation get out its "special issue" on the fellowship question, especially re: the Christian Church, saying,

"I am deeply disturbed that this issue has come up again. I never thought that it would, but it has and must be stopped. I never would have believed that our own brethren would give the Christian Church the encouragement they are now. It looks like that some are trying to force us into the Christian Church whether or no. Some will go, but here is one that will not.

"I do appreciate you so much for the stand you are taking and for the effort that you are putting forth to warn all of us."

Champ Taylor, of Sulphur Springs, Texas, wrote, "Send me your magazine, *Contending for the Faith*. It has been recommended by brother **B. L. Bedwell**, in Fresno, California, a good friend of mine..."

The Bellefont church of Christ, of Harrison, Arkansas, sent \$1,264.56 toward our *Bibles-for-China* work. We get them into China as fast as brethren (and sisters, too) can smuggle them past the China border. It isn't easy!

Joe Moulder, who was preaching in Los Angeles now has moved on to Delano, California.

Make your plans to attend the

SIXTH ANNUAL SOUTHWEST LECTURES

THEME: "The Epistles of Peter and Jude"

April 12-15, 1987

Sunday, April 12

9:30 a.m.	Noel Merideth	Be Ready to Give Answer (1 Pet. 3:15-22)
10:30 a.m.	Guy N. Woods	Introduction to First Peter
1:30 p.m.	Guy N. Woods	Questions & Answers
6:00 p.m.	Roy Deaver	The Sure Word of God! (II Pet. 1:12-21)
7:00 p.m.	Guy N. Woods	Introduction to Second Peter

Monday, April 13

9:00 a.m.	David P. Brown	What Manner of Persons Ought We To Be (II Pet. 3:8-13)
10:00 a.m.	Bob Berard	The Purifying of the Soul (I Pet. 1:17-25)
11:00 a.m.	Perry Hall	Graces For Our Lives (II Pet. 1:5-11)
1:30 p.m.	Bobby Cullum	A Set-Apart People With a Living Hope (I Pet. 1:1-3)
	Corinne Elkins	Ladies: Christian Graces—Strengthening The Links
2:30 p.m.	Bubba Phillips	Build Up Yourselves On Your Most Holy Faith (Jude 14-25)
3:30 p.m.	Royce Clay	Living Under God's Control (I Pet. 4:1-10)
7:30 p.m.	Noel Merideth	False Teachers Shall Arise (II Pet. 2:1-9)
8:15 p.m.	Garland Elkins	Godly Behavior in Marriage (I Pet. 3:1-7)

Tuesday, April 14

9:00 a.m.	Bill Jackson	Living As To Be Found Blameless (II Pet. 3:14-18)
10:00 a.m.	Frank Dunn	The Duties of God's Overseers (I Pet. 5:1-4)
	Corinne Elkins	Ladies: Preparing For The Great Homecoming
11:00 a.m.	Garland Elkins	Those Who Scoff At God's Promises (II Pet. 3:1-7)
1:30 p.m.	Paul Sain	Introduction to Jude
2:30 p.m.	Perry Cotham	All Things Pertaining to Life and Godliness (II Pet. 1:1-4)
3:30 p.m.	Don Tarbet	The Reality of Sin and Apostasy (II Pet. 2:10-22)
7:30 p.m.	Mac Deaver	"Be Ye Holy" (I Pet. 1:10-16)
8:15 p.m.	Andrew Connally	The Need to Contend For the Faith (Jude 1-13)

Wednesday, April 15

9:00 a.m.	Michael Hatcher	Living Righteously (1 Pet. 3:8-14)
10:00 a.m.	Ken Hope	God's Peculiar People (I Pet. 2:9-12)
11:00 a.m.	C. F. Shirey	Faith On Trial (I Pet. 1:4-9)
1:30 p.m.	George Pledger	Christ Left Us An Example (I Pet. 2:18-25)
2:30 p.m.	Larry Fluit	Suffer As A Christian (I Pet. 4:11-19)
3:30 p.m.	Tim Ayers	Submitting Yourselves to Ordinances (I Pet. 2:13-17)
7:30 p.m.	Lonnie Ritchie	Offering Up Spiritual Sacrifices (I Pet. 2:1-8)
8:15 p.m.	Dub McClish	Resist Satan In the Faith (I Pet. 5:5-14)

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1987 MEMPHIS SCHOOL OF PREACHING LECTURESHIP TO BE ON EXODUS

The Twenty-First Annual Memphis School of Preaching Lectureship, March 29-April 2, 1987, will have as its theme *Ancient Lessons in a Modern Setting—The Book of Exodus*. The principles in this book are basic and foundational. Lessons will include critical introductory material, sermons, topical studies, types and anti-types, an in-depth discussion on each of the ten commandments, exegesis of the text of Exodus, et al. Special emphasis will be placed on the applications to be made in this generation. The Open Forum will take place daily.

Among the speakers in the lectureship are **Thomas B. Warren, Jerry Moffitt, Robert R. Taylor, Goebel Music, Rex A. Turner, Sr., Garland Elkins, Johnny Ramsey, Roy J. Hearn, Dub McClish, Bill Jackson, Andrew Connally, Roy Deaver, Winfred Clark**, and a host of other gospel preachers, including numerous M.S.O.P. alumni and faculty.

The manuscripts—perhaps some of the very finest ever written on Exodus—are in the hands of the printer; the cloth bound book should be approximately 450-475 pages. Record crowds are anticipated for the 1987 lectures, as in 1986. Make plans NOW to attend!

—**Curtis A. Cates, Director**
Memphis School of Preaching

G. P. & Mildred Arnold, of Goreville, Illinois, renewed for another six years, saying, "Our prayer (daily) is that God keeps you and yours safe and in good health for many years to come. *Contending for the Faith* has done much, much good in this area, the southern tip of southern Illinois. Thank you so much."

Leo & Hazel Martin, of North Fort Myers, Florida, asked us to send a copy of our issue for October 1986 to a friend. We did.

SPEAK AS THE ORACLES

If you are not now subscribing to a new publication among "us," you should. Entitled, *Speak As The Oracles*, and running 16 pages per issue, its editor and associate editor, respectively, are **Roderick L. Ross** and **Garland M. Robinson**, respectively. Send \$8.00 with your subscription to: **SPEAK AS THE ORACLES, INC., 2739 Woodruff Avenue, Lansing, Michigan 48912.**

Mr. & Mrs. Norris McWilliams, of Clovis, New Mexico, are helpers of *Contending for the Faith*. In ordering one book they added on \$25.00; in paying for a bound volume, they added on \$43.00, saying, "We appreciate so much the good work you are doing." (NOTE: **We appreciate them, too! YRJR.**)

V. E. Howard, of Texarkana, Texas, ordered 40 copies of our January 1986 issue. So did **Joe Story**, of the Godfrey church of Christ, Godfrey, Illinois.

Joyce Bennett, of Rockford, Illinois, sent in three new subscriptions.

Burnis G. Hicks, of Amarillo, Texas, ordered 12 copies of our January 1986 issue for distribution there.

PREACHER AVAILABLE

Should your congregation be seeking a full-time preacher, you may write to **David A. Rogers**, 7506 Ed Bluestein Blvd., Austin, Texas 78723 or telephone him (512) 926-2431 (Office) or (512) 280-4803 (Home). He can give you references upon request.

Eastside church of Christ, Muskogee, Oklahoma, ordered 75 copies of our issue for January 1986 for distribution there.

Jimmy L. Bagwell, of Carbon Hill, Alabama, enclosed his subscription, saying, "I obtained a copy of your publication from a friend, and I think it is most informative and interesting. I believe it is a great service to the brotherhood."

Earl S. Hardin, of San Antonio, Texas, ordered a bundle of 12 copies of our August 1986 issue on the "Gold Coast Restoration Forum."

Cecil Brandon, of Auburn, Washington, ordered 25 copies of our January 1986 issue to distribute there against Crossroadism, saying, "The Crossroads Movement is becoming a problem here."

Mrs. Frank Dawson, of Altus, Arkansas, ordered 25 copies of our issue for March 1986 for distribution there.

Valda Rowlett, of Buchanan, Tennessee, let us know that her husband Willard had passed away.

Harold G. Beale, of Berryville, Virginia, supports our work \$20.00 each month.

John Propst, of Abilene, Texas, writes, "I enjoy your publication too much to miss even one issue... Thanks and please continue to stand firm."

E. Paul Price, Mustang, Oklahoma: "Yes, I agree, 'Apostasy is running rampant.' It is chin-deep in this area and in many places. How did we get this way? And what are the teachings and practices that have produced such? There is a divine pattern and we must make all things accordingly."

Church of Christ, P. O. Box 514, Weatherford, Oklahoma 73096: "Please remove us from your mailing list."

Bill Lockwood, who formerly preached at Earle, Arkansas, now preaches at East Flagstaff, Arizona.

If anyone thinks that everyone in Boston has "gone Crossroads", well, they haven't. **James Reed**, of 30 Nazing Street, Apartment 1, Boston, Massachusetts 02121 has just subscribed for three years!

Harold D. Heath, Princeton, Kentucky: "*Contending for the Faith* is still the finest paper among us. It nearly breaks my heart when I see 'please cancel' in the notes part. So many of our brethren love to keep their heads in the sand and thus remain ignorant of what's happening in the brotherhood."

DANGERS OF CROSSROADISM

SPEAKER — Brother William E. Wardlaw
PLACE — Sheraton Inn North (I-55 N.) Jackson, MS
DATE — April 23-25, 1987
TIME — April 23, 24 at 7:30 p.m.
— April 25 at 10:00 a.m.

(Question/Answer Session To Follow Saturday Service)

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

The Discipling Ministry, Crossroads/Boston

Eddie Whitten

(EDITORIAL NOTE: Actually, it had been my intention to write a similar article to this one by Eddie Whitten, Director of Brown Trail School of Preaching, of Fort Worth, Texas, for this issue of Contending for the Faith. However, after hearing him speak on this subject at the First Annual West Coast Lectures, Saturday, March 21, 1987, where I also spoke, at San Lorenzo, California, it was clear to me that brother Whitten had "done his homework"; so I decided to use his article instead.

What makes it possible for brother Whitten to speak "as one having authority" on the subject of brother Alvin Jennings, whose writings and ideas are being received and implemented widely by Kip McKean, the Boston/Crossroads Church and those they influence, is that Whitten is an elder at Brown Trail church of Christ, under whose eldership Jennings' printing and publishing operations existed for several years until he (Jennings) rebelled, rejecting the authority of that eldership over him. Although Whitten was not an elder at the time that Brown Trail's withdrawal from Jennings took place, he was there when all this was happening, and had been made an elder prior to his correspondence with Jennings in 1981, quoted in Appendix 1 of this article.

There really are but two ways in which one earns the right to be heard on any subject: 1) through experience, and 2) through deep study. Inasmuch as brother Whitten qualifies on both counts, I recommend a thoughtful study on the part of our readers of what he here has to say.—Ira Y. Rice, Jr., Editor)

In the last 35 to 40 years, there have been at least three major theological waves which have swept across the brotherhood. Two of those surges have waned to a great degree but only, and always, after wreaking havoc among the brethren and leaving in their wake destruction and devastation in the church. The third of these movements is in its "heyday," probably not having reached its zenith at this time. The first two of these movements are the Anti-Cooperation, Anti-Orphans Home movement of the late '40s and '50s, and the charismatic, tongue-speaking, direct-operation-of-the-Holy-Spirit movement of the late '60s and '70s. The third, and current, digression of which we speak is the Crossroads/Boston/Discipling/House Church movement.

The very nature of the first two of these movements condemned themselves. They had, inherent within their

systems, the seeds of self-destruction.. They budded and blossomed for a while, and in their false beauty won many brethren to their beliefs. However, when the fallacies of their anti-scriptural positions were exposed by faithful brethren, they wilted on the vine, leaving many brethren drained, defeated, disappointed and disillusioned. Even though many congregations of the Lord's church were rent asunder and though there still are vestiges of these movements still functioning, for the most part the movements, like the surges of the sea, have spent their energy and power, and have settled into the dying stages of inactivity and ineffectiveness.

The third of these movements, the Crossroads Philosophy, will go the same route of self-destruction and for the same reasons: The superstructure of their divisive design is built on the sand instead of the rock of Jesus Christ

(Continued on Page 3)

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As Death Finds Us, So Shall The Judgment

In this issue we are carrying the accounts of the passing of at least three of our brethren—one of them true, the other two false. *Would the false ones have lived their lives any differently if they had but realized that the certainty of death was just ahead?*

RAY CHESTER DIES IN TEXAS

The first of the three mentioned, who died a few weeks ago in Texas, was **Ray Chester**. It was not that he never knew the truth. He did. In fact, he was classmates with my wife, the then **Vada Lavon Ott**, when they were schooling together at Freed-Hardeman College, back in the '40s.

At one time he ministered to the College church at Searcy, Arkansas, when he was offered \$1,000 a year more to move to an affluent congregation in Austin, Texas. When he told the elders about this at Searcy, they assured him they did not see how he could turn down an offer like that. He did not really want to move; but they insisted. After preaching in Austin for several years with the churches of Christ, he switched to the Christian Church. *If he had known he was about to die, would it have made any difference?*

SAMUEL MIAO DIES IN SINGAPORE

Next to die was **Samuel Miao Sam Ming**, of Singapore. Sam was my own son in the gospel, whom I had baptized some 28 years earlier in the South China Sea.

Sam came to the U.S. that same year, 1959, to train to be a gospel preacher. He took the then basic two-year course at Freed-Hardeman College, staying on for the third-year course especially for preachers. His faith was still strong when he finished his Bachelor's Degree at Harding College, in Searcy, Arkansas. Then he made the mistake of going to Harding Graduate School, of Memphis, Tennessee, where his faith was undermined if not completely destroyed by false teachers there.

When Sam returned to Singapore, he was like a Trojan Horse of false doctrine deliberately taught him at Harding Graduate School. He proceeded to teach such errors at Four Seas College, in Singapore; and we had to let him go. He divided the Moulmein Road church over those same errors, leading some 44 precious souls away—remaining in his error, withdrawn from and unrepentant, until death. *If he had known he was about to die, would it have made any difference?*

B WATT DIES IN SAN FRANCISCO

How different was the passing of brother B Watt, April 3, 1987, in San Francisco! Venerated by all who knew him as a genuinely faithful brother in Christ, when we all gathered for his funeral, April 9, at the Revere Avenue church of Christ, it was more a time of celebration than of mourning. Among the things that I personally had to say upon that occasion was, *"If I could be as sure of my own salvation as I am of brother Watt's, I would die a happy man!"*

It seems to me that now might be a mighty good time for some of us who are leading others into error—or who are allowing ourselves to be thus led—to remember Hebrews 9:27.—Ira Y. Rice, Jr., Editor

CROSSROADS/BOSTON

(Continued from Page 1)

(Matthew 7:24-29), and because strong, faithful defenders of the faith will oppose and expose the false doctrines being propagated by the leaders of the movement. Surely, there will be pockets and splinters of this movement long after its demise as there are in the "Anti" movement, the charismatic movement and, even before them, the premillennial movement; but their strength will be sapped by the valiant efforts of faithful men who will stand tall against such heresy and proclaim unwaveringly, "They shall not pass."

In every assault upon the church, great harm is inflicted, and it seems that whatever the current assault may be, perhaps it will be the one to administer the *coup de grace* to the "old, staid, legalistic, traditional, main stream, old wine skin church." But, like the great Phoenix, the church survives and rises again to the heights of glory that God intended for it (Ephesians 3:10).

The Crossroads movement is not the only hammer that is beating against the anvil of the church today, but it will survive every attempt to destroy it if brethren will remain true and alert and active against every false way.

THE COLEMAN PHILOSOPHY

The "Crossroads movement" is just that—a movement within the church to restructure and reorganize the church, its government, its purposes, its nature. It is *not* just another, or alternate, method of evangelism, but an all-out campaign to change the characteristics of the church of the New Testament to conform to the cultic qualities of a man-made order. And man-made it is—coming from the imagination of one **Robert Coleman**, a denominationalist who wrote a book called *The Master Plan Of Evangelism*, published in 1963.

In his book, Coleman promotes the philosophy that evangelism can be accomplished *only* in the manner by which Jesus trained the apostles. If Jesus spent a great amount of time with the apostles (practically living with them), then the new convert is to be trained in the same way. Problems of a basic nature arise from this arrangement and many more problems arise of a secondary nature as well.

First, Jesus was the Master. He made no mistakes. There was no one higher in authority on earth (Matthew 28:18). Jesus acknowledged the Fatherhood of God and claimed complete oneness with God in all things (John 17:21). He, himself, was Deity. He had the right, the authority, the power to be the Master teacher. He was qualified in every respect to make the rules for Christian stewardship. He was preparing the *apostles* for the awesome task of witnessing to the fact that he was Deity, the Messiah, the Savior, the Promised One (Acts 1:8). **Only those who had seen him, and heard him and had been taught by him could be witnesses of him!** The loose use today of the term, "witnessing," is in contrast to and out of harmony with the Bible teaching of the term and its purpose. Jesus gave the apostles special powers to attest to the fact that they truly were special ambassadors of Christ. The eye-witness testimony coupled with the application of spiritual gifts served to confirm their teachings concerning the Christ (Mark 16:20). In addition to the eye-witness and ear-witness of the apostles of Jesus, and the spiritual gifts given to each of them, the apostles also were given the promise that after the ascension of Jesus, he would send the Holy Spirit to guide them into all truth (John 16:13).

Second, Coleman's premise is that to win converts to

Christ, we should set aside all other methods of evangelism and revert to the one and only plan, the "Master's plan" for evangelism.¹ The basic example growing out of this pattern is the "prayer partner." It seems that if we are going to use the Master's *plan* for evangelism we ought also to use the Master's *terminology*. "Prayer partner" appears to have escaped the translations of the Bible with which I am familiar! The "prayer partner" concept is that, as Jesus was intimately associated with his apostles, so should the "senior prayer partner" be with the "junior prayer partner." As the disciples were dependent upon the Master for their training, so should the "disciple" be totally dependent upon the "discipler." His statement in this regard is:

It requires constant personal attention, much like a father gives to his children. This is something that no organization or class can ever do. Children are not raised by proxy. The example of Jesus would teach us that it can only be done by persons staying right with those they seek to lead.²

There are some elemental problems associated with the above stated concept. For the Master/apostle relationship, or a father/son relationship, constant companionship may be preferable (although not in some cases regarding the father/son relationship); but in the church of our Lord such a relationship violates God's order of supervision. Such a concept is not surprising coming from a denominationalist who is evidently not familiar with, nor in the least agreement with, God's assignment of authority. Coleman's idea of authority is the senior prayer partner to whom the junior prayer partner is to be subservient. He says:

When it is all boiled down, those of us who are seeking to train men must be prepared to have them follow us, even as we follow Christ (I Cor. 11:1). We are the exhibit (Phil. 3:17f.; I Thess. 2:7,8; II Tim. 1:13). They will do those things which they hear and see in us (Phil. 4:9). Given time, it is possible through this kind of leadership to impact our way of living to those who are constantly with us.³

(There is much more included in Coleman's book that space and time prohibit at this point. Some other references will be made as we proceed.)

Chuck Lucas, who, in 1967, was the youth minister at the 14th Street church of Christ in Gainesville, Florida, fell victim to Coleman's philosophy and incorporated his teaching in the church at Gainesville. From that point we will discuss the Coleman philosophy as it affects the Lord's church.

THE CROSSROADS PHILOSOPHY

Brother Lucas took the philosophy of Coleman and developed what is referred to as the "Crossroads Philosophy." The 14th Street church grew rapidly and new facilities were built. Lucas re-named it the *Crossroads* church—hence the name for the movement. He followed the premises of Coleman's book and instilled in his students the urgency of "discipling." Soul-winning supplanted all other aspects of church responsibility and integrity. Brotherly love was reserved for those who agreed with the movement. Strict adherence to rules regarding personal life and conduct was implemented. Personal life became controlled even to family and personal relationships. "Total Commitment" became the battle cry, but the commitment was to *the movement* rather than to the Christ. Jesus was the vehicle, but commitment was to the senior prayer partner, who was committed to his/her senior prayer partner, up to the apex of the pyramid, who was Chuck Lucas. The female counterpart of the hierarchical throne was known as the "Womens' Counselor," another non-Biblical designation. In essence, then, the "Total Commitment" on the part of the

convert was to the movement through an hierarchy of senior prayer partners ultimately to Chuck Lucas.

As is the case with most bizarre philosophies, original tenets soon need to be modified, or certain phases of the movement settle into their niches of importance. The same is happening in the Crossroads movement. Even though most of the "brain washing" and "mind control" is taking place in the "soul talks" (now variously referred to as "evangelistic Bible studies," or "life talks," or "light talks"), the more far-reaching effect is not in this activity. Neither is the lasting impact of the movement found in the "Lordship baptisms," except as a part of "total commitment." These comprise a great percentage of the baptisms that are reported by the movement churches. One is not considered to have been baptized properly if he has not confessed "Jesus as Lord." He may have been baptized in any faithful church for the remission of sins according to the Bible way, but if he did not *specifically* confess Jesus as Lord, he is made to question his baptism to the point of being baptized again. And, unless he is willing to submit to Lordship baptism, they will not baptize him. Also, "quiet time" is important to the movement, but an activity that is secondary to the main threat posed by Crossroadism. "Quiet time" involves the new convert in a regular scheduled routine. He is to read, take notes and meditate. He is to recite a prescribed prayer taken from *Manna in the Morning*, by Stephen F. Olford, as follows: "Lord Jesus, as I face this day, I ask thee by the power of Thine indwelling Spirit to give me the grace to translate into action what Thou has told me to do this morning."⁴

The most damaging and long-lasting facets of the Crossroads cult, in my judgment, are the "prayer partner" and the "total commitment" concepts. As we already have touched on these activities we will address our thoughts to what we believe lies ahead in connection with these beliefs.

The "total commitment" idea is easily misunderstood. No one should even question the need to be totally committed to the Lord. Therefore, when the "Crossroader" mentions "total commitment," he usually has no quarrel from the hearer. But, "total commitment" to the Lord is not the final line. The student, or convert, is being deceived. If he only could see where he is being led! He is agreeing to forsake his family for the benefit of the cause (not a Biblical teaching). He is agreeing to sacrifice his relationship with his friends, or his school, or his job. Whatever it is that employs his time is automatically questioned and evaluated by his prayer partner. Each new convert is assigned to a senior prayer partner, one that will watch over him and guide him in the way the group wants him to go. The junior partner must repent to his senior on a regular basis and confess to him all sins in his life, including evil thoughts. The senior partner also will discipline his junior partner for any failure to live up to the standard demanded by the leader.⁵ He may correct the situation to the prayer partner's satisfaction or he may face "shunning" or withdrawal of fellowship. There are those of my personal acquaintance as well as on record of suffering depression, deep sense of guilt or destruction of their faith as a result of the severe authoritarian nature of the prayer partner arrangement.⁶

In addition to the severe disciplinary makeup of the movement, the "prayer partner" arrangement negates the God-ordained government of the church. The Bible teaching of authority in the church is that within the realm of authorized, lawful activity, *elders* are to have the responsibility of oversight (Hebrews 13:17; I Timothy 3:5; I

Thessalonians 5:12; I Peter 5:2; Acts 20:28). The prayer partner relationship removes the junior partner from communication with *anyone* in the church except the senior partner in matters of reporting, personal activities, confession of sin, or counseling involving intimate details.

Adult men and women are told by their leaders whom they should date, how many people are to be in the automobile during the date, how long a kiss can last between two people in love, and what specific, daily religious duties a person must perform. Leaders must be obeyed, not questioned.⁷
Again,

One young man defended this system...by claiming that his senior prayer partner had the right to know if he had had sexual relations with his own wife. His argument was that his prayer partner was only trying to help him have a wholesome sexual relationship with his wife, rather than it being one of lust.⁸

These are only two illustrations of the power and control that is exercised by the prayer partner. Even elders should not *ever* try to extract this type of intimate revelation from one under their oversight.

The seizure of oversight and authority from the eldership (plural) to a one-man authority will undermine the structure of the church every time. It is not God's pattern for authority.

CROSSROADS/BOSTON

With the growth of this heretical philosophy at Crossroads, in Gainesville, others were trained to go into good churches across the brotherhood. Hired as "Campus Ministers" usually in a congregation near a college or a university, the Crossroads-trained men and women would begin building a following. Appealing to *some* of the elders if they could, the more affluent members of the congregation and the influential men, they gained strength with which to *overthrow* the authority of the elders. Conflict would arise and, usually before the elders ever knew what hit them, the "Crossroaders" either had taken the church or split it. Something over 150 churches were thus devastated before this phase of the movement lost its momentum. Chuck Lucas finally was removed from the Crossroads church because of "recurring sins in his life." The ultimate spiritual leader had, as do all men, feet of clay! The inbred seed of self-destruction of *all* man-made cults is the human frailty!

The focus shifted from Gainesville, Florida to Boston, Massachusetts. **Kip McKean**, a Chuck Lucas trained preacher, began with a small congregation of 40 or 50 members in 1979. Using the tactics outlined in Coleman's book and refined by Lucas, the church grew until it now has something over 1,800 members with *two* elders—the same number they had when there were 40 members. This fact alone should make it crystal clear that the eldership is but a figurehead in the organization, and that *Kip McKean is its spiritual leader now.*

As is the case at Crossroads, in Gainesville, the Boston church set up its training facilities to prepare their missionaries. Their tactics changed. Rather than trying to infiltrate existing congregations and split or destroy them, they now prepare teams of highly trained missionaries to be sent to many places for "church plantings."⁹ Their growth pattern has expanded to the young professionals in the market place.¹⁰

In an article entitled, "Come, All Ye Faithful," a thirteen page Sunday magazine feature was given to the Boston church in the June 8, 1986 issue of the *Boston Globe*. **Dennis Terris**, the writer of the article, gives this description of the Boston church:

The Boston church has recently tried to put some distance

between itself and the Crossroads Movement, especially since the abrupt resignation of Chuck Lucas from the Crossroads Church of Christ last summer. Perhaps as part of this distancing, the Boston church has billed itself as the "Boston School for World Missions," and it is actively forming similarly oriented churches around the country and around the world. It has sponsored the establishment of congregations in New York, Chicago, Toronto, and London, with "plantings" planned for this year in Johannesburg, Stockholm, Paris and Bombay. The Boston Church of Christ appears to be becoming the unofficial headquarters of a worldwide sect.¹¹

Not all of the news of the Boston church is positive. Mr. Terris points out there are traits demonstrated that cause many to leave the church. In their intensity for "fruit bearing," or self-reproduction, mind control becomes evident. Relating the experience of a former member of the Boston church, Terris gives this report:

It was not until he (the former member, E.W.) stopped altogether that he began to resent the strictures that church membership had placed upon him. "They talk about love and care," he says now. "Not one of them were really my friend. They'll say it's my own selfish reaction, but all they care about is the number of baptisms and what the contribution is every week."¹²

Terris makes another observation:

(Steve) Hassan, (who spent two years in Sun Myung Moon's Unification Church, and who has spent most of a decade since leaving the Unification Church developing a non-coercive approach to helping young people readjust after they leave "destructive religious groups," E.W.) has talked with many former members and claims that every part of the Boston Church of Christ program is designed to restrict freedom of thought and encourage so much dependence on the group that the individual feels there is no life outside the church itself. The warm reception given to (Fernandez), says Hassan, is "love-bombing," a technique used by many groups, including the Unification Church.

The Boston Church of Christ is part of a nationwide "shepherding movement," Hassan says, and he claims that this phenomenon, which also includes Maranatha Campus Ministries and The Way, is the fastest-growing type of destructive group in the country.¹³

Talking to others about Jesus is the main pressure brought to bear by the senior prayer partners upon the junior partners. This, along with the "house church" idea embraced by the Boston church comprises our next topic of discussion.

HOUSE CHURCHES

The Boston Church of Christ meets in the Boston Garden on Sunday mornings. The other services of the week are conducted in what has become known as "house churches." The thought is that the church meets as a body on Sunday mornings, then as separate "Bible talk" sessions in neighborhood homes. Many of these "house churches" have long ago outgrown the "house" size, some of them having as many as 250 members (larger than any other regular church in New England). Therefore, the two elders of the Boston church, still headquartered in Lexington, are, in essence, elders over a plurality of churches. The concept of "house churches" among our brethren originated with brother Alvin Jennings, owner and president of Star Bible and Tract Corporation in Ft. Worth, Texas.

In late January, 1981, I received a call from brother Jennings asking if I would be interested in attending a special presentation on personal evangelism. I consented, and met with about ten or twelve other individuals including one man who was a "pastor" in the "Mid-Cities Fellowship of Covenant Churches." Brother Jennings proceeded to

present charts and drawings of the organizational structure of the "Covenant Churches." He specified that the church would consist of a series of "house churches" each with a bishop who would be the "life-line" of that "house church." If there was a man in the "house church" who was qualified, he would serve as pastor. There would be one central eldership composed of some of the "house church" bishops. There would be no expense for land, buildings, maintenance, utilities, preachers, secretaries—all church related expenses. It would require only about 35 people to finance a missionary in some far away field compared to over 300 in our present arrangement.

In early February, 1981, I received a manuscript of a book written by Alvin asking that I proofread it for him. My evaluation of his book, *3 R's of True Religion* (the title was changed to *3 R's of Urban Church Growth* before it was published) is attached (*Appendix 1*). Incidentally, brother James Baird did not write the introduction as proposed by brother Jennings. The book was published and later revised to the present, *How Christianity Grows In The City*. Brother Jennings has been an advocate of the Crossroads Philosophy for some time. His book was picked up by the Boston Church and its precepts ultimately placed into practice. Thus, the birth of the "house church." Brother Jennings is an advocate of a central eldership for a town, a city, a country, a metroplex, a state, or a nation. His concept is unlimited.

THE DISCIPLING MINISTRY

The heart of the Crossroads movement is its concept of growth. Unless one is involved in developing leaders for the movement he is not fulfilling his duty to the movement. In most cases, one would associate discipling with reaching out of the church for those who are lost. In the so-called "discipling ministry," discipling takes place within the body. The discipling ministry is a spin-off of the Crossroads movement. Brother Milton Lee Jones, minister of the Northwest church of Christ in Seattle, Washington, has written a book entitled, *Discipling: The Multiplying Ministry*. Although sometimes carefully masked, the principles outlined in Coleman's *Master Plan of Evangelism* are used extensively. He quotes from Coleman and from Chuck Lucas in setting forth the processes for "discipling." Listen to his foundational statement:

By studying the word, "disciple," one can find that it is used in various ways. Most equate "disciple" with "Christians." However, there is no more reason to equate these two words than there is to equate the titles, "Lord" and "Christ." These two titles can both refer to the same person, Jesus, but their meanings are different. Similarly, "disciple" and "Christian" can and should refer to the same person, but their meanings can also be different. This can be seen in the early church when "The disciples were called Christians first at Antioch" (Acts 11:26). Today, most believers in Christ refer to themselves as Christians. Although they wear the name "Christian" which implies that they have been saved and are of the Christ, the anointed one, often their lives hardly measure up to the identifying characteristics of a disciple as described in the New Testament. In the early church the disciples were called Christians, but the question for this study is—"can 'Christians' today be called 'disciples'?"¹⁴

The principle thus embraced by brother Jones is that all Christians should be called disciples, but in truth, few deserve the title. Therefore, "selection" must take place to choose those who will have the exalted privilege of being "discipled." This basic premise leads to all manners of departure and error with regard to the teaching of the Bible on this subject.

Probably, one of the most glaring and damaging conclusions that is necessitated by this position is that a Christian is not necessarily a disciple. Picture in your mind a giant circle. On one side of the circle is an opening. A passageway accesses the circle which provides entrance into it. To enter the circle through the passageway one must submit in obedience to the plan of salvation as taught in the Bible, *i.e.*, one is saved by grace through faith. Having done this, one finds himself in the circle called "Believers." Even though their designation for one in this circle is "Believer," they will agree that the term is synonymous with the term "Christian," the name promised by God in Isaiah 62:2, and fulfilled when the disciples were called Christians (by God—*chrematidzo*) in Acts 11:26. Inside this larger circle is another smaller circle. This circle is labeled, "Disciples" (*see appendix 2*). This circle represents those who are "selected" for discipling. It is at this point that the misuse of the term "disciple" occurs.

Consistently, in the Bible, the term disciple is applied to those who follow another as an "adherent, or pupil."¹⁵ However, the doctrine of brother Jones and his "disciples" is essentially this: One becomes a Christian according to the Bible plan of salvation. Subsequent to the Christian birth, a process begins which is called "discipling." Not everyone who becomes a Christian is subject to, or party to, the discipling process. Those so privileged are only a "selected few" who are to be developed (usually in private homes, or in other private circumstances) for the purpose of bringing them to a higher level of "spiritual maturity." Those so chosen and developed (or disciplined) are then ready for the "discipling" of others. Observing this process, it is understandable that Jones would define "discipling" as, "the process by which a Christian with a life worth emulating commits himself for an extended period of time to a few individuals who have been won to Christ, the purpose being to aid and guide their growth to maturity and equip them to reproduce in *at least* a third spiritual generation."¹⁶

With regard to those to be disciplined, brother Jones says, Selection is one of the greatest keys in making disciples...In Luke 10, there were seventy followers, but out of these, He selected twelve for special training. In churches today, there are many good people all of whom need discipling but because of limited time and the nature of discipleship, only a few can be chosen at any one time by any one person. Therefore there must be selection.¹⁷

He says there are qualities to seek in a potential disciple. In the process of "selection," who is to be selected? Can one determine who should be disciplined? Or is it a hit and miss proposition? The qualities that are suggested are (1) that he be reliable,¹⁸ (2) that he be eager to work harder, longer,¹⁹ (3) that he be willing to learn. He says, moreover, that he "not only should be willing to be taught, but he must be willing also to be taught *by the person who is discipling him.*"²⁰ (4) He should have a hunger to become a discipler.²¹ (5) He should have a submissive spirit. He should have this submission in every area of his life. He must be submissive to the one who is to disciple him. This means that he should be vulnerable and transparent to his discipler respecting his maturity.²² (6) The one to be disciplined should be one of the same sex as the discipler. Jones says,

Discipling involves an intensive fellowship where much time is spent together over a long period of time. Since discipling requires vulnerability and openness in all areas of life, there would be many limitations in discipling someone of the

opposite sex...Everyone in the body of Christ ministers to everyone else, but discipling should occur among people of the same sex.²³

(7) He must be willing to devote time to be trained. Discipling takes a great deal of time.²⁴ (8) The discipler "chooses whom he wants."²⁵

The above processes of selection are following precisely the philosophy of Coleman. Coleman says in regard to selection:

This, of course, (speaking of selecting those who the people will follow, E.W.) puts a priority on winning and training those already in responsible positions of leadership. But, if we cannot begin at the top, then let us begin where we are and train a few of the lowly to become the great.²⁶

This merely says, if the *leaders* of the church cannot be converted to the movement, *circumvent* the leaders with those produced by the movement.

After the "selection" takes place comes another Coleman—originated process, that of "Association." Coleman says, **Preaching to the masses, although necessary, will never suffice in the work of preparing leaders for evangelism...It requires constant personal attention, much like the father gives to his children. This is something no organization or class can ever do. Children are not raised by proxy. The example of Jesus should teach us that it can only be done by persons staying right with those they seek to lead.²⁷**

Jones says,

Probably, the most effective teaching one can do today in discipling is to spend time with a person in all situations. This will include formal situations like a class or a discipler group meeting. It will include some regularly scheduled times for prayer and sharing. Some of the time will naturally be scheduled for planned evangelistic activities. But much of the time will include some of that informal teaching as one is traveling to a destination, eating together, or going to a social event. The disciples must learn how to function in all types of situations. Therefore the discipler must devote time to be with him in all types of situations.²⁸

Gary Kuhne says it this way:

Our role as disciplers is to help a person become an obedient doer, not just a hearer, of the word of God. The key to achieving this obedient application in a growing Christian's life is to be willing to pour your life into him. This sharing of your life is called "life transference" and is so important to discipleship development that multiplication is nearly impossible without it.²⁹

As with Coleman and Jones, Kuhne delineates several areas in which the "life transference" takes place. He says, "A Christian must work and live closely enough with the new Christian to show him in an obvious way the real-life implications of the commands of God being taught."³⁰ In order to do this, there are several "practical applications" in life transference:

"Issue confronting" is that part of the disciplers work of getting to know the new Christian well enough to see where the applications of God's word are to be made in his life...This would be impossible apart from the close personal relationship developed through discipleship training.³¹

"Example setting" is the other aspect of transferring your life to another. As a growing Christian observes your life style and conduct, he gains valuable, practical insights into what it means to live the Christian life. Example setting is a key point in effective follow-up ministry, but is even more important to disciple-building.³²

The above quotes from Kuhne may seem to be innocent enough on the surface, but in the context of the discipling (*a la Crossroads*) movement it goes far beyond the principles of New Testament Christianity. Kuhne expects from the

constant association and "life transference" of the discipler into the disciple a "total life change." He concludes,

The new Christian with whom you are working is made up of many parts—social, mental, physical, emotional, spiritual, etc.,—all forming together an interrelated, cohesive whole. The reality of regeneration should affect the whole person being ministered to. Thus you must be concerned with the *entirety of one's life* (emphasis mine, E.W.) to see the totality of change that Christ promises. This demands involvement with a person even in parts of his life that don't seem to relate to the spiritual... We must work with a person's total life to see applications of the word made.³³

In this presentation, only one other area of concern will be addressed. The "Levels of Relationship" as proposed by Jones is another parroting of the Coleman brand of Crossroadsism. This philosophy produces some circumstances which are difficult logically to explain. These levels of relationship as Jones describes them are as follows:

Level one: He (the disciple, E.W.) would need to have a closest brother with whom he could share. For such a close relationship to exist, there would need to be a vulnerability on both their parts in order for them to be into each other's lives. These two would spend much time together in many and varied situations.

Level two: He would have a few brothers who would be close to him. They would be only three or four in number. The brothers might be called a "discipler group."

Level three: Would be a larger group but still be small. Some place near twelve would be a good size. This group would be a group that met together regularly for Bible study and prayer.

Level four: Would be even a larger group. This would probably be a Sunday School class.

Level five: Would consist of a local congregation.

Level six: Might be his town or a section of his city.³⁴

Brother Jones avers that all six of these "levels of relationship" are in practice at the Northwest church in Seattle, Washington, where he preaches. He defines these levels thusly:

Level one: A prayer covenant.

Level two: A discipler group.

Level three: An evangelistic group Bible study.

Level four: Campus Ministry at the University of Washington.

Level five: Membership in the local congregation.

Level six: The community at the University of Washington.³⁵

Jones quotes Dr. Gary Collins on page 80-82 in his book. In regard to his view concerning "levels of relationship," Collins says:

In terms of discipleship, it would seem that the apostle John occupied that level one relationship. John was seemingly the closest brother and friend to Jesus... John was also part of Jesus' level two relationship which consisted of Peter, James and John... On the third level of Jesus would be the twelve. Jesus especially devoted his time and ministry to training these twelve. They were with him in all types of situations and were disciplined to become like him... On the fourth level in relationship to Jesus would be the seventy that Jesus appointed... Perhaps on the fifth level could be the five hundred to whom he appeared after his resurrection... On the sixth level of relationship might be the crowds, the multitudes, or some of the larger groups of disciples that followed Jesus.³⁶

The concept of the "levels" of relationship" leads to some interesting observations. According to the proponents of this concept, discipling occurs only in levels one, two and/ or three.³⁷ But, in order to effect discipling in these levels, the discipler must give constant attention to all aspects of the young Christian's (disciple's) life and *much* time. (Let it be

noted that true discipleship cannot take place outside of the body of Christ, the church).³⁸ It is further stated that those who do not achieve a level of relationship below a level four cannot and will not be a multiplying discipler.³⁹ That person is not to be "selected" for discipling since he will not become a discipler.

The question that arises is this: How can an *elder* be a multiplying discipler? This question evidently raised a bit of a dilemma for brother Jones. He answers it thusly:

Some church leaders have not extended themselves into the lower levels because of the myth that ministers should not have close relationships with the members.

Some leaders are not as attracted to the first three levels because they are not as noticeable and also because they are concerned with the masses.

Many leaders are not patient enough to work with the few to achieve the greater growth. But a congregation will be limited in its scope if its leaders are not having good relationship on levels one through three. This is because they will have leaders who are not making disciples.

Although he would not have relationships with many on the lower levels, he would want everyone in his congregation to have the lower levels of relationship with someone.

From this study it becomes apparent that since discipleship does not occur until people relate in lower levels, leaders need not only develop these lower levels of relationship in their personal lives, but also encourage them in their congregation.⁴⁰

Brother Jones' dilemma refuses to go away. He starts out acknowledging the responsibility of elders necessitates their association with the members of the congregation (level 5), but ends up requiring that they also devote the majority of their time with the lower levels!

It is quite apparent from the analysis of the discipling movement that there are some serious doctrinal difficulties that result:

1) The premise that discipling can only take place within the body of Christ, the church, violates Matthew 28:18-20, the great commission. It states, "Go ye therefore and teach (make disciples-mathateusate) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching (*didaskontes*) them to observe all things whatever I commanded you..." If "discipling" can take place only in the church, then Jesus gave the apostles an impossible command!

2) The so-called "levels of relationship" are nothing short of pure denominational imagination, or perhaps hallucination. No such significance is attached to the relationships that obtained between Jesus and his apostles or those who followed him. Surely, it is not uncommon or unscriptural for one to have a close confidant or a special circle of close friends, but to attach a spiritual "discipleship" relationship to such friendship is completely unfounded in scripture.

3) The "prayer partner" relationship, as it is denominated in the Crossroads terminology, or its "discipling ministry" equivalent, "discipler/disciple" relationship, is such as to cause great concern to the church. *First*, because of the domination of the disciple by the discipler. The poor disciple's time is no longer his own. His innermost personal thoughts and secrets are demanded by his discipler. He is intimidated, brain washed and his self-worth is destroyed. He becomes a vassal of his discipler. This sort of relationship is totally foreign to New Testament principles and example.

Second, this sort of relationship completely circumvents the Christian's (disciple and discipler) submissive responsibility and relationship to the elders. In fact, in all of brother Jones' elaborate dissertation concerning the "levels of

relationship" as it relates to "church leaders," the term elder(s) is never mentioned. When carried to its ultimate end, this sort of philosophy completely negates the office of elder ordained by inspiration on the pages of God's holy word. Those who espouse such nonsense need to be aware that this philosophy is nothing less than blasphemy and must be repented of and abandoned.

4) The misuse of the term "disciple" points to gross ignorance of the scriptures. After Acts 11:26, no distinction is ever made between the term "Christian" and "disciple" when referring to the followers of Jesus. Before that time reference is made to disciples of Moses and John, as well as Jesus.

The soon-to-be apostle Paul avidly persecuted the disciples of Christ. "Breathing out threatening and slaughter against the **disciples** of the Lord" (Acts 9:1), he went to the high priest for letters (warrants for arrest) to the synagogues (*Rabbin*) in Damascus, "that if he found **any of this way** (not just the few more spiritually mature), whether they were men or women, he might bring them bound to Jerusalem." No distinction, or selection of just a few, was indicated.

It also is significant to notice that in Acts 11:26, the record states that "the disciples were called Christians first at Antioch." It is never stated that **some** of the Christians were called disciples—anywhere!

The "multitudes of the disciples" are mentioned in the infant church (Acts 6:2) with reference to the whole company, not the more spiritually mature. Those selected out of that group were not selected to be "discipled," they were *already disciples!*

Those "disciples" that followed Jesus seeking food were weak. John 6:66 says, "From this time many of his **disciples** went back and walked no more with him." Such conduct was not of the spiritually *mature*, but to the contrary, of the spiritually *immature!*

It is disconcerting, puzzling, perplexing and inconceivable that learned men with terminal degrees in the field of theology, especially in our brotherhood can become so deceived into these irrationalities unless it be for reasons other than logical, honest, scriptural conclusions!

5) In view of the doctrine of "selection," and the implications attendant thereto, these questions arise: (1) When is the discipling process completed? or is it? (2) What happens to those not so privileged? (3) What does one call another who is *not* discipled? (4) Can a Christian who is not "discipled" be saved? (5) What function has the eldership with the "discipler/disciple" relationship? (6) Can an elder be saved if he is not a "discipler"? (7) Who "disciples" an elder? (8) Must one be a discipler before he can serve as an elder? (9) Can a "discipler" (one who has achieved a level one, two, or three) serve under the oversight of an elder who has attained only to a level five?

In view of all of the unscriptural corners into which the "discipling ministry" is forced, it would appear that common sense coupled with a working knowledge of the word of God, should help us all to abandon, discard, reject and otherwise stop chasing after the fanciful day dreams of denominational penmen who, by their very expressed beliefs, demonstrate a lack of knowledge and understanding of the Bible. Let us return to the word and forget the philosophies that would, and are, leading us into spiritual oblivion!

CONCLUSION

In this study we have discussed (1) The Coleman Philosophy, (2) The Crossroads Philosophy, (3) Cross-

roads/ Boston, (4) House Churches, and (5) The Discipling Ministry. In all of these discussions, we have noticed the intent and emphasis to be on the precept that "if it works, do it!"

Rapid church growth is not the goal of the church. Showing the love of God for man: the love of Jesus for man; the precepts given for living the Christian life; obedience to the gospel plan of salvation; the love of man for mankind; the reward for faithfulness, and the condemnation for rejection of God's word should cause every man to dedicate himself to service in the church. Dedication to the Lord produces peace (Philippians 4:7). Dedication to a cultic cause produces confusion and disappointment.

May we all determine today to mark those who espouse such doctrines as divisive, damaging, destructive and deliberate, and stand fast against every effort that is not in harmony with the wonderful word of God.

—P.O. Box 865
Hurst, Texas 76053

ENDNOTES

- ¹Robert Coleman, *The Master Plan of Evangelism*, (Old Tappan: Fleming H. Revel, 1963) p. 16.
- ²Ibid, p. 47.
- ³Ibid, p. 81.
- ⁴W.E. Wardlaw, *The Crossroads Philosophy*, (Huntsville, AL) p. 5.
- ⁵Ibid, pp. 3-5
- ⁶Ernest Underwood, "Crossroadism, The Emergence of a Cult," *Contending For The Faith*, Ira Rice, ed. January, 1987, vol. XVIII, No. 1, p. 6.
- ⁷Howard Norton, "Second Thoughts on Boston," *The Christian Chronicle*, Howard Norton, ed. (Oklahoma City, OK) February, 1987, p. 22.
- ⁸Underwood, p. 7.
- ⁹Crossroads bulletin, dated June 8, 1986 listed twelve Crossroads type churches with the locations for assigned "church plantings." Among the 47 cities assigned to these twelve churches, most, if not all, have long-established churches already there. Denver, Los Angeles, Phoenix, Detroit, Philadelphia, St. Louis, Minneapolis, as well as many places world wide are targeted for such "plantings." The implication is apparent that the Boston/ Crossroads church does not consider the existing churches in these or any other, places to be the true New Testament church. See Appendix 3.
- ¹⁰Dennis Terris, "Come, All Ye Faithful," *Boston Globe*, Sunday magazine section, June 8, 1986.
- ¹¹Ibid.
- ¹²Ibid.
- ¹³Ibid.
- ¹⁴Milton Jones, *Discipling: The Multiplying Ministry*, Star Bible & Tract Corp., (Ft. Worth, TX, 1982) p. 9.
- ¹⁵Hugo McCord, "Cautions Concerning Discipleship" *Exegetical Studies of Great Bible Themes*, Eddie Whitten, ed., Christian Supply Center, (Bedford, TX, 1986) p. 167.
- ¹⁶Jones, p. 12.
- ¹⁷Ibid, p. 133.
- ¹⁸Ibid, p. 137.
- ¹⁹Ibid, p. 139.
- ²⁰Ibid.
- ²¹Ibid, p. 140.
- ²²Ibid, p. 141.
- ²³Ibid, p. 142.
- ²⁴Ibid, p. 143.
- ²⁵Ibid.
- ²⁶Coleman, p. 36.
- ²⁷Ibid, p. 47.
- ²⁸Jones, p. 145.
- ²⁹Gary W. Kuhne, *The Dynamics of Discipleship Training*, Zondervan Publishing House, (Grand Rapids, MI, 1978) p. 33.
- ³⁰Ibid, p. 34.
- ³¹Ibid.
- ³²Ibid, p. 35.
- ³³Ibid, p. 37.
- ³⁴Jones, pp. 88, 89
- ³⁵Ibid, p. 89.
- ³⁶Gary Collins, *How To Be A People Helper* (Santa Ana: Vision House, 1976) p. 38.
- ³⁷Jones, p. 90.
- ³⁸Ibid, p. 95.
- ³⁹Ibid, p. 91.
- ⁴⁰Ibid, p. 93, 94.

APPENDIX I

February 10, 1981

Mr. Alvin Jennings
Star Bible & Tract Corp.
7120 Burns
Ft. Worth, Texas 76118

Dear Alvin:

I have just completed reading your book, "3 R's of True Religion." You asked me to proofread the book and to be forthright and candid in my comments regarding it. I want you to know that in my comments I bear no personal malice. However, I

do feel that I must be frank, even to the point of rudeness to emphasize the intensity with which I respond.

With all the sincerity that I can invoke, I plead with you to restudy the entire matter of the eldership: Qualifications of its members; its function; its responsibility; its authority; its basis for existence; its accountability; its nature; its ordination; its position in the church; responsibility of the members to it, and its rewards. I firmly believe that you either did not ever have in the past, do not now have, or have lost the understanding of the role of the eldership in the Lord's church. I realize that other premises are addressed in your book as being matters of concern, but it surfaces, many times, as being in open opposition to "congregational autonomy" with local elderships and their penchant for generally hindering the growth of the church.

I will unhesitatingly defend the office of the eldership to be God-ordained—the only office in the church, incidentally, with authority from God to "oversee," "shepherd," and to "rule," the church. The evangelist (minister, preacher—never "pastor") does not have authority over the flock, nor does a teacher. You have never heard the word shepherd used in the church before to denote anyone else in the church other than one of the elders, nor the word "pastor" to denote someone other than an elder. I do not appeal to "tradition" for this position. These are Bible terms to refer either to the office of elder or individuals in that office.

You have stated, publicly, that you have been a member of more congregations in this area than perhaps anyone else. Have I correctly perceived that the reason for this transient trend is because of your failure to be able to accept the authority and oversight and leadership of the elders where you have been? It would be incongruous to believe that you would move from place to place if there was harmony between you and the elders of those churches. Can this be a motivating factor behind the writing of this book?

I was literally shocked on Tuesday last, when you made the statement to a "pastor" of the "Mid-Cities Fellowship of Covenant Churches," after extolling the virtues of their process of church practices, that "now I am going to air our dirty laundry and show you how we do it." Alvin, if you believe that the way we worship is "dirty laundry," then I am going to have to do some extra praying in your behalf. The worship of God is the most sacred, holy and reverent act in my life, and I challenge any man who would classify my worship of God as "dirty laundry!!" In fact, until the very last of the meeting when you stated to this "Covenant Churches pastor," that you did not think you would be agreeable to changing your fellowship, I was not certain that you were not attempting to convert us to this man's religious belief.

Another problem I have with your book is your reference in Chapter 4, under "Is Today's Church the Church of The Bible?" to "the greatest roadblocks to our reaching out...somehow must lie within the 'institutions' or 'forms' or 'structures' of our congregations." Whatever the cause of our failure to effectively evangelize our neighborhood, much less our country, does not lie within the institution or form or structure of the congregation. Place the blame where it lies—at the feet of human beings into whose care the gospel is given—but never at the feet of the giver of the structure, or form or the institution—God himself. To make a universal indictment of the church is to condemn the church itself for which Christ died and of which you are a part, and I do not believe that you bear that much malice in your heart toward the church.

I hope you do not speak of every eldership when you ask the question at the end of chapter 4, "Will an eldership be willing to allow new converts to bring in new ideas and new structures that may jeopardize their secure position as decision makers for the congregation's every function?" You make no identification as to the eldership to which you refer, therefore I take it that you are making universal application to all elderships. If so, then, again, I must deny your premise that all elderships occupy "secure positions, or that they will refuse to hear the thoughts and ideas of

new converts. If you mean that it is "lording it over the flock," or being "traditional" for an eldership to refuse to change worship practices (new structures) that may be suggested by a new convert, then I will deny charges of that nature as being the product of ignorance regarding the responsibility of the eldership to protect the distinctiveness of the church.

I have a great deal of trouble accepting your "reasonable assumption" that, "in most cases where an elder had oversight, it was a house-flock..." There is no Biblical evidence of an elder (singular) ever having the oversight of anything!

Christian love, compassion and conduct should characterize every child of God. It is unfortunate that there is bickering and infighting between congregations of the Lord's people, even among preachers. Someone has said that the church would really be great if it just wasn't for the people in it. Nevertheless, to be reactionary to the opposite extreme is just as bad. All elders are not bad and all preachers are not bad. Your paragraph on "How to Pick a Preacher," in chapter 5, is dripping with bitter irony. Why, I do not know unless this is a personal reaction from your own past experience in trying to work with elderships.

I firmly believe, at the risk of being branded as "traditional" by you and those who are seemingly sympathetic with the Mid-Cities Fellowship of Covenant Churches (where do we read about them in the Bible?), that the methods that you have outlined in your book are the first steps to a religious hierarchical system similar to the embryo of Roman Catholicism. It is cultic to the core.

Alvin, I don't want the church to die on the vine. I want it to be alive and moving! I do not subscribe to the philosophy of denominationalism that we need to adapt the church to the needs of the people. We need to bring the thinking of the people to the glorious blessings inherent in obedience to the gospel and living according to the principles of Christian teaching. A church without a standard is a ship without a rudder. Our standard is the Bible! It is not some "exciting, this-will-work" type of man-invented heresy!

Therefore, I appeal to you NOT to print this book! I fear it is far too late to ask that of you, but that is my evaluation of this whole concept. This book will ruin you in the brotherhood. It will likely have a devastating effect upon your business as well. *I do not want my name or the name of the Brown Trail church to be in any way identified with this book!!*

Although I cannot speak for Dr. Baird, since I notice he is writing the introduction to the book, I am taking the liberty of sending him a copy of this letter. Also, I am sending a copy of this letter to my dear friend, Chester Hill. I will oppose this effort in every way that is open to me in a Christian manner.

I will be glad to meet with you to further discuss this matter if you so desire.

Yours in Christ,

(Signed)

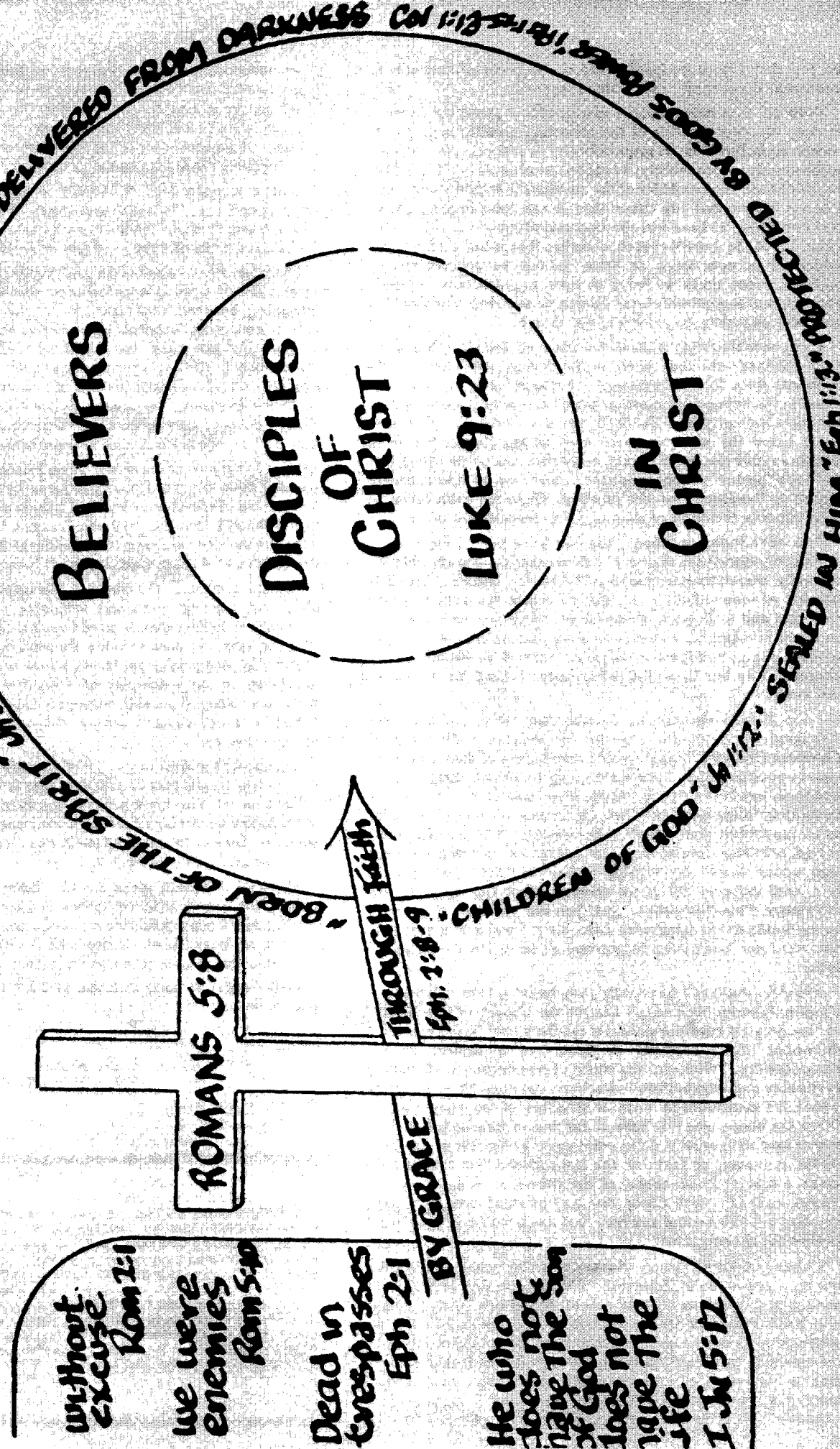
Eddie Whitten
Elder, Brown Trail church of Christ

CC: Dr. James Baird
Chester Hill

(NOTE: Convinced that many will want additional copies of the issue containing brother Whitten's extremely effective article on CROSSROADS/BOSTON, we are printing an "extra" 5,000 more than our normal press run. The following prices include postage: 12 copies, \$6.85; 25 copies, \$12.09; 40 copies, \$17.33; 60 copies, \$20.76; 80 copies, \$28.17; 100 copies, \$33.61.

Should you need all of our some 20 or more back issues having to do with the Crossroads movement, please send \$9.95 with each order of our "Crossroads Packet" and address your order to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

A Distinction: Believers and Disciples



(Screened Area—Below—Photo-Reproduced from Crossroads Bulletin for June 8, 1986)

Church Plantings

Note: Listed below are congregations and cities they have targeted for church plantings. Use this list to pray for these churches and the cities they have targeted. The address is given for each congregation so that you can write them for more information on the cities they have targeted.

1. **Berkeley Church of Christ**
2320 Dana, Berkeley, CA 94705
Bangkok, Thailand Seoul, South Korea
Manila, Phillipines West Berlin, Germany
Los Angeles, California
2. **Boston Church of Christ**
P. O. Box 313, Boston, MA 02117
Johannesburg, S. Africa Buenos Aires, Argentina
Paris, France Cairo, Egypt
Stockholm, Sweden Guatemala City, Guatemala
Bombay, India Helsinki, Finland
Amsterdam, Holland Hong Kong
Brussels, Belgium Jakarta, Indonesia
Lagos, Nigeria Mexico City, Mexico
Montevideo, Uruguay Munich, Germany
Phoenix, Arizona Tokyo, Japan
Washington, D.C.
3. **Central Park Church of Christ**
4 West 76 & Central Park W., New York, NY 10023
Sao Paulo, Brazil Lisbon, Portugal
New Delhi Nairobi, Kenya
4. **Chicago Church of Christ in Oak Park**
P. O. Box 3445, Oak Park, IL 60303
Minneapolis, Minnesota Ruhr Valley, Germany
Detroit, Michigan Abidjan, Ivory Coast
5. **Cornerstone Church of Christ**
Box 3935, Champaign, IL 61821
Madison, Wisconsin
6. **Crossroads Church of Christ**
2720 SW Second Avenue, Gainesville, FL 32607
Denver, Colorado Vienna, Austria
7. **Gateway Church of Christ**
P. O. Box 19451, Cincinnati, OH 45219
Philadelphia, Pennsylvania
8. **London Church of Christ**
6 Gloucester Court, Swan Street, London,
ENGLAND SE1 1DQ
Melbourne, Australia Singapore, Malaysia
Bangalore, India Birmingham, England
Manchester, England Edinburgh, England
9. **Miami-Gables Church of Christ**
3501 W. Flagler Street, Miami, FL 33125
Bogota, Colombia Pittsburgh, Pennsylvania
Santiago, Chile
10. **Mission Church of Christ**
P. O. Box 261636, San Diego, CA 92126
Orange County, California
11. **Toronto Church of Christ**
P. O. Box 93, Station A, Toronto, Ont M5W 1A2
Vancouver, British Columbia
12. **Shandon Church of Christ**
2925 Devine Street, Columbia, S.C. 29205
St. Louis, Missouri

This is what the Lord says:
Stand at the CROSSROADS
and look; ask for the ancient
paths, and ask where the
good way is, and walk in it,
and you will find rest for
your souls.

— *Jeremiah 6:16*

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IS CROSSROADS WINDING DOWN? Ever since *Chuck Lucas's* confession of faults a year and a half ago (for what, we still don't know), we keep hearing brethren opine that the "Crossroads Movement" may be winding down. The Crossroads church itself may be; however, with the center of gravity seemingly having shifted now to Boston under the leadership of *Kip McKean*, if anything the heresy in general appears to be stronger than ever.

If you will study the screened area, immediately above, which we photo-reproduced directly from the Crossroads church bulletin—*At The Crossroads*—for June 8, 1986, you will note that the 12 congregations listed have "targeted" at least 47 cities in many parts of the world for "church plantings." Nevermind that the true church of our Lord already has been planted in most of these places and areas for *decades* (in some instances, for *generations*), those in the Crossroads Movement do not really consider that "the rest of us" are even *in* what they call "the brotherhood." As far as they are concerned, they are *one* brotherhood and we are a *separate* brotherhood with no bond of fellowship between us. The sooner that this is understood the sooner we'll quit acting as if they and we were the same body. A few of our apostate members who have gone with them might be our "erring" brethren. However, for the most part, they are NOT our brethren and NEVER HAVE BEEN! Otherwise they would not be "targeting" for "church plantings" cities and areas where the true churches of Christ already exist!

Apostate Gospel Preacher Dies

David P. Brown

The February 11, 1987 morning edition of the Austin *American-Statesman* carried the obituary of "Dr. Ray F. Chester, 61, Pastor of Round Rock Christian Church..."

The funeral services were conducted in "...Central Christian Church, with Dr. Vic Hunter, Reverend Ilene Dunn, and Dr. Robert M. Shelton officiating..." The obituary further pointed out that Chester "...was former minister of Brentwood Oaks Church of Christ, Austin..." and had "...served on the editorial board of *Mission Journal* for 20 years..."

I first came across Ray Chester while I was a student in Harding College (University) in the Spring of 1967. Chester was the preacher for the College Church of Christ in Searcy, Arkansas at the time. My best recollection of him is his monotone sermons lacking in scripture and the distinctive principles that characterize sound gospel lessons. This was about the time that *Mission Magazine* started and about two years before Dr. James Atteberry of Harding College declared that absolute truth was unattainable. Within a year Chester had left his work with the College church due to his liberalism.

The Volume XVII, No. 7 (February 15, 1987) bulletin of the Brentwood Oaks Church of Christ, "*The Brentwood Oaks Notes*," carried the following article in tribute to Dr. Chester:

"For To Him All Are Alive"

Ray Chester served as a minister at Brentwood Oaks church for many years. Quite a number of you were touched by his life, a life lived for Jesus Christ, the Resurrected Lord.

Recently I found comfort in the following words from Jesus concerning death and, more important, the resurrection. May you find comfort in them too.

"But in the account of the bush, even Moses showed that the dead rise, for he calls the Lord 'the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, for to him all are alive."

What Must It Be Like?

"What must it be to step on shore, and find it—heaven
To take hold of a hand, and find it—God's hand;
To breathe a new air, and find it—Celestial air;
To feel invigorated, and find it—Immortality;
To rise from the care, and loneliness, and turmoil of earth
into unbroken calm;
To wake up and find it—Glory."

(Author Unknown)

Ray Chester knows.

—David B. Gregersen

(NOTE: David Gregersen is listed in the bulletin under "Ministry Responsibilities" and involved in "Christian Education"—DPB)

If Gregersen's tribute does not say that Ray Chester was acceptable to God in his work as "Pastor of Round Rock Christian Church," what would he have to write to say as much? We believe several questions are appropriate in order for us to see where some brethren (?) have gone.

1. Could any Christian get to heaven by following in the path of Ray Chester?
2. May evangelists wear the denominational title of "Pastor" and have God's blessings?
3. May Christians approach the Bible as does the Christian Church, with the attitude of, "If it is not expressly forbidden, it may be done" and learn the truth regarding the church in its worship, work, and organization?
4. May I, as Ray Chester did, worship with mechanical instruments of music and be acceptable to God?
5. Am I to believe that members of the Christian Church are saved just as they presently believe and practice?
6. Should I encourage members of the Lord's church to accept members of the Christian Church as faithful brethren?
7. Do the elders of the Brentwood Oaks Church of Christ believe that the Christian Church is acceptable to God as it now believes, works and worships?
8. Would the elders of the Brentwood Oaks Church of Christ invite a former Christian Church "Pastor" to work with them as their preacher?
9. Would said elders allow such a preacher to continue to wear the title "Pastor"?
10. Do Gregersen and the elders of the Brentwood Oaks Church believe all of these differences, as well as others that exist between the Christian Church and the church of Christ, to be only matters of opinion?

It is true that Ray Chester and the Brentwood Oaks Church of Christ were liberal back when "liberal wasn't cool," but it is obvious that others are following in their footsteps. Chester and the Brentwood Oaks Church of Christ long ago left the moorings of ancient, pure, primitive, New Testament Christianity. They have ceased to approach the Bible with the question, "Is it authorized?" Their concept of love and doctrine would array love against doctrine and *vice versa*. They have forgotten that John said:

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 John 2:3-5).

Brethren, all of us must ever be vigilant lest we too follow in the steps of those who have become so pious that the word of God means so very little to them. Ray Chester and the Brentwood Oaks Church of Christ are either patterns for us to follow because they will lead us to heaven or they are examples for us to reject because they have rejected the Biblical pattern and therefore will lead us to damnation! We must choose one pattern of conduct or the other; there is no middle ground!

—Southwest School of Bible Studies
8900 Manchaca Road
Austin, TX 78748

Samuel Miao Sam Ming, Aged 46, Goes To Meet His Maker

The first time that I recall meeting Samuel Miao Sam Ming, he was 17 years of age, a high school senior, a Queen's Scout, first violin in the Singapore Symphony Orchestra—and a Methodist.

Like numbers of other brilliant, young Chinese in those

days (1959), Sam Miao set out to convert me to Methodism; instead, I wound up baptizing him into Christ in the South China Sea.

Sam was *such* a brilliant student that brother George S. Benson and I made a private pact between us to help him

OBITUARIES

181 Deaths

181 Deaths



Mr. Samuel Miao Sam Ming

Age 46 years

was called home to be with the Lord on 24th March 1987 leaving behind beloved wife Linda and daughters Karen and Laura.

Night service will be held on 25th & 26th March 1987 at 8 p.m. at the Singapore Casket.

Cremation on 27th March. For further details, please call Singapore Casket.

on through his Bachelor's and Master's Degrees—our aim being to train him for the ultimate presidency for Four Seas College.

The trouble was that Harding Graduate School, unbeknown either to brother Benson or to me, in those days was literally infested with false and unsound teachers. (Still is, in fact!)

By the time Sam had finished Harding Graduate School, in 1965, his HGS professors had so completely brainwashed him away from the truth of the gospel as to render him practically useless in the church or Four Seas College either!

As president of Four Seas College, 1966-68, I was puzzled by all the false ideas that kept surfacing in the student body. Sam not only was teaching in the college but also was serving as our Dean-Registrar.

When I would question him about this false doctrine or that, he would deny that it was he who was teaching it and seemed just as puzzled as I as to where it was originating.

At the end of 1967, one of our students, brother **Dudley Devereaux**, left the college, flew back to his native Australia, quit the church, joined the Christian Church, and credited Sam Miao with all the false teaching he had espoused. Sam continued to deny it.

Finally, in the late spring of 1968, too much evidence kept piling up for it to be anyone else; all those doctrinal errors were being taught by Sam Miao. I called him in, forbade him to deny it any longer, and asked him why he had lied, when he *knew* what he was teaching and knew that it was false. He paused a long while, perhaps as long as two minutes without saying a word. When he did answer, he said that I was his father in the gospel and that he did

not want me to be ashamed of him. I assured him that for him to teach falsely was bad enough, but to lie about it was immensely worse.

Rather than to fire him outright, giving him no chance (perhaps I should have), I gave Sam one month to make up his mind whether he would resign or be dismissed. At the end of the month he said he would resign, which he did.

As so often is the case among Asian people, especially, in order for Sam to "save face", many of the local members tried to pass off the matter as just a "conflict of personalities" between Sam and me.

Sam knew better. However, he went right along with this face-saving device.

I challenged him to debate our doctrinal differences which had led to his dismissal. He said he would "discuss" but not "debate." I said, fine, that we would "discuss." And discuss we did.

We invited approximately 50 of the more mature, seasoned members from around the city to come to hear our discussion, which began at 7:30 one night in the building at Moulmein Road. We discussed straight through for approximately five hours without a break.

Finally, about 12:30 in the morning, one of the principal ones who had tried to pass the conflict off as "just personalities" asked if he might say something. I gave him permission. Before all present, he said that he truly had thought our differences had been over personalities; however, he said, he now could see that it was over doctrine, not personalities, and had been all along.

Before closing our "discussion" that night, I reminded Sam of old Elymas, the sorcerer, who had tried to turn away Sergius Paulus from Paul's teaching of the truth. (Acts 13).

The last thing I recall ever saying to Sam was, "If I had the same power that Paul had, in verse 11, you would not be able even to find the door on your way out of here tonight!"

Rather than repent, Sam Miao already had divided the church at Moulmein Road in May, having led some 44 of our finest young converts there back into error. They met for a time on St. Thomas Walk, later moving to Thompson Road, there in Singapore. At the time of his death on March 24, 1987, they were meeting on Boscombe Road.

Sam did his false teaching well. Neither he nor any of those who went out from us in 1968 ever came back to the truth. It means absolutely nothing that the members at Boscombe Road put a notice in the obituary section of the Singapore newspaper, saying that Samuel Miao Sam Ming "was called home by the Lord" on the above date. He died, as he had lived, completely apostate from the Lord whom he had forsaken since his return from Harding Graduate School in 1965.

How tragic!—Ira Y. Rice, Jr., *Editor*

(NOTE: It is my own personal deep conviction that Harding Graduate School, together with its administrations and numerous known false teachers across the years will have much to answer for when Judgment Day finally comes. Regardless of a few—a very few—true teachers this school has had from its beginning until the present, for the most part they almost all have been either outright false teachers or at best those who give an "uncertain sound." Not just Samuel Miao, but Kenneth Rideout, Howard Merches, and more recently Dave Hogan, have returned to the Far East from their studies at HGS to plague the churches with their false doctrines. In my estimate the one single source of more false teaching that has invaded the churches of Christ in the 20th Century is Harding Graduate School. The teachers there, for the most part, will accept false teachers from the denominational world (whom they like to call "theologians") as authority; however, they discount what faithful brethren from the churches of Christ—or even the Bible itself!—have to say on practically any subject. IYR Jr.)



B Watt, Long-Time Faithful Christian, Dies April 3, 1987, In San Francisco, California

One of the finest members of our Lord's body whom I ever met in San Francisco, was a brother **B Watt**, formerly of Longview, Texas. The year was 1943. His first wife still was living at the time, but passed a short while later.

When the church began in Downtown San Francisco, in July, 1945, brother Watt (**B** was his given name, not an initial) was a "charter member." Not long thereafter he met and married his second wife—**Sweet Anna**—who sang alto in the Methodist choir and was one of the finest cooks who ever lived.

Not long after their marriage, sister Sweet was converted. Both of them became zealous workers in the Downtown San Francisco congregation.

Some time after I left San Francisco for Seattle, Washington, at the end of 1951, the church at Downtown San Francisco fell on hard times. So desperate was the situation then, that had it not been for **B** and **Sweet Watt** making the building payments out of their own pockets, the church would have lost the building then occupied on Mission Street.

One thing that the Watts always appreciated about the Downtown San Francisco church was that we drew no color line. From the very beginning, we had taken a religious census within six blocks radius and found that 37 different nationalities of every race and nation were living therein. We passed out some 20,000 circulars, saying, "Whosoever will may come."

And come they did! Many and many is the time that we had five men waiting on the Lord's table, no two of whom were of the same race or nation. Over a five-year period, we had people attending from some 19 different nationalities, and baptized some from at least eight.

About the same time that I left my *second* work with the Downtown San Francisco church, in 1974, brother and sister Watt moved over to the church at 1239 Revere Avenue, in that city, where brother **J. C. Rodgers** has preached since the late '40s.

"He will be deeply missed in the community that he loved so dearly," brother Rodgers wrote at his passing, "but we know that God does all things for the best, and it is for us to trust in him. We therefore recommend his spirit back to God who gave it and may he rest in everlasting peace."

Brother Watt was born August 23, 1900, in the city of Longview, Texas, to **Mrs. Mary Alice Lewis**. He departed this life April 3, 1987, at the age of 86. He leaves to mourn his passing his beloved wife, **Mrs. Sweet Anna Watt**; one daughter, **Christine Young**, both of San Francisco; one brother, **Mr. Frank Watt**, of Longview, Texas; one sister, **Mrs. Licester Grisson**, of San Francisco, and a host of nieces, nephews, cousins and many devoted friends.

Brother Rodgers was in charge of the funeral proceedings; and several of us delivered words of eulogy. Pallbearers included **Henry Flood**, **Fred Ford**, **Roy Riley**, **John Starling**, **Lonnie Reagan** and **Ocie Williams**.

All through these more than 40 years that I have known them, every time I passed through San Francisco, I might not see anyone else, but I never failed to go see the Watts or they came to see me. God bless **Sweet Anna** as she carries forward without **B** until Jesus calls her home.—**Ira Y. Rice, Jr., Editor**

The Fourth Annual Northside Lectures

Bubba Phillips

The *Fourth Annual Northside Lectureship* in El Paso, Texas is now history. This series of lectures took place Wednesday through Sunday, March 4-8.

The theme of the lectureship was **ISSUES AND ANSWERS**. Some of the assigned topics were: **Crossroadism, Anti-ism, Athelism, Sectarlanism, Extremism, The Occult, Divorce and Remarriage, Pornography, Church Discipline and Abortion**. Eighteen speakers did an excellent job of delivering their lectures.

The lectures were video taped and are also available on audio cassette tapes. Brother **Joe McDonald** of Oklahoma City did the video taping and brother **Thomas Gardner** of Fort Worth did the audio taping. Lectureship outline books also are available. These books sell for \$6 including postage. Last year's outline book sells for \$5 including postage.

There were 33 cities, 38 congregations, 9 states and 2 countries represented at the lectureship. Visitors from Arizona, California, Illinois, Indiana, Kansas, New Mexico, Oklahoma, Tennessee and Texas were present. British Columbia, Canada, and Mexico also were represented.

Next year's lectureship will be March 2-6. The theme will be **GREAT BIBLE CHAPTERS**. Some of the speakers scheduled are: **Darrell Conley, Roy Deaver, Buster Dobbs, Dub McClish, Goebel Music and Oran Rhodes**.

Brethren everywhere are encouraged to attend the lectures in El Paso. They will not be disappointed in the quality of this lectureship.

—Northside Church of Christ
Post Office Box 4069
El Paso, Texas 79914

BUFORD LANG WHITE PASSES

It had been our intention to carry a tribute to brother **Buford Lang (Pete) White**, who passed away recently in Texas. Space limitations in this issue make this impossible. Lord willing, we'll carry it in our June issue. Watch for it.



GROUND-BREAKING CEREMONY for the new addition to the Memphis School of Preaching building occurred at 4 p.m., the Lord's Day afternoon of March 29, 1987. Among those taking an active part in the actual ground-breaking (see left to right, above) were **Curtis A. Cates**, Director; **Harold D. Mangrum**, Elder; **D. H. Kirby**, Elder; **Bert Embry**,

Elder; **James A. Bobbitt**, Elder; **E. L. Whitaker**, Evangelist, Knight Arnold church of Christ; **Floyd M. Hayes**, Elder; and **Garland Elkins**, Evangelist, Getwell church of Christ. Meanwhile, construction on the actual building already has begun. Hopefully, it will be ready for use within approximately four months from the time ground was broken.

Richard C. Haase, of Medon, Tennessee, subscribed for several. He writes: "Some of the men that we had subscribed for have expressed to be removed from the mailing list...Just never let such keep us from keeping on keeping on with the truth."

Mac Deaver, preacher to the church at Clarksville, Texas: "Keep up the good and highly criticized but much needed work."

Ray Rodenbeck, evangelist, Huntingdon, Pennsylvania: "Someone started sending us your publication and/or paid for the subscription. We do not feel the need to receive your publication. We would be most pleased if you would remove our name from your subscription list as soon as possible."

N. J. "Stan" Stanford, formerly an elder at Riverside/Columbia, Tennessee, is now in his '80s and has reached the time of life "when each passing year makes a difference." He writes: "We appreciate your efforts in the mission field and your efforts to warn the brotherhood via *Contending for the Faith*... What do you think is going to be the final move for Rubel? It would be much better if all of the false teachers in the brotherhood would just leave the church completely instead of trying to re-structure it... Keep up the good work you are doing."

Cheryl Jacobs, Linwood, Kansas: "Thank you for putting out this wonderful publication."

H. B. George, of Coffeyville, Kansas, ordered 25 copies of our issue for September 1986 for wider distribution there.

Keith B. Cozort, preacher, Grand Ledge, Michigan: "I truly appreciate your willingness to stand for the truth and publish what needs to be printed. My prayer is that you will be able to continue to warn and alert the brotherhood for many years to come."

"I hope to be able to get some new subscriptions for you before too long. The church in Michigan is not as strong spiritually as it should be, as you well know. Some of us began meeting to see what we could do to combat the advancement of liberalism in the state. We are hoping to be able to have an impact for good in turning things around within Michigan...I was born and raised in Michigan and it really hurts to see so many loved ones being blinded, willingly or otherwise, to what is happening. It is my prayer that I can help in making a difference..."

THE HARRISON STREET CHURCH OF CHRIST

Harrison & Sidney Streets, Batesville, AR

First Annual Lectureship

"Stand Up for Christ & His Church"

June 4-7, 1987

THURSDAY NIGHT

- | | | |
|------------------|-------------|---|
| 7:00 - 8:00 p.m. | Mike Vestal | The Unity of All Believers |
| 8:00 - 9:00 p.m. | Gobel Music | The Kind of Church God Desires and Requires |

FRIDAY NIGHT

- | | | |
|------------------|-------------|-----------------------------------|
| 7:00 - 8:00 p.m. | Mike Vestal | Strong Elders Who Watch For Souls |
| 8:00 - 9:00 p.m. | David Brown | Young People Choose God's Way! |

SATURDAY MORNING

- | | | |
|------------|---|------------------------------------|
| 9:00 a.m. | Fellowship Breakfast for Elders, Preachers and Any Interested Parties | |
| 10:30 a.m. | Sunny Workman
(Ladies Class) | Making Ladies Classes Evangelistic |

SATURDAY NIGHT

- | | | |
|------------------|--------------|--|
| 7:00 - 8:00 p.m. | Gary Workman | Unity in Diversity and Fellowship |
| 8:00 - 9:00 p.m. | Gobel Music | Respecting The Silence of The Scriptures |

SUNDAY MORNING

- | | | |
|--------------------|--------------|---|
| 9:30 - 10:30 a.m. | David Brown | Meeting the Challenges to The Faith Today |
| 10:30 - 11:30 a.m. | Gary Workman | The Sanctity of Marriage |

SUNDAY NIGHT

- | | | |
|------------------|---|------------------------------------|
| 7:00 - 8:00 p.m. | Gobel Music | What Happens When The System Fails |
| 8:00 - 9:00 p.m. | Questions and Answers by Music, Workman and Brown | |

FOR FURTHER INFORMATION CONTACT — BILL WILLARD (501) 793-4415

YOU ARE INVITED TO A RELIGIOUS DISCUSSION BETWEEN



ROGER JACKSON
(CHURCH OF CHRIST)



ROBERT WILLIAMS
(CHURCH OF GOD)

ANNISTON CITY AUDITORIUM JUNE 1, 2, 4, 5 AT 7:00 P.M.

JUNE 1 & 2

PROPOSITIONS

JUNE 4 & 5

The Church of Christ of which I (Roger Jackson) am a member, is the church Jesus built (Matt. 16:18), and is not a denomination (in any sense of the word) which has been formed, fashioned, or altered in any way by man.

Mr. Jackson will affirm
Mr. Williams will deny

Anyone (whether religious or non-religious) who denies the promise of the baptism of the Holy Ghost to believers (in this year of our Lord 1987, or until the end of time) has already, or is in danger of blaspheming the Holy Ghost.

Mr. Williams will affirm.
Mr. Jackson will deny.

Contending FOR THE Faith

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Soap Opera Religionists

Bruce R. Curd

In recent weeks the public has been treated to a soap-opera type of travesty featuring many of the "electronic" preachers.

If the last half of 1987 is anything like the first half has been for television religion, there is plenty of excitement ahead. Surely the events that have unfolded thus far read like an episode from *Dallas* or a story from *The National Enquirer*.

First, there was the brazen and unabashed effrontery of **Oral Roberts** who announced that in one of his many "conversations with God," he was warned that he had to raise \$8 million dollars by the end of March to endow his medical school scholarships and the Oral Roberts University in Tulsa, Oklahoma, or he would be "called home." About the time that the deadline for Roberts' demise drew near, a Florida dog-race-track owner came to his rescue to put him over the top with a check for the tidy sum of \$1,300,000. Admittedly, the liberal donor was not a believer but he wanted to save the "Reverend" (?) Mr. Roberts from the vengeful hand of God. But Roberts, like the grave (Proverbs 30:16), was not satisfied. He retired once again (or had he come down) to his prayer ("begging") tower on ORU campus, claiming once again that he was still fearful unless more dollars were forthcoming from the listening public. Then, on April 1st, the elder Roberts appeared on his son Richard's television program and remarked, "It is April the 1st and I am alive. I have received \$700,000 dollars more than I asked for." Later, to the news media, he stated that he would need the same amount each year for years to come if his vast holdings and medical scholarships are to remain in the black. One wonders just what tactics Roberts will resort to next to get it.

JIM & TAMMY BAKKER WEIGH IN

Then the nation learned that **Tammy Bakker**, wife and co-hostess of *The Jim and Tammy Show*, the television segment of PTL Ministries based in Charlotte, North Carolina, was in a drug rehabilitation program in California

where she was recovering from a 17-year addiction. It was first reported that she had had a serious bout with pneumonia, (PTL is alleged to stand for either "Praise the Lord" or "People that Love.") Two other meanings that have been suggested are: "Pass the Loot" or "Present the (filthy) Lucre".)

Some days later it was announced that **Jim Bakker** had resigned as the Chairman of the Board and spiritual leader of PTL Ministries. Furthermore, it was revealed that Bakker had committed adultery seven years ago with a church secretary, one **Jessica Hahn**, of West Babylon, New York, in a Miami, Florida hotel. The story goes that Bakker was despondent and was threatening suicide, and in order to create jealousy on the part of his wife Tammy, he had his fling with Hahn. Bakker is alleged to have paid \$115,000 of \$265,000, the remainder to be paid in monthly allotments of \$20,000 to Miss Hahn as "hush" money to prevent the whole sordid affair from becoming public.

THEN COMES JIMMY SWAGGART

Shortly after his resignation from PTL, and apparently to hide the real reason for doing so, Bakker announced that the organizational shakeup at PTL was to avert a "hostile takeover bid" by televangelist **Jimmy Swaggart**. At this point Swaggart himself enters the fray, vehemently denying any such charges. On the *Larry King Show*, Swaggart strongly denounced both Oral Roberts and Jim Bakker for their "tower climbing" and "playground projects" and enterprises, and unequivocally demanded a genuine show of repentance on the part of Bakker. A few days later on the ABC affiliate from Los Angeles, in a live interview, Swaggart reiterated the same thing.

Now charge and counter charge, blame and accusation, began to be hurled between principals in this grand display of hypocrisy and farce. Jimmy Swaggart, in his nationwide interviews revealed also that Richard Dortch, an associate of Jim Bakker at PTL, and an Assembly of God minister himself, knew of Bakker's affair with Miss Hahn, but helped

(Continued on Page 3)

Contending FOR THE Faith

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June/1987

Ira Y. Rice, Jr., Editor
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"PARACLETE JOURNAL"

(As If We Didn't Have Enough Troubles!)

Bill Jackson

This journal, built on the idea of the Holy Spirit as Comforter (*Paraclete*), affects to promote "Renewal in the Church of Christ," as encouraged by the joining of the church, the Christian Church, and the Disciples of Christ, and boasts an "acceptance and oneness" with Calvary Chapels, Baptists, Methodists, Presbyterians and others. It is staffed by some of the best-known apostates from truth, and will be used to further take the church into sectarianism.

We note some of the offerings in the proposed Winter, 1987 issue:

- (1) The church where some of these men are has been turned into "Christian Fellowships," with one arm of activity called the Conference on Spiritual Renewal.
- (2) **David Gatewood** says that he "had the deposit of the Holy Spirit, but no fizz." Can you imagine? The Holy Spirit giving one "fizz"!
- (3) Gatewood tells of being influenced by a denominational person who spoke of the Spirit in his life, filling him with unusual joy, peace and vigor, and hence he (Gatewood) knew that he had been wrongly taught about spiritual gifts ending in the first century. Here is one who overthrows Biblical faith in favor of believing and abiding by human testimony from sectarian sources!
- (4) **Don Finto** says he graduated from one of our colleges with a Bible major, and knew "church of Christ doctrines," but not how to prove them! He states that he underlined all Holy Spirit passages, and read of living waters, and then asked the Lord: "Okay, Lord, I'm going to believe you and I'm going to expect that gushing, artesian well." He then asked God to baptize him in the Holy Spirit, and has begun to walk in the Spirit! He states that he had more and more problems in the church the more he "listened to the Holy Spirit."

And, the publication continues, filled with that kind of Pentecostal doctrine, and of all things, from men who once stood faithful to the Book and proclaimed the unsearchable riches of Christ! They prove that if one forsakes the revealed will of God, and begins to seek truth in denominational circles and testimonies, one can be led away! Oh no—errors on the Holy Spirit are not over! How we need to study and preach the fundamental things on the purpose of Holy Spirit baptism, the benefit to the apostles, the spiritual gifts—their purpose and nature, for a temporary time—and how that all was working to bring us to the point of **COMPLETE GUIDANCE BY THE WORD OF GOD** today (II Timothy 3:16,17).

—The Southwesterner
8900 Manchaca Road
Austin, Texas 78748

SOAP OPERA RELIGIONISTS

(Continued from Page 1)

to keep it hidden. Swaggart then called for the resignation of Dortch, Bakker's successor, because of his, Dortch's, duplicity and conspiracy in the matter. Then Swaggart, himself was further accused of notifying Assembly of God officials at the denomination's headquarters in Springfield, Missouri, of Bakker's wrong-doings some time before the story broke. Moreover, the flamboyant and often abrasive Swaggart was sued for libel to the tune of \$90 million for exposing the infidelity of another preacher of his same brand of religion, a so-called "Reverend" Fletcher. The latter briefly appeared on national television at one point, to my knowledge, but denied all of Swaggart's charges against him. It is not likely that any more will be heard of this particular matter.

ENTER FALWELL BEFORE THE FALL

Shrewdly and swiftly, Bakker, upon recognizing that his own downfall was imminent, placed the reins of *Heritage USA*, a 2300-acre theme park which, in 1986, grossed more than \$129 million in revenues, into the hands of an eager **Jerry Falwell**, a "mega-media" Baptist preacher of Lynchburg, Virginia, who has made a reputation as an activist in conservative politics. This move by Bakker irked many ministers of the Assembly of God who felt that one of *their own* should have been chosen to succeed Bakker and not Falwell. The public can only wonder as to what went on behind the scenes in the exchange of leadership between Bakker and Falwell.

The cunning Falwell, perhaps, will add uncounted millions to his already huge empire, not to mention the increased prestige. On the **David Brinkley** program, on March 29, Falwell boasted that his Liberty Mountain University in Lynchburg, Virginia, now has 7500 students and is the fastest growing college in the nation. Falwell has preached for 31 years at the Thomas Road Baptist Church in Lynchburg, receives an annual salary of \$100,000, lives in a \$160,000 home, has access to a private jet airplane that is owned by his enterprise, not to mention all of the fringe benefits.

Next, it was charged that Falwell helped to raise more than \$3 million for the famine-stricken Sudan in Africa, but only a few hundred thousand of that amount ever reached those for whom it was intended. Moreover, it was made public on recent telecasts that Falwell's *Old-Fashion-Gospel-Hour*, receives about \$150 million annually in gifts from his listeners.

THE SITUATION AS OF APRIL 2

At the time of this writing (April 2), this is how the matter seems to stand:

Dortch is still the spokesman at PTL. His future there is precarious. The big brass at the Assembly of God headquarters in Springfield, Missouri, is leaving the disposition of Dortch to the North Carolina District of the Assembly of God in Dunn, North Carolina.

Oral Roberts is jubilant that he is yet alive, but, no doubt, is laying the foundation for his next appeal for more millions.

Jimmy Swaggart continues to demand the ouster of Dortch and the repentance of Bakker.

Jim Bakker will continue to receive a salary from PTL Ministries. We are sorry for his children. It must seem disastrous suddenly to be swept from the limelight to obscurity. But the Bible teaches us that the way of the

transgressor is hard (Proverbs 13:15). Assembly of God officials are saying that Bakker remains non-committal as to whether or not he wants to be reinstated as a minister for their denomination.

ROBINSON GETS IN ON THE ACT

James Robinson, another Baptist, has been imported from Texas by PTL (on at least two occasions) for the express purpose of shoring up existing problems and to attempt to unify the charismatic PTL camp with the Baptists and others. On April 2nd, for more than an hour, Robinson talked, rambled, and wallowed in a ceaseless harangue, extolling the virtues of all his televangelist cohorts, from **Billy Graham** to Oral Roberts. He prayed a long pharisaical-like prayer and talked long and loud about the good ole boys who have pioneered on the airways with their religious programs. Robinson and all of his cronies: Dortch, Falwell, **Bailey Smith**, **James Watt**, former Secretary of the Interior, and a number of other members of the Board of PTL unanimously agreed that they would all sit back and agree to disagree.

Here is about what they said: "The body of Christ has been hurt and damaged. We don't want this to be permanent, nor do we want the body of Christ to be further impaired. You believe and teach what you want to believe and teach and we will do the same. You will not convert me from my Baptist philosophy and I will not convert you from your charismatic stance. We will not attempt to change you nor you us. Let us all preach and teach as before and heal the hurts in the body of Christ". Thus our Savior's prayer for unity in John 17:20,21 was totally ignored. Paul's plea for unity in I Corinthians 1:10 was debunked. And Paul's platform for unity in Ephesians 4:1-6 was laughed at. Thus division remains rampant and denominationalism is strengthened and glorified.

Robinson succeeded marvelously in his mission of a compromising coexistence and merged his Baptist doctrines with that of the Pentecostal charismatics. We wonder just how long this stance will remain. It is mere whistling in the dark, and no one knows that better than the parties involved.

HUMBARD, ANKERBERG HEARD FROM

And, yes, **Rex Humbard**, the self-styled granddaddy of the electronic preachers, was there offering his words of encouragement and his benign benedictions to all present, and he extended his hand to help them to strengthen and fortify the forces of error. But we all know about Rex and his Cathedral of Tomorrow, located in Akron, Ohio, with its 50-foot by 100-foot cross studded with thousands of red, white and blue lights. We also know about his home and condominiums in Florida which are valued at \$650,000 which were bought by Rex and his family with a down payment of \$177,000 in cash. In 1980 Rex made an impassioned plea for immediate cash contributions to stave off disaster. This appeal brought in \$4 million and wiped out the debt. Rex once told reporters: "My people don't give a hoot what I spend that money on". But apparently they did care. His vast television outreach now appears to be about defunct. We hear very little about "Brother" Rex these days.

John Ankerberg, yet another Baptist preacher from Chattanooga, Tennessee, deserves a word. Ankerberg, who initially entered into the televised free-for-all, said that he had positive proof that Jimmy Swaggart was not guilty of any takeover plot of PTL, has dropped out of the proceedings. Or it appears that he has been shunted to the

sidelines before he could be heard. (NOTE: He was heard from later on. IYR Jr.)

FALWELL HEADS PTL

Falwell remains as titular head of PTL. He will—at least temporarily—call the shots, agreeable to the Board.

How long? O how long, will intelligent people allow themselves to be hoodwinked, bamboozled and fleeced by these charlatans, who live in such opulence and luxury as do all of the principal characters in this unholy charade? One woman being interviewed on a newscast on April 1, perhaps expressed as well as anyone could the sentiments of millions. When asked what she thought about Oral Roberts and his insatiable, ill advised and persistent requests for millions of dollars, replied, "I have no trouble with that. If God asked him to do it, I will go along".

And the most pitiful thing in all of this devilish and sinful affair is that the unbelieving world does not know to differentiate between those who would "make merchandise" of the gospel and who falsely wear the label "Christian" and those who are the true children of God. And the name of Christ is blasphemed because of it. (Romans 2:24).

ADDENDA

In the ever-changing scenes of the PTL exposure and the Oral Roberts escapade, we have noted the following additional facts since writing the foregoing article:

Oral Roberts has been sued by two Texas businessmen in an attempt to recover much of the funds that Roberts has "stolen" from listeners and supporters of his programs.

Jimmy Swaggart likewise has been sued by **John Wesley Fletcher** in his native Louisiana, for a number of charges.

Disclosures have been made of the annual salaries of Jim Bakker and Richard Dortch, former Chairman and Co-Chairman of PTL, respectively. Bakker is said to have received as much as \$1.4 million in one year, while Dortch was paid \$350,000. Dortch made it public on television in mid-April that he would not accept any further salary from PTL.

Jessica Hahn has made several more very revealing and incriminating statements concerning her sexual encounters with Jim Bakker. None of these charges have been publically denied.

Bailey Smith (mentioned earlier), a well-known Baptist

preacher who preached for the second largest Baptist church in the world in Del City, Oklahoma, and former Southern Baptist Convention president, has joined the Board at PTL at the request of Jerry Falwell. In accepting this position, Smith stated that he "didn't want to see the 'PTL giant' fall into the wrong hands". Smith further commented, "I was reluctant to accept because I am uncomfortable with most charismatic views". (Religious Section, *Augusta Herald*, Augusta, Georgia, April 18, 1987). "O, consistency, thou art a jewel!"

It is our sincere prayer (notwithstanding Bailey Smith's statement), that all such false and "big-bucked" enterprises, such as PTL, Oral Roberts, and Jimmy Swaggart's Ministeries, will have a quick demise and that "great will be the fall" thereof. They truly are building on the sand. (Matthew 7:27).

—3951 Willowood Drive
Martinez, Georgia 30907

(EDITORIAL NOTE: I was in a "count-down situation" preparatory to leaving for overseas, when brother Curd's appreciated article arrived. There simply was no way to include it in our May issue, since that issue was already full; so I decided to hold it for the June issue.

Under date of May 25, 1987, from Singapore, I wrote to him, saying, in part, "Even though I should be back in the U.S. by the middle of June, only the Lord knows how out-of-date your article on "SOAP OPERA RELIGIONISTS" may be by that time. With each passing day—or so it seems—new revelations keep surfacing about what is going on with some of the characters you discussed therein. I reckon we'll have to wait until I get back and see if there might be some way to up-date it so that it will not sound like 'ancient history' by then..."

Well, by the time I got back to my home in Memphis, Tennessee, June 15, surely enough, things were "still popping." Falwell had reorganized the PTL Board of Directors, further payments to the Bakkers had been suspended, and Dortch was fired. The Bakkers were being interviewed on **Ted Koppel's Nightline** show; and (as of this writing) **Melvin Bell** is being retained to try to restore the PTL "ministry" to Jim and Tammy Bakker.

Just how all this has any significance to Christians and the churches of Christ is not immediately apparent. Still and all, the way so many of "us" have a tendency to ape the world roundabout us, it should surprise no one if some of our own brethren start using such words as "money scams", "cover up" and the like to no purpose. IYR Jr.)

You Do Not Stand Alone

John H. Renshaw

It was a very difficult and dangerous time. It seemed that all Israel had turned to idols. Ahab the king "did evil in the sight of the Lord above all that were before him." (I Kings 16:30). Ahab's wicked wife, Jezebel, killed the prophets of the Lord and sent a messenger to Elijah warning that she would kill him the next day. Elijah fled, and hid in a cave. But God asked, "What doest thou here?" and Elijah replied, "I, even I only, am left, and they seek my life, to take it away." God then informed Elijah, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." (I Kings 19:1-18). Elijah did not stand alone as he thought.

Perhaps none feel so alone as the countless good brethren who know the Book, know that they must "earnestly

contend for the faith" (Jude 3), yet feel so all alone in the great battle, surrounded by relentless and powerful foes IN THE CHURCH. Thousands will stand. They know that "Every kingdom divided against itself is brought to desolation" (Matthew 12:25), and they refuse to allow the precious church to fall.

I have drawn some conclusions in travels around the country in meetings, lectureships, forums, and such like. Some of these conclusions follow:

1. A large number, hopefully the majority, of our brethren are still committed to speaking "as the oracles of God." (I Peter 4:11). But many need encouragement and help.
2. One finds "pockets" of faithful brethren around the country. Usually, if the "town church" in rural areas

holds its ground, at least a number of the rural churches will do the same, and vice versa. Larger, influential churches should seriously consider their influence, and stand their ground (Matthew 5:16; I Corinthians 8:13). Just one small congregation in an entire county may eventually save the precious Cause in that county.

3. We must realize that in the places where, in times past, the battles have waged the fiercest against denominationalism, the churches are the strongest. In the battle against Liberalism in the church, the same will prove true.
4. Much discouragement is evident throughout the land. In times of extreme stress like these, we should remember GOD'S answer to Elijah, and take heart. God still has THOUSANDS of strong brethren out there "**which have not bowed to Baal.**" He says to you, "**YOU DO NOT STAND ALONE.** You are mistaken. You are wrong. Many are still on my side. Even if there were NONE to stand with you, you cannot shirk your own responsibility, or you lose your own precious soul!"

Faithful brethren, take heart. **YOU ARE NOT ALONE** as you continue to stand where your fathers, and the apostles before them, stood. The Rock is still the only secure foundation (Isaiah 28:16; I Corinthians 3:11). But "**He that 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). One only builds his life, and the life of the congregation, on the Rock, when he faithfully obeys His word. "**Except the LORD build the house, they labor in vain that build it.**" (Psalms 127:1).

YOU DO NOT STAND ALONE, therefore, when you insist upon a "**thus saith the Lord,**" as did Moses (Deuteronomy 4:2; 5:32), Jesus (Matthew 4:4), Peter (John 6:68; I Peter 4:11), Paul (Galatians 1:6-12), John (I John 4:1), James (James 1:21) and countless others across the centuries.

YOU DO NOT STAND ALONE when you "**Try the spirits, whether they are of God,**" as the beloved John advised, "**because many false prophets are gone out into the world.**" (I John 4:1). All preachers and teachers must "**speak as the oracles of God.**" (I Peter 4:11). If they do not, they are "**accursed**" (Galatians 1:8) and must be marked (Romans 6:17,18). Some tried those who claimed to be apostles, and "**found them liars.**" (Revelation 2:2). Some self-professed "scholars" today claim to be the only ones capable of interpreting (explaining) the Bible to the rest of us, since they "**know the original languages.**" Brother **N. B. Hardeman** used to have a saying, "When a fellow gets too good, you'd better lock your chicken house!"

YOU DO NOT STAND ALONE when you mark false teachers **BY NAME**. Our loving Lord, when confronted by false teachers, did not hesitate to name them (Matthew 23:23). The peerless Paul did not consider it "unChristian" or "unloving" to call names (I Timothy 1:19,20; II Timothy 1:15). Beloved John did not know it was "unloving" or unbecoming to a Christian when he called names (II John 9,10). John wrote entire churches a circular letter, in which he called each church by name, and warned them to repent (Revelation 2:5,14-16; 3:1-19). When brethren "called names" in the **PERIODICALS** of the brotherhood, "fighting it out" on paper, divisions rarely occurred. When the papers became too squeamish to carry such "offensive" material, the truth suffered and Liberalism now has a field day because few have the means to oppose them. Thanks be to God for brother **Rice** and "**Contending for the Faith,**" without which the church may never have been awakened to

some problems of such gigantic proportions as Crossroadism and Liberalism.

YOU DO NOT STAND ALONE in your concern for certain schools and colleges which have been so reliable in days gone by, as they trained men (and women) of the Book. Then, the graduates went back home and **STRENGTHENED** the church in the pulpit and class room. "No uncertain sound" was taught in the class rooms of Lipscomb, Boles, Hardeman, Brigance, Hall and others whose names were synonyms with Truth.

YOU DO NOT STAND ALONE when you oppose certain schools which now retain professors who reject the verbal inspiration of the Bible, reject the historicity of Genesis 1, teach that a bun is as acceptable as unleavened bread on the precious table of the Lord, accept (almost without exception among the colleges and Christian schools) the erroneous "versions" which teach fatal error, worship regularly with Rubel Shelley and his "family" at Ashwood, do not prefer to worship with an instrument, but will not "condemn it and walk out of the service" where it is used, as did faithful brethren of old, advocate that our preacher students attend denominational schools for advanced degrees, *ad infinitum*.

YOU DO NOT STAND ALONE if you prefer that your children attend state schools and worship at home, rather than risk having their faith undermined, and their confidence in Christians destroyed, at such schools as described above.

YOU DO NOT STAND ALONE if you believe that, as the digression of the past century was led by the schools, the same is happening today to the precious body of Christ. Our Bibles still read, "**WHOSOEVER transgresseth, and abideth not in the doctrine of Christ, hath not God,**" and, "**He that biddeth him God speed is partaker of his evil deeds.**" (II John 9-11). You are aware that this applies equally to our college professors, hence that you cannot support such.

YOU DO NOT STAND ALONE in continuing to believe and teach just what the older, tried and true, safe and sure Bibles teach, regardless of the "seminars" and other efforts of our brethren to promote the new and dangerous "Bibles" that teach fatal error.

YOU DO NOT STAND ALONE as you heed the divine warning, "**Stand ye in the ways, and see, and ask for the old paths, Where is the good way, and walk therein,**" for you know that there, and there alone, "**Ye shall find rest for your souls.**" (Jeremiah 6:16).

YOU DO NOT STAND ALONE, as there are "**yet seven thousand**" and more...all the knees which have not bowed to Liberalism. And, thanks be to God, **YOU CAN KNOW THAT YOU ARE NOT ALONE**, if you will do a number of things:

1. Attend gospel meetings where faithful "men of the Book" fearlessly "**Preach the word...**" (II Timothy 4:2).
2. Sharpen your sword and strengthen your defense of the truth by attending lectureships now conducted by faithful congregations all over the country.
3. Worship regularly only with a faithful congregation where the elders, preacher, and congregation love, teach, and defend the truth. Do so even if it means changing congregations and driving farther to worship. Better this than losing our souls (Matthew 16:26).
4. Let schools, congregations, and papers **KNOW WHERE YOU STAND**. It is sad, but true, that some brethren, congregations, and schools are "weather-vane" Christians (Ephesians 4:14; James 1:6); they test to see which way the members **WANT TO GO**, then act. If every Christian

heretofore of the "silent minority" would himself be heard, one would be surprised at how quickly the problems confronting the church would be solved. A sure way to correct the problems in the schools is to withhold support, and tell them why.

5. Do not abandon the God-given right of personal interpretation of God's word to any "scholar" (by his own definition) who boldly proclaims, or implies, that one must know Greek and Hebrew, and have a number of degrees (usually from sectarian schools) to be able to learn and teach the Bible. Remember that "...Every one of us shall give account of HIMSELF to God." (Romans 14:12). Each is to "...Search the scriptures daily, whether those things are so." (Acts 17:11). Each is to "Try the spirits whether they are of God." (I John 4:1). The "scholars" have led the church astray before. They are doing it again.

YOU DO NOT STAND ALONE as you stand where our forefathers stood on these matters.

**"Finally, my brethren, be strong in the Lord,
And in the power of his might.
Put on the whole armor of God,
That ye may be able to stand against
The wiles of the devil.
For we wrestle not against flesh and blood,
But against principalities, against powers,
Against the rulers of the darkness of this world,
Against spiritual wickedness in high places.
Wherefore take unto you the whole armor of God,
That ye may be able to withstand in the evil day,
And having done all, to stand." (Ephesians 6:10-13).
And, remember, YOU DO NOT STAND ALONE!**

(NOTE: It is wonderful to me that Memphis School of Preaching, 4400 Knight Arnold Road, Memphis, Tennessee 38118 continues to have such Bible-dedicated men as **John H. Renshaw**, author of the foregoing article, training the next generation of preachers for the churches. God bless him for thus encouraging this great and glorious brotherhood! IYR Jr.)

Rod Rutherford Joins Memphis School Of Preaching Faculty

The Memphis School of Preaching is excited to announce the addition of brother **Rod Rutherford** to the faculty. Brother Rutherford will teach Bible, world evangelism, and personal evangelism, as well as direct the School's campaigns. He also will continue his involvement in foreign mission work, making regular trips to Africa, Australia, Malaysia, and the like.

A graduate of David Lipscomb College, brother Rutherford did his graduate work in Abilene Christian University. He is a 1974 honor graduate of the Memphis School of Preaching. Having done mission work in Zambia, Africa (1966-1972) and in Tasmania, Australia (1974-1982), he taught in the Florida School of Preaching (1982-1984) and in the East Tennessee School of Preaching and Missions (1984-1987). He returned to his alma mater April 20, 1987. He and his wife, **Brenda**, have one daughter, **Mrs. Mark (Debra) Davis**, two sons, **Kevin**, a sophomore at David Lipscomb, and **Brett**, a high school senior.

—Curtis A. Cates, Director

Southwest School of Bible Studies Faculty Updates

David P. Brown, Director

We are pleased to announce that **Mac Deaver** has joined the faculty of Southwest School of Bible Studies. Brother Deaver is a native of Texas, having been born in Abilene. He holds the B.A. from Oklahoma Christian College and the M.A. from Harding Graduate School of Religion. He has done graduate work at the University of Dallas and completed all course work toward the Ph.D. from Tennessee Bible College. He taught seven years at Brown Trail Preacher Training School and four-and-a-half years at Tennessee Bible College. He has preached for congregations in Texas, Tennessee, Alabama, and Oklahoma. He and his wife **June (McElhanon)**, have three children. While brother Deaver will be teaching various courses, his primary area of emphasis will be in Christian Evidences.

Roy C. Deaver, Mac's father, joined the Southwest School of Bible Studies faculty in the Fall of 1986. His basic area of instruction is New Testament Greek, Logic, Debate and Homiletics. Brother Deaver is a native of Longview, Texas. He is a graduate of Freed-Hardeman College and Abilene Christian College. He holds several graduate degrees. He is the author of numerous books, tracts and articles in several gospel papers and is the editor of *Biblical Notes* and associate editor of *Firm Foundation*. He was the founding President of Fort Worth Christian College; long-time director and instructor of Brown Trail Preacher Training School, and has preached for 46 years. He also taught for several years in Tennessee Bible College. He is an experienced debater. He is married to **Wilma (Gibson)** and they have three sons.

Southwest School of Bible Studies is in its ninth year of service and offers an intensive two-year program of training in the Bible and Bible-related subjects. While Southwest School of Bible Studies is primarily a *preacher training* school, it is open to *anyone* who has the interest and capability of doing the prescribed work.

—8900 Manchaca Road
Austin, Texas 78748
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"IF"

- IF you really are behind the work of the church;
- IF you want to cooperate in the elders' program of feeding the flock;
- IF you would be a part of the "backbone" of the church;
- IF you enjoy studying God's word with others;
- IF you love the association of your brethren in the Lord;
- IF you want to grow in grace and knowledge;
- IF you want to be one of the better informed members of the church;
- IF you need protection against error and temptation;
- IF you want your friends to know the church is first in your life;

Then make preparation to be present for Bible study on Sunday mornings and on Wednesday nights.

—Palm Beach Lakes church of Christ Bulletin
1111 36th Street
West Palm Beach, Florida 33407

Is Liberalism Capturing The Church?

Goebel Music

Fifteen years ago, brother Roy J. Hearn, from materials provided by him and such men as Guy N. Woods, Franklin Camp, Basil Overton, W. L. Totty and Glann M. Lee, prepared a lecture with the above title. This lecture was delivered at a meeting of representatives of the schools of preaching October 23, 1970, in Dallas, Texas.

Later, this material was distributed by the Memphis School Of Preaching to those who were concerned about trends troubling the church. I suppose that a copy still can be obtained from them. Let me add that it would certainly be worth the time and expense involved for a copy to be had by each local eldership (PREACHER INCLUDED). Please write them at 4400 Knight Arnold Road, Memphis, Tennessee 38118.

PROBLEMS OF THE PAST

Brother Hearn, who has been a bedrock of faithfulness, an unflinching encourager in the faith and an outstanding penman for the defense of the faith, began by asking this question, "What Is Liberalism Doing?" Let me hasten to say there is no way to include in a short article his elucidation and exemplification of each of his major topics. That is not my purpose or plan, but only to list those and try to make us aware, conscious and cognizant, of what has been facing us in the past.

He listed six paramount and predominant "points at issue." They were as follows:

- 1) **Impeaching The Authority Of The Scriptures.**
- 2) **Denominationalizing The Church.**
- 3) **Corrupting The Worship.**
- 4) **The Emphasis On Academic Education.**
- 5) **Placing The Wrong Emphasis Respecting The Work Of The Church.**
- 6) **Literature.**

PROBLEMS OF THE PRESENT

This week, November 10-14, has been the week of the 4th Annual Denton Lectures. Brother Curtis A. Cates, director of the Memphis School of Preaching, a man who is unbending, unyielding and unwavering relative to the faith, suggested that the material be distributed at the Denton meeting.

Brother Hearn heeded the suggestion by brother Cates, also thinking that "the material and suggestions herein given...may be helpful to those who attend." In his "prefatory remarks," we find the following: "The attached material was compiled about 15 years ago, but practically every point therein given poses a problem to the Lord's church today, November 15, 1985. The list may be expanded to include such as the following, and maybe more:

- 1) **Crossroads Philosophy.**
- 2) **Marriage And Divorce Question.**
- 3) **Values Clarification.**
- 4) **Gospel Versus Doctrine.**
- 5) **New Anti-ism.**
- 6) **Efforts At Unity With The Christian Church (Ketcherside-ism, etc.).**
- 7) **Gimmicks And Gadgets."**

PROBLEMS OF THE FUTURE

I leave for this section the material from brother Hearn, and now list some of these problems of the future that on November 15, were made known. These come from a compendium formed in answer to the question, "What do

you envision our most serious problems to be in the next few years?"

Over thirty different "problem areas" were mentioned; therefore, it is not feasible for me to list them all. However, I do want to list those represented by the most number of participants. These will be listed as per the conspectus. They are as follows:

- 1) **Compromise On The Instrument, Worship, Etc., With The Christian Church And Others.**
- 2) **Influence (Bad) Of Christian Colleges And Preacher Schools.**
- 3) **Open Division, With Most Members, Especially The Immature, Digressing.**
- 4) **"Social Gospel," Materialism And Worldliness, Disregard For Spiritual Things, Youth Programs, Entertainment, Social Issues, Humanism.**
- 5) **Adultery In The Church, Bales Doctrine On Marriage And Divorce.**
- 6) **Ignorance.**
- 7) **More Of The Same—No Improvement.**
- 8) **Loss Of The Distinctiveness Of The Church.**
- 9) **Lack Of Discipline And Of Respect For Scripture (Including Silence Of Scripture).**
- 10) **Drawing The Lines On Fellowship.**
- 11) **Undermining (Or Breakdown) Of Authority Of Elders, Preachers Running The Church.**
- 12) **"House Church" Concept.**

SOLUTIONS AND SUGGESTIONS

Brother Hearn's section on this was entitled "How Can We Counteract Liberalism?" Just here I enumerate his major areas as follows:

- 1) **Re-establish Bible Emphasis In Every Area Corresponding To The Topics Above. Preach The Full Gospel. Stress The Great Truths Of The Bible.**
- 2) **Mark False Teachers (Romans 16:17).**
- 3) **Whom Shall We Support? (How I wish I had space to give his wonderful thoughts on this.)**
- 4) **Keep The Message Distinctive.**

On the previously mentioned compendium there was a section given in answer to the question, "What suggestions can you offer to meet these problems?" Note the following (and here I do the same as I did above when I first mentioned this compendium) out of over 30 given:

- 1) **A "Call To Arms," a return to militancy. We must disregard the cost, be true to the Book. Must be prepared to accept a great loss.**
- 2) **Strong Lectureships.**
- 3) **Articles, Periodicals, A "Universal" Paper Sent To All Members.**
- 4) **A Monthly Publication In Which Issues Can Be Discussed, Material Reviewed. Listing Of Sound Papers, Addresses, Subscription Information.**
- 5) **"Come Out From Among Them;" Each Member Must See Himself A Soldier, And Be Willing To Fight Alone, If Necessary.**
- 6) **Discipline (Individuals, Congregations, Schools, Publications).**
- 7) **Encourage Schools Of Preaching To Train Men For Battle.**
- 8) **Marking Of Churches, Papers, Preachers And Colleges.**
- 9) **Preach The Truth Boldly (Morals, All Truth).**
- 10) **Refuse To Allow Unqualified Elders; Insist On Doctrinal Strength.**
- 11) **Challenge False Teachers To Defend Their Doctrines.**
- 12) **Training For Elders As Well As Preachers, By Local Churches Not Schools.**

MY OWN PERSONAL VIEWPOINT

Although I am listed in the compilation above, I want to close with a few items that I hope will be considered. But let me very quickly say that I cry a very hearty AMEN to what this article (paper) contained. I now follow the outline above by disclosing, in addition to what has already been given, these private and personal insights.

- 1) I must learn, not only to love what God loves, but to hate what God hates (cf., Psalms 119:104, 128, 136; Proverbs 6:6-8; 8:13 as well as Amos 5:15; Psalms 97:10; and Revelation 2:2-6).
- 2) As a soldier, if I do not pay the price, I MUST PAY THE PENALTY (cf., II Timothy 1:8; 2:3-4; 4:5-7; I Timothy 6:12).
- 3) May each of us, if we fail relative to our charge (note the words stir, reprove, rebuke and provoke), feel like a Judas (a traitor) to the Master (cf., II Timothy 4:1ff; 5:20-21; 2:14; 6:13,17; 1:18; 1:6; II Peter 1:13; 3:1; Acts 19:23; Hebrews 10:24).
- 4) I must not only understand that God gives the increase (I Corinthians 3:6; Isaiah 55:10-11), but it is the human instrumentality (II Corinthians 4:7; 1:18-21), when the need arises, that takes an action out of love, for the decrease (cf., I Corinthians 5:1ff; I Timothy 1:18-20; II Thessalonians 3:6-15; and Romans 16:17; as well as Titus 3:10; Ephesians 5:11; II John 9-11).
- 5) Let us understand in "holding to the truth" (cf., Titus 1:9) in a local church, one or two things will happen:
 - a) We will either compromise the truth, or
 - b) A division will occur (if truth is followed).

- 6) May we stop fearing the "large churches" and stop asking, as some may be doing, "who will back us," and get on with God's battle for truth. Why? God and one make a majority (cf., Romans 8:31; Exodus 23:2; Numbers 32:6).
- 7) The Lord's army took the world for Christ in the apostolic period (cf., Colossians 1:6, 23) without a college, and it can do it again! The local church is not dependent on the college!
- 8) If—and it has been done—we advertise, unknowingly, a man or a program that is liberal, fellowships the disfellowshipped, belongs to a liberal church, or becomes such after we use the same, that we write a correction and make an apology for such. (cf., I Peter 3:15).
- 9) If we preach the truth, then by all means, let us be consistent in our practice of the same and not hide behind or circumvent the real issue with excuses. That is, may our preaching and practicing be according to Colossians 3:17.
- 10) If we preach the Bible doctrine of repentance, that "it is not just being sorry for sins," then may we hold to that and not change out of sentiment, emotion, or make it fit in one area but not in another (cf., II Corinthians 7:9-10; Matthew 27:3; I Corinthians 6:9-11; Matthew 21:28-30).

May God help us to OPEN OUR EYES AND TO COME TO GRIPS with the situation at hand, knowing that ONLY THE TRUTH (John 8:32) is able to make us free!

—5114 Montclair
Colleyville, Texas 76034

Put The Brethren In Remembrance Of These Things

Quentin Dunn

Paul told Timothy to "put the brethren in remembrance of these things" (I Timothy 4:6). "These things" are mentioned in I Timothy 4:1-5. He was to warn the brethren against seducing spirits. Setting aside God's order is giving heed to seducing spirits. He was to warn against potential dangers and guard the church against false teachers. He was also to admonish them to thank God for all blessings and to use them according to God's will

Let us make some present-day applications. There are many "isms" today leading brethren away from the faith. False teachers deceive uninformed brethren. Some professed gospel preachers teach Pentecostalism. Some congregations are being split by this. Liberals teach some Bible, they emphasize Christ, but they say little about the church and the plan of salvation. If they are pressed, they say that baptism is not essential to salvation. Since they do not publicly repudiate baptism and the one church, some brethren won't believe they are liberal. Crossroadism is also widespread and is causing a lot of trouble.

A 'GOOD MINISTER' WARNS

A good minister puts brethren in remembrance of these things. He warns against false teachers. He does not wait until there are a good many isms in the church he serves before warning against them. Some elders have said, "Let us wait until Pentecostalism affects us before warning against it." Some congregations have been split by waiting until an ism had a strong hold. I know of one congregation where the preacher taught Pentecostalism and Baptist doctrine. He took over half the congregation with him. This should teach us that it is wise to forewarn of dangers.

Many times it takes about ten years for a movement to crystalize. Some brethren think that Crossroadism is new. It has been going on at least 15 years. If brethren hear less

about an ism they tend to think it is dying. This is not always true. We hear less about Pentecostalism among brethren in some places. We hear more about it in other places. It is a real danger. Battles have to be fought and battles have to be fought. Putting brethren in remembrance has to be done continuously.

POSITIVE & NEGATIVE PREACHING

Teaching and preaching should be positive and negative. We should tell of the love of God, the providence of God, the beauty of heaven and such like. We should *also* warn against ungodly living, false teaching and the wrath of God. We should fight every false way. Fighting every false way includes fighting against false teaching. False teaching leads to apostasy!

Liberalism and permissiveness go together. Those liberal in doctrine are frequently indiscreet in manner of life. Preachers known to have drinking problems have spoken on some brotherhood lectures. This is certainly no encouragement to young Christians to live soberly and righteously!

Putting brethren in remembrance of these things does not make one popular. I have never been a popular preacher. I do want to go to heaven. I intend to put brethren in remembrance of these things as long as I have the strength. I encourage all good ministers to continue doing likewise. Putting the brethren in remembrance won't stop all apostasy. You can't warn some brethren. You can warn some brethren. Therefore, putting the brethren in remembrance of these things will diminish apostasy.

—1215 C Street
Floresville, Texas 78114

(NOTE: Like the rest of us, brother Dunn may be growing older now; however, his pen has lost none of its power. IYR Jr.)



In the late 50's and early 60's, B. L. White, J. C. Clifford and I were successful in establishing and maintaining for a few years the NORTHWEST SINGING NORMAL in Portland, Oregon, in which we not only trained song leaders in all phases of song-leadership, but also trained people in good, worshipful congregational singing. B. L. contributed much time, talent, work and money to that important effort, in addition to his work as a gospel preacher in the area.

In 1965, B. L. moved his family to Fort Worth, Texas, which was his home the rest of his life. Here he barbered for a livelihood, but continued his teaching and preaching.

After having served as one of the elders in the Castleberry church for a few years, he resigned as an elder there to give more time as a preacher in needy places in and around Fort Worth. One of such was the small, struggling church on Caddo Street in Cleburne, Texas, helping those brethren through some trying and difficult times, driving back and forth between Fort Worth and Cleburne for many months.

In the most recent years, B. L. and Clara settled down in the Northwest church in Arlington, Texas, where they served as teachers and counselors.

A Tribute to Buford Lang White

By Choice L. Bryant

(NOTE: Although B. L. "Pete" White and his wife Clara had been friends of mine since all of us were young back in the late '30s and early '40s, it was not until the following tribute by Choice L. Bryant was received from sister White for publication that I ever knew what his initials "B. L." stood for. Of one thing I am certain: for as long as I knew him, Pete White always stood for what he believed to be the truth. Together with Clara, his loved ones, and his many friends, I, too, mourn his passing. The tribute written by brother Bryant follows. IYR Jr.)

Early in the morning of October 30, 1986, Buford Lang White slipped peacefully into that "rest from his labors" thereupon meeting his final "appointment" of his earthly life (Hebrews 4:9; 9:27), having been a victim of a fast-growing cancer the last few months of his 77-year lifespan.

On November 1, 1986, as I stood before the audience assembled to pay tribute to this good man, I was laboring under much difficulty, because I, too, was suffering a great loss in his passing. He was not only my good personal

friend and faithful fellow Christian, but also a helpful fellow-worker and a true fellow gospel preacher. For those reasons I considered it an honor to participate in the memorial service.

With some of us, brother White was affectionately known as "Pete." Some of you reading this may so remember him. But herein I shall refer to him as "B. L.," as he was most generally known.

His early years as a gospel preacher were spent in south and west Texas, except a short time in California, and for the most part were devoted to "mission" and semi-mission work, helping to build up small, struggling churches and establishing new ones.

In 1953, B. L. moved his family to Portland, Oregon, at which time his and my family began our working together in the Lord's work; theirs more in the Portland area and ours in the Salem area; both striving to build up the church in the Great Northwest.

In addition to the common bond between us as gospel preachers, we both were interested in building up the spiritual and worshipful singing within the churches wherein we spent much time and effort.

(NOTE: The photo (above) was taken on brother White's 70th birthday.

Some may recall the logo on the title page of my first gospel paper, *The Christian Soldier*, which I published from 1939 until 1948. The art work was done by Bud Whitten, Clara's brother and Pete's brother-in-law.

"We do remember going to your farewell breakfast in Seattle and visiting in your home one time while we lived in Portland," she writes. "I have ordered several sets of the 'Las Vegas Trail Lectures' and brother Tom Gardner mentioned to me last week that you also had ordered several sets. I ordered one set sent to Leon Schrel in Loop, Texas.

"I do thank you so much for helping Leon, and I know that your tape from the lectures will help him a great deal. He has baptized one woman aged 40 from the community. He directed the congregational singing for 'Pete's' service. He is very good and has a beautiful voice!"

Our hearts go out to Clara in her loss. IYR Jr.)

Owing to our living in different parts of the world in later years, we could not be together often. However, we did keep in touch by mail until the end. IYR Jr.

Something The Devil Wants To Do

James W. Boyd

I come as your friend. It is nice to have friends. It is discomfoting to realize you have enemies. But everybody has at least one enemy. Your enemy is the devil. (I Peter 5:8). We are called to resist this foe. (James 4:7). How some resist the idea of resisting! But if we are to escape what the devil has in mind for us, resist we must.

The devil is a tempter, an oppressor, one who seeks to ensnare. He is deceitful, even posing as an angel of light. But he is the father of lies, called Satan, that dragon, that old serpent.

Now there are some "wise men" in our world, even religious scholars, who scoff at the reality of the devil. In their smugness and sophistication they feel that they can forget about Satan. But they are the same ones who treat anything the Bible teaches with the same rebellious contempt. What is rather nonsensical is for people to say they approve of the Bible but deny the reality of the devil. The fact is, they approve only what they want, not what God has said. Not all such people are outside the ranks of the church, either.

STAY OUT

May I suggest three things the devil wants to do. He wants to keep all of those who are not now in the church, out of the church. He would persuade them that the church and the saved are two different things. He would even convince everybody, like he has many, and even some members of the church, that one can be saved outside the church, if it is necessary for him to be saved at all.

What is as disturbing as anything is how successful he has been among brethren in convincing them that salvation is as available in one church as in another. Just consider those who wish to fellowship denominations; not just wish to do so, but actually do so. Big names, too. Big preachers. In reality, big politicians and self-seeking false teachers, is what they are. By their deeds and words they are leading people to stay lost by giving the impression one can be saved outside the church. Just so long as one is a member of some church (maybe not even that), that suits some who call themselves members of the church of Christ. Look how they teach "fellowship with anyone who believes" whether they obey the gospel or not. Look at their cooperation with denominationalists in worship services. Such people are undeserving of being called faithful brethren. They are serving the devil and helping him deceive people into thinking that they can be approved of God outside His only church. And still some keep using them. You still see their names on lectureships by colleges, churches, and the like.

FALL OUT

But if the devil fails to keep somebody out of the church, he surely goes out of his way to persuade one to become unfaithful. He will create every kind of roadblock that one can imagine. He will even use blessings, such as wealth, children and other interests that are not evil in themselves to lead you into a drift and current that will dampen and soon smother your concern for your soul. The devil is fully aware of something that many members of the church act like they have never heard mentioned. He knows that one must not only *become* a Christian, he must *be* what he has become. There is the necessity of faith, repentance, confession and baptism. But there is also a lifetime way of life to be lived.

My beloved friend, that is the reason so much of the New

Testament was written to brethren. That is why faithful gospel preachers are constantly warning their brethren of apostasy. That is why such papers as the one you are reading exist. We need to remember the necessity of faithfulness. Paul's "crown of righteousness" was not his and will not be ours unless we fight the good fight, keep the faith, and finish the course. (II Timothy 4:6-8).

Has he led you into such involvements that are taking you from the truth? It may be your secular pursuits, family activities, or false doctrines concocted by brethren. If one hears the words, "Depart from me . . ." it will matter very little "why". Whatever the reason, it will be disastrous.

MESS UP

But if the devil cannot keep one from becoming a Christian, and fails to persuade one to renounce Christ and His way, he will do everything he can to make the Christian as useless to the cause of Christ as possible.

He will try to turn every member of the church into a compromiser. He will seek to get every member to shout, "Love, Love," even while turning their hatred against everybody who contends for the faith. He will use persuasive means, sometimes a high-powered, rip-snorting, cool-talking, personality-plus "preacher" to do his persuading, and get people to see nothing wrong with this, nothing wrong with that, let's do this, let's do that, without any concern for whether it is authorized of God or not. How do you think this "playground evangelism, family life center, entertain 'em into Christ" movement got started among us? Most of those who have fallen for that digression did not go into it deliberately to defy God, but to do what they called good. What they failed to consider is what God has authorized.

How do you think "Crossroadism" is propagated and sold to naive, ill-informed, misinformed, gullible brethren? Most do not embark on that apostasy with evil intentions. They have been led astray by some "whoopie" approach. And when members of the church get into that category, they have become just what the devil hoped they would become. They mess up God's church about marriage and divorce, liberalism, college-in-the-budget, new versions, all the rest.

Very likely, he would just as soon see a member of the church turn in those directions as to quit altogether. He is smart enough to know that he can wreck the church from within easier than from without. Would it not be wonderful if elderships everywhere were as wise?

TELL HIM, "NO".

But you and I do not *have* to conform to the ways of Satan. We can obey the gospel and be saved, if we have not yet been baptized into Christ. We do not *have* to fall away and denounce everything. We can be faithful. We do not *have* to become the devil's tool to work for the ways of death from within even as we deceive ourselves and others that we seek good. We can tell the devil to head in, just like Christ did, with the use of the Word. Then the devil won't accomplish what he wants. And to whatever extent he does, at least, we will not have helped him.

—Route 11, Box 90
McMinnville, Tennessee 37110

Notes & Quotes...

W. C. Hickman, Orlando, Florida: "...I wish to thank you...for putting the article in *Contending for the Faith*. I hope to hear from someone somewhere.

"I know what you say about preaching and not charging anything. I did that at Essex, Maryland for 15 years. And we did good, I think. We supported mission work: Howard Horton, while he was in Japan, and others; orphan homes. I didn't leave a large congregation when I left. About 60, and sometimes fell short of that.

"The congregation, when I went there, was very small—about seven people. The church was deep in debt. The preacher, who was there before I was asked to come, put them head over heels into debt trying to build and didn't know what he was doing.

"I didn't know all of this when I told the seven members I would come and preach for them. They really didn't know what all was going on. All they knew they were about to lose the building. It was not long before I found out what was wrong.

"When I found out so I could put everything together, the people that were responsible were gone and 50 or 60 of the members were gone, and I could not get them to come back and help me pull this thing out. So the seven of us stuck together and borrowed money to pull the church out of debt. We did it, paid off the debt of \$120,000 and all the money we borrowed. And all is free and clear and has been since 1975.

"The church had a split over the building and big debt they had. So you see I didn't have it easy. The debt was small compared with some. We had a few honest members that said we will stay and see it through if you will stay with us—speaking of me. I am glad I did. The debt was paid off and the black mark is erased, and there is a congregation there.

"I hope I can find another small church somewhere that I can help before I am called into eternity. This is my longing desire, if it is possible for me to hold out a few more years. Maybe the Lord will spare me a few more years to help another small group of people.

"I am only qualified to work with a small church. I would not know what to do with a large church. I never have preached for more than 100 members. I like to start with a few and watch them grow in faith, wisdom and knowledge, love for each other and for lost souls and the Lord—most of all love..."

(NOTE: I have an idea that some small, struggling church "out there somewhere" will want to get in touch with brother Hickman. Please address him: W. C. Hickman, 2857 Abbey Avenue, Orlando, Florida 32820.

In my reply to him, of May 29, 1987, I said, in part, "...I was impressed that you are a kindred spirit with me. Whether I work with a large congregation or a small one never has been of any consequence to me. The only concern that I have is: Is it faithful? If so, nothing else, when you get right down to it, makes any difference.

"Before going overseas as a missionary back in 1955, I already had been working as a 'local preacher' some 23 years in the U.S. Like you, I liked to go where the church was small, pitch in, and help it grow.

"The first 'building program' I ever got into was at Mercedes, Texas, in 1940. They had lost their building due to the Great Depression. They had asked me there for a gospel meeting. During the meeting, they had a chance to buy it back for, as I recall, some \$3,000—an unheard of sum in those days. They asked me if I would begin the fund by

contributing what they had agreed to pay me for my meeting. I did so. Others sacrificed, too. And we were able to get it back. I never regretted it.

"Other places where similar things happened, resulting in brethren having buildings, which they would not have had otherwise, were Paso Robles and Downtown San Francisco, California; Central/Seattle Washington; Casper, Wyoming—and, after going overseas, the property at 131 Mouline Road, Singapore. I am only too happy to have had at least a part in helping brethren accomplish what, to some, seemed impossible..." IYR Jr.)

Ted J. Thrasher, Piedmont, Oklahoma: "I would like to thank you for all of your assistance and support of THE 1987 OKC LECTURES. We have received encouraging comments and indications that this series of lectures should continue in this area, and are planning now for next year.

"It was good to hear the gospel preached as it should be by such faithful gospel preachers...We know that those who attended were strengthened and encouraged in the faith of our Lord Jesus Christ. Those who will hear and see the tapes will likewise, I'm sure, be strengthened for years to come."

(NOTE: The OKC Lectures provide a "rallying ground" for brethren who still stand for the truth. IYR Jr.)

Betty Floyd, Cox's Creek, Kentucky: "Thanks for the great job you are doing."

Northside church of Christ, Riverside, California: "Discontinue this church-splitting magazine."

Dana P. Schad, Fort Leavenworth, Kansas: "I am a member of the Lord's church in prison without pay. However, I would very much like to receive your publication, *Contending for the Faith*, because that is exactly what I am doing in here!

"Would you consider placing me on your mailing list until I am able to afford subscription cost? My sincere thanks and appreciation to you in advance..."

(NOTE: It was precisely for such calls as this—and there are many—that we several years ago set up what we call our "contending-for-the-faith fund." Contributions to this fund are made payable to Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32506, and should be earmarked "Contending-for-the-Faith Fund." Tax-deductible receipts are sent for all such contributions. IYR Jr.)

B. V. Matlock, Longview, Texas: "Let me thank you for keeping the church informed as to what is happening in the brotherhood. Many of us appreciate your efforts..."

Jessie F. Hunt, of Aurora, Colorado, enclosed \$25.00 for our set of 12 tapes on the Fort Worth Bible Lectureship on the new versions, saying, "The tapes are very good. I am encouraging others to hear mine or order some sets. So good by brother Hobbs, Patterson and you Ira Rice. I've listened and have lent to our preacher at Hoffman Heights church of Christ in Aurora. Want our elders to listen, also."

(NOTE: Many scores of these sets already have been distributed brotherhood-wide. If other of our readers would like a set, please address your order (enclosing \$25.00) to: CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118, IYR Jr.)

Don Arbaugh, of Dayton, Ohio, enclosed a check for \$300.00, saying, in part, "I just noticed that it is time to renew my subscription to CFTF. Also, in the January issue, you

appealed for help in getting this issue worldwide coverage. I am sending \$300.00. Please extend my subscription three years and use the balance to warn the brotherhood worldwide of the plague of Crossroadism that is upon us.

"We love you and continue to pray that God will give you health and more years to continue the fight against the many facets of false doctrine that Satan continues to hit us with.

"Ira, are you making any preparations to have someone carry on this work should the Lord see fit to call you home? I hope so, because we're not as young as we used to be! I think about this a lot. Keep up the good work!..."

(NOTE: "You asked if I am making any preparations to have someone carry on the work that I do should the Lord see fit to call me home," I responded, in part, under date May 21, 1987, from Singapore. "Well, I have been doing quite a lot of thinking and some planning along that line of late. It would be my hope that possibly Pat McGee might be able and willing to take over the editorship of *Contending for the Faith* and that perhaps someone like Ray Peters might help raise the necessary funds to keep the work going. My having to do both of these things all at the same time for all these years has been a considerable drain on me both as to time and strain..." IYR Jr.)

SIXTH ANNUAL DENTON LECTURES PLANNED Dub McClish

The Pearl Street church of Christ in Denton, Texas will host its sixth major annual lectureship November 8-12, 1987. The SIXTH ANNUAL DENTON LECTURES will be devoted to a study of the books of I, II and III John. A wide variety of material will be covered by 35 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 Corinthians*, *Studies in Hebrews*, *Studies in the Revelation*, *Studies in Acts* and *Studies in Galatians*).

This lectureship features a daily "Discussion Forum" (Monday through Thursday) in which assigned subjects of controversy will be discussed. The subjects this year will be: "The Need To Try The Spirits"; "Imputed Righteousness"; "The Teaching of Christ: Fellowship and Unity"; and "Agnosticism." 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 (including a dump station) for travel trailers and motor homes will be provided on the church parking lot. For further information you may write to: Dub McClish, ADL Director, 312 Pearl Street, Denton, Texas 76201, or phone: 817/387-3531 or 387-1429.

Walker Crossno, who formerly preached at Mountain Terrace, in Memphis, Tennessee, now preaches at Clarksburg, Tennessee.

Leslie J. Valouche, of Converse, Texas, in renewing for another three years, added \$17.00 "extra" to his check to use where it would do good.

Ron Keverer asked us to add the Central church of Christ, 2519 W. Sylvester, Pasco, Washington 99301 to our mailing list, saying, "We are small, new (March 23, 1986) and struggling, but we intend to be here."

"THE GREATER KANAWHA VALLEY LECTURESHIP"

August 11-14, 1987, the Washington Street church of Christ in St. Albans, West Virginia (near Charleston), will host *The Greater Kanawha Valley Lectureship*, and we hope this will be an annual affair.

"**Prove All Things**" (1 Thessalonians 5:21) is the theme of the lectureship this year.

Speakers for the *Greater Kanawha Valley Lectureship* will be **Jody Apple, Andrew Connally, Mac Deaver, Roy Deaver, H. A. "Buster" Dobbs, Garland Elkins, Frank Higginbotham, Noel Merldeth, Robert Taylor, Terry Varner and Thomas Warren.**

We are sure you are able to see that men of such ability as these surely will help in providing a truly informative and edifying four days of Bible study. Several of these men also will participate in a daily forum, Tuesday evening through Friday evening, in which they will address written questions submitted on topics discussed.

We plan to have an "Early Risers" Fellowship each morning for fellowship and discussion of questions and topics of interest. Each evening preceding the lectures, we will have a period of singing.

A limited number of rooms in Christians' homes are available. There are several area motels and restaurants within a short distance of the church building.

For a brochure or additional information you may contact **James Brinkley** (304-727-5966), or **Donald Mash** (304-727-0761, 722-2333).

We encourage everyone to begin to make plans now that you will be able to attend this valuable series of studies.

Plainview church of Christ, of Fulton, Mississippi, sent us a rush order for 25 copies of our October 1986 issue, saying, "This is very important we get this issue. Please send by return mail."

John P. Weekley, minister, Cherokee, Alabama: "Brother Rice, here is \$50.00 for you to use any way that you see fit...As always the paper is doing one of the very best works in the Kingdom."

Buel Broadway, Walnut Ridge, Arkansas: "Keep up the good work of informing the brotherhood of error that is being taught in different parts of the U.S. as well as all over the world."

Judy Waggoner, of Palembang, Sumatra, Indonesia: "Please keep us informed on the problems as they come up as we are in an out-of-the-way part of the world...Thank you again for all you have done and will do in the future for Four Seas College. Indonesia has enjoyed the fruits of the school..."

Thomas R. Boley, Arlington, Texas: "I do not know whether you hear from **Minnie Hunter** or not. She gives me your paper to read. She now lives in the same villa, but is in Wing A-138. She is as of today, December 11, 1986, ONE HUNDRED YEARS OF AGE. The individuals of the North Davis church of Christ contributed money for a new bus, labeled MINNIE BUS. She was the first of the members in the villa to get on the van last night at the church building. It was a great occasion. And she is worthy of any honor, even the Crown of Righteousness. The bus will be used to come to the villa for the members. About 12 can attend Sunday mornings. Then we get one lady in the Masonic Home as we go to the church building on Sunday mornings. She does not attend other times.

"I have just returned to my room after attending a birthday party in the dining room for Minnie. The room was filled with people. Many pictures were taken. Minnie is a great Christian."

Lawrence Miller, of Lecanto, Florida, sent eight renewals and four new subscriptions, ordering also a bundle of 15 "Crossroads" issues.

"GOD DOESN'T MAKE NO JUNK"

George Reed

We have all seen the above title in one form or another. Whether or not we can figure out every purpose of every living thing in this world, you can bet your bottom dollar it has a purpose. The all-knowing God who created the world and all things therein in six days had and has a purpose for every living creature.

I was just thinking the other day, as I was reading an article in the *Salinas Californian*, about a man named **Ken Winans**. Ken builds machines that do nothing. By the way these machines *look*, they are really *fancy*. The article states: "Pulleys pull; drive belts drive; gears, shafts, and sprockets whirl impressively. The machine crackles. Look carefully, though. Nothing much seems to be happening. If you follow it through to the end, there's nothing there."

I thought how true of some churches and brethren. We look at the outward appearance of congregations and brethren and say, "Are they ever doing a lot for the Lord." The church at Sardis was like that. They had a *name* that they were living, but the angel said they were *dead*. (Revelation 3:2).

We can do the same with our lives. We can get so caught up in the things of the world that we seem busy, but not for the Lord's work. In the short book of Titus, Paul exhorts the Christians to be actively engaged in good works some four times. Let's look at the passages:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (2:14).

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work" (3:1).

"Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works" (3:8).

"And let our people also learn to maintain good works for necessary uses, that they be not unfruitful" (3:14).

Mr. Winans has equipped his machine with a variable-speed motor so "it can do nothing slow, or do nothing fast." All joking aside, we can all do nothing. The speed doesn't matter.

On the other hand, God wants us to grow and be fruitful (II Peter 3:18; John 15:8; II Peter 1:5-10). Some will grow faster than others. This is shown in the parable of the talents (Matthew 25:14-30). In the parable of the sower the seed that fell upon the good ground brought forth, some a hundredfold, some sixty, some thirty. This should show us that all Christians are to grow. This ought to teach us a vital lesson: not all Christians are going to bring forth a hundredfold. But then, we all have our own growth rate.

—*Prunedale Church of Christ Bulletin*

Aaron Nicholas, Stamps, Arkansas: "If the good Lord lets me make it eight more days, I will reach that four score mark. I have passed that three score and ten. He has given me extra time for some good reason, I hope... Maybe I have been spared this time so that I could help you good brethren (Bellview church of Christ), help brother Rice, do the great work that he is doing." (NOTE: **Brother Nicholas enclosed another \$20.00. Much appreciation! IYR Jr.**)

Mrs. Leona Pippin, of Cookeville, Tennessee, enclosed \$10.00 "to be used for preaching the gospel of Christ."

Roy A. Townsend, of Livingston, Texas, who contributes \$150.00 each month to the support of our missionary work in and for the Far East, ordered 25 copies of our issue for January 1986, saying, "It is just the information we need to pass to some who do not know anything at all about 'Crossroads'..."

Jim L. Rhoades, of Yale, Oklahoma, quite some time ago enclosed \$200.00 to cover his own three-year renewal to *Contending for the Faith*, bound volumes for the years 1981 and 1982, saying, "The balance, just use it any place that you can best use it... Brother Rice, I want to take this opportunity again to express to you my support for your stand for the truth. I am most aware of the darts that Satan keeps firing at anyone taking a stand for our Lord, and you are at the forefront. Please keep up the good work you are doing, and may the Lord bless you to good health and many long years in his service. I am so very happy that you have been able to start some of your plans for mainland China (i.e., seeing some of them come to fruition)."

THE HIGH COST OF POSTAGE

Even at this late date, it seems to come as a surprise to some how much the Post Office charges us for postage these days. It just keeps on going up, up, up.

For instance, brother **Ralph B. Kuykendall** of Grand Prairie, Texas, wrote, "I received a brown package from you with about 54¢ postage, and on the inside of the package was only the March issue of *Contending for the Faith*. I do not know what you intended to be sent in this package, but it should not have needed so much postage for this March issue of *Contending for the Faith*..."

(NOTE: I could not agree with brother Kuykendall more that it *shouldn't*, but it *does*, when copies have to be mailed at any other time than in our regular second-class mailings. Such special mailings no longer are accorded the second-class postal rates, but are charged at the third-class rates instead. This rate is 22 cents for the first ounce, then 17 cents for each additional ounce or part of an ounce. If you will weigh a copy of the paper together with a covering envelope, you will see why so much postage was on the envelope. When folks are ordering back issues of *Contending for the Faith*, just the postage for a single issue costs more than the issue itself! Of course, when larger quantities are ordered at one time, it does not cost quite that much, but too much anyway. If it were not for contributions to our "Contending for the Faith Fund", the postage alone would practically eat us up. Incidentally, we could use some more contributions to this fund right now. IYR Jr.)

Thomas Waldrum, Branson, Missouri: "We enjoy the paper for news and what is happening in the church."

William L. Hettlick, Carthage, Mississippi: "We much appreciate your hard work and pray God will continue to give you good health to teach his word."

William E. Troy, of Ashtabula, Ohio, ordered 12 copies of our August 1986 issue about the Gold Coast Forum, also 12 copies of our September 1986 issue.

Betty F. Terry, of Florence, Alabama, contributed \$30.00 to our contending for the faith fund.

Craig Collins, who formerly preached at St. Charles, Missouri, now preaches to the Florida Avenue church of Christ, at Tampa, Florida.

Roger S. Barron, Karnes City, Texas: "You do a great job with the paper. As far as we are concerned your *Contending for the Faith* is priceless!"

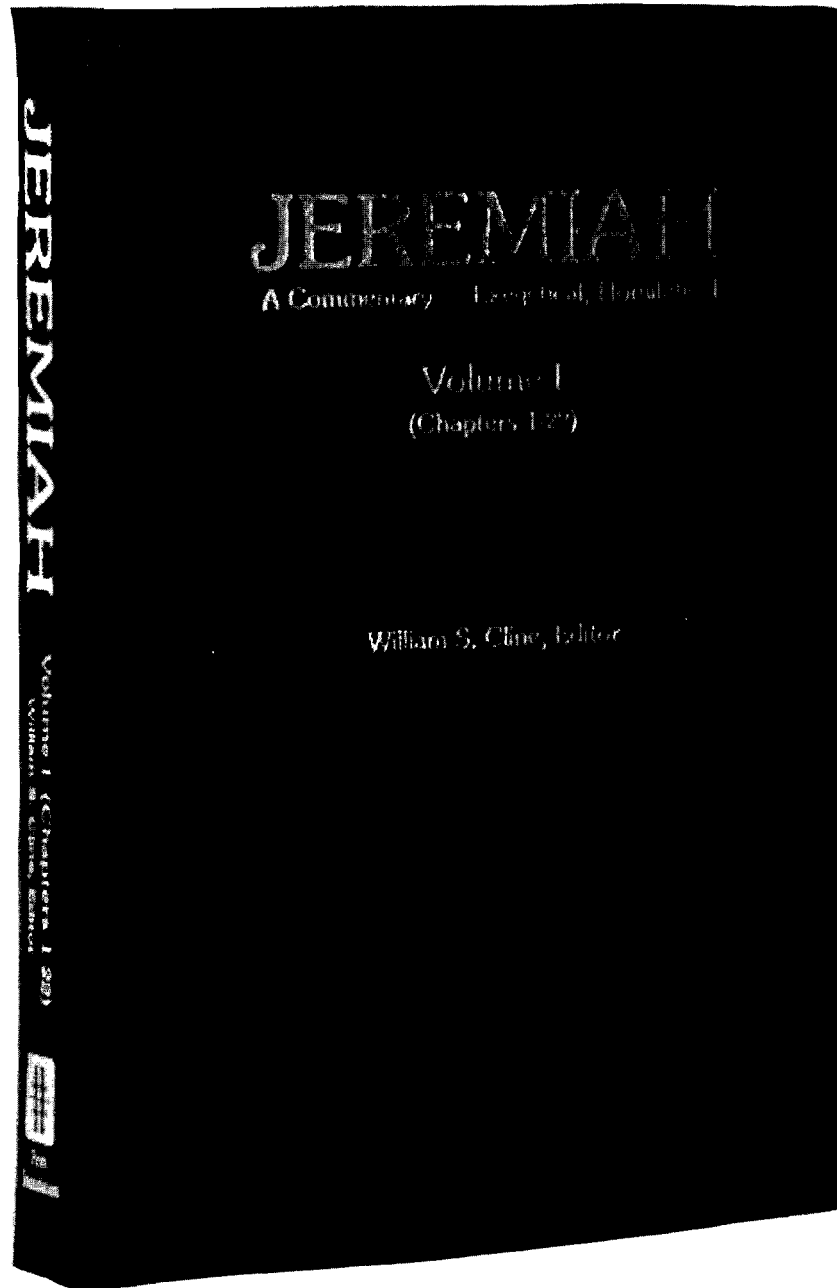
Martin L. Decker, former elder at Flushing, Michigan, who now resides in Flint, Michigan, enclosed \$50.00 "to be used as you need it in your work..."

David A. Bass, formerly of Eastman, Georgia, now preaches to the church at Collierville, Tennessee.

Geneva Lancaster, Center Hill, Florida: "I'm so sorry to hear about the error in the church but it is good to have *Contending for the Faith* to let us know what is going on in the churches."

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Eldon W. Rogers, of Neodesha, Kansas, after reading brother Roy Deaver's article "I Left the Meeting Scared", which appeared in our November, 1986 issue, wrote the following to brother Deaver and sent us a copy:

"Dear brother Deaver:

"I saw your article in *Contending for the Faith*, November issue, and I felt compelled to write to you concerning the same. I saw the same thing of which you spoke happen when I was with the 12th and N congregation in Bedford, Indiana. The course of action almost sounds like a broken record. The date was in the early sixties. I did not know, at the time, that this movement was as wide spread as it was. The party that was attempting to pull the wool over the eyes of the church there was Jim Strouss. Some in the church there were in sympathy with his views. The same old age-worn argument was, 'You can have instrumental music in the church or you don't have to have it. After all the Bible doesn't say not to have it.'

"I called the elders aside and warned them as to what such a course of action would lead to. Thank God they took heed. They simply put a stop to the movement with one stroke of the pen. But enough damage had already been done that it caused a great deal of discord in the church there.

"No, the Christian Church has not changed their view one bit. They are only asking that we change our view toward the authority of the scripture.

"Brother Deaver, you can rest assured that there are still some preachers that have not bowed the knee to this kind of 'false doctrine.' If the Christian Church is looking for a fight, let us give them one that won't soon be forgotten.

"Your friend and brother in Christ,

(Signed)

Eldon W. Rogers

"P.S. A copy of this letter has been sent to Ira Rice."

(NOTE: Since receiving the foregoing from brother Rogers, he informs me that he needs to relocate as a preacher. Interested churches may either write to him at Route 2, Box 114, Neodesha, Kansas 66757. You may telephone him (316) 325-3752. Or you may telephone one of the elders, brother Keith Baker, at (316) 325-3714 or 325-5291. IYR Jr.)

Odessa Russell, Baker, Florida: "My heart is torn to think of the division in our Lord's church. I pray concerning it continually. May God bless you in your efforts for good... I am mailing a \$25.00 check—five dollars to be used for continuation of my subscription to *Contending for the Faith*, the rest to be used as faithful brethren see fit."

C. A. McDonald, Van Horn, Texas: "The January 1986 issue containing the address of Bronwen McClish Gibson has just come to my attention... I would like to have 25 copies of this address; and my check... is enclosed... while I do not know Bronwen Gibson, I do know brother Dub McClish. He held a meeting for us many years ago when he was with the church in Carlsbad, New Mexico. Even after we moved to Granbury, Texas, he kept me on his mailing list for his bulletin for a long time... It is a sad thing to hear of their misfortune. The names of Richard Rogers and Reuel Lemmons are being used as—great men—in our congregation and I feel that we are on the road to ruin and division, as they were. God help us all!"

"CROSSROADS PACKETS" AVAILABLE

Orders for our packets of approximately 20 separate, different back issues on the Crossroads movement continue to roll in. Among those not previously reported are D. H. Setliff, of Atoka, Oklahoma, who ordered three whole sets; Charles B. Middleton, of San Diego, California, who ordered two sets; Mrs. Robert E. Merrill, of Scarborough, Maine

(one set); Jerry Sherman, of Indio, California (one set); Glen Shearer, of St. Louis, Missouri (one set); Lowell Anderson, of Oakridge, Oregon (one set); Mr. & Mrs. Neal Penny, of Atwood, Tennessee (one set); Bill & Joyce Isenbarger, of Meridian, Mississippi, ordered one set, saying, "Crossroads doctrine and other forms of liberalism have consumed the North Central church of Christ, in Bloomington, Indiana, and we want the truth spread to our friends there..."; W. L. Haislip, of Pulaski, Tennessee (one set); Marvin L. Jones, San Antonio, Texas (one set); Clay Ross, of Hastings, Michigan (one set); Minnie Lee Medley, of Palmetto, Florida (one set); Jerry Rogers, of Duncan, Oklahoma (one set); Mack Anderson, of Rogersville, Tennessee (one set); Mr. & Mrs. Max A. Reed, of Prairie Creek, Indiana (one set); Roy Osband, Galveston, Texas (one set); K. M. Tokunow, of Redondo Beach, California (one set); John Mays, of Calvert City, Kentucky, ordered a set, saying, "I do not know of any problem in this area with this false doctrine, but I think it best to keep the brethren informed"; Bill Darnell, of Benton, Kentucky (one set); Thomas H. Ballard, Jr., of Clarksville, Indiana (one set); Harold Smith, of Mulberry, Tennessee (one set); Dale Norwood, Lewisville, Texas (two sets); Michael Elrod, Elk City, Oklahoma (one set); the Church of Christ at Honolulu, 1732 Keeaumoku Street, Honolulu, Hawaii (one set); Alvin Warren, of Baltimore, Maryland, ordered one set, saying, "We have had three people who are members of this cult worship with us and had to disfellowship them. Our minister and others tried to reason with them but they didn't think they were wrong"; Lowell & Emily Beason, of Tulare, California, ordered one set, saying, "We have read some borrowed materials and want to have copies of our own"; Ralph Aycocock, of Hermligh, Texas, ordered two "Crossroads Packets", saying, "Your work is appreciated much, and so needed"; Sandy Doyel, Arlington, Texas (two sets); Margie C. Griffith, Peytona, West Virginia (one set); Mrs. Olen Rosell, Austin, Texas (one set); Harold E. Hargrove, Newport, Oregon (four sets); and Anna Foshee, Rochester, New York (one set).

(NOTE: Each set of the "Crossroads Packet" is \$9.95, which includes postage. Please send payment with orders to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

RICE'S SCHEDULE

Following are a few of the times and places that Ira Y. Rice, Jr. is scheduled to preach or lecture during the rest of the summer:

Another gospel meeting is slated for July 26-30, 1987, with the church at Westmoreland, Tennessee.

He will appear on the 4th Annual Firm Foundation Lectureship, September 9-13, at Seagoville, Texas.

Finishing out his summer schedule, next Rice is to be with the church in Palacios, Texas, Sunday through Wednesday, September 13-16.

Darryl W. Pringle, Fort Worth, Texas: "I appreciate your efforts to bring to light the scriptural goings on in the brotherhood. My father is one of the elders of the church in Whitney, Texas. He is the only conservative-minded elder in that church. Whitney is sponsoring a discussion with 'liberals' in June. I wish you could be there. Please send him *Contending for the Faith*..."

"P.S. If you will send him any current materials (back issues) on the likes of Reuel Lemmons, Jon Jones, etc., I would appreciate it. He is 85 years old and doesn't circulate in the brotherhood much. I am preaching for the Watauga church—about three miles from the North Richland Hills building. We get more than our share of their liberalism. It makes you heartsick. We are small in number but always ready to stand for truth."

Albert Riley, of Buena Vista, Tennessee, in ordering Volumes I through IV (and also VOLUMES XV through XVII) of our BOUND VOLUMES of *Contending for the Faith*, inclosed \$60.00, saying, that if it was too much, just to "use the rest as you see fit." (NOTE: Much appreciation! IYR Jr.)

He also went on to say, "Brother Rice, I am still a knucklehead and nothing can change my mind..."

(NOTE: To which I responded, in part, saying, "Like you, I continue to be a 'knucklehead' as I have been for as long as I can remember. I have no intention ever of being anything else..." IYR Jr.)

Jerome J. Hodorowski, Rolla, Missouri: "I want you to know that I appreciate your stand for the truth!"

Mrs. Kathleen A. Lines, of Palm Harbor, Florida, a long-time supporter of our gospel work both in the U.S. and overseas, was married to Charles W. Glanzer, of Baltimore, Maryland, March 19, 1987, at the Lake Tarpon church of Christ, in Lake Tarpon, Florida. Brother and sister Glanzer are making their home at Palm Harbor, Florida.

Virginia W. Thomson, San Mateo, California: "The West Coast Lectureship was marvelous. I am so grateful to all of you wonderful preachers for coming out on your own expense to hold it. We are looking forward to next year's lectureship... I was able to attend every day—just missed Wednesday afternoon and Sunday morning..."

"We appreciate your stand against false teaching. Would you please send me one dozen tracts by the McClishes' daughter. Please bill me. I don't want error coming into Santa Cruz..."

David C. Dugan, gospel preacher, Twelfth & West church of Christ, Silver City, New Mexico: "Thank you for your letter of June 26, regarding the special issue of the *Firm Foundation*. I would like to have a hundred dollars to give to brother Cline or more. But, I did something else. I had ordered ten copies of the special issue and made sure they got into the hands of the preachers with which I have contact and we discussed the issues. The preachers in this area, four of us, stand shoulder to shoulder against those who are advocating and who are teaching compromise of God's word. Then I took the special issue and used it to help develop a class on current issues in the church.

"Keep up the good work and I will spread the word of the need and maybe can get some help."

(NOTE: "It is not what we CAN'T do with what we DON'T have that gets the job done," I wrote to brother Dugan, in response, "but what we DO with what we HAVE. Thank you for telling me of the alternative way that you were helping in the fight for truth in your area." IYR Jr.)

Mrs. Barbara Absher, of North Wilkesboro, North Carolina, when subscribing to *Contending for the Faith*, also ordered the back issues that we had published on "Crossroadism." When someone affects to say to you that he does not know what "Crossroadism" is all about, you might suggest he do likewise. Our "Crossroads Packet" sells for \$9.95 and may be ordered from CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

Jack W. Stafford, Gainesboro, Tennessee: "I am requesting that you subscribe me to your periodical. I am a minister in Jackson County, Tennessee. I came in contact with your publication at the Gipson Hollow church of Christ... Keep 'Contending for the Faith'..."

Lois X. Steele, Chardon, Ohio: "God bless you and give you many years to 'contend for the faith'..."

Jack Caraker, minister, Hartford, Kentucky, supports our 'contending for the faith fund' at the rate of \$15.00 each month.

C. T. Martin, Dallas, Georgia: "I am appreciative of the Newsletter..."

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Just prior to his untimely death, in 1981, that Prince of Preachers was working on what was to be his FINAL BOOK. The 714-page manuscript thus was inherited by his son *Wilson Wallace*. Since all of brother Foy's *previous* books had been published by *Noble Patterson*, he was given first opportunity to publish this one, too. When he felt that he was not up to putting it into print at this time, Wilson turned to *George DeHoff*, of DeHoff Publications, in Murfreesboro, Tennessee, who now, at his own expense, is bringing out the book.

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Pat McGee, Mansfield, Texas: "The April issue is just great. Keep up the good work."

Thomas L. West, Stamps, Arkansas: "Would you please make your readers aware of two upcoming debates of interest to those of our area. The first, **Thomas L. West**, from Stamps, Arkansas, will meet **Keith Sharp**, of Mena, Arkansas, at Saratoga, Arkansas, July 20, 21, 23 and 24. West will affirm the scriptural right for the church to eat a social meal on church premises and the support of orphans and orphan homes from the church treasury. Sharp will deny the eating proposition and affirm that the church is limited to preaching, teaching and benevolence to saints only.

"In conjunction with and following that debate, **Noel Merideth**, of Lawrenceburg, Tennessee, will meet **Keith Sharp**, of Mena, Arkansas, at Stamps, Arkansas, the last week in September on the benevolence and co-operation issues. For further information, you may call Tom West of Stamps, Arkansas, (501) 533-2491 or write to 1103 Ridge Road, Stamps, Arkansas 71860."

Reg Rogers, of Tulsa, Oklahoma, is an old time gospel preacher, who has been preaching for well over half a century. Under date of April 27, 1987, he wrote the following letter:

"I attended the evening service at Garnett Road, Tulsa, yesterday. **Marvin (Phillips)** preached. I recorded the sermon. It was good. He is a different man in the pulpit there than he is in the Fair Pavilion. They had three song leaders, all well qualified. The audience, about four hundred, followed the leaders. The singing was excellent.

"Except for the inane hand-clapping (they gave a man a big hand for being baptized), the services were excellent.

"Marvin didn't touch on mechanical accompaniment. He can't. His hands are tied, for the Garnett Road church has received at least two men into their membership from the Independent Christian Church. I talked with them after the services. Their names are **Don Steel** and **Al Eagles**. Don was placed in charge of something involving the Sunday morning Bible classes for children. He said he was trying to get Al Eagles to become a coordinator.

"The work of coordinators isn't quite clear, but it is obvious that some authority comes with the job.

"Both Don and Al say they will not teach the young people that it is right to play fiddles to the Lord. We have their word on it. Don said that when he is visiting in California that he worships (and sings) with the instrument in the Independent Christian Church. Al said he has no qualms against worshipping with the Independents, but that he just likes Garnett Road and so placed his membership with them.

"Both Don and Al declared that they did not confess wrongs when they were accepted at Garnett Road.

"I was moved by Marvin's sermon, but I

couldn't rejoice, knowing that he is carrying on a relationship with apostates that is less than virginal: I mean James four, four.

"I asked Eagles if he believes the tithing law is binding. He said he doesn't. Then I told him of the Independents in Sweet Home, Oregon, that they preached tithing. Eagles said, 'Some do; some don't.' There has to be more than one faith to "coordinate" all these factions."

Johnny Mack Brown, a young preacher in Elkhorn City, Kentucky, wrote that he enjoys reading *Contending for the Faith* and finds the articles therein both interesting and informative, causing him to contemplate things that perhaps he hadn't before. Nevertheless, he inquired, "How do you respond when you are criticized as having an unloving attitude? I know that some of your answers are rather blunt and pointed; and I do also know that some brethren have accused you of not speaking in love, but having a bitter, divisive, critical attitude and disposition. How do you deal with this? How do you respond? I would be interested to know. For, you see, I too believe that we must speak in love, yet we must speak as the oracles of God. And I find at times we are criticized for so doing. What is your definition of 'harshness?' At Harding among some of the students your magazine is called 'Contentions for the Faith.' Obviously that is not meant as a commending term. But, to repeat, I would be interested in your response to this..."

(NOTE: In my reply to brother Brown, from Singapore, I wrote, in part, "You asked how I respond to critics who mistake my forthrightness for an unloving spirit. It is simply that they have mistaken, also, maudlin sentimentality for what God's word teaches on love. It was the same Jesus (our example on love and everything else) who could be so kind and gentle to children, "ye that labor", the woman taken in human weakness, and the like, who also could withstand the hypocritical scribes and pharisees, as he did, in Matthew 23. Was he unloving? The same Paul who said, "follow me as I follow Christ", taught and practiced many things on love—yet he had to withstand Peter to his face when Peter dissimulated. (See Galatians 2.) Was Paul unloving?"

"To mistake scriptural boldness and forthrightness for an 'unloving spirit' simply demonstrates Bible ignorance on the part of the critics... God bless you for caring." IYR Jr.)

Robert J. Ball, minister, Mocksville, North Carolina: "Thank you for the bundle of *Contending for the Faith*. The paper has been made available to the congregation. The SUBSCRIPTION CAMPAIGN COUPON has been placed on the bulletin board. Thank you again, and may God bless you and your work."

Dennis Coberley, Jane, Missouri: "Thank you for trying to keep us informed about what is happening in the church today. We need this information..."

Ricky D. Smith, Tullahoma, Tennessee: "I recently ordered all the bound volumes of *Contending for the Faith*. I feel that you are doing a great service for the brotherhood and appreciate men...who are willing to stand up for the truth no matter how hard it becomes. Many have become so lukewarm in their stand for the truth that it seems they care not that the Lord's church is being compromised by erroneous doctrine that has become so commonplace rather than the exception.

"Enclosed is my subscription for six years and another \$25.00 to use in any you see fit. Keep up the good work."

Bill Lockwood, Flagstaff, Arizona: "Well, good news! I have 10 to 11 families signed up for *Contending for the Faith* this year! Those copies you sent were excellent and the interest has been high. One lady has been borrowing my back issues on *Crossroadism* since she received the sample issues. I am sending the subscriptions with the money within a week or so. One has not yet paid and there are a few others that may want to subscribe. I announce it during services and will do so a few more times. I point out how invaluable the paper is for informing us and arming us against false doctrine.

"We have also about finalized a seminar with **Bert Thompson** for April '88. This will be particularly good since **John Clayton** has been in Northern Arizona in the past and many have been sucked into *Theistic Evolution* in Arizona, but also because of the University campus here in Flagstaff.

"We also appreciate so much the *Far East Newsletter* from which I read (about half of it) Wednesday night. I want to keep all in touch with missionary efforts by faithful brethren. (Incidentally, after reading some *Contendings*, one lady said she was withdrawing her support from *Herald of Truth* and wanted some leads on some others. I was only happy to comply!)"

Jerre M. Whitman, Cross Plain, Tennessee: "...At a time when it seems that so many in the church are willing to compromise God's great truth in order to form a so-called fellowship with the denominations, we are thankful that we have men...with the courage and ability to write and speak out against all efforts by some to extend the right hand of fellowship to those who teach and practice false doctrine..."

Linwood E. Bishop, minister, Santa Anna, Texas: "We continue to read and enjoy *Contending for the Faith* and your *Far East Newsletter*. We plan to continue sending our support as long as we can. We believe in you and in the work you are doing for the cause of our Lord."

(NOTE: Linwood and Lillie send \$20.00 each month to the support of our missionary work—and have continued to do so for many, many years. Much appreciation! IYR Jr.)

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

SETTING THE RECORD STRAIGHT

(Re: Finances at Bellview/Pensacola)

Ira Y. Rice, Jr.

Within recent weeks, a spate of rumors and unsubstantiated false accusations have been circulated against the elders of the Bellview church of Christ of Pensacola, Florida, and also against me personally relative to the accounting of funds having to do with some of our work in the Far East.

The tragic thing about all this is that while countless souls are being lost, we have to devote the time to no real purpose trying to set the record straight after conflicting parties have twisted the facts almost beyond all recognition.

IS UNAUTHORIZED ACCESS TO ELDERS' FILES HONORABLE?

Before setting forth the *facts* of matters involved, everyone who has received *disinformation* regarding church finances at Bellview/Pensacola might well ask himself two questions:

1) Is it honorable to access the private, confidential files of the elders without either their knowledge or consent?

2) Is it right for supposed-to-be Christians to misrepresent information, thus procured, casting doubt wherein nothing was wrong?

As I proceed, point by point, to the afore-mentioned misrepresentations of fact, let it be understood, first of all, that as Bellview's missionary to Singapore and the Far East, my own membership was placed with the Bellview church of Christ, in Pensacola, in December, 1978, and that I have been under the oversight of the Bellview elders since that date—and still am.

Secondly, the particular elder principally responsible for the record keeping of the finances both of the Bellview church, in general, and of my Far East missionary work, in particular, is brother Fred Stancliff, who is a Certified Public Accountant. (I have seen some carefully-kept financial records in my time, but absolutely *none* that would surpass those of Fred Stancliff and the Bellview elders!).

Now let me proceed to some of the *misrepresentations*, point by point, and see for ourselves what the facts *really* are—also if they are in harmony with the false charges that have been made.

I. IS IT TRUE WHEREAS IRA RICE AND THE BELLVIEW ELDERS WERE TELLING THE BROTHERHOOD THAT WE HAD A "ZERO BALANCE" IN OUR "BIBLES-FOR-CHINA" FUND, WE ACTUALLY HAD A BALANCE IN EXCESS OF \$50,000?

The Facts: No person, living or dead, truthfully can testify to *ever* having received such a report either from the Bellview elders or from me personally for the simple fact that **NO SUCH REPORT EVER HAS BEEN MADE BY US.**

What actually happened was this: The person (or persons) who initiated this report, whether by himself or in collusion with one or more others, mistook two *separate* items *wrongfully obtained from the elders' files* as referring to the *same* account, when, in fact, they were from two *different* accounts. All that would have been necessary to understand it was just to *ask* either brother Stancliff or me about it, and we easily could have explained it to the immediate satisfaction of any reasonable person. But those spreading this *disinformation* have not bothered themselves to ask either one of us for clarification until this very day!

The "Bibles-for-China" Fund, of course, did not *originate* either with me or with the Bellview elders. It was *initiated* by brother Archie W. Luper and the Santa Paula, California elders. Back in 1979, shortly after brother Luper and I returned from our initial visit into mainland China, approximately one month after President Jimmy Carter had restored diplomatic relations with the Peoples Republic

(Continued on Page 3)

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Why Keep Stumbling Over Our Own Shoe Laces?

Have you ever seen someone who never could win a race because he kept stumbling over his own shoe laces? It seems to me that the brotherhood of Christ is a lot like that nowadays. We seemingly never get anywhere building up the cause of Christ simply because we keep on knocking each other out—brethren who basically stand for the truth the same as we.

Take, for example, the false accusations that have been circulated against the *Bellview/Pensacola*, Florida elders and me relative to church finances (dealt with elsewhere in this issue of *Contending for the Faith*). All that would have been necessary for the disaffected ones to secure answers to their questions was just ask. Instead of asking from the proper sources—i.e., the *Bellview* elders and/or me—so they could have understood the matters involved, they just broadcast wherever they went what they themselves clearly did not understand!

BELLVIEW DIVIDED: BROTHERHOOD OFFENDED

All of us, of course, are familiar with what the apostle Paul had to say about those who cause divisions and offenses contrary to the doctrine. The tragedy about what has happened at *Bellview/Pensacola*, however, is that those who have become divided and offended, at least in this case, for the most part stand on the same side of almost every doctrinal issue.

At the last account, because of the contrary things that were being broadcast without a cause, not only had the *Bellview* congregation lost between 50 and 60 members, who now are attending elsewhere, but brethren and churches who normally close ranks and stand together, out over the brotherhood, are holding one another at arm's length. Such things ought not so to be.

ARE THOSE WHO CAUSE DIVISIONS GUILTLSS?

It used to be a common saying among churches of Christ that "I'd rather be the soldier who plunged the spear into the side of my Lord on the cross than to be the one who causes division within his spiritual body, the church."

No one recognizes more than I that offenses and divisions occasionally will come within the body of Christ; but our Lord has pronounced a "woe on them by whom they come."

If ever there was a time when those who actually stand for the truth ought to be *closing ranks* and *pulling together*—instead of *pulling apart*—what with all the false doctrines and heresies among us seemingly rampant on every hand—that time is now. Surely the Lord will not hold them guiltless who are causing divisions and offenses, making such unity of the spirit and action among soldiers of Christ impossible. Brethren, let us think on these things.

—Ira Y. Rice, Jr., Editor

SETTING THE RECORD STRAIGHT

(Continued from Page 1)

of China, in December, 1978. Early response to the "Bibles-for-China" Fund was so great that within a very short time more than \$70,000, in contributions, had been received by Santa Paula (not counting the enormous amount of religious books mailed into China by brother Luper personally).

Inasmuch as brother Luper and the Santa Paula elders asked me to be in charge of disbursing this fund—even though I was serving as Bellview's missionary to the Far East—I soon found myself coordinating the purchase of Chinese Bibles and the printing of Chinese-English New Testaments for distribution, as well as printing gospel tracts and my own correspondence Basic Bible Course in the Chinese language for use among Chinese-speaking people. However, trying to coordinate between two different elderships—Bellview and Santa Paula—soon proved to be unwieldy. Therefore, an arrangement was effected to transfer the "Bibles-for-China" Fund from Santa Paula to Bellview, by which time approximately \$30,000 of the original \$70,000 had been spent, leaving just over \$40,000 when the transfer was made.

Since we had no way of getting Bibles, Testaments or any of the other Bible-related materials into China only as interested, concerned brethren would volunteer to smuggle them in (you might be surprised how few would thus volunteer), there was no point in stock-piling more Bibles and/or Testaments until the supply already on hand could be used up. We discontinued making any further appeals for contributions to the "Bibles-for-China" Fund, *per se*, although we *did* ask for contributions for "travel expenses for workers carrying Bibles into China" and also for "Bibles, tracts and teaching materials in Asian languages."

Rather than letting the balance of the "Bibles-for-China" Fund just sit there idle until, from time to time, amounts from it would be needed, first, the elders put that balance into "CD's," so that interest might accumulate. Later on, they found that it could be put into a checking account, which would draw close to the same amount of interest and be much easier to handle. The growth of the fund, since Bellview took it over from Santa Paula, from just over \$40,000 to presently over \$53,000, largely came from *interest* rather than from *contributions*. However, as a means of handling the funds incoming from the two appeals that *were* being made, per the foregoing paragraph, these, too, were deposited into the "Bibles-for-China" Fund account.

As for the "Zero Balance", which has caused some inquiry, after the faction at Bellview began spreading false rumors about it, this, too, can be comprehended quite easily. As nearly everyone who knows anything at all about Ira Rice's work as a missionary for the Bellview church is well aware, I do not raise funds *just* to help *one* thing, but for *many* different missionary undertakings. The Bellview elders and I have to have an account, *separate* from all other accounts, for the *initial* deposit of incoming funds, from which checks *later* are written disbursing the monies to the various purposes for which they were intended. We do *not* (repeat *not*) confuse this general account with our "Bibles-for-China" Fund account, which is a *separate* account. Our *general* account is called our FAR EAST/WORLD EVANGELISM FUND account. Each month all cash receipts and disbursements *for that particular month*

are recorded therein. *Within* that monthly account, any contributions made are recorded under the heading of "Far East/World Evangelism—Trust Fund Balances." For example, during the year of 1986, trust fund balances (until later transferred to their intended destinations) were kept *temporarily* for such things as Bibles for China, Eddy Ee's car, the Hualien/Taiwan Building Fund, the Klang/Malaysia Building Fund, the Charlie Ng Fock Lam account, Alan Adams' van, Joe Ruiz account, Tommy Alford account, the *Firm Foundation* "Special Issue" fund, the William S. Cline travel-to-the-Far-East fund, and the Bellview Preacher Training School fund. *Each* of these "Trust Funds" would show a balance from one month to the next *until* checks were written for the purpose intended, at which time, they then would show either a "Zero Balance" or whatever was left over after said checks were drawn. Take, for example, the Klang Building Fund. Balances would build up from one month to the next as the year wore on; yet, every time a check was written for what had come in and forwarded on over to Klang, that particular trust fund would show a "Zero Balance" or a balance of whatever was left after the check was written. It was the same way with the "Bibles-for-China" trust fund balances being held within the *Far East/World Evangelism Fund* account. Each time a check was written clearing the money accumulated within the Far East Fund, then *that* fund would show a "Zero Balance;" however, when *that check* subsequently was deposited to the "Bibles-for-China" Fund account, said account would show an *increase* of that *exact, same amount*. Hence, when, in October, 1986, the Far East/World Evangelism Trust Fund had accumulated \$130.00 for Bibles for China, a check was written for this amount (leaving "Zero Balance" in *that* account, which *then* was deposited into our "Bibles-for-China" Fund account, increasing the "Bibles-for-China" Fund account on up to an ending cash balance for that month of \$53,590.65. So the "Zero Balance" was correct for the account *it* belonged to; and the \$53,590.65 was correct for the account *it* belonged to. Anyone who had taken the time to study the financial record should have been able to see this. However, whether he (they) could or not so see, these are the *facts* of the matter. The fault lay *not* with Bellview's accounting but with the false information that was erroneously conveyed. The Bellview elders could hardly be held responsible for some preacher's inability to correctly read and understand a carefully-worked-out, accurate financial report! (It might help if, next time, said preacher(s) might just *stay out* of the elders' confidential files, or, if there is something in need of explanation, instead of broadcasting false charges all over the brotherhood, simply ask the proper sources so that all may be made clear.)

II. IS IT TRUE THAT IRA RICE'S FINANCIAL STATEMENT, AS OF OCTOBER, 1986, SHOWED HIS EXPENSE ACCOUNT FOR THE YEAR UP TO THAT DATE AS BEING \$62,028.65?

Once again the same preacher(s) who misunderstood (hence misrepresented) the material wrongfully obtained from the elders' files relative to the *previous* matter did the same thing in *this* matter, as well.

Whereas it is true that the elders' record used the term, "Expense Account—Ira Y. Rice, Jr.," they and I both knew that, *in addition to any special expenses that I had had*, travelling among the churches on behalf of Far Eastern and

World Evangelism, this account *also* included any and all *other* disbursements made by me, as Bellview's missionary. Perhaps a better term might have been "*Disbursement Account—Ira Y. Rice, Jr.*," inasmuch as it included enormously more disbursements than just my own travel expenses!

For example, in addition to my *travel* expenses, it *included* such things as the following:

- Monthly van payments and repair
- A secretary's salary
- Secretarial office supplies
- Long-distance telephone calls (both in the U.S. and also overseas) relative to the work
- An electronic typewriter with memory and repairs
- Printing of envelopes and stationery
- Typesetting both for our *Far East/World Evangelism Newsletter* and also for *Contending for the Faith*
- Travel expenses of some of our Asian workers evangelizing in the Far East
- Travel expenses for 3 men's travel from U.S. to Singapore (re: Four Seas College) and return
- Miscellaneous other necessary disbursements

If anyone will take the time to study these above-mentioned *additional* disbursements comprehended in that particular item in the elders' record of the account, it should be self-evident that such disbursements are not *normally* viewed as expenses of the missionary *himself* but legitimate expenditures of his *work*. This is true of all other missionaries known to us. Why should it be viewed any differently in this case? In all fairness, it should *not* have been so viewed. Certainly there was no confusion between the Bellview elders and me relative to this account. There could not have been between us and the preacher(s) spreading these erroneous reports either, if only they had asked the elders or me, which they *still* have not done to this date.

III. ARE THERE ANY OTHER QUESTIONS?

Should anyone have further questions regarding the previously discussed items, or any *other* allegations regarding the Bellview church of Christ, these specific questions should be addressed to the Bellview elders. It should be understood, however, that one of the Bellview preachers that has been released from his employment has obtained legal counsel and has had a letter from the attorney sent to the Bellview elders which threatened the Bellview church of Christ with a lawsuit. In view of this, accordingly, only *specific* questions will be addressed.

Such specific questions may be addressed to: **The Elders, Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506.**

Massive Effort Planned To Counteract Boston/Crossroads Movement

In July, 1985, brother **Alvin Jennings** mailed his book, *How Christianity Grows in the City*, to over 15,000 congregational addresses (unsolicited, enclosing a bill for the book!). The book is filled with speculations upon which a most dangerous system of church government, similar to that of Roman Catholicism, is advocated.

Significantly, the book is dedicated to the "Boston Church of Christ," recent heir to the Gainesville, Florida Crossroads religious empire. Brother Jennings indicated in his dedication that the Boston Church has most fully implemented his humanly-devised plan of church organization and evangelism, by which it is extending its dreadful tentacles into all parts of the world.

Brother **Wayne Coats** of Mount Juliet, Tennessee has now written an expose' of the Jennings book, entitled, *A Critique of How Christianity Grows in the City*, which deserves as wide a circulation as the error-filled Jennings book. The 30-page tract by **Bronwen McClish Gibson**, *Crossroads from the Inside*, which lays bare the insidious nature of the mind/behavior-control tactics which are used by the Boston/Crossroads leaders, also deserves the widest possible circulation among the Lord's people.

Accordingly the Pearl Street congregation in Denton, Texas has undertaken the project of mailing a *complimentary* copy of the Coats book and the Gibson tract to over 15,000 addresses, involving every congregation of the Lord's people in all of the earth! Brother Coats and sister Gibson have graciously made their publications available at their absolute cost for this worthy work. All of the materials (books, tracts, cover letters, envelopes, etc.) are on order. Without a penny of profit to anyone, with the lowest prices obtainable on all expenses involved and by using donated labor (Pearl Street man/woman power) we can accomplish this work for a mere \$25,000 (only about \$1.70 per package).

The Pearl Street church is not large, but her elders, **Harry Ledbetter** and **Millard Smith**, have shouldered the leadership in this vital effort, believing that many individuals and congregations will want to join hands with them. If you are concerned about the trail of tragedies continuing to be produced by Crossroads/Boston advocates and want to help stop them, please send any help you can to: **Church of Christ, 312 Pearl Street, Denton, Texas 76201** and mark your check for "book mailing." Your assistance is needed urgently and immediately. — *Bellview church of Christ*

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FIRST STOP. Within less than five hours after *Ira Y. Rice, Jr.*, arrived in Manila, Philippines, on Lord's Day, May 10, 1987, he was preaching to the Central church of Christ there, having been invited before leaving the U.S. two days earlier. The above photo of some who attended was taken just before the service began. Shown

smiling on left, front, is sister *Ruth Aton*, wife of *Judito Aton* (regular minister of the Central congregation, now in training at Brown Trail School of Preaching, in Fort Worth, Texas). Third from right, rear, is *Manuel K. Pelayo*, with his wife just in front of him. It was sister Aton and brother Pelayo who greeted me at the Airport.

Editor Returns From Yet Another 40 Days Journey In Missionary Work Overseas

Ira Y. Rice, Jr.

Had there been any way to avoid this particular journey to the Far East, I gladly would have done so. Having already appeared in gospel meetings and lectureships this year from Florida to California—and with more than six months of such to be fulfilled this year—if it was *more travel* that was indicated, such was something I very well could have done without, thank you! Having crossed the Pacific Ocean, either going or coming, close to 50 times, certainly *that* was no attraction. (As one brother put it, "When you've seen *one* ocean, you've seen them *all!*") Any spirit of adventure that I may have had in my youth, now, approaching 70, long since has abated.

However, with reports continuing to come from **Singapore, Malaysia, Thailand**—and now **Indonesia**—of the cause of truth being undermined where we had worked so long and so hard to plant it, I could not, in good conscience, turn a blind eye, a deaf ear and a hard heart to the pleas of faithful brethren to come back over and to help them do battle against spiritual predators seeking to destroy what it has taken decades to build. Besides which word had come from the **Philippines** that liberalism and Crossroadism were about to take the place!

When Archie W. Luper learned that I'd be passing through San Francisco en route to the Far East, at first he thought that he could meet me there. When he saw that he could not, he nevertheless reserved a room for me at the San Francisco Airport Hilton Hotel instructing them to send all charges, including meals, *to him*. Ordinarily, I would *never* patronize such a fine hotel, but since I had to be at San Francisco overnight, and since he insisted on paying for it, I let him do so!

Having departed my home in Memphis, Tennessee, the morning of May 7, and remaining one day at San Francisco, thus, I boarded my plane for the Far East at 12:30 midnight the *following* day. The first leg of my journey (five hours and ten minutes) to Honolulu, I had three seats to myself. Within ten minutes after take-off I thus could stretch out and sleep soundly until they made us all sit up and buckle our seat-belts for the Honolulu landing.

From Honolulu to Hong Kong, my seat-mate was a Mr. **Arthur Wong**, president of the Artemis Ivory Factory, of Hong Kong. He slept much of the ten-hour-and-50-minute flight to Hong Kong. However, when he awoke, he and I

had a truly fascinating conversation for the rest of the trip. Some of our readers will recall when Chairman **Mao Tze Tung**, then ruler of mainland China, was shown in the public press during the '60s taking a swim in the Yangtze River. Young Mr. Wong, who was a teenager at that time, got an idea from Mao's example. Being himself born inside China, he (Wong) entered the Pearl River somewhere south of Canton in 1971, and after swimming some five hours finally made his way to Hong Kong. Having arrived with absolutely nothing but the clothes on his back, what an accomplishment to have escaped the tyranny of Communism in such a manner and now to be the president of his own company in Hong Kong with a branch office in Honolulu!

PHONE CALLS IN HONG KONG—ON TO MANILA

After arranging transfer from Singapore Airlines to my Cathay Pacific Flight #901 on to Manila, during the hour-and-20-minute layover I had at the Kai Tak International Airport, in Hong Kong, I telephoned to brethren **M. H. Tucker**, at Wanchai, and **Don Thornton**, at Yuen Long, just to let them both know that I was in the area and would be back in touch with them personally, Lord willing. June 8, when brother **Bill Cline** and I should be returning that way on our return journey to the U.S.

Although most of the passengers from San Francisco to Hong Kong had been Chinese, from Hong Kong to Manila so many of the passengers were Filipinos that it changed the whole complexion of that plane-load of people.

As we were taxiing for take-off, I could not help noticing the lady across the aisle from me as she "crossed" herself as is the way among Catholics. Departing Hong Kong at 10:40 a.m., flight attendants had hardly finished serving lunch before we began our descent into Manila, landing there right on schedule at 12:25 p.m.

PELAYO & RUTH ATON GREET ME

It took almost an hour and a half to clear immigration and customs at Manila. As I emerged into the waiting area, I saw a sign with my name on it in big, block letters—I-R-A R-I-C-E! It was held by **Ruth Aton**, wife of **Judito Aton**, now studying at Brown Trail School of Preaching, at Hurst, Texas. She was accompanied by brother **Manuel K. Pelayo**, a 59-year-old Christian brother from the *Central church of Christ*, in Manila, where I was to speak that evening.

After directing me to a taxi, the two of them accompanied me and my baggage to the Jade Vine Hotel—not far from the Hilton, but a world away in price! (I had sent word ahead, by brother Judito, that I did not need anything fancy, just so it was clean and reasonably comfortable.) It was clean, all right: and once the air-conditioner built up, reasonably comfortable. No TV! But it cost less than U.S. \$20.00 per night; so it was just about right.

After I had had a bath and a short rest, the two of them called back for me to speak at their 5 p.m. service. I spoke on "CROSSROADISM—Evolution of a Movement."

Among those present at that service was **Tilt James**, who works with **Ron Holland** there in Manila. They have what they call a "Bible Study Center." James hails from Victoria, Texas. Also present was a brother **David Cummings**, who works with USAID agriculture some way. He is said to be a former elder, having lived both at Cookeville, Tennessee and also Griffin, Georgia.

MY LETTER TO ARCHIE LUPER

Since he had been so thoughtful of my comfort back at San Francisco, I decided to favor brother Archie Luper



BROTHER MANUEL K. PELAYO and I had planned to travel on down to Davao City, Philippines, to confer with brother **Antonio (Tony) Peralta** the following day after my arrival in Manila; but we could not get a flight. We did finally make it later in the week, however, and the above photo of Peralta and Pelayo (shown left and right, above) was taken in front of the LIFE MISSION BIBLE TRAINING CENTER, conducted by **James Bellew**, in Davao City.



IN ANOTHER AREA of Davao City, near the sea, brother **Tony Peralta's** younger brother **Tito** is the preacher. **Tito** and **Tony** (left and right, above) are shown in front of the plain but serviceable building there.

with a detailed letter of what I was learning of the work in the Philippines. Hence, on May 15, five days after my arrival the previous Lord's Day, I wrote to him, in part, as follows:

Davao City, Philippines
May 15, 1987

Dear Archie,

Having arrived in Manila at 12:25 p.m., Sunday, May 10, I have been trying to get a clear picture of what is going on over here as far as the *church* is concerned. Sunday night, I spoke to

the Central church of Christ, where brother *Judito Aton* was preaching before coming to the States to further his Bible training. (You met Judito at the *West Coast Lectures*, at San Lorenzo, California. He was the young Filipino preacher-student who accompanied *Eddie Whitten*, if you recall.) It was Judito's wife *Ruth* and an older Christian brother, *Manuel K. Pelayo*, who met me at the plane coming in and escorted me to the service at Central Manila that evening.

Having been baptized himself more than 25 years ago, brother Pelayo appears to be quite knowledgeable about many things having to do with the church of Christ in the Philippines. He is 59 years of age. Brother Judito Aton told me that he is completely reliable. I have found him so to be so far. He used to make his living as a printer. In fact, he still owns his own print shop; however, his equipment is what printers call "letter press," which prints from moveable type which has to be set by hand. This type of equipment is almost completely obsolete now, so that much of his former business now has left him to patronize printers with "offset" equipment. I asked him if he knew how to operate such equipment, if he had it now. He assured me that both he and his wife are skilled in "offset" printing, however that a good, used, rebuilt "offset" press would cost approximately \$5,000/U.S., which money he does not have and no way to get it. He *did* say, however, that if he *could* have such a press, it would enable him to go a long way toward getting Central Manila church on a self-supporting basis—that he was absolutely *sure* that many (maybe most) of his old customers would come back to him for their printing. Also he could do much printing for the church, such as tracts, pamphlets, booklets, advertising, and the like. He has not *asked* for anything at all, but I've been studying how we might somehow make that press possible. If it were solely for church use, no problem. However, he would need to support *himself* through his printing. It is the *commercial* use of the press where the snag comes.

Monday, brother Pelayo and I went to try to visit the missionaries in their offices in Manila. It was a public holiday, because of the national elections, and their offices were closed. I did take some photos from the outside, however.

While visiting the church known as "Metro Manila," we met one of the elders, a brother *Armenio C. Tuverna*, who seemed most happy that we dropped by, asking me to come back to speak the following night. He had read two of my books—"Axe on the Root—Volume I" and also "We CAN Evangelize the World." He is a high government official in the building-inspection department.

Resulting from my speaking appearance at the Metro-Manila church, brother *Felix Garlitos* invited me to speak the following night (Wednesday) where he himself is one of the paid ministers in the Sampaloc church, where *Felipe Carriaga* is the principal preacher, in Manila. They asked if it was all right to tape-record what I had to say. I said it would be okay; so they did. Also, when I had finished speaking (warning against their being "targeted" by the "Crossroads" church, from Berkeley, California), they wanted to ask questions. So I answered those, too. As a result they asked for me to send many materials especially about Crossroads, when I get back to the U.S. which I promised to do.

Earlier that same day (Wednesday) brother Pelayo and I accompanied sister Ruth Aton to the U.S. Embassy to see if she might secure a visa to join her husband at *Brown Trail/Fort Worth, Texas*. After an almost three-hour wait in line, she was told that she could have an interview at 8 a.m., the following day.

Brother Pelayo and I went back with her to the Embassy on Thursday morning. Instead of being ushered right in, she and we joined a line of *several hundred* people, ALL of whom had 8 a.m. appointments! We all had to take our turn through a security check point, after which we stood against a wall for almost an hour. Then we were herded back outside where we lined up, waiting our turn.

It was approximately 10 a.m. before we even got into the hall where the interviews were held! Even then, it took another hour, of up-down, up-down seating, shifting and waiting along the line until, at last, it was sister Ruth's turn.



LATER THAT SAME DAY, brethren *Manuel K. Pelayo* and *Tony Peralta* (left and right, above) took *Ira Y. Rice, Jr.*, to visit the place where brother Peralta, a graduate of Philippines Bible College, of Baguio City, now preaches.



BEFORE LEAVING MANILA, on May 16, for Singapore, the *Manuel K. Pelayo* family, together with sister *Ruth Aton*, posed for the photo above. Sister Ruth is the one on the left.

They interviewed her a long time, finally sending someone back into the Embassy for further information. At last word came that they were turning down her request—permanently. They were requiring more proof that her *family and economic ties* were strong enough to bring her back to the Philippines instead of staying in the U.S. Also proof that *Brown Trail School of Preaching* was *financially strong enough* to guarantee her support and return. Also, they said she must have an I-20 form from *Brown Trail*, and also an I-94 form. Finally, in so many words, they told her flat out that she had NO CHANCE to go to the U.S.! (It seemed to her—and to us, too—that there must be *someone* behind the scenes, inside the Embassy, blocking her visa...They were entirely non-committal, as to that. But the bottom line is that she can make NO FURTHER APPLI-CATION.)

At about 3 o'clock that afternoon (Thursday), brother Pelayo and I headed for the domestic airport at Manila for our 5 p.m. flight for *Davao City* to meet brother *Antonio N. Peralta*, a 35-year-old preacher who had written for financial assistance. I now am in *Davao City*. It was approximately a two-hour flight southward and across *Mindanao*.

Antonio (Tony) met our plane together with his little five-year-old daughter. After putting us into the *Apo View Hotel*, he led us to a restaurant, where we had Philippine cuisine, then took us back to our hotel, promising to come back for breakfast at 7 o'clock the following morning.



WITHIN JUST A FEW DAYS following my own arrival in Singapore, the Saturday night of May 16, brother *Pat McGee* also arrived on his way from the U.S. to Jakarta, Indonesia, where he initiated the work some 20 years ago, in 1967, and where his heart still remains. In above photo, Pat (left) was treating *Shirley* and *Ernest Underwood* (center and right) and me to a tasty lunch at the Islamic Restaurant, one of our favorite eating places in Singapore.

Friday morning (this morning) came—and Tony showed up. Brother Pelayo still was sleeping, so we did not disturb him while we talked. I inquired of many things, including what he knew of *Alex B. Canonayan*, of Siocon, Zamboanga del Norte. Tony said that he (Tony) used to live for several years at Zamboanga del Sur, but that brother Canonayan did not fellowship with the faithful brethren there, being associated with the *Anti-Cooperation* churches. (Brother Carriaga, back in Manila, had told me the same thing.) This Canonayan is the one who wrote to the *Bellview/Pensacola* church saying that the Communist New Peoples Army had burned their church building down and had taken away their clothes and food, hence he and they were asking for help.

Brother Pelayo presented himself awake, bathed and fully dressed at 8 a.m., so we three went for breakfast. Tony showed us where the church formerly met in the downtown area of Davao City, a metropolis of over a million people. Also, he showed us a large sign they had had painted across the street advertising their services.

Dropping off some film to be developed for prints, we went to the Philippine Airlines office to try to book an earlier flight the following morning so that I could make the 3:30 p.m. connection for my flight from Manila on to Singapore. They told us we'd have to go back to the airport and put our names on the waiting list!

Since *James Belieu's* office was just four doors away, we took occasion to visit with him while in that part of Davao City. (You and I first met brother Belieu at the *Missions Forum*, at Manila, in 1985.) He said he welcomed a chance to talk, said that he was not the one (or ones) responsible for inviting all those Cross-roads from Boston and Berkeley to Manila—that he personally had not even known that they were Crossroads. He had heard only that Boston was winning souls in great numbers and wanted to find out their secret. He said that for the most part he felt the Philippines missionaries now were *against* Crossroads and would not be welcoming them into the Philippines—as targeted this year.

Brother Belieu also said that he felt I should have inquired of him *personally* before publishing *Gilbert Gough's* letter accusing him of several false positions. He said that he believes and teaches that 1) the New Testament teaches *law AND grace*, not *all* grace and *no* law; 2) that Matthew 19:9 applies to the alien sinner as well as to the Christian; and 3) that the Crossroads doctrine is false. I asked him to put all this in a letter to me, saying, that I'd be glad to publish it. Our visit lasted over an hour.

Back at the airport, we finally got in touch with the airport superintendent, a *Mr. Napoleon Dexter*. When he learned our problem, he sent word to his people to confirm us on a 7 a.m.



THOUGH STILL JET-LAGGING, brother *Pat McGee* (above, right) went right into his preaching assignments at Lim Ah Pin Road, soon after reaching Singapore, in the latter part of May. *Kwan Tai Choom*, the local minister (who also is dean of students at Four Seas College) is seen third from right on the front row.



A STUDY IN CONCENTRATION is always evident, when anyone is preaching at Lim Ah Pin Road, in Singapore. Although there were many more present, not shown in the photo, the above crowd was listening to brother *Pat McGee*, who had just flown in from the U.S. to preach.

flight the following morning back to Manila. We had been told that it was "fully booked." He agreed it was, but said that statistically it could be proved that 10% of those who reserve flights are "no shows." I said it was not *what* you know, but *who* you know, and thanked him for getting us on that particular flight so we could make our connection.

Returning to the city, we visited two more places where the church now meets in the Davao City area—one where Tony preaches, the other where his younger brother Tito preaches.

The building used by brother Tony was in need of repairs, which would cost approximately \$330.00. After studying it over, I decided to write him a check for that amount—and did—for that purpose.

Brother Peralta discussed with me at some length his radio preaching at 6 a.m. every day. Radio time for his broadcasts is paid by World Radio, out of White's Ferry Road, of West Monroe, Louisiana, but *not* his *personal* support. He also wants to put in a Christian bookstore at Davao City to serve the Philippines churches, saying that no such bookstore exists among "us" in all the Philippines.

(Just to dramatize the fact that Coleman's book, *The Master Plan of Evangelism*, upon which Crossroadism/Bostonism and



OF PARTICULAR INTEREST to brother *David Chew*, president of Four Seas College, was the approval that *Ernest Underwood* had just received from the Government of Singapore, permitting him to begin a new paper to be published by the college of which he (Underwood) will be the editor. In photo (above), left to right, *David*, *Ernest* and *Shirley Underwood* are shown studying the official document just received granting that permission.



THREE PREACHERS' WIVES who turned out to hear brother *Pat McGee*, when he spoke at *Lim Ah Pin Road*, Singapore, were *Shirley Underwood*, *Abigail Chew* and *Ruth Roach*, shown left to right (above), respectively the wives of *Ernest Underwood*, *David Chew*, and *Sam Roach*.

such like are based, is a strictly *denominational* book, I suggested that we go by the Baptist Book Store to see if they had it. We did. They said that they ordinarily carried it but were temporarily out of stock. Then we went by the *inter-denominational* book store in *Davao City*. Surely, enough, they had a *whole stack* of it. So, I bought three copies, giving one to *Tony*, one to brother *Pelayo*, and I kept one. *I think they got my point*...

At about 2:40 the following (Saturday) morning, I woke up hoping to finish my above letter to brother *Luper* before leaving *Davao City*. I *did* finish through Page 16 (hand-written). However, it was not until I had returned to *Manila* and flown on over to *Singapore* that I was able to resume writing. From the apartment of *Ernest* and *Shirley Underwood*, in *Singapore*, I continued the next day, as follows:

Singapore
Sunday, May 17, 1987

...Brother *Pelayo* and I left our hotel at *Davao City* at 5:50 a.m. for the airport. Our flight was delayed, so we had our breakfast while waiting for take-off. At 7:25 we were airborne for *Manila*, arriving just after 9 a.m.



IT ALWAYS IS A PLEASURE when *Ira Y. Rice, Jr.*, (left, above) is privileged to visit and speak to the *Jurong church of Christ*, in *Singapore*. This congregation was begun in 1976 by *Eddy Ee* (standing next to *Rice*). The other nine brethren in the photo are the leaders of the *Jurong congregation*.

After picking up a present for *Vada*, which *Ruth Aton* had gotten, I went with brother *Pelayo* back to his home to visit until flight-time for *Singapore*...

My *Singapore Airlines Flight SQ81* from *Manila* to *Singapore* was delayed 15 minutes because some passenger got off and demanded his/her luggage. This seemed peculiar, but not necessarily alarming. However, when we landed at *Singapore's Changi International Airport* at 6:50 p.m., they would not allow us to taxi up to the off-loading area normally used, saying that we were subject to a security check by *Singapore police*. It was not until we finally were disembarked from the plane approximately a mile away from the airport, and transported by huge buses on over to the airport, that they finally informed us that an Arab-sounding voice had telephoned to the *Singapore Airlines* people back in *Manila*, after we already had become airborne, saying that there was a *bomb* on board *Flight SQ81*!

Instead of alarming the passengers, they said nothing of this until all of us were away from the plane and actually in the *Singapore Airport terminal building*. When they finally *did* say what had happened, you should have seen and heard the excitement among the passengers! They not only checked every passenger, including carry-on luggage, but they *re-checked* baggage (by radar) as well. It took approximately three hours, until almost 10 p.m., before they finally sent our luggage on through so we could all clear customs and be on our way.

I had telephoned *Ernest* and *Shirley* about 8:20 p.m. what had happened. They still were waiting up for me when I arrived at their apartment about 10:30 p.m. We talked until after midnight before going to bed.

After telephoning *Vada* this morning, I accompanied *Ernest* and *Shirley* to *Lim Ah Pin Road* for worship. All were surprised to see me, as I had made no public announcement of my coming. Asked to speak, I chose as my topic, "Jesus' Mission in Coming into the World." It was a "positive" sermon and seemed to be well received by all. After the worship service, the men's class asked me to discuss "Church Discipline" with them. I spoke on this for almost half an hour, then answered questions on it until almost 1 p.m.

Kwan Tai Choom, their preacher, had just returned a few days earlier from another long missionary journey. He and his family invited the *Underwoods* and me to be their guests for lunch at a local restaurant. His wife *Siew Hwa* and their son *Jeremy* took the *Underwoods* in one taxi; *Tai Choom* and I followed in another. On our way to the restaurant, *Tai Choom* informed me what had happened on his journey this time. Leaving *Singapore*, he had returned to the same place where he had taught, preached and baptized three last fall. By now the number baptized has increased to approximately 30...

Monday, May 18, 1987

Before I went to bed at the Underwoods last night, Tai Choom called saying that *Pat McGee* had arrived early and was sacked out with his jet-lag. I telephoned him (Pat) at 7:15 a.m., just now. He was extremely hoarse. Said he had preached five nights in a row in Kansas and Oklahoma and lost his voice. Anyway, otherwise, he was feeling okay. So I have made an appointment for him, *Ernest* and me to have lunch together with *David Chew*, *Eddy Ee* and *Kwan Tai Choom* at the Islamic Restaurant at 1 p.m. today... We'll discuss at lunch how best to proceed, re: the lawyer and Moulmein Road. It may take several days to work it all out, but I'll keep you informed as we go along.

In the Greatest Cause,

(Signed)

Ira Y. Rice, Jr.

REPORTING BACK AFTER LONG DISCUSSION

Another week was to elapse before I had a chance to write brother Luper once again. However, under date of May 25, 1987, I wrote to him, in part, saying,

Singapore
May 25, 1987

Dear Archie,

Pat McGee arrived (jet-lagging and almost out of it) on Sunday night. He, *Ernest Underwood* and I had a long discussion with *David Chew*, *Eddy Ee* and *Kwan Tai Choom*, over lunch at the Islamic Restaurant, one Monday—after which I had a long session with our lawyer... at 5 o'clock that same afternoon.

Over lunch the following day (Tuesday, May 19) at the New Otani Hotel, on River Valley Road, I reported back to the above-mentioned brethren what I had concluded from talking with our lawyer...

Pat, meanwhile, spoke to the Lim Ah Pin Road congregation on Thursday night, then again twice on Lord's Day morning. For my part, I spoke twice on Lord's Day morning (yesterday) to the Jurong congregation, where *Eddy Ee* preaches. (*Kwan Tai Choom* preaches at Lim Ah Pin Road.) I spoke on "Cross-roadism" to combined classes the first hour; then on "The Mission of Christ" the second hour.

After lunch, brother *Eddy* asked me to return to the Jurong building to discuss what all was taking place... We began our discussions at 2:30 p.m.; and they lasted until 4:30 p.m. After which brother *Eddy* and one of the leading brethren from Jurong (*Lim Cher Yam*) took me back to *Ernest's* place by car...

Bill Cline is to arrive here at 1:35 p.m., Wednesday. We have an appointment set up with the lawyer for 4:30 that same afternoon... Pray for us as our work continues.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

Meanwhile, as planned, *Bill Cline* reached Singapore on Wednesday, May 27, at 1:44, just nine minutes off schedule—not bad for having traveled the better part of two days and having crossed most of the U.S. as well as the Pacific Ocean, en route.

By 4:30, that same afternoon, he, along with *Pat McGee*, *Ernest Underwood*, and I, from the States, and also *David Chew*, *Eddy Ee*, *Kwan Tai Choom*, *Lim Cher Yam* and *John Goh*, from Singapore, met with our lawyer... in her offices... in Singapore. For the next hour and a half we discussed how best to nail down the trusteeship of the 131 Moulmein Road, Singapore property...

It had been arranged for brother *Cline* to speak to the Lim Ah Pin Road congregation that weekend; however, owing to the time getting away from us all, re: planning the 3RD ANNUAL ASIAN BIBLE LECTURESHIP, in Klang, Malaysia, it seemed best for me to go there for a



A HANDSOME FAMILY indeed is that of brother and sister *Eddy Ee*, shown with their daughter *Elizabeth*, above. Brother *Ee*, who was baptized at age 17 by *Ira Y. Rice, Jr.*, in the early 60s, graduated from Korea Christian College, and is the academic dean of Four Seas College, in addition to being the minister of the Jurong church of Christ, in Singapore. Sister *Ee* (*Teresa*) works as a nurse in one of the hospitals there.



AFTER SERVICES, the Lord's Day I spoke at Jurong church of Christ, May 24, in Singapore, brother and sister *Lim Cher Yam* (left, above) invited *Eddy* and *Teresa Ee*, together with their daughter *Elizabeth* and me, to be their guests for lunch at a nearby restaurant. The food was excellent.

weekend of preaching, which brother *Charlie Chan* had scheduled with me as the speaker.

While at Klang, I spoke not only to the church, but also to the Malaysia School of Preaching there, where brother *Jim Dearman* is the director. Also, brethren *Dearman*, *Charlie* and *Stephen Chan*, a few others and I had a planning session preparatory to the forthcoming lecture-ship, regarding which they already had done considerable work.

DELIBERATE EFFORT TO UNDERMINE LECTURESHIP

Who of the old-timers among us does not recall the tactics that the denominationalists (especially the Baptists) used to exert to undermine gospel meetings of the churches of Christ? No sooner would we announce the dates of our gospel meetings than they ALSO would announce some event—usually a "revival"—for EXACTLY THOSE SAME DATES!

It was bad enough for the Baptists, the Methodists, or some other denominationalists to practice such undermining



TO THE UNINITIATED, even to *smell* the strange fruit called "durian", much less eat it, is beyond all comprehension. Admittedly, it is an "acquired taste", which some seemingly never acquire. But for those who learn to enjoy it, durian can be an adventure in good eating. Knowing how much I personally appreciate durian, as they were taking me back to the *Ernest Underwoods*, where I was staying, brethren Eddy Ee and Lim Cher Yam, left and right (above), are shown going through the process of selecting a "good one." My wife Yada says eating durian, to her, is like eating a bowl of ice cream standing in a sewer! To each his own, I always say.

tactics against us; however, for supposed-to-be BRETHREN to resort to the SAME TACTICS is simply inexcusable! Yet this same sort of thing has been perpetrated against faithful brethren in planning the ANNUAL ASIAN BIBLE LECTURESHIP for the past two years.

As our regular readers will recall, even though we had announced the dates of our 2ND ANNUAL ASIAN BIBLE LECTURESHIP many months in advance, for October 26-30, 1986, those were the exact, same dates announced by those false teachers on Marriage/Divorce/Remarriage, in Thailand for a so-called "Bible Camp" they concocted at Chiangmai, clearly intended to conflict with our previously-announced dates. The church at Penang, Malaysia, likewise, announced a supposed-to-be "gospel meeting" for the same time-slot. Thus it was that Gordon Hogan, of Singapore, was up there in Thailand having fellowship with all those church-splitters and false-teachers, and Ken Sinclair was away at Penang, when *both* of them clearly *should* have been back home in Singapore, taking part with faithful brethren in the above-mentioned lectureship. Their absence and non-participation stuck out like the proverbial sore thumb.

In like manner, it was announced at the close of our lectureship in Singapore, last October, that December 6 through 10, 1987, would be the dates for our 3RD ANNUAL ASIAN BIBLE LECTURESHIP—this time to be held at Klang, Malaysia. The announcement was made too publicly, with approximately 250 present—most of them from Singapore—for there to be any confusion as to the dates. Yet, by the time I reached Klang, at the end of May, I learned that those who were in charge of arranging the so-called Yankaya Memorial Lectureship, in Malaysia, had announced those exact, same dates—December 6 through 10, 1987—for *their* lectureship. It is just too pat, twice in a row, for such to be planned and thus announced if the object is not to *undermine* and *keep away* those who might otherwise be able and plan to attend and participate in our 3rd Annual Lectureship at Klang.

Well, when I reached Klang to speak that Thursday



ONE OF THE SERVICES particularly appreciated by William S. Cline featured by the Changi International Airport, at Singapore, is the strong carts they provide, free of charge, for handling one's luggage. As he was joining Ira Y. Rice, Jr., to check into legal matters concerning Four Seas College and our property in Singapore, he is shown smiling his approval just after having unloaded his cart at the taxi stand upon his arrival May 27, 1987.

night of May 28, the brethren informed me that they had changed the dates of *our* lectureship to begin one week earlier than previously announced, so that brethren generally would know that it was not *we* who were responsible for this deliberate conflict. I commended them for their spirit of generosity; however, I pointed out to them that if this particular change in dates was allowed to stand, it would make it practically impossible for some (maybe most) of our Stateside speakers to finish their *Thanksgiving Day* weekend *family obligations* and be able to arrive in time for the lectureship. At first, the local brethren at Klang seemed not to comprehend the problem. However, when I described it as like trying to go contrary to *family obligations* on *Chinese New Year*, they grasped it readily.

(By the time that Bill Cline and I arrived back in Klang for him to preach on Thursday, June 4, brother Dearman and the Klang brethren had had time to think it through. Before returning to Singapore that night, preparatory to leaving for Bangkok, Thailand, on Saturday, all of us had agreed that the only *possible* compromise on lectureship dates that *we* could make, which still would give our speakers time to arrive following the Thanksgiving Day weekend, would be to shift them to Wednesday through Sunday, December 2 through 6, 1987. This *still* would leave our *closing* day in conflict with the *beginning* day of the other lectureship; but it was the best we could figure out to



SHORTLY AFTER THE ARRIVAL of *William S. Cline* at the end of May, in Singapore, he and I visited the campus of Four Seas College. In above photo, students are shown in the foreground with *Kwan Tai Choom, David Chew, Ernest Underwood* and *Cline*, left to right, behind the sign.

reduce the conflict—so December 2 through 6 finally were agreed upon as the fixed dates for the 3RD ANNUAL ASIAN BIBLE LECTURESHIP, at Klang. The frustrations opposing brethren can force upon others when they are determined to be contrary!)

Another matter of frustration and concern, which happened the weekend that I had spoken at Klang, the previous week, was that on one of the days (Saturday, as I recall), it was reported that *James Lloyd* and *Daniel Eng* had come from the Crossroads church in Central London, England, and had stopped by Klang's place of meeting. The Klang brethren were trying to decide what *that* was all about. They further disclosed that Crossroaders had been dropping in on the church at Penang, approximately 250 miles up the coast, and that Penang, led by their local preacher, almost certainly was heading into Crossroadism. In fact, it was their opinion that if something drastic is not done to stop it. Penang apparently would become the first "Crossroads" church in Malaysia.

After brother *Cline* had finished speaking at Klang, the night of Thursday, June 4, he and I flew back to Singapore. Instead of returning to the Underwoods', knowing that they had *other* house guests who had moved in as soon as we had left (a brother *Key*, who was to preach in a gospel meeting in Singapore, and his father), brother *Cline* and I decided to stay the rest of that night and the next at the Tai-Pan Ramada Hotel, where our Bible Lectureship was conducted last October. They still remembered us—in fact, they accorded us the same inexpensive rate that we had paid before, which was a considerable saving to us.

That Friday, June 5, Bill and I spent most of the day making preparations to leave for Thailand on the weekend. I still needed to confer once again with our lawyer, re: the Moulmein Road property: so I spent considerable time Saturday morning at the lawyer's office. By the noon hour, all that could be done for the time being relative to ongoing problems in Singapore had been accomplished; so Bill and I headed for Changi International Airport and Thailand.

Since we were to be in Thailand over Lord's Day, we had secured a telephone number and an address in Bangkok from *Dorsey Traw*, that we might observe the Lord's Supper. *Dorsey* and *Ola* had had to return to the U.S. for



FIRM BELIEVERS in the value of Four Seas College, in Singapore, are *Don* and *Ruth Waggoner* (center, above), of Palembang, Sumatra. They now have started six congregations in southern Sumatra, Indonesia, over the past seven years. They select the most promising of their young men to come to Four Seas College for training. *David Chew*, president of Four Seas College, is shown on left. The Waggoners' most recent trainee, from Palembang, is seen on right.



INSPECTING THE LAND at Klang, Malaysia, that our brethren helped the Klang church of Christ purchase for a building, in photo above are seen brethren *Charlie Chan* and *Johnny Quek*, both leaders in the Klang church. *Charlie* is a realtor; *Johnnie* is an architect.



NOW MEETING IN A TWO-STORY dwelling house, at Klang, Malaysia, the brethren there still are fund-raising toward the building of their first "proper" meeting place, which they plan to start as soon as "zoning" regulations can be worked out with the Klang government.



THRILLED WITH THEIR WORK as missionaries at Klang, Malaysia, are brother and sister **Jim Dearman** and their two daughters, shown left to right, second row, in above photo, as they listened to **William S. Cline** who spoke there the night of June 4, 1987.



MUCH IMPRESSED with what he found when he spoke to the church at Klang, the night of June 4, 1987, was **William S. Cline**, shown above, waxing eloquent. From the rapt attention accorded by brother **Charlie Chan**, left, you can see that he was really "getting through" to his audience.



THE LATEST DEVELOPMENT of the **Jim Deermans'** work at Klang, Malaysia, is the start of **Malaysia School of Preaching**, which was begun there this past January. So far, they have had approximately 20 students sign up for these courses. In above photo, seven are seen sitting for a test over what they had been studying in previous few weeks.

their bi-annual visit, June 1st, so we could not touch bases with them at that time. **Subin Panboon**, faithful gospel preacher of the Friendship Village church, *also* was in the States; so we could not see him, either! Owing to the apostate doctrinal position of the church at Somprasong 4, in Bangkok, neither brother Cline nor I felt comfortable attending there; therefore, we managed to find the Friendship Village address, and observed the Lord's Supper there. (When we considered how that **Loren Hollingsworth**, trained at Sunset School of Preaching, in Lubbock, Texas, as well as those who stand with him, have so tragically taught false doctrine, thus dividing the previously united churches in Thailand over the **Bales-Stewart** position, re: Marriage/Divorce/Remarriage, our hearts ached. But the time we had in Thailand upon this occasion was just too short for anything to be accomplished in this regard this time out.)

By Monday morning, June 8, we had finished what we had time for in Bangkok and headed for Hong Kong. In previous days, during the Vietnam War, we always had to fly *around* Vietnam to or from Hong Kong. Somewhat to my astonishment, *this* time we flew directly *across* Vietnam. It was a strange feeling to one as acclimated to Vietnamese hostilities as I. Even though, intellectually, I knew the war had been over for the past 12 years; yet, inside my heart, I could hardly believe that we really were flying straight across that country toward our destination!

The three days (Monday through Thursday, June 8-11) that we were in Hong Kong this time were busy days indeed. We made no attempt to visit with the brethren that first day. Brother Cline's visa to Taiwan had expired; so he

had to see about a new one. By the time that was done, he and I both were travel-weary, and went straight to bed until the following day.

It was important to me that brother Cline actually *see* the thousands of Chinese Bibles, New Testaments, correspondence Bible courses, gospel tracts and such that we have in storage for distribution from the Yuen Long part of Hong Kong. Therefore, on Tuesday, he and I took the train as far as Sheung Shui, where **Don Thornton** met us in his car, taking us to his home at 25 Lychee Road South, Section P, Fairview Park, Yuen Long, N.T., for lunch, and also to where the church meets at Yuen Long, where the above-mentioned things are kept. (The church at Obion, Tennessee, pays half the rent on this place, as fellowship in our Bibles-for China work.)

There was not enough time to carry more Bibles into China proper this trip; however, remembering the need for Chinese-English New Testaments, in Taiwan, I did pick up another 20 copies of same, from storage, for delivery to our missionaries there.

Having always called sister Thornton by her Chinese name (Pien), it was a bit of a surprise when Don kept referring to her as **Rachel**. Since our last time in Hong Kong, they had decided to give her this Bible name. When she was still called **Pien** back in 1975, Vada and I had been her sponsors in the U.S. for a year, as a war-refugee from Vietnam; so she is just like our own daughter. I did not remember her as being a particularly good cook. However, during the years that she has been married to Don, she definitely has improved. Bill and I both enjoyed the Chinese meal that she had prepared for our lunch.

What a pleasure it was to listen to Don and Pien (Rachel) enthusing about the progress of their missionary work at Yuen Long. In addition to approximately 20 now meeting at the building on Lord's Days, they also have another 20 studying with them at their home early each week, and yet another 20 doing the same thing in the latter part of each week. So they believe they are beginning to make some inroads into the Yuen Long community, even if actual conversions *are* slow in coming. The kind of superstitions they have to combat with the gospel of Christ you wouldn't believe! But they *are* beginning to make some headway.

On Wednesday, by prior arrangement, we got together with **M. H. Tucker**, at the New World Hotel, for lunch. We appreciated his filling us in on his work at Wanchai—and also letting us know what was being done to head off the intrusion of "Crossroaders" from the States. He said the latest word they had was that quite a number of them would be arriving in Hong Kong before the end of 1987, some 14 or 15 of whom speak the Cantonese dialect. He felt that the cause of truth definitely is under dire threat from this source.

Brother Cline picked up his visa for Taiwan that afternoon; and he and I both attended midweek services at Wanchai that night. One of our graduates from Four Seas College, brother **Siu Ka Ming**, is the local preacher at Wanchai. **Jack McGhee**, whose principal effort is elsewhere, also was present.

After services that night, brother **Johnnie Quek Kong Heng**, of Klang, Malaysia, took us to a local restaurant for one of the finest meals we had had during our entire journey. This brother is an architect, by profession, and one of the faithful members of the Klang congregation, for whom we have been helping to raise the building fund.

LAST STOP: TAIWAN

Early in the afternoon, on Thursday, June 11, brother Cline and I boarded a Singapore Airlines plane out of Hong Kong bound for Taiwan, our last stop before returning to the U.S., three days later.

In Taipei, the following morning, we met with five of the six members of our "Taiwan Team", where we were staying at the Century Plaza Hotel. Those who could make it were **Walter Pigg**, **Alan Adams**, **Tommy Alford**, **John Grubb** and **Joe Ruiz**. **Roger Campbell** had hoped to come; however, he was scheduled for three weeks of gospel meetings in Singapore at that time, so couldn't be both places at the same time.

After discussing many things pertaining to the kingdom both in Taiwan, other parts of Southeast Asia and the U.S., we broke up, after a late lunch, with Tommy returning to Hualien, Walter and Alan remaining in Taipei, and Joe and John escorting Bill and me on down to Taichung, where we both were to speak on Lord's Day.

Directly after our speaking appointments that Lord's



IT TOOK BUT LITTLE persuasion to get brother **William S. Cline** to accompany me out to visit the **Don Thorntons** and the work in the Yuen Long area of Hong Kong. In the photo, above, left and right, are seen brethren Thornton and Cline. The church at Yuen Long meets upstairs on the second floor (see sign); our "Bibles-for-China" Bibles, Testaments, correspondence courses, and other printed materials also are stored there.

Day, brother Cline and I headed back to the Chiang Kai Shek International Airport for the long flight back to the U.S. Changing planes at Honolulu, we reached San Francisco the evening of June 14—both of us returning to our respective homes in Memphis, Tennessee, and Pensacola, Florida, on Monday, the 15th.

(NOTE: One correction of fact should be made in this report. In our issue of January/1987, it was stated that when brother **Yeow Chin Klong** learned that **Daniel Eng** was planning to lead approximately 30 Crossroaders into Malaysia from Central London, he (Yeow Chin Klong) approached the Government of Malaysia, warning that these were just a bunch of religious trouble-makers and succeeded in having them banned from entering Malaysia—that is, all, except those who were actually Malaysian citizens.

While out there this time, the brother who *originated* this report (it was relayed to me by another), corrected me, saying, that instead of brother Yeow approaching the Government, it was a *Government official* who approached *him*—(Yeow)—he (Yeow) but *confirmed* to that Government official what that official already had found out through other sources. In any case, the Malaysian Government *did*, subsequently ban the Crossroaders as indicated. We regret the factual error in our earlier report. IYRJR.)

Bellview Church of Christ announces

ROBERTSON COUNTY, Tennessee Lectureship

(Just north of Nashville; in Greenbrier, TN)

LABOR DAY WEEKEND, SEPTEMBER 4-7, 1987

We Don't Have That Problem Here

Bill Lockwood

Having been a full-time preacher only five years, it is amazing how often I have heard the refrain above. After a series of lessons on Crossroadism or Liberalism or instructions regarding other false doctrines currently annoying the brotherhood, someone with a distaste for controversial topics or sympathy with the teaching exposed will recommend that I move on to another topic for "we don't have that problem here." Let's explore this idea.

First, I propose that the proclivity to repeat this jingle is actually a sign that we DO have this problem. Through limited experience it seems this attitude is one of the best indicators that the "problem" is with the very ones who offer the advice! It may be true that none advocates it openly, but it is no less dangerous to be neutral regarding sinful teaching. Further, who is able to know whether some false theory is not harbored in another's mind waiting for an opportunity to advance itself?

Second, who is able to know when it might arrive? Is it not peculiar that the very ones who use this excuse are frequently the same ones who desire to invite for gospel meetings certain preachers who espouse such doctrines?

Third, to be forewarned is to be forearmed. Good sense prepares for a disease by inoculation *before* its arrival rather than after its contraction.

Fourth, Paul forewarned Timothy (I Timothy 4:1-6) of certain false doctrines and their characteristics to enable him to recognize them when they came. It is therefore absurd to think that Paul subscribed to such an idea as the one under investigation. It is right, scriptural, and wise to be forearmed and adequately prepared to meet false doctrines *before* they enter (*cf.*, Acts 20:17ff).

Fifth, is not the very purpose of the Bible to lead men from darkness to light and then to equip us to defeat false doctrine or moral sin which we will encounter in the future? Verily, the timeless principles of the Bible adequately will prepare us unto every future good work and defense of the gospel.

No fair amount of reasoning and scripture, however, had the impact of an experience which the congregation in Earle, Arkansas, had one Sunday in 1985. There was a visiting couple with us on this Lord's day—unknown by face to any of us. As I stood in the doorway greeting the exiting members our visitors were distributing literature to some of the families who conversed with them in the foyer.

Had this been denominational material our brethren would have been forearmed against it, but, this was not typical "denominational" material. Our visitors were **Olan Hicks** and his wife. He was evidently on a self-appointed traveling educational mission to disburse his insidious doctrines to the unsuspecting. It was only due to the fact that I ALREADY had dealt at length with the unity meetings and their compromising spirit that the brethren were able to grasp later the subtlety and danger of Hicks' intrusion.

At the evening services brother **Guy Hydrick** forcefully urged the congregation to continue to prepare themselves against false doctrines and those who promote them, and, with the immediate illustration before everyone's mind, none was disposed to say "we don't have that problem here." As brother **G.K. Wallace** warned in 1963, the "we don't have that problem here" mentality is truly a false sense of security. The advanced means of communication is such a factor alone that brethren need to keep abreast of all that goes on in the brotherhood.

A final lesson herein is this: the digressive element is pressing the battle and they will not quit as long as we are slothful to mark and avoid. Let us also with renewed vigor engage in the "good warfare" for "God gave us not a spirit of fearfulness but of power and love and discipline." (II Timothy 1:7).

—1741 North Fairway Drive
Flagstaff, Arizona 86004

School of the Bible to Begin

The School of the Bible, a new preacher/teacher training effort, will begin its first academic quarter on September 1, 1987.

Under the oversight of the elders of the Madisonville church of Christ, and directed by **Joseph Meador**, the two year collegiate program seeks to prepare preachers, evangelists, and teachers for work in the Tri-State and West Kentucky areas. The school is located in the modern facilities of the Madisonville church of Christ.

Faculty and classes for the first quarter include: **Larry Albritton** (Evansville, Indiana) teaching *General Bible Introduction*, and **Joseph Meador** teaching *The Book of Acts*.

Upon completion of the program, the student will be awarded the Diploma. Those who have taken the Biblical language courses will be awarded the Classical Diploma.

Classes will meet every Tuesday and Thursday evening from 6:30 to 9:30 p.m. Further information, including a catalogue, is available from **The School of the Bible, 1035 North Main Street, Madisonville, Kentucky 42431, (502) 821-3544.** — *Bellview church of Christ*

Notes & Quotes

Paul Curless, Duluth church of Christ, Duluth, Minnesota: "Hang in there, Ira, and keep telling it like it is. Just maybe a few more will wake up to the fact that the Lord's church is in trouble. There are so many liberals and a great number who no longer are walking according to Christ's teaching.

"We, the Duluth church, appreciate your stand for the truth and your willingness to

state that good stand in *Contending for the Faith*."

Ernest Underwood, whose mailing address is 66 Bayshore Road #12-05, Diamond Tower, Bayshore Parkway, Singapore 1646, Republic of Singapore, has been granted permission by the Ministry of Communications and Information, of Singapore, to publish a bi-monthly publication to be called the *Asian Oracle of Truth*. Please address your requests

to be put on the mailing list directly to him at the above address. With so many of our own brethren in Asia seemingly devoted to error—doctrinal and otherwise—these days, how refreshing it is to know that at least ONE publication will be devoted to TRUTH!

K. C. Nelsen, Lake Placid, Florida: "I have a problem with *no answer*—that is, *no logical answer*. Perhaps you could tell me. Is it possible to ride two horses going in opposite directions at the same time?"

"I have seen so much of it, I am sick at heart. When (if ever) will our preachers, elders, and teachers wake up?"

"Some have said they are not really 'for'

RUSHMORES NEED SUPPORT FOR NEW PHASE OF MEDIA, PENNSYLVANIA WORK

The Media, Pennsylvania church of Christ, just outside of Philadelphia, has generated over 1,100 community contacts through radio spots, mall exhibits, campaigns, and direct mail. **Jody Apple**, who preaches for the church in Media, his family, and the small congregation there are swamped with Bible studies.

Louis Rushmore, who now preaches about an hour's journey west of Media, and his family, therefore have determined to begin laboring with the Apples and the Media church of Christ, in January, 1988. Together, these two families earnestly believe that they can greatly contribute to the spread of the gospel in the densely populated county seat of Media, Pennsylvania.

The Rushmores solicit the prayers and financial support of brethren to underwrite this undertaking. To date, also, the Rushmores need a sponsoring congregation.

Media, Pennsylvania is a labor displaying much promise and, also, is close enough for many stateside congregations to be able to survey its progress personally and to participate actively from time to time in its efforts.

Interested brethren or congregations may address your inquiries directly to: **Louis Rushmore, 1339 South Hanover Street, Pottstown, Pennsylvania 19464**—or telephone (205) 326-4028.

Russell L. Davis, Kansas City, Kansas: "Please discontinue the *Contending for the Faith* paper in bundles. If the congregation hasn't been warned by this time, there is no use trying any longer.

"I want to thank you for the help you have been in the fight for the truth. The paper has been a great help and inspiration to me, and I hope it has been the same for those who read it.

"Please keep up the good work, and may God's blessings be upon you..."

(NOTE: "Brother Davis," I replied, in part, "it gladdens my heart that you were able to say that *Contending for the Faith* had been a 'great help and inspiration' to you. So many are prone to question our motives and to criticize what we publish. However, as God is my witness, our motives are pure and what we publish is just to defend truth against error.

"Even though you feel the bundles no longer were justified, I feel sure that numbers of folks in the congregation there should be reading the paper still—on their own, that is. Enclosed find a subscription coupon which will accommodate as many as ten subscriptions. Please sign up all you can as new subscribers and send them in. This will surely help, too, in your battle for truth there in Kansas City," IYR Jr.)

Herb Hurd, Aromas, California: "I do hope your trip to the Far East was very profitable and the unfruitful works of darkness were given a good blow to the head and then smitten hip and thigh..."

L. D. Webb, of Yucca Valley, California, ordered 12 copies of *Contending for the Faith* for July/1981 for distribution there.

the 'recent versions'; yet they see nothing wrong in quoting from them. Also having class books containing quotes from them. I cannot believe that this is 'preaching/teaching' the pure gospel of Christ.

"Jesus said (Matthew 12:30), 'He that is not WITH ME IS AGAINST ME.' And 'He that gathereth not WITH ME scattereth abroad.' Can anyone 'gather' with Christ by quoting from any of these 'recent versions'? Or can one use these in a 'limited' sense without giving an endorsement of them?

"Certainly, when a teacher, preacher, elder uses these false teaching versions, there will be some that will take it as an endorsement; and I know one who did just that.

"Then I have known some who (from the way they talk) believe they should all be thrown in the trash can. But, when it comes to stand up and be counted, they look for a hole to crawl into..."

Roger Hillis, Olney, Illinois: "Please send me the 'Crossroads Issues' that are now available...I have the early issues, up to February 1983. I would like the issues that have been published since that time."

Joe & Zilpha Costlow, of Fair Play, South Carolina, who support our Far East evangelism faithfully, wrote: "It is difficult for us to understand how people who can think, believe, if they do, there is no God. Our prayers will continue for the truth to spread throughout China. We are so thankful for you...that are physically able and certainly capable of taking the truth to China. We prayed for your safe and successful journey. One of our regrets is that we don't have a greater sum of money to help spread the word.

"Our efforts to establish a congregation in Westminster, South Carolina, are moving along slowly—nevertheless moving. The church has never been in this town of some 14,000 population. Eight of us met...for the first worship in an old store building. It takes twice the time to tear out, then put back class rooms, plus other necessary facilities are in order. There will be no padded pews, no expensive draperies, carpeting or light fixtures. Not even any grass to mow! Just the bare necessities. Contributions above these will go to mission work.

"One of the plans is to get the members to subscribe to *Contending for the Faith*. We think they will. Please remember the effort in Westminster in your prayers..."

Charles E. Fletcher, Burkburnett, Texas: "Sometimes it seems there are so few who do stand firmly on the truth. I sat down a few weeks ago and started a list of false teachers that I knew. In 15 minutes my list had 35 names from memory. One of the men on the list was coming to a congregation nearby to speak to area young people. We asked our young people not to go. If I had not had prior knowledge of this man, then our young people would have been sitting before a false teacher.

"I really think every eldership should have a list of all known false teachers for protecting the flock. I just received a copy of *Pacific Church News* advertising the Pepperdine Lectureship. Among the 14 listed speakers

whose pictures were on the front page were **Landon Saunders, Joe Barnett, Lynn Anderson, Rubel Shelley** plus eight others that I did not know. If they were not false teachers, why agree to be on the agenda with those who are false teachers?

"I wonder, brother Rice, if you think the idea of publishing such a list has merit? As you know, I regularly read *Contending for the Faith*. Especially since our 'Crossroads' problem. I do the very best I can to keep aware of the dangers of today which seem to come from every angle. I don't think with God's help that we will be caught unawares a second time. With so many false teachers about and in such prominent positions, it truly makes one think of the words, 'and few will enter therein.'

"I thank you again for sending me the *Far East Newsletter*. The bundle of 40 *Contending for the Faith* papers we put out each month seems to be picking up more interest all the time. I was told by a man two months ago that he wouldn't read that rag. After I told him you had documented proof for the contents of each *Contending for the Faith* and that you would be glad to print a retraction if anything was proven wrong, he kept still and in fact is now reading *Contending for the Faith*, which is good. It might even change his outlook..."

(NOTE: Thanks to brother Fletcher not only for the above but also for enclosing \$10.00 to help with our work. "How right you are that there are so few who stand firmly for the truth of God's word any longer," I replied, in part. "You probably are correct that every eldership should have a list of all known false teachers so they may know better how to protect the flock from such. However, how to keep it updated would be quite a problem. Just when you think you know them all, here comes another one along teaching falsely..."

"Please continue to encourage others to read *Contending for the Faith*. It is about the only source many have to know what really is happening to this once stalwart brotherhood." IYR Jr.)

Ken Gardner, Jackson, Mississippi: "We believe if brethren would go back to the principle of sound doctrine then that would eliminate all of these errors that we are having to cope with..."

Arnold & Corinne Frisk, Holiday, Florida: "After reading your April 1987 issue of *Contending for the Faith* at River Road North church of Christ, New Port Richey, Florida, where my wife and I are winter visitor members, we find it a very profound periodical for the New Testament Christian thinker and wish to place a three year subscription for the magazine to the Brighton church of Christ...Brighton, Michigan... **Brad McFaul**, minister..."

"This growing, dedicated New Testament church of Christ congregation is also blessed with a fine group of leaders, consisting of one full time youth ministry program minister, four elders, eight deacons and a full time secretary in the office..."

"Thanking you in advance for your prompt attention to this order..."

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



Bellview Church of Christ

The Bellview church in Pensacola, Florida is a vibrant body of believers. For many years this church has provided vigorous leadership in Northwest Florida, and throughout the United States. Her influence has been felt not only at home but in many foreign lands.

This faithful group of God's people has conducted a preacher training school in order to help prepare courageous men to boldly speak out in the name of Christ, as they ought to speak. Many proficient gospel preachers have gone out from the Bellview Preacher Training School to "preach the word;" being urgent in season and out of season. They have taught and defended the gospel, both at home and abroad, to the glory of God and the good of all mankind. The school was founded and conducted for many years under the capable leadership of William S. Cline.

Brother Cline, who preached for the Bellview church of Christ for fifteen years, is everywhere recognized for his devotion to the Cause of Christ and his ability to proclaim the word of God.

The Bellview church has published gospel literature for the benefit and encouragement of all of God's people. The *Defender*, a monthly magazine, edited for nearly fifteen years by William S. Cline, has served a vital role in presenting old truths in refreshing style. *Biblical Notes*, edited by Roy Deaver (whose character and knowledge have earned for him well deserved respect), was published for several years by the Bellview church because of the support and encouragement from her members. *Biblical Notes* is highly regarded throughout the brotherhood as a source of advanced Bible Study. It is a "preacher's publication" just as Roy Deaver is a "preacher's preacher." *Contending for the Faith*, edited by the highly respected and courageous Ira Y. Rice, Jr., has fought the hard battles and, at the same time, presented powerful appeals for missionary work, especially in Southeast Asia.

The Bellview church has sponsored brother Rice and his vigorous missionary activities for a number of years. Countless souls have heard the gospel because of the

dedicated and unrelenting work of Ira Y. Rice, Jr. The people of the Bellview church, have stood steadfastly by, faithfully holding the ropes, as brother Rice has bravely served in the army of the Lord, hazarding his life for the sake of the kingdom.

The Bellview church has always been deeply concerned with the preaching of the gospel, both locally and abroad. As elders of this congregation of God's people, we have always been eager to encourage every good work.

The Bellview church has recently passed through some troublesome times. Reports may have reached some of you that would cast Bellview, her elders, and her members in an unfavorable light.

A few have disseminated information that is untrue and used rumor, false suggestions, and half-truths in a way that makes the situation at Bellview to appear to be what it clearly is not. Because of the circumstances at Bellview, it has been necessary for us to release our pulpit preacher and our full-time teacher in the Bellview Preacher Training School.

This short article is to simply let you know that Bellview is alive and well. As a congregation of God's people, we look optimistically forward to the future in the absolute confidence that "the best is yet to be." The members have closed ranks behind the elders of the church and she is going forward in a very fine manner.

Isn't it ironic how things seem to work out for the good of the faithful and the dismay of the wicked? The book of Esther tells us of how Haman was hanged on the gallows he had built for Mordecai. Solomon wrote, "Whoso causeth the upright to go astray in an evil way, he shall fall himself into his own pit; and the perfect shall inherit good" (Proverbs 28:10).

Anyhow, we just wanted brethren to know that the Bellview church, holding high the banner of truth, is marching on.

Elders
Bellview church of Christ



Contending FOR THE Faith

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Bellview Church of Christ Honors Your Editor On His 70th Birthday

Birthday celebrations almost from as far back as I can remember never have been of more than passing consequence to me.

With the passing of my own 70th birthday earlier this month, however, so many went out of their way to let me know they remembered that I should be remiss if I did not say at least *something* about it.

Of course, as would be expected, my own *family* went all out to honor my 70th. But something which I surely did *not* expect was an *Appreciation Banquet* that was accorded me by the **Bellview Church of Christ** the Friday night of August 7, 1987, at the Homestead Inn, of Pensacola, Florida. (My actual birthday was August 3rd, some four days earlier—but no matter!)

EVENT WAS A YEAR IN PLANNING

Although this celebration was at least a year or more in planning—and some thought that surely I must have known about it in advance—the fact is that I did not pick up on it even once until Vada and I arrived that evening at the Homestead Inn. Truly I thought that we were there for some sort of *annual dinner* for the Bellview Church!

But when I saw those stacks of "*Happy Birthday Ira!*" brochures being distributed at the door, suddenly I realized that this occasion was *not just for everyone*, but specifically for *me*. (Billy and Mary Cline had stayed up half the night before putting together those brochures to make sure they were ready.)

Among those who spoke that night were all three of the elders of the Bellview church—**Hairston Brantley**, **Bill Gallaher**, and **Fred Stancliff**—and also **Ray Peters** and **William S. Cline** (who M.C.'d the program).

PORTRAIT, PAINTED IN OIL, PRESENTED

At the close of the speeches, on behalf of the congregation, a 16" x 20" portrait of myself beautifully painted in oil by **Clovadell Cozad**, sister-in-law to one of our former elders, **Harold Cozad**, was presented to me.

And in the brochure, along with a *Message From the Elders*, was a poem written especially for the occasion by **Bronwen McClish Gibson**, entitled, "*Ira Rice Is:*", which read, as follows:

*Untiring and persistent,
Faithful to the Lord - consistent;
To the gainsayers, resistant
As he presses toward the goal*

*He's getting close to 70;
(Hope he lives till a hundred
and 'leventy!)
A bright shining crown and robe
in heaven, he's
Bound to wear upon his soul.*

*By enemies he's been scorned -
And some wish he were never born!
But on that great and glorious morn
All his work will be made bright.*

He leads Christians from the dark
And helps us stay right on the mark;
Heed him when he says to "Hark!"
Join him in the blessed fight.

Known him since I was sixteen -
The likes of him I've NEVER seen!
Helped by him, I've surely been
And given strength to strive anew.

For his example I give gratitude -
(He knows well - this is no platitude.)
May we work to keep this attitude
And stay the Faithful in the True!

With Love,
Bronwen M. Gibson

Brethren, I truly was reluctant to include something that strong in praise of myself; however, it was such a beautiful part of the celebration, how could I leave it out! Besides, you'll have to forgive me this once—otherwise how can you go to heaven when you die?

—Ira Y. Rice, Jr. *Editor*

He Missed One Service

Paul Harvey reported on a 73-year-old man who was pinned beneath his farm tractor for four days and nights in driving rain and freezing temperatures. Concerned friends finally went to see about him, apparently just in time. It seems as though he is going to survive his ordeal although he will lose a leg below the knee.

Although the report was centered upon the amazing fact that this 73-year-old man could live after being pinned beneath a tractor for four days and nights, a more amazing fact is what caused his friends to go see about him. What caused these people to go see about him? He missed "prayer meeting." That's all. He missed one service. I believe there are two possible suppositions we can make about this incident.

On the one hand we could suppose that this man was so faithful and regular in his church attendance that everyone knew if he was not there, something had to be seriously wrong. A question: What if you had been the one pinned under the tractor? Would your absence have been noticed? Or, are you so irregular in attendance that everyone would assume you decided to sleep in, or go to the lake? How many services have you missed in the last three months? Could you honestly classify yourself as a faithful, regular worshipper?

On the other hand, we could assume that the people in this man's congregation have such a concern for the souls of men that when anyone, no matter how regular or irregular, missed a service they went to see about them.

"How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?" (Matthew 18:12).

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

"They Passed By On The Other Side"

Toby D. Miller

As one reads the parable of the good Samaritan (Luke 10:25-37), he is forced to form a very low opinion of both the Priest and the Levite. Here are two supposedly godly men, who saw one in need, had the ability to help, yet purposely "passed by on the other side". They must have been totally without sincere love or compassion to be able to ignore an opportunity to assist one who was in such dire need (1 John 3:17).

However, many congregations are re-enacting the same role played by the Priest and Levite in the area of church discipline. In most congregations there are apostate members who have fallen victim to sin. Their souls are wounded, and they lie half-dead at the side of the "narrow road." The church looks upon them, talks to them, and even encourages them. Yet, in many cases it does no more good than such would have done the victim in the parable. Therefore, God has instructed us, the church, of one final way that may heal their spiritual disease of sin. We know what that way is, yet we are simply "passing by on the other side", leaving our loved ones to die the "second death." (cf., Revelation 21:8).

It's difficult to perceive how Christians, who supposedly are impacted with the love of Christ, could observe their own brethren lying in a spiritual ditch while having specific instructions from Christ how to help, and then purposely pass by on the other side!

If confronted, undoubtedly the Priest and Levite would have offered many excuses, just as some elders, preachers and congregations are doing today in reference to their refusal to help unfaithful members through chastisement (Hebrews 12:5-11). Still, God never has and never will accept any excuse for purposely ignoring any of His teachings (John 15:22).

We often jump all over the denominations for refusing to accept God's Word on certain doctrines (e.g., the necessity of baptism for salvation). Yet, are we not equally guilty when we also refuse to accept God's teaching on certain doctrines (e.g., discipline)?

Many refer to it as "*The Forgotten Commandment.*" While that may be a cute cliché, it is doubtful whether anyone really has forgotten it. Like the Priest and Levite, we are simply passing by on the other side. They were guilty of being without enough love and compassion to help the downtrodden victim. And, so are we if we ignore the final effort of discipline to help save our wayward brethren.

Perhaps we need to be reminded that the church at Ephesus was guilty of only one thing, "**Thou has left thy first love.**" (Revelation 2:4). As a result, Jesus warned, "...repent...or else." (Revelation 2:5).

—*Paulding Church of Christ*
Rural Route 1, Box 588
Paulding, Ohio 45879

3rd Annual Upper Ohio Valley Lectureship: November 17-20, 1987. The theme: "Great Themes of the Bible." Sessions begin Tuesday evening and continue through each day and evening. Hosted by the Church of Christ, 560 Lovers Lane, Steubenville, OH 43952

The Point Of "Almost No Returns"

Walter W. Pigg, Jr.

Occasionally we hear people speak of "the point of no return" with reference to some place, state of mind, or condition from which there is no possibility of returning, either because one *cannot* or *will not* do so. Physical death is an example of the point of no return. But there is a state or condition of mind from which there is no return. The Lord said the prophets of Jerusalem strengthened the hands of evil-doers, "that none doth return from his wickedness." (Jeremiah 23:14). The writer of Hebrews says of certain ones that it is "impossible" to renew them to repentance if they shall fall away. (Hebrews 6:4-6). There also is a state or condition of *belief* to which we shall give attention in the following, that we are describing as THE POINT OF "ALMOST NO RETURNS." This *point* of belief can well be more tragic than the point of *physical death*, inasmuch as it involves the spiritual well-being of the individual. This *point* of "almost no returns" is the point of *liberalism*. The liberalism of which we speak is an attitude toward the Scriptures which allows men to practice that which is not authorized by God's word; to "go beyond the things which are written" (I Corinthians 4:6); to transgress and "abide not" in the doctrine of Christ (II John 9). To this liberalism, which leads to spiritual death and eternal ruin, countless thousands have fallen victim! And, many are being threatened within the body of Christ today.

It cannot be said that everyone who has reached the *point* of liberalism has, without exception, continued on that road. A FEW have returned! But such cases are the exception, not the rule. It is more common, though I know not why, for those who have reached the point of *extreme conservatism* to end up at the point of *rank liberalism*, than for those who have become liberal to return to a state of true faith. Examples can be seen in such influential men as **LeRoy Garrett** and **W. Carl Ketcherside**, who have led many into liberalism in years gone by. A new surge of their influence is being seen currently.

A good example of the *point* of "almost no returns," which is of particular interest now, is what happened within the brotherhood in the last half of the past century. The controversy which began, supposedly, over the music question and the missionary society, actually was a controversy over the matter of *Biblical authority*. Some—in fact the majority—reached the point of liberalism at which they contended that people have the right to act in accordance with their own will in spiritual matters in instances where God's word is silent on specific matters, such as instrumental music in worship, and the missionary society. The minority held and rightly so—that man is permitted to act *only on the basis of faith* which has been derived from the hearing of God's word (Romans 10:17).

The results of the above controversy, heart-breaking to those not of the liberal persuasion, are a matter of record. I do not profess to be an authority on church history (one need not be), but from what I read it is clearly evident that those who arrive at the point of liberalism ALMOST NEVER RETURN! In fact, most have continued farther and farther into the deathly land of liberalism. Clear evidence of this is seen in the Christian Church and/or Disciples of Christ. They have gone so far that they no longer can be recognized as the New Testament church. The Disciples, years ago, declared themselves a full-fledged denomination, which they are.

Those who presently call themselves the "Independent Christian Church (some times Church of Christ)" are liberal in a number of ways; the use of instrumental music in worship is just one, though that one is too many! Furthermore, there is no evidence (of which I am aware) that these people in general have any interest in RETURNING to the "old paths." To the contrary, they would like to see others join hands of fellowship with them as they wander farther and farther from the shores of Truth in their unscriptural practices.

Brethren, I stand amazed that from among our own brethren such men as: **Alan Cloyd, Monroe Hawley, Marvin Philips, Reuel Lemmons, Rubel Shelly**, and others, who are outright supporters of, or at least in sympathy with, the current "Unity Movement" which is being promoted through "Summits," ONE BODY, and other means, cannot see what happened to our brotherhood in the past century and could happen to us. But beyond *amazement*, I AM AFRAID that they *do see* and they *do know* what they are doing, and that they would knowingly and willing lead our brethren into liberalism with them, THE POINT OF "ALMOST NO RETURNS"!

God forbid that we have any part in, or in any way encourage, any movement away from the New Testament pattern! If we never reach the *point* of liberalism we will not be faced with the dreadful, virtual certainty that we will never return. Many names will be missing from the "Book of life" because they left the way of truth and righteousness due to their disrespect for the authority of God's truth which makes men free. (John 8:32). Let us not be one of them!

—Post Office Box 91-294
Taipei 10673, Taiwan
Republic of China

"He Never Teaches Error, But . . ."

Bill Jackson

A fine and faithful brother, living in another city, recently made this comment to me concerning his unhappiness with a certain preacher. Our brother is troubled about the liberalism in the kingdom, about our sagging morals, about the inroads being made in the kingdom through the avenues of worldliness, indifference and sectarianism . . . He is troubled because on the the local level, and in the local pulpit, not much of a stand is being taken. His words were to the effect that "the man never teaches error, but — but he doesn't come down strongly at all on anything.

Let us be reminded that one in the pulpit and in the classroom, or one serving as an elder, can ALWAYS speak truth, and still go to hell. One can always speak truth, and AVOID critical, yet Biblical, issues. One can always speak truth and yet be of the tendency to dodge, evade and weaken when it comes to some issues. If the New Testament teaches anything, it teaches boldness in making known the Word (Acts 4:29) and the teaching of the Word to please God rather than men. (Galatians 1:10). One of the greatest of all shames is that some who stand up to teach in our pulpits *across the brotherhood present their lessons* — and still men wonder, "Where does he stand?"

— Church Bulletin
Park Street Church of Christ
515 West Park Street
Olathe, Kansas 66061

“Receiving The Spirit”

Wayne Price

A certain preacher, discussing the purpose of the indwelling of the Spirit, comments: “It is necessary to point out that, contrary to the insistence of some, the promise here (II Corinthians 6:16 wp) is of personal indwelling by the Godhead; it is not a mere figure of speech. The Father and the Son actually—in Person, by the Holy Spirit—live and walk in those who will meet the condition for their presence.”

This indwelling view is held by many fine teachers, preachers, and writers; yet it is not without its problems. Note the contradictions found in the above remark: 1) Do God and Christ “actually” indwell the Christian, or do they indwell a Christian only representatively, that is, “by the Holy Spirit” who actually indwells us? It cannot be both! 2) Is II Corinthians 6:16 figurative, or is it not? God declares that He would “**dwell in them and walk in them**” (II Corinthians 6:16). Here Paul refers to Leviticus 26:12 where God declared: “**I will walk among you...**” (note this is plural). This merely pictures God dwelling representatively “among” his people, not literally, individually, and directly within a human being. The writer in the first paragraph comments on II Corinthians 6:16: “...it is not a mere figure of speech.” Question: If God “walking” in us is not figurative, then what is it? And if “walking” in us is a figure of speech, as it surely is, then why should not His “dwelling” in/among us also be figurative?

FIGURATIVE OR LITERAL—THAT IS THE ISSUE!

All of us at times have had difficulty in stating precisely what we intended to say, and our discussions relative to the indwelling of the Spirit illustrate this fact. A quite common response of those teaching the direct indwelling theory, when asked to explain the difficulties involved in their view, merely dismiss the problem by saying: “We just have to accept it (the direct indwelling of the Spirit) by faith.” This dodge, or by-pass, simply does not deal with the real issue at hand—is a given Biblical statement to be understood figuratively or literally? **THAT IS THE ISSUE!**

Our task as communicators of the word is to deliver God’s truths in an easy-to-be-understood fashion. We are to make plain the difficult, and not *vice versa!* With this thought uppermost in mind, we pose the following question: **DOES A CONVERT TO CHRIST RECEIVE THE HOLY SPIRIT IMMEDIATELY UPON HIS BEING BAPTIZED IN WATER FOR THE REMISSION OF SINS?** Additionally, what is the *nature* of that which he receives, or in simpler terms, just **WHAT** is it that he receives?

Where does the Bible teach that one receives the Holy Spirit *himself* as a gift the very moment he, the believer, is baptized in water? It is true that Acts 2:38 says that the gift of the Spirit would come to those in Peter’s audience that day, and that such a gift would be given some time in their future following their baptism (notice the future tense “shall receive”). Before declaring that only Christians receive the Spirit, and that immediately upon being baptized, be alerted to the fact that the Gentiles in Caesarea received the Spirit **BEFORE** being baptized in water (Acts 10:45ff.). The phrase “gift of the Holy Spirit” is found both in Acts 2:38 and Acts 10:45; if we contend that the usage in chapter 2 is not the same as that in chapter 10, we are obligated to show why not. What over-whelming, all-

compelling reason can be given as to why the same phrase should be understood differently? Why does it refer only to Christians in Acts 2, but to non-Christians in Acts 10? To merely *assert* that one is literal and the other is figurative does not *prove* a proposition; we still must deal with the issue of figurative versus the literal interpretation. It is our purpose to show that an assumed, erroneous interpretation of “the gift of the Spirit” as being the literal Spirit Himself as the gift, has caused a misunderstanding of the word “Spirit” in those references which come after Acts 2:38. We have allowed a misinterpretation of Acts 2:38 to color later references and become the standard by which other references to the Spirit’s activity are to be judged. Others maintain that an obedient believer receives a “nonmiraculous” measure of the Spirit, yet do not adequately define that concept either for the rest of us who do not understand their explanation.

SIMULTANEOUS OR SUBSEQUENT?

The fact is that the New Testament teaches that receiving the Spirit is **NOT** simultaneous with a convert’s baptism in water, but rather subsequent to it. We offer four New Testament case studies as proof of this proposition: Acts 8:13-19; Acts 19:1-7; Acts 10:44-48; and Acts 2:38.

PROOF # 1: Acts 8:13-19

- A. Philip preached Christ unto the citizens of Samaria (v. 5).
- B. They believed the message, and were baptized.
 1. They did **NOT** automatically receive the Spirit upon being baptized (vv. 15-16).
 2. Any theory which affirms they automatically received the Spirit at baptism contradicts the inspired text which pointedly states they had **NOT!**
 3. If it be argued that they received a *non*-miraculous measure (yet **NOT** the one given by laying on of apostles’ hands), then they *still* would have received the Spirit: the contradiction stands.
 4. If they “had” received the Spirit at baptism, then Luke was wrong when he wrote they had not! How dare we say they had received the Spirit when the inspired writer says they had not?

PROOF # 2: Acts 19:1-7

- A. If the verb “believed” is a synecdoche for “saved” (and it is), then would Paul ask: “Did you receive the Spirit since you were saved?”
 1. If it were received automatically upon their obedience to the gospel (and Paul thought they had obeyed the gospel), why would he have asked such a foolish question?
 2. Paul’s question clearly establishes the fact that it **IS** possible for one to be saved, **AND YET NOT TO HAVE RECEIVED THE SPIRIT.**
 3. Hence, the reception of the Spirit did not automatically and necessarily follow baptism, but rather was dependent upon the laying on of apostles’ hands.
- B. About twelve (12) men in Ephesus (Acts 19:7) received the Spirit following baptism, but not as an immediate result of being baptized into Christ! These baptized believers (Acts 19:5) received the Spirit when the apostle Paul laid hands on them—**NOT BEFORE!**

- C. Let it be remembered that in both of these examples (Acts 8 and Acts 19) those who had believed and were baptized (as commanded by Christ earlier—Mark 16:16) received the Holy Spirit, not because they had believed and were baptized and that alone, but because **APOSTLES LAID HANDS UPON THEM!**

PROOF # 3: Acts 10:44-48

- A. Note that these Gentiles “received the Spirit” (v. 47) **BEFORE THEY WERE BAPTIZED.**

1. Purpose? To show the world (especially the Jews) that God made no distinction between Jews and Gentiles (Acts 11:18; see also 10:28; and 10:34-35).
2. They received the Spirit, not through the laying on of apostles’ hands, but directly from heaven. This miraculous outpouring of the Spirit, confirming heaven’s approval of the Gentiles being accepted on equal terms with Jews, could not be successfully refuted (Acts 15:8).

- B. In the proof texts offered thus far, note that the giving of the Spirit was limited to the apostolic age (I Corinthians 13:8-10).

1. If one objects: “These are referring to miraculous measures,” we agree.
2. Additionally we hasten to add that if one would accept the testimony of an inspired writer, so is the “gift of the Spirit” in Acts 10:45-46 a miraculous measure!

- C. The facts are as follows:

1. The “falling of the Holy Ghost” (v. 44) is equal to “the gift of the Holy Ghost” (v. 45).
2. But the “gift of the Holy Ghost” (v. 45) is equal to “receiving the Holy Ghost” (v. 47).
3. Finally, that all three terms “falling of the Holy Ghost,” “gift of the Holy Ghost,” and “receiving the Holy Ghost” refer to the miraculous element (v. 46) is irrefutable!

- D. The term “gift of the Spirit” in Acts 10:45 signifies a miraculous gift given by the Holy Spirit.

1. Which is to take precedence: an *assumed* meaning in Acts 2:38 that the “gift of the Spirit” is a personal, yet non-miraculous indwelling of the Spirit in a Christian, or the *known* meaning of Acts 10:45 where the “gift of the Spirit” is miraculous?
2. Is it not probable that had the latter usage come first in the New Testament narrative, the concept of Deity (the 3rd person of the Godhead) literally, in person, dwelling in a Christian would not have been so hastily assumed?

PROOF # 4: Acts 2:38

- A. This verse is said to teach that the Holy Spirit himself is given to a person when he obeys the gospel, yet it merely declares that the gift is of/from the Spirit.

- B. A literal indwelling of any member of the Godhead in human flesh would be a miracle.

1. If the Holy Spirit *literally* and *actually* is in a Christian, then Christ was not the *only* example of Deity being encased in human flesh.
2. If Deity *literally* indwelt Peter, then he needed to apologize to Cornelius for the latter’s attempt to worship him (Peter) as recorded in Acts 10:26.
3. Most brethren who believe the Spirit dwells “in person” within a Christian, and has done so since their baptism, usually contend:
 - a. That he gives no awareness of his presence

- b. That he teaches no additional truth
- c. That he offers no protection against accepting error
- d. That he requires us to rely upon a 1,900 year old Bible to learn his will by diligent study, and yet he is in there and in direct contact with the heart (understanding) all the time.

4. Their students before long begin to expect some evidence from the Spirit that would prove he is really in them after all. Next come their claims of special guidance, leading, and such like.

- C. What is the “gift of the Holy Spirit” in Acts 2:38?

1. This phrase is found just two (2) times in the entire New Testament (Acts 2:38 and Acts 10:45), and both times it is used by the same writer—the apostle Peter.

2. If it refers to *miraculous* power in Acts 10:45 (as it unquestionably does—see proof # 3), why ought we expect it to be *non-miraculous* in Acts 2:38? This question deserves an answer.

3. If it means something entirely different from that found in Acts 10:45, then what compelling reason can be given for a *non-miraculous* meaning (other than that is what we have always been taught)?

4. Acts 2:17—“of the Holy Spirit” or “from the Holy Spirit”?

- a. The case of the Greek noun, with no prepositional modifiers, leaves us with two choices: the word “Spirit” would be either the *genitive* (“of”) case, or the *ablative* (“from”) case.

- b. However the preposition *apo* used by Peter is used **ONLY** with the *ablative* case—and the idea of origin, source, separation, or point of departure is inherent within the case usage.

- c. Rather than being equated with the Spirit, the gift Peter discussed is “separate and distinct from” the Spirit.

- d. Hence the Spirit is not an example of the exegetical genitive (the Spirit being the gift), for the ablative case used by Peter demands that the “gift” and “the Spirit” be viewed separately, the gift leaving (“poured out from”) the Spirit.

- e. Significance? Peter, by inspiration, applies Joel’s prophecy to the events which occurred on Pentecost.

- f. The “gift of tongues” in Acts 2 came “from the Holy Spirit” and served as heaven’s authorization of that which was preached that day.

5. Since “all” flesh did not receive this outpouring from the Spirit that day (only Jews), it is obvious that Peter’s use of Joel’s prophecy included more than what occurred on that day.

- a. Gentiles were to be included, so the “outpouring from the Spirit” in Acts 10 was also a part of Joel’s prophecy being fulfilled.

- b. Since the Lord’s group of apostles included no women, yet Joel included women in his prophecy as being recipients of this outpouring from the Spirit, spiritual gifts given by the laying on of hands by the apostles were also included in this prophecy (see Acts 8:12-19; Acts 19:1-6; II Timothy 1:6; and Acts 21:9).

6. The context is determinative.

- a. Joel’s prophecy is the background for Peter’s remarks (Acts 2:16-21). Twice Peter declares

this outpouring was "FROM" the Spirit (Acts 2:17,18)-miraculous!

- b. Peter says it could be SEEN and HEARD (Acts 2:33)—miraculous.
 - c. Since the same term "gifts of the Spirit" in Acts 10:45 is miraculous, and Acts 2:33 is miraculous, why should we assume that five verses later (v. 38) a *non*-miraculous gift is referred to?
- D. The "gift" of Acts 2:38 was a miraculous gift of power from the Holy Spirit for 1st century Christians (see Jesus' promise of Mark 16:17-20).
1. The gift was bestowed directly from the Spirit in Acts 2 and Acts 10—for purposes of confirmation in both cases.
 2. On other occasions the gift was conferred by the apostles when they laid their hands on an "un-gifted" Christian (Acts 8:12-18).
 3. It was a promise limited to the first century while God's revelation still was being confirmed (compare Mark 16:17-20 with Hebrews 2:3-4).
- E. The manner in which any member of the Godhead dwells in a Christian today is not by a miraculous presence, nor by a non-miraculous (yet literal) presence (which is a self-contradiction anyway), but rather by a Christian permitting God's inspired word to so govern his life and influence his every action that God, Christ, and the Holy Spirit are seen in his life (Galatians 2:20; Ephesians 3:17; I John 3:24; 4:16 and similar passages).
- F. When then, it may be asked, does one "get the Spirit," if he does not receive it automatically upon being baptized? ANSWER: The same time he receives God and Christ—the 1st and 2nd members of the Godhead (see paragraph E above).
- G. This study of "Receiving the Spirit" is to be followed by a study of Acts 2:39 and "The Promise of the Spirit."
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"BLIND SPOTS"

Bill Lockwood

To justify a brother involved in doctrinal error some Christians attribute to him a simple "blind spot." One church leader lauds the marvelous contribution of the Crossroad philosophy to the growth of the church while admitting that "error is in the camp."

Apparently, this compromising spirit is popular for many defend the use of doctrinally unsound teachers "as long as they do not publicly espouse their false opinions regarding certain topics." Hence, evolutionists (the theistic brand), modernists, liberals and denominational people are asked to speak in our classes and from our pulpits.

If this is a proper course to pursue, here is an intriguing question. How many doctrinal "blind spots" must one have before II John 9-10 is practiced? What number of doctrinal errors must one uphold to be considered the "factious" man of Titus 3:10 and Romans 16:17? When one justifies a single error there is not one sound reason to keep him from exonerating another.

The former questions can be answered simply from the scriptures. In Galatians 2 Paul recounted events of the Jerusalem conference recorded in Acts 15. Jewish influence in the first century church said: **"Except ye be circumcised**

after the custom of Moses, ye cannot be saved." (Acts 15:1). Paul identifies these as **"false brethren."** (Galatians 2:4). In particular, these Judaizers had demanded the circumcision of Titus, a Gentile companion of Paul (Acts 15:5; and Galatians 2:3). Hence, Paul and his company **"gave place in the way of subjection, no, not for an hour..."**

Why did Paul not submit for the sake of peace and unity? There were strong reasons for consenting; viz., a closer association with Judaic Christians; further, a controversy would have been avoided. Whether or not it can be substantiated from Acts 15:5 that other salient points of the law of Moses were thrust upon Gentile converts by this **"sect of the Pharisees"** changes not the affirmation of Paul in Galatians 5:2 that if circumcision was received by Christians as a matter of doctrine, **"Christ will profit you nothing."** Nor is the point negated that this single doctrinal error caused the Spirit to refer to them as **"false brethren."** "...St. Paul knew that he was responsible for the future, and that, in order to make the future safe, he must be firm in the present." (*The Bible Commentary*, F. C. Cook, ed., vol. 9. Baker Book House, Grand Rapids, Mich.: reprint, 1981, p. 503).

Correspondingly, in order to be safe on various future issues, one must be firm on present issues. In particular, note Paul's words regarding this *single* error and its implications. 1) A capitulation would have brought Paul and others "into bondage." (Galatians 2:4). 2) **"If ye receive circumcision, Christ will profit you nothing."** (Galatians 5:2). 3) **"...every man that receiveth circumcision...is a debtor to do the whole law."** (Galatians 5:3). James states, **"For whosoever will keep the whole law, and yet stumble in one point, he is become guilty of all."** (2:10). This is a principle applied to those under the law of liberty (2:12). 4) **"Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace."** (Galatians 5:4). 5) Paul also vindicated his resistance in Galatians 2:5 **"...that the truth of the gospel might continue with you."** Conversely, if Paul *had* given place by way of subjection to the circumcisers, the truth would *not* have continued!

Why did Paul not attribute this error to a "blind spot" and urge the Galatians to use these Jewish Christians to teach as long as they did not compel others to be circumcised? How is it that Paul did not opt out of "love" commend these false brethren for their fine qualities and church work, thus stressing a positive note?

The foregoing is a vital principle that faithful followers of Christ seek to sustain. The fact that the doctrinal error was retained from the law of Moses makes no difference to the point established, namely, *a single doctrinal error causes the truth to cease!*

The precedent is again illustrated in II Timothy 16-18. Hymeneus and Philetus taught that the resurrection was already past. Regarding other errors which they may have supported we have no knowledge. However, in reference to this single point of false doctrine they were said to have overthrown the faith of some (v. 17).

Actually, one of the most unloving stances one can assume is to fellowship those who espouse error. Not only is it unloving to those who hear and follow the erroneous teaching, thus having their faith "overthrown", but it is unloving to the false teacher who is not motivated to move to a proper Biblical perspective and consequently forsake his "blind spot."

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Good And Bad Things Happen During Moving Season

Quentin Dunn

Moving season is here again. Judging from the past and present, good things and bad things will happen. Some young preachers will do their first local work. Some preachers will do profitable work in new locations. However, bad things will happen. With so many isms it is impossible to say how many bad things will happen.

Some brethren take six months to select a new preacher. Some brethren take a year. During this time some brethren try out older preachers, young preachers, liberal preachers and plain Bible preachers. Trying out so many preachers is stressful to many brethren. It is certainly stressful to many preachers. Sometimes the stress is only somewhat diminished when a preacher is finally selected. Some good preachers have had very short tenures when they were hired after many, many try-outs.

Other stressful situations happen during moving season. Some faithful preachers are fired and some faithful preachers are belittled. A group of elders asked their preacher to find another work during moving season. They did not fire him outright; but they wouldn't recommend him. They wouldn't recommend him because he wasn't an outstanding speaker. Some preachers have been put down in a somewhat different manner. Several years ago an elder belittled me for using a good many Scriptures in sermons. He did not do this in my presence. I did not learn of him belittling me in that manner until after I had found another work. Shortly before I started seeking another work, I learned that he had been going among the brethren and talking about how smart he thought he was and how simple-minded he thought I was.

SOME LEAVE LOCAL WORK

Many preachers leave local work during moving season. If only bad preachers left local work this would be good; however, many sound, capable preachers have recently left local work. Some younger preachers are likely to do local work again. Many preachers past 65 that leave local work are not likely to do local work again.

Many preachers past 65 work with small congregations that have no elders. One-man domination is common in these congregations. Sometimes a preacher past 65 is asked to find another work in a month or two. Not many congregations want a preacher this age for local work, no matter how hard he studies and works. Therefore, it might be impossible for him to relocate quickly.

During the latter part of April I decided to relocate. I was working with a little congregation in Oilton, Oklahoma. I visited two congregations in Texas. In each case the brethren highly commended my preaching. I never heard from the first place. Brethren in the second place strongly indicated that they would hire me. One week later a brother called. He told me that I was being favorably considered, but that some of the brethren wanted to consider a younger preacher that had tried out. I felt that I would have two strikes against me if I moved there.

DUNN IS DONE

A few days later my decision to leave local work became final. I have preached the gospel 39½ years. I have had good works and disappointing works. I have thought about leaving local work many times.

I believe that at least half of the try-outs could be profitably eliminated. Brethren should learn something about a preacher before inviting him to speak. It would also

be wise to consider one preacher at a time. This would be less stressful for preachers and congregations.

Now that I have left local work I will continue writing articles for sound publications. I also shall be glad to do fill-in preaching, hold meetings and speak on lectureships. I still am interested in the word of God being preached and taught.

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A Pig's Tooth

(From "Bible Science Newsletter")

The search for an ape man, supposedly the missing link between ape and man, has been going on for more than a century. In 1922 a geologist named Harold J. Cook, found one molar (tooth) in what is termed the Pliocene deposit of the Snake Creek beds of western Nebraska. Henry Fairfield Osborn, then with the Natural History Museum of New York, claimed the tooth belonged to the genus of ape-man. On June 24, 1922 the entire spread of the glossy magazine *Illustrated London News* (pp. 942-944) was devoted to *Hesperopithecus*, the ape-man of the Western World. Author of the article was Grafton Elliott Smith, Professor of Anatomy at the University of London. According to Ronald Miller, author of *The Piltdown Man*, it was Smith who was the real culprit also in the Piltdown hoax. The Piltdown man was also said to be an ape-man, and for 40 years (1913-1953) the scientific community believed that the bones of Piltdown man were those of an ape-man. When the hoax was disclosed, it was learned that the bones had been stained and the teeth had been filed. The top portion of the skull was human, but the bottom portion belonged to an ape.

A Pig

In 1927, W. K. Gregory writing in *Science* (Vol. 66) revealed that this molar had belonged to an extinct peccary, *Prosthennops serus*. This is a PIG. After this no more reference was made in scientific literature to the Nebraska man as an ape-man. The whole episode is related by Frank Cousins of Britain in *Fossil Man* and a picture of Nebraska man as used by the *London News* is included.

Other Frauds

In spite of the frauds perpetrated in connection with Nebraska man and Piltdown man, many people still believe that some type of ape-man did once exist. They believed that Java man, found by Dubois in 1892, was a real ape-man even though Dubois himself admitted, before his death in 1940, that the bones were those of a giant gibbon. It is still believed by many that Peking man was an ape-man. Msgr. O'Connell, a missionary in China at the time who interviewed local people in their native language, claimed that Peking man was a mixture of human and monkey bones. Even Dr. Louis Leakey, before his death in 1972, admitted that *Zinjanthropus*, which he dated at 1,750,000 years, was all ape.

No Ape-Men

Creationists say there have never been ape-men. There is much variety within the human race, but there is absolutely no evidence of an ancestry of man from ape, or of a common ancestry of ape and man. God created apes with potential to produce a variety of apes and He created man as a special creation, allowing also for variety within the human race. God created a perfect and mature world in the beginning, a condition which changed when man fell into sin. But man has been saved from the consequences of his sin by the blood atonement of God's own Son, Jesus Christ. Basing his studies on this foundation, the creationist enjoys superior judgment in his evaluation of the fossil evidence.

He Being Dead Yet Speaketh

George W. DeHoff

Brother Foy E. Wallace, Jr., went home to be with the Lord December 18, 1979. In 1954 Mrs. Wallace suffered a devastating stroke. Until his death, brother Wallace tenderly cared for her taking her with him in his car literally all over the country as he preached in meetings. During this time he wrote and studied. He prepared 714 pages (single spaced typewritten) of sermon outlines. These printed up into a 528-page book.

Those who saw them felt that they represented a lifetime of study and love for the Bible and that every young preacher should have a copy. To publish them as they should be published required well over \$25,000.00. Most people shook their heads and said, "Too bad. He is gone now and there's no way enough books could be sold to pay the printing bill." And that is where they were wrong! While the job has not yet been done, it will be shortly. Two thousand twenty-three people ordered the *THE ONE BOOK: Analyzed and Outlined WITHIN ONE WEEK* after it was published—fourteen hundred books went out in one day; and some of the booksellers ordering large supplies (50 books) ordered an *additional 50 within less than a week!*

I have been selling books since 1927 when I was a child going from door to door selling Bibles and I have never seen such sales of one publication. The influence of Foy E. Wallace, Jr. did not die with him—it lives on in the hearts of thousands who loved him and the message which he proclaimed.

Now that leads us to ask: who was Foy E. Wallace, Jr. and what did he do? He was born September 30, 1896 in Montague County, Texas. He came from a family of preachers and was baptized by his father and preached his first sermon when he was 15. All of his life he preached, debated, edited and wrote books and articles teaching the gospel.

He was so well-informed and did such a good job with every issue that came up that when he was discussing any

question his opposition claimed, "That is all he preaches on. He is a one-issue man." The truth is he was a well-rounded, scholarly gospel preacher. Many feel that in his prime he had the best voice, delivery and audience appeal of any speaker in our generation.

Conversion and the Church. During the 1930's I heard brother Wallace preach on the conversions in Acts and the New Testament church. Hundreds gathered for every service, dozens were baptized. To hear him on "The Conversion of Cornelius," or "Saul of Tarsus" and "The Ethiopian Nobleman" was a treat indeed. Each sermon was about 50 minutes or an hour, and the result was tremendous.

Premillennialism. When Wallace came to Nashville to edit the *Gospel Advocate*, the premillennial issue already was there and was disturbing our brotherhood. His *Neal-Wallace Discussion* led the way—and he stood in the forefront of those fighting this evil.

Christians and the Government. Wallace believed that a child of God could be loyal to his government. He believed that Daniel and Joseph of the Old Testament and Cornelius, Erastus and others of the New Testament were great servants of the government and of the Lord. While he did not do much preaching on the issue, he wrote whole books on the subject.

College in the Budget. Wallace believed that the church is the most important institution known to man, that its task is to preach the gospel and care for those unable to care for themselves. He believed that private businesses—including colleges—should not be saddled off on the church, that they should be supported by individuals while the church gave attention to preaching the gospel. For years he supported "Christian" colleges but insisted that they should not be "in the budget".

Anglo-Israel. There always have been those not satisfied with the message of Christ for all mankind on an individual basis. They want to find "the lost tribes of Israel" or some other such nonsense. Wallace stood for the truth and took care of these people in public debate.

Instrumental Music. Brother Wallace debated with many advocates of putting the instrument into the worship. One time, after he had spoken for two and one-half hours on the subject in Huntington, West Virginia, a lovely lady was heard to say, "This is the first time I ever have realized the sin of instrumental music. I am convinced." His book on that subject covers the case.

The Version Issue. Brother Wallace was not nearly so interested in *what* version one used as in *what he did* with it. He believed that many of the modern versions were perversions and did not hesitate to say so. His arguments were not answered. He had studied the Bible until many felt he had a greater knowledge of Greek and other languages than some who had degrees from denominational seminaries. Every Greek word he discussed, every argument he made was carefully checked by acknowledged (and "degreed", yes "earned" degrees (whatever that is) scholars. His book on the versions remains a classic.

Wallace was kind and generous, pleasant to deal with, but he simply would not allow the church to be ripped asunder by false teachers. He felt that there was no excuse for anyone to preach anything except the word of God. If it



FOY E. WALLACE, JR.

1896 - 1979

was in the Bible, he believed it. If it was not in God's word, he considered it an addition to that word.

And so eight years after his death his great books continue to circulate and his new *THE ONE BOOK: Analyzed and Outlined* is snapped up by hundreds. Yes, "He being dead yet speaketh."

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Concerning this new book, which may be ordered from *Contending for the Faith*, Brother Guy N. Woods says:

"A magnificent volume! DeHoff Publications has made an immeasurable contribution to the literature of the brotherhood by making available this vast storehouse of information."

Brother Gary Colley says:

"I knew and loved brother Foy E. Wallace, Jr., as a son loves a father. He was in our home many times and was so in Memphis, Tennessee, for his last Gospel meeting. I believe *"THE ONE BOOK: Analyzed and Outlined,"* beautifully published by DeHoff Publications, is the most outstanding of all the Wallace Publications. Without doubt it is the most needed, useful, and outstanding book for our time as well as future generations. I believe this work to be the crowning effort of his life, scholarship and work. I gladly recommend each of its 528 pages to every Gospel preacher young and old, elders, deacons, Bible school teachers, and everyone who loves Truth and the church for which our Savior died."

Instrumental Music And Dialogue

Bobby Duncan,
Editor, *Vigil Magazine*
Editorial for November, 1984

This is not the first article you have seen with reference to the subject of instrumental music within the past few weeks. The so-called "Summit Conference" in Joplin, Missouri a few weeks ago has resulted in a number of articles in church bulletins and in publications such as this one. Some of these articles extol the conference, while others indicate their authors were not so favorably impressed.

For those who may not know, the conference was a meeting between certain gospel preachers and certain members of what some refer to as the conservative Christian churches. Its purpose was to see if there is any possibility of dissolving the differences which stand between us and them. It is reasoned that their roots, like ours, are in the Restoration Movement, and that the only difference between us and them is their use of mechanical instruments of music in worship.

This writer strongly feels that some observations are very much in order with reference to this conference:

(1) **Members of the church of Christ who attended this conference represented nobody.** They expressed in their speeches, no doubt, what a number of other people also believe to be true, but they were not sent to be representatives of the church or of any group of people within the church.

(2) **Not only did those attending the conference not represent anyone, but they were not, for the most part, brethren whose philosophy is representative of most of the brethren I know and respect.** Those whose idea it was to have the conference are not the men in our brotherhood who are sought after because of their scriptural soundness, their Bible scholarship, or even their good judgment in dealing

with problems. In all fairness, some who were invited to speak are brethren whose qualifications in these areas are well respected.

(3) **Few, if any, would oppose an effort to win those presently in the Christian Church.** I, for one, realize also that wisdom, patience, and tact must be used in turning people from error to truth. No doubt, most of us have at one time or another been impatient — even rude — in our efforts to save the lost. But should we be referred to as "knuckleheads" simply because we would not be willing for a Christian Church preacher to speak to our Bible classes or occupy the pulpits where we preach? I am not opposed to dialogue, but it seems to me that the dialogue which Hardeman and Boswell had in Nashville in 1922 accomplished more to bring about correct understanding of the music question than the dialogue which took place in Joplin, where speakers avoided any specific mention of the instrumental music issue.

(4) **The use of mechanical instruments of music in worship does not represent a small difference between them and us.** Look at it this way: There was just a small difference between the worship of Cain and that of Abel (Genesis 4). The only difference was that Cain worshipped in a manner not authorized. The only thing wrong with the worship of Nadab and Abihu (Leviticus 10) was just a small matter; they used fire which was not authorized in the burning of incense. There just wasn't much difference between them and the other priests who used only the fire which God commanded. And there is just a small difference between those of us in the church of Christ and those in the conservative Christian churches (sometimes also referred to as churches of Christ); that difference is that we have enough respect for God's word to worship as he has authorized, while they, like Cain, Nadab, and Abihu, worship as they please, and not as God has authorized. Is this a small difference?

(5) **Romans 14:1-3 does not apply to the subject of instrumental music in worship.** Some have tried to show from this passage that *our attitude toward those who use the piano in worship should be governed by this passage.* In other words, we occupy the room of those who had scruples about eating meats; we have scruples about the use of instruments of music in worship. And while we are not to violate our own consciences by the use of the piano, we must not judge those who, because of superior understanding, know there is nothing wrong in using the instrument, and proceed to use it. This is a misuse of the passage, unless it can be shown that the use of the piano in worship is, like the eating of meats, a matter of indifference. When such is shown to be the case, we will gladly receive into our fellowship those in the Christian church.

— *Adamsville church of Christ,*
4207 Adamsville Parkway,
Adamsville, Alabama 35005

Bellview church of Christ recommends—

**Please Place This Lectureship
On Your 1987 Schedule**

**ROBERTSON COUNTY,
Tennessee Lectureship**
(Just north of Nashville; in Greenbrier, TN)

**LABOR DAY WEEKEND,
SEPTEMBER 4-7, 1987**

Offer Of "Sample Bundles" Elicits Many 'Takers'; Circulation Growing

With so many doctrinal issues now facing the brotherhood, it is difficult to estimate just how many of each edition of *Contending for the Faith* to print each time. Of course, we have to print at least enough to take care of our regular subscribers, as a *bare minimum*; however, often we have so many orders for "extra" copies for this or that issue of the paper that we have to try to allow for these, too.

In any case, over the years, having accumulated a large number of "back issues," it seemed like a good idea to offer to send "sample bundles" of these out FREE OF CHARGE to those of our readers who would agree to distribute them locally where they attend, seeking as many as possible to sign up as NEW READERS. We sent out special letters to this effect all over the brotherhood. Did it work? But of course!

For example, brother **Virgil L. Bowen**, an elder in Oklahoma City, wrote, "Yes, I would like to have a bundle of your wonderful paper, *Contending for the Faith*, which we will read and pass out to others. Enclosed is a check to help." (He enclosed \$50.00. IYR Jr.) "As mentioned to you at Piedmont, recently, we are still having a struggle at Putnam City, but we have been encouraged this month by succeeding in getting brother **Raymond Kuykendall** back in the eldership here... We have a new crisis now over the versions, as we have announced that we desire only the *King James* and *American Standard* versions used here in preaching and teaching, but have been told a number (about 15) are leaving us (N.I.V. people)... You have been a great source of encouragement... I will work on the subscription list."

C. Stephen Law, minister, Montevallo, Alabama, responded "Yes, I would be glad to receive one of the bundles mentioned and encourage those interested in subscribing. We have a membership of 35 and usually we receive about ten magazines when ordering in a bundle."

"Please send me a bundle of *Contending for the Faith* to hand out to interested parties," **Dallas LaFleur** wrote from Heber Springs, Arkansas. "People need to know more about *Crossroadism* and its effects and also about the unity movement with the Christian Church. I will do what I can to get the magazine passed out to people as you mentioned in your letter..."

Joseph C. Venable, of Henderson, Tennessee, renewed his own subscription, saying, "Yes, I would like to receive a bundle of your paper 'Contending for the Faith' and I would be happy to pass them out and at the same time talk to individuals in the hope that they would decide to subscribe... I'm thankful that men like yourself and a few others are still on the firing line... Anytime you and your wife are in the Henderson area please feel free to stop by... It's not often any more that you can sit and discuss the Bible with another Christian and feel free to touch upon those subjects that are tearing the church apart."

Larry D. Mathis, evangelist, Hickory Knoll church of Christ, New Orleans, Louisiana: "Shortly after receiving your letter... I began my search for new subscriptions. I have 'signed up' 14 new people in New Orleans..."

From Jacksonville, Texas, **Roger Northen** responded, "Ira, send me a bundle. I will try to sign some up! I love you for 'contending'."

"May I assure you that I, too, am appalled at the efforts to undermine the Lord's work by compromisers and Crossroaders," **J. Granville Jones**, of the National City congregation, wrote from California. "Your stand against these insidious workers is sincerely appreciated... Your offer to send a bundle of *CONTENDING FOR THE FAITH* to us without charge is most generous. I would appreciate the bundle and will do what I can to obtain some subscribers..."

"I agree with you completely," **George**

Claypool wrote from Iantha, Missouri. "My intention has been to order a bundle... to pass out to members of the congregation at Lamar where I worship. Everyone in the congregation has not wanted a copy of the paper, but most of the leaders agree with your work. Anyway, as long as you will send 12 copies monthly and bill me quarterly, I plan to pass them out."

Vernle Cook, Bono, Arkansas: "I want the bundles of paper and my subscription renewed at once and will endeavor to get other subscriptions as time allows."

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From Junction City, Oregon, **John Fehre** responded: "Please send a bundle to me, John Fehra, and I'll see they are put into hands. Also, has a bundle been sent to Tri City church of Christ, P.O. Box 205, Riddle, Oregon 97460? (NOTE: It has now! IYR Jr.)"

Even from as far away as Anchorage, Alaska, **Ralph Brinkley** wrote enthusiastically, "I will be more than happy to sign up any new subscriptions that I can—and if you want to send me some samples I will see they are given to people that I know who are wanting to know more about the errors that are being taught. I subscribe for 12 copies each month and pass them out to people who are interested. I put four or five in the foyer each month at South Anchorage, where I attend, and immediately they are picked up... Liberalism is in most of the Lord's church here in Alaska. Some preachers even use and preach out of the *N.I.V.*—however, not where we attend. Brother **Clary** is our faithful preacher and stands for the truth. We appreciate your continued stand against error... Brother **Rainwater** is writing you concerning the bundles for the downtown church (where he attends) and he will work to get new subscriptions."

J. Donald Mash, minister to Washington Street church of Christ, of St. Albans, West Virginia: "We would be most interested in receiving a bundle of *CONTENDING FOR THE FAITH* to be made available during our upcoming Lectureship... We are planning a Lectureship for August 11-14, 1987, with the theme of 'Prove All Things' I Thess. 5:21. It is designed to teach the truth on Biblical unity and other important issues. We feel a very great need for this in our area... You are doing a great work, and we appreciate your keeping us informed concerning brotherhood issues."

"Since we already have received and given out the free bundle of *Contending for the Faith*," **Mrs. D. C. Jones** wrote from Tyler, Texas, "I would like for you to send the free bundle to my sister at the address below and she will see that they are distributed in her area." (NOTE: Bundle sent to **Mrs. James R. Dunn** to the address given at **Bellville, Texas**. IYR Jr.)

Jim Cox, Corpus Christi, Texas: "Thank you for your letter offering the bundle of *Contending for the Faith*. We shall be glad to distribute them at the Weber Road congregation, and also subscription coupons."

From Duncan, Oklahoma, the **Bill Farleys** responded, "Yes, we would like a sample bundle of *Contending for the Faith* to inform people of the 'Crossroads Movement.' Believe it or not, some people and churches have not learned about this. So many people 'fall' for anything 'new' without ever considering whether it is right or wrong. We are astounded at the ignorance of the people of this day and time. God will bless you in all your efforts to keep the church pure."

L. C. Bankhead, of Corsicana, Texas, said, "Your letter has just come. Send me a bundle of your papers and I'll do the rest..."

Writing from Colleyville, Texas, **Goebel Music**, faithful gospel preacher, responded, "No, I have not yet received a bundle; however, since I am in full time meeting/lecturing and have 'no local congregation,' there may not be such a need. I will, however, distribute any that are sent to me. Most places where I will be you have already sent, the preacher has them or they take the paper—but for those who do not, I will be glad to assist in any way that I possibly can."

Doug English, minister, Pontotoc, Mississippi: "I am in total agreement with you and your conclusion on the problems facing the church today. The attacks seem to come from all directions. We must stand for the right, point out the wrong, and never waiver no matter what men may say or do. Lack of concern for the will of God has been expressed by some here in Pontotoc and we have had to make some hard decisions... Please send us a

bundle of 'Contending for the Faith.' Will do all I can to help in subscriptions."

From Lufkin, Texas, **Verdell Morris** wrote: "No, have not received bundle... Be glad to..."

Kenneth Finley, of Garden City, Michigan, wrote: "Please send the literature mentioned... I have been sending tapes, books and copies of *Contending for the Faith* to California where there were problems with Crossroads."

From Wadsworth, Ohio, their minister **Donald R. Cooper** responded: "Your letter... received just a couple of days ago. Yes, I would like to have a bundle of *CONTENDING FOR THE FAITH* to give to selected families of our congregation."

"As you know, I have been a subscriber for several years. And, I have recommended it to many of my preacher friends. As one might expect, the reactions have been mixed. As one who has preached the gospel for 35 years, I am finding my circle of friends growing smaller and smaller because of the liberal influences at work in the brotherhood. I am finding fewer and fewer places to preach, also. Many congregations, some of which I helped establish, no longer welcome me as they once did. This is perhaps one of the most disappointing experiences of any gospel preacher. But, I am thankful that there still are some (many) who do appreciate those of us who are trying to stand for the right."

"I appreciate your stand and your diligence in trying to keep us informed concerning these matters. Yours is the most often used source of information available to those of us who are fighting liberalism and worldliness today. I pray that God will keep you in this service for many more years and that someone will rise up to take your place when you are no longer able to carry on."

"I'll do what I can to promote your publication here in Wadsworth and the surrounding area..."

Alfred Abernathy, Lexington, Tennessee: "Please send me a bundle of your paper for distribution."

From Worthington, Indiana, **Rich Rogers** wrote: "Just received your letter. Please send that free bundle of *Contending for the Faith* to the Coal City church... I already have signed up three or four subscribers and posted them to you. We are very small and somewhat elderly here, but will try to encourage others to do so. Thank you so much for this kind offer. We love you and back your work here where I preach also... How about a review of **Rubel's Shelly's** new book on Instrumental Music?... We're still waiting on that autobiography..."

William H. King, Nashville, Tennessee: "I would like to request one of the bundles of *Contending for the Faith*. I plan to distribute them at the congregation at which I worship. Thank you for taking a stand for the truth at a time when it is so easy to drift with the world."

"I received your letter... and appreciate the work that you continue to do for the Master's cause," **Charles R. Davis** wrote from Castalian Springs, Tennessee. "Please send me your sample bundle of *Contending for the Faith*... Thank you."

Gavin G. Coriell, minister to the Lower Paw Paw church of Christ, of Lower Salem, Ohio, said: "It truly saddens my heart to see such a departing from the gospel truth as in the ways you mention in your letter (Boston/Crossroads movement, the so-called 'unity' movement along with the 'anti' and other doctrines of error."

"This is my first full time local work as a gospel preacher. I've been ever so blessed to begin working with the congregation here at Lower Paw Paw where brother **Fred Davis** was once the minister. We were saddened a couple of months ago to have a young man that once attended here come back to visit and the first night here started with Boston teachings. When he found that he could gain no ground with me, since we are without

elders at the present time (we are on the road to appointing them soon), he began visiting the members at their homes. It was to no avail for they told him to come talk to me. He never did. I had plainly told him that as long as I had anything to do with the congregation here their false doctrine would be stopped. The reason the congregation took the stand that they did was because they were informed and knew what they were being approached with."

"The army can have all the weapons in the world and not know the enemy, therefore I agree that they must be informed. Please send me the bundle you mentioned and I'll be happy to place them in the hands of the membership with a subscription blank."

"Brother Rice, I thank my God for men such as yourself for the stand you take in 'CONTENDING FOR THE FAITH'. I only pray that more of our brethren will stand and be counted as true soldiers of the cross..."

From the Flora church of Christ, of Flora, Illinois, **Don Flanagan** responded: "I wish it were possible to help financially, but I cannot. However, sending bundles is a good idea. Therefore, please find a list of church addresses enclosed."

"*CONTENDING FOR THE FAITH* and other of your printed materials come to me at my Mt. Vernon, Illinois address, but I am preaching at Flora, Illinois. I plan to retire in the fall and move back to Mt. Vernon. So I wish to continue receiving your paper at that address. But please send a bundle to the Flora, Illinois address. I will do what I can."

"...you are doing a great work. It saddens faithful brethren to see the church in the throes of apostasy. At a preachers' meeting some time back one young preacher was preaching on love. In the course of his speech, he said that *CONTENDING FOR THE FAITH* did not serve as a good example of disseminating love. After his speech I told him that all of us here know what paper you had in mind, and did that statement emanate from his great heart of love? He quickly apologized..."

Woodrow Cagle, Pikeville, Tennessee: "Would appreciate the bundle of paper. Not many in our congregation have used the paper. Hoping this might create interest in it."

From Mt. Juliet, Tennessee, **Vernie D. Whitsett**, wrote: "We would like to have a bundle and help in this work. Send a bundle addressed to: Greenhill church of Christ, Hwy. 70, Mt. Juliet, Tenn. 37122 and we will go to work informing as much of the brotherhood as we can... Don't forget the subscription coupons to sign up new readers."

Dorothy Harris, of Boynton Beach, Florida, said, "I did receive a bundle and distributed them among our members at Military Trail church of Christ. They were enthusiastically received. We could use some more if we would not be imposing..."

Oscar Price, Springhill, Louisiana: "Please send me a bundle..."

From New Port Richey, Florida, **Chris E. Steele**, minister, wrote: "We would be interested in having a sample bundle of your paper to distribute. I have always trusted your publication for factual material on the current trends among us. Thanks for making this offer to us."

David M. Van Hooser, from Saginaw, Michigan, agreed, "Yes, please send a bundle of *Contending for the Faith* and I'll sign up new readers here."

"I appreciate so much the work you continue to do through *Contending for the Faith*," **Ernest Loomis**, minister and elder, Seymour, Missouri, wrote. "It is in many respects a thankless job but one that is much needed to warn the brotherhood of the dangers we face, though many refuse to be warned."

"There are a few here that receive *Contending for the Faith*, but I would be glad to receive a bundle for distribution and will encourage others to subscribe to the publication. I would like to see the paper in every household..."

"Though the outlook is discouraging sometimes, we can't afford to become weary in well doing. We can plant, water and warn, but it is God who gives the increase. And by such teaching and warning, the responsibility is shifted to those who hear."

Bill Lockwood, minister, East Flagstaff church of Christ, Flagstaff, Arizona: "I will be happy to visit Chandler with a bundle of papers for *Contending for the Faith* to seek to gain more subscribers..."

"Here are a few new subscriptions for your good paper," **Henry Coleman**, of Crossett, Arkansas, wrote. "If you will please send me a bundle to pass out, maybe we can get some more readers."

Bill & Laurie Mielke, Ogdensburg, Wisconsin: "Your offer of free sample bundles of *Contending for the Faith* is a good one. Not only will it open eyes but you may pick up new subscriptions. We would be happy to receive 25 copies. We could probably give out more, but 25 would cover our families here."

"We have not received your sample bundle of *Contending for the Faith* but would like to very much," **Bill Schooley**, of West Monroe, Louisiana, wrote. "Please send one immediately and keep up the good work."

Meanwhile, from every direction, here come the subscriptions to *Contending for the Faith*.

Brock M. Hartwigsen, of Lockport, New York, sent in five new ones; **Daus church of Christ**, Dunlap, Tennessee (6 new); **William Smart**, Smithville, Ontario, Canada (one renewal, five new); **Raymond Hagood**, minister, Needmore/Indian Mound, Tennessee, turned in one renewal and nine new, saying, "I meant to tend to this matter sooner, but my father was killed in an accident on January 30. He was run over while crossing the street. He was hit by a motorcycle traveling about 89 m.p.h. and was killed instantly. Keep up the good work and may the paper continue to prosper"; **Irene Copeland**, of Nauvoo, Alabama, (six new); **Donald R. Cooper**, Wadsworth, Ohio (7 new); **William W. Davis**, Denver, Colorado (3

Bellview church of Christ calls your attention to—

THE FIFTH ANNUAL MISSOURI-KANSAS LECTURES SEPTEMBER 20-24, 1987

"The Unity Of The Spirit"

SCHEDULE OF LECTURES

SUNDAY, SEPTEMBER 20			7:00	Dick Sztanyo	"Receive Ye One Another" - The Relationship of Romans 14:1-15:7 to Unity
9:30	Randy Watson	Unity Within the Local Congregation			
10:30	Louie Ward	"Thus Saith The Lord God Unto The Shepherds"—The Role Of Elders In Preaching and Maintaining Unity-Ezekiel 34:1-10	8:00	Garry Stanton	"If There Come Any Unto You And Bring Not This Doctrine" - Does Doctrine Affect Unity?
5:00	Jack Williams	"There Are Certain Men Crept In Unawares"— Dealing With Disrupted Unity-The Book Of Jude			
6:00	Toney Smith	Are There Christians In All Denominations?			
MONDAY, SEPTEMBER 21					
9:00	Bill Goring	"I Came Not To Send Peace, But A Sword"— When Unity Demands Division-Matthew 10:34-39			
10:00	Mac Deaver	The Kind Of Unity God <i>Does Not</i> Want			
11:00	Oran Rhodes	"Fellowship One With Another" - The "Apostle Of Love" and Unity - The Book of I John			
1:00	Wendell Winkler	Fellowship - How Established...How Maintained			
2:00	Dan Winkler	"Behold How Good And Pleasant It Is For Brethren To Dwell Together In Unity" - The Blessings Of Unity - Psalm 133:1-3			
2:00	Judy O'Connor	The Role Of Women in Promoting And Maintaining Unity In The Church (Ladies Only)			
3:00	Question and Answer Session - Oran Rhodes, Mac Deaver, Roy C. Deaver				
7:00	Mac Deaver	Is The Present Division Simply A Matter of "Hermeneutics"?			
8:00	Roy C. Deaver	The Silence of the Scriptures and Unity			
TUESDAY, SEPTEMBER 22					
9:00	J. C. Davidson	"One God and Father" - Ephesians 4:6			
10:00	Glen Elliott	"One Baptism" - Ephesians 4:5			
11:00	Oran Rhodes	"Fellowship One With Another" - The "Apostle of Love" and Unity - The Book of I John			
1:00	Dean Fuget	"We're All Sinners Anyway..."			
2:00	Robert Taylor	"Endeavoring to Keep the Unity of the Spirit in the Bond of Peace" - Ephesians 4:1-3			
2:00	Irene Taylor	"Earnestly Contend For The Faith" - The Woman's Role (Ladies Only)			
3:00	Question and Answer Session - Robert Taylor, Dick Sztanyo, Dean Fuget				
WEDNESDAY, SEPTEMBER 23					
9:00	Art Smith	"One Lord" - Ephesians 4:5			
10:00	Marvin Rickett	Is Unity With The Christian Church Biblically Possible?			
11:00	Oran Rhodes	"Fellowship One With Another" - The "Apostle of Love" and Unity - The Book of I John			
1:00	Curtis Cates	"That They May Be One" - The Lord's Prayer For Unity - John 17			
2:00	Richard Massey	"Owe No Man Anything, But To Love One Another" - The Relationship of Love and Unity - Romans 13:8-10			
2:00	Susie Wyatt	The Dangers of Not Having Christian Fellowship (Ladies Only)			
3:00	Question and Answer Session - Curtis Cates, Michael Wyatt, Richard Massey				
7:00	Curtis Cates	The Relationship of the First Century Corinthian Church To Unity			
8:00	Michael Wyatt	"One Body" - Ephesians 4:4			
THURSDAY, SEPTEMBER 24					
9:00	David Deffenbaugh	"One Hope" - Ephesians 4:4			
10:00	Jim O'Connor	"And They Took... Without Seeking Council Of God" A Lesson From the Gibeonites - Joshua 9			
11:00	Oran Rhodes	"Fellowship One With Another" - The "Apostle of Love" and Unity - The Book of I John			
1:00	Don Deffenbaugh	"One Spirit" - Ephesians 4:4			
2:00	Dub McClish	An Examination of the Current Unity Movement - Where They Are, How They Got There, Where They Are Going			
2:00	Pat Surles	"For Such a Time As This" - A Biographical Sketch of Esther (Ladies Only)			
3:00	Question and Answer Session - Dub McClish, Don Deffenbaugh, Charles Coats				
7:00	Dub McClish	"One Faith" - Ephesians 4:5			
8:00	Charles Coats	What Price Unity?			

39th Street Church of Christ

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new); **Kenneth Nelsen**, aided by **Willis Pack**, both of Lake Placid, Florida (11 new); **Mrs. Zelpha Sprague**, Lawton, Oklahoma (1 new); **Max R. Crumley, Sr.**, San Jose, California (10 new); **Robert R. Hennen**, Holbrook, Pennsylvania (13 new); **Robert W. Guthrie**, Orlando, Florida (5 new); **Hester Knox**, Moundsville, West Virginia (3 new); **John Propst**, Abilene, Texas (2 renewals, one new); **John L. Toney**, Tornado, West Virginia (2 renewals and 3 new—all for 3 years each); **Louise Lavender**, Valdosta, Georgia, sent nine renewals, saying, "Appreciate you keeping us informed"; **Bennie Bynum**, Whitehouse, Texas (2 renewals, 12 new); **Wynema Chenault**, Lawndale, California (6 new); **Gertrude W. Broy**, Ypsilanti, Michigan, sent one renewal and one new subscription, saying, "More have been promised and I hope to get them in the near future.... I do not want to miss a single issue. I am in dire need of them. Please keep on keeping on, for this is a source of strength to so many of us"; **James H. Rohr**, Massillon, Ohio (3 new); **Robert D. Jones**, Kenton, Tennessee (7 new); **Edward Spivey**, Tarrant, Alabama (1 renewal, 13 new); **Doyle Dyer** for the **Reyno church of Christ**, Reyno, Arkansas (39 new); **B. F. Bigham**, Northport, Alabama (11 new)—and still they keep rolling in.

Tyler Young, of Bergstrom AFB, Texas, writes: "I am interested in obtaining back issues, and would like to know if it's possible to get bound volumes of past years... I would like very much to add *Contending for the Faith* to my library.

"I also wanted to let you know that I fervently lift up my prayers with you and for you (and all who support and work with you) that you might continue to bear much fruit for the kingdom—not only here, but in the Far East, and everywhere. It is indeed a great privilege to support and pray for the work of the church in Asia, and to thank the Father for faithful brethren like you. May God bless us with more brethren who will use every means of communication, transportation and publication to preach the gospel. I bid you all God speed."

(NOTE: In expressing appreciation for such wonderful words of encouragement, we advised brother Young that we have BOUND VOLUMES of ALL 17 YEARS that we have published *Contending for the Faith* through 1986. Purchased singly, these would cost \$123.25 per set; however, when ordering a whole set, just send \$104.00 with your order—and we'll pay the postage. Also, if you authorize us to place your standing order for future volumes, we'll send these automatically each year when we get them back from the bindery and bill you, less 20% discount, plus postage. Just let us know when you order the set.

All such orders (and standing orders) should be addressed to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118, IYR Jr.**

"Stones and sticks are thrown only at fruit-bearing trees."—*The Christian Message*, a weekly bulletin of the Klang church of Christ, Klang, Malaysia.

The Jim Dearmans, now in their second year of missionary work at Klang, Malaysia, have moved into a new address. It is: **No. 7, Solok 4, Kaw. 18, Taman Bukit Cemerlang, 41300 Klang, Malaysia**. Their telephone number **3415733**.

Ernest L. Bentley, of Oak Ridge, Tennessee: "Our check is on its way to Pensacola in response to your plea for funds to provide a building at KLANG... Isn't it a shame that with all the money available in the brotherhood there still is none available when needed?"

Howell Bigham, of Sheffield, Alabama, sends a note "to express my appreciation for the fine work... in standing for the truth and... against and hating every false way... It is sad that many in the church do not know what the Bible has to say on the first principles of the oracles of God..."

MAILING LIST IN TRANSITION PERIOD

For the past four months we have been in the process of changing the mailing list for *Contending for the Faith* to our own computer. It has taken a long time to get everything done necessary to changing the date of such a large list to an entirely new system and a completely different operational procedure. There still are some "bugs" in the new program, but the technicians believe it will be "up and running" within the next week to ten days.

We apologize for the delay we have had in updating our mailing list, and look forward to the time when we can have all corrections and additions current.

Ira Y. Rice, Jr., Editor

"CROSSROADISM" SLATED FOR DISCUSSION AT ALL-DAY EVENT, OCTOBER 10, 1987

Freed-Hardeman College has announced an all-day discussion of what is commonly referred to as "Crossroadism" from 9 a.m. to 3:30 p.m., October 10, 1987, at Loyd Auditorium, Henderson, Tennessee.

Under the general description of a Preachers and Church Leaders Forum, the overall topic of this event is "Discipling, Church Growth, and Unity." Participants will be **Steve Johnson**, minister, New York City Church of Christ; **Al Baird**, elder, Boston Church of Christ; and **Earl Edwards** and **Winford Claborn**, assistant professors of Bible, Freed-Hardeman College. **Howard Norton**, editor, *Christian Chronicle*, will serve as moderator.

According to announcement, there will be an opportunity for the audience to question the speakers. Specific topics for discussion will include 1) Discipling; 2) Church Growth and methods of Evangelism; 3) Biblical Church Organization; and 4) Cause and Remedy for Division among Brethren.

Davis M. Wright, 13, Breezewood Grove, Conflig., New Townards, County Down, Northern Ireland: "As elsewhere in the world, the current issues have, to say the least, come to our Ireland and the U.K. Unity in Diversity, the Crossroads Movement, and the Divorce & Remarriage issues have come. However, we are an old-paths assembly and such, with God's help, we shall remain. We are set for the defence of the gospel.

"In London there is now a Crossroads Assembly that is growing like a 'bush-fire.' They now train many young people and plan to send two hundred to Scotland. Recently they sent forty of their people to Australia.

"At present (February 21, 1987), here in Northern Ireland, we have **Rubel Shelly** and **Jim McGuiggan** sharing the same speaking Fellowship meeting in Holywood, County Down. I do not have to inform you as to what brother Shelly believes and teaches. So, you can well appreciate that we are under siege, hence this letter of appeal to you and your local assembly and its elders.

"I once read a copy of *Contending for the Faith* that dealt with Rubel Shelly's teaching and I recall being so very impressed, and yet sad, by the sound reply to Shelly... I need at least fifty copies of that special issue, or should I state that the defence of the Lord's teaching needs these issues. Can you help?..."

"If you know of anyone in your local assembly, or if the elders would care to... forward twenty-five copies each issue of *Contending for the Faith*, I cannot stress how much such Christian kindness would help us on our behalf. Do please present our sincere appeal to your elders.

"Maureen and I have heard so much of your stand for the truth and through this letter we do send you every encouragement. We love you much in the Lord..."

"Throughout our worldwide brotherhood, the Lord's church is in a very grave crisis, I believe since 1969 when I first noticed seeds

- of error. So many are asleep and others prefer to remain so; but there are the few, God's faithful, who will contend, defend and refuse anything other than old-paths teaching..."

"Although we have never met, one day, if we remain faithful, we will in God's heaven. This we can be certain about as our Lord's word is safe course in time, in death and on judgment day it will be our shield and defender.

"May we all then be found to be a people who have as their daily companion the holy oracles of God in thought, word and deed, remembering that no man or lady gains a crown by simply wishing for it but by fighting the good fight of faith, living valiantly God's truth till death or Jesus comes..."

(NOTE: The Bellview church of Christ, our sponsors, receives many such requests as the foregoing, via *Contending for the Faith*. So many, in fact, that there literally is no way for us to respond effectively to them all without other congregations and individuals rallying with contributions to our "contending-for-the-faith FUND." All such contributions should be made out to *Bellview Church of Christ* and clearly earmarked for such use accordingly.

"You mentioned wanting at least 50 copies of a special issue we printed replying to Shelly," I responded to brother Wright under date of March 13, 1987. "We have published more than one issue along this line; however, I now have counted out 50 copies of the issue I think you refer to; and it is headed your way by surface mail. I should think it would arrive within less than a month. No charge. I'll inclose a copy herewith so you will know which issue it is that I am sending.

"Also, at your request, we'll be sending 25 copies of each issue for one year. I'll invite others on this side of the Atlantic to pay for these. Perhaps, when the year is up, the church there could do so thereafter..." (YR Jr.)

H. W. Lowe, Jr., Detroit, Michigan: "I have a great need, informationally and spiritually, for your publication. I consider it an honor to be among those who are serious enough about the Faith and who love his Truth enough, that they wish to receive and utilize the finest, most trustworthy, sources of spiritual 'intra-brotherhood' information available, i.e., *Contending for the Faith*."

Louis C. Bell, of St. Louis, Missouri, renewed for another three years, saying, "Keep up the good work."

Betty White, Letart, West Virginia: "Enjoy the paper very much."

Curtis Rasmussen family, Jetmore, Kansas: "Please, I repeat, PLEASE stop sending your publication to us. After teaching a class of I Cor. 13, I have never seen a publication so filled with malice. Any further of your publication will be refused."

Joseph Meador, editor, of Madisonville, Kentucky, reports having increased the circulation of *In Word & Doctrine* to 1,500 per month. We like his style. He also is director of *The School of the Bible*, which is to begin in September.

Mrs. Aille Dolen, San Diego, California: "Thank you for being there and for *Contending for the Faith*."

With **Barry Hatcher**, formerly of Redwater, Texas, having moved to *Sandusky/Birmingham*, Alabama, preparatory to going overseas as a missionary, **Oran Rhodes**, formerly of Rising Star, Texas, now has moved to Redwater as his replacement.

Shan Jackson, evangelist, Palacios, Texas: "It still dumbfounds me as to the extent that our brethren continue falling for the schemes of Satan—but 7,000 will not bow! I just returned from two weeks of camp with teenagers. We had five baptisms and many opportunities to do sound teaching."

Matthew F. Ryan, formerly of Cullman, Alabama, now has moved on to Redington Shores, Florida.

Mrs. W. C. Morgan, of Verden, Oklahoma, deceased May 3, 1986.

Mrs. Sue M. Crow, Lawton, Oklahoma: "My aunt (**Mrs. W. C. Morgan**) is deceased and I would appreciate your sending your magazine to me until it expires. If I find it true to the New Testament teaching, I will at that time re-subscribe.

"I am enjoying and learning from your only issue I have ever seen—the one on the Crossroads/Boston issue."

The overall theme of the **Fifth Annual Missouri-Kansas Lectures**, September 20-24, 1987, will be "The Unity of the Spirit."

MISSIONARY JOURNEY TO GHANA

The West African nation of Ghana is one of the most fruitful fields of evangelism in the world today. Since the introduction of New Testament Christianity into this nation of 15-million souls a quarter of a century ago, many thousands of precious souls have obeyed the gospel, and over 300 congregations have been established. Several congregations have memberships of 500 or more. New congregations are being established every month.

Because there are only two resident American missionary families in Ghana, much of the evangelistic outreach is aided by groups of American gospel preachers going over for short periods of time to assist resident missionaries and Ghanaian brethren.

In August, brother **Frank Faircloth**, of Bridgeport, Alabama, and I will be leading a group of four young gospel preachers (**Bruce Leonard**, **Kevin Rutherford**, **Trent Wheeler**, and **Don Winland, Jr.**) on a three-week campaign. We will conduct a one-week training school for Ghanaian preachers and church leaders, which will deal with church history, the New Testament Church, and how to meet denominational errors. In addition, we will conduct gospel meetings for various congregations and be actively involved in preaching on the streets and in the market places of the cities.

Ted Wheeler, resident missionary in Tema and a former student of mine, will be our host. We believe that the Lord will use our efforts to produce much fruit in His kingdom. We solicit the prayers of our brethren for the safety and success of our missionary journey.

—**Rod Rutherford**, Instructor
Memphis School of Preaching
4400 Knight Arnold Road
Memphis, Tennessee 38118

W. R. Craig, Cluster Box 5016, Lucedale, Mississippi 39452: "After 21 years in the field of preacher training, at the close of the 1986-87 session I closed the Oklahoma College of the Bible and School of Preaching and moved to Lucedale, Mississippi to preach for the church here. The school was begun in 1988 with W. R. Craig and the late W. S. Boyett as co-founders. The school operated first in Elk City, Oklahoma and the last 11 years in McCloud, Oklahoma. During its 21-year history, one thousand students attended classes. Graduates and ex-students of the school now are preaching or serving as elders in 12 states of the union. The records of the school are filed in Lucedale, Mississippi. The church in Lucedale is a congregation of about 100 members. They are strong in the Faith and led by three dedicated elders, men sound in the faith and loyal to the truth. The church here supports a mission program far more ambitious than congregations three times her size. We speak on a daily radio program and air the *International Gospel Hour* weekly. There are only two congregations in this county and few in the counties that surround it. This is a mission field in itself.

"We look forward to a happy and fruitful work here. Our phone number is (601) 947-3498. We are on Highway 98 between Hattiesburg, Mississippi, and Mobile, Alabama on the most direct route to Florida. Come by to see us."

Pat McGee, missionary to Indonesia, Mansfield church of Christ, 201 E. Broad Street, Mansfield, Texas 76053: "I read the last issue

of *Contending for the Faith*. Excellent. Goebel's article was especially fine. It focuses the struggle in which we find ourselves engaged in Singapore and now even Indonesia.

"Do not brethren know that **Joe Cannon** is in fellowship with **Boston/Crossroads**—and that this cult is trying to capture the established works in Singapore and Jakarta? How can they be so blind? The 'battle is at the gate' and the American church must somehow see what is occurring right under their noses.

"I pray God you will fully inform brethren of what is taking place and use the articles that I and other brethren have written over the last year to fight against this false movement in Asia.

"I am of one mind and spirit with you in this great struggle for the future of the Lord's work in Southeast Asia. God grant you the strength and years to press the battle to its conclusion. Truth must triumph. Count on me to assist in whatever way possible."

Jimmie Hill, of Orlando, Florida, was supposed to be going to Ghana as a missionary. "Since our last newsletter," he wrote, "we have been informed that the Ghanaian government is not going to increase the quota necessary for missionary families from the Lord's church to enter Ghana and work with full resident status. I do not know why, but I respect the decision. What this means to me, Linda and Julie is that we will not be going to Ghana. Even though we are terribly disappointed, we are not and will not be undone nor discouraged. We've constantly prayed that the Lord's will be done and so it is. Let it be. Amen.

"We have chosen as an alternate place to work the American Samoas. It has been under consideration for some time and it, too, will be a good place to do the Lord's work. We would ask your continued support in this effort...Please pray for this effort.

"Samoa is two countries—Western Samoa and American Samoa, united by a single description—lush, green, mountainous Pacific Islands halfway between Hawaii and Australia. Although American Samoa is a United States territory, it is still one of the few places left whose culture and tradition have survived an influence of the Western way of life.

"Pago Pago is the capital of American Samoa and is the gateway to both Samoas. Western Samoa, whose capital is Apia, is an independent country, less developed but more picturesque than American Samoa. The two Samoas are almost the same, ethnically speaking.

"Together, Western and American Samoa cover an area of approximately 1,173 square miles with a combined population of 184,191 souls. The climate is tropical with temperatures ranging in the 70's to 80's year round. The official language is Samoan, although English is spoken by about 85% of the population. The currency in American Samoa is the U.S. dollar with the same value and inflation rate as here on the mainland. The American Samoan government is administered by the U.S. department of the Interior and they do have an elected governor.

"There are currently two congregations of the Lord's people in American Samoa. The membership is between 40 and 50 members in each of the two. Linda and I hope to become well established with one of the two and work primarily in American Samoa. We solicit your prayers and support."

Jack D. Hayes, Ocean Springs, Mississippi: "Please delete me from *Contending for the Faith* and the *Newsletter*. Don't take the time to read them and it's wasting your postage and time."

Burton W. Barber, of Northboro, Massachusetts, ordered 100 copies of our issue for May, 1987. **Allen & Ruth Beckett**, of Mullinville, Kansas, ordered 12 copies of same issue. So did **Edith Gunn**, of Benton Harbor, Michigan. **Otis B. Ward**, of Paragould, Arkansas, is now deceased.

ANNUAL ASIAN LECTURESHIPS INSPIRE SIMILAR EFFORT IN CENTRAL AFRICA

When faithful missionaries in Asia were planning the *Annual Asian Bible Lectures* to take the place of the discredited *Annual Asian Missionary Forums*, which now have apostatized, little did they dream that such would inspire brethren in other parts of the world to "go thou and do likewise."

However, under date of 24 June, 1987, from Zambia, Central Africa, brother **Aaron S. M. Mantanillo**, wrote, in part, as follows:

"I am paying special tribute to you who had spent much time to record all the information at the *Second Annual Asian Bible Lecture-ship*. This I term or call it as 'special Spiritual food,' which recharges our Christian spiritual batteries. These batteries should be found ever ready, when Jesus comes for the Second Time.

"...I am impressed very much with the lectureship you hold there often...I have copied your plan. I hope your plan shall be influence to our local Bible workshop. Currently, on 4th July to 7th July, there shall be a Bible Lectureship at Namwianga Christian Mission Secondary School, Kalomo, Zambia. If the organization there will be like yours, I shall send you a copy of the same..."

James A. Stinson, Maroa, Illinois: "I do like to read *Contending for the Faith*."

2nd ANNUAL MISSISSIPPI LECTURESHIP

The *2nd Annual Mississippi Lectureship* is slated for August 23-27, 1987, with the East Main church of Christ, of Tupelo, Mississippi, serving as host.

J. Cleo Scott, Temple, Texas: "I enjoy your paper. Keep up the good work. If someone doesn't expose error, where shall we end up?"

BIBLES FOR INDONESIA PRINTING UNDERWAY

Pat McGee

It is good and exciting news that I bring to you brethren relative to the urgent need for Bibles in Indonesia. Some few months ago we made a brotherhood-wide appeal for help to purchase or print the older and more reliable translation of the Indonesian Bible. There has been a wonderful response and during my last trip to Indonesia (Jan.-March of this year) we met with officials from the Indonesian Bible Society and signed an agreement with the Society to begin printing immediately 10,000 copies of God's word to be used in the work throughout Indonesia.

The Bible Society tells us that the printing should be done in time for delivery to be made about mid-summer. One-fourth of the total bill has been paid with the remainder due immediately upon completion. *Depending on the value of the U. S. dollar at the time* (which has been dropping dramatically of late), the total cost should be between \$35,000 and \$40,000. Over \$22,000 of this already has been raised; the remainder is yet to be raised.

Your response thus far is very commendable. Thank you and praise be to God! We pray that congregations and individuals will get this word around and help raise the remainder and thus hold up the hands of our Indonesian brethren. Brethren, we repeat again, "If ever you wanted an opportunity to do mission work in an area of the world where most will never go..." this is it!"

(NOTE: Bibles-for-Indonesia contributions should be made out to **MANSFIELD CHURCH OF CHRIST**, clearly ear-marked as such, and mailed to 201 East Broad Street, Mansfield, Texas 76063. 1YRJR.)

Jim Mitchell, *Southwestern/Grove City*, Ohio: "I commend you for the efforts you are exerting to spread the word of truth throughout the world, particularly in Asia. I know brother **Jim Dearman** and heartily second your assessment of him. We are a relatively small body (about 120 members) but, despite our smallness, are desperately seeking to aid missionary efforts according to our ability."

YOUR OPPORTUNITY FOR ONCE-A-YEAR BARGAINS!

Annual End-of-Summer Sale (1987)

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

That The Brethren Might Know

Goebel Music

From almost the beginning of New Testament Christianity, haters of God, persecutors of Jesus, enemies of the Cross, perverters of the Bible, betrayers, traitors and renegades of the Church, advocates of the Devil and emissaries of Hell have joined forces in an attempt to alter and adulterate, debase and degrade, corrupt and contaminate, prostitute, pollute, poison and putrify the purity of the true New Testament Church and the simplicity of Undenominational Christianity!

Anyone who knows anything about the Bible and the New Testament as our standard, understands that soldiers of the Christ (*Cf.*, II Timothy 2:3-41; 1:7-14) are to UPHOLD THE RIGHT AND OPPOSE THE WRONG! It is not enough to "love what God loves," but we must also "hate what God hates" (*Cf.*, Amos 5:15; Psalms 97:10; Proverbs 8:13; Psalms 119:104). It is not enough to preach and live the truth, but we must also defend the truth and refute the error (*Cf.*, II Peter 3:15; II Timothy 4:1-5; I Thessalonians 5:21; Jude 3; I John 4:1; I Timothy 4:1-5; Mark 6:18; Acts 9:20-22; and similar passages). The general has given the charge and the mandate is backed by all the authority of heaven itself!

How true is inspiration's statement, "and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:30). Some evidently, like the Jews of old, have "set up their own system" (*Cf.*, Romans 10:1-3). Therefore, I write these words **THAT THE BRETHERN MIGHT KNOW!** (Please observe this sentence as it is the way this article will be outlined and presented). Some **PROMINENT PERSONALITIES** of a **POWERFUL PEOPLE** are in **PUBLIC PARTICIPATION** which **PROVES PARTNERSHIP** in error, and that **PAY** the **PRICE** of such adulteration of the gospel of Christ.

PROMINENT PERSONALITIES

Even though others, like **Danny Mize** of the *Quail Springs* Church of Christ in Oklahoma City and **Jackie**

Pyeatt of the *Central* Church of Christ in Amarillo are also on the program, I list only those of our area, for herein we are mainly concerned. *Note these:*

1. **JON JONES**, preacher for the *RICHLAND HILLS CHURCH OF CHRIST*.
2. **RAY FULENWIDER**, involvement minister for the *RICHLAND HILLS CHURCH OF CHRIST*.
3. **MIKE WASHBURN**, singles minister for the *RICHLAND HILLS CHURCH OF CHRIST*.
4. **RON ROSE**, family life minister for the *RICHLAND HILLS CHURCH OF CHRIST*.
5. **PAUL LEARNED**, education minister for the *RICHLAND HILLS CHURCH OF CHRIST*.
6. **GAYLE NAPIER**, counseling minister for the *RICHLAND HILLS CHURCH OF CHRIST*.
7. **GRACE NAPIER**, wife of Gayle, marriage and family therapist, also of the *RICHLAND HILLS CHURCH OF CHRIST*.

POWERFUL PEOPLE

The *RICHLAND HILLS CHURCH OF CHRIST* is a "powerful people," and boast of over 3,480 members. They now occupy about a 10-million-dollar facility (which is sometimes referred to as their "mall") which was erected on their 5-million-dollar piece of land. Based upon the first five months of 1987, they had 2,098 family units, 3,485 members, 2,800 in attendance with weekly receipts totaling about \$43,990 (excluding pledges associated with the fund drive—they moved into their new facility on November 15, 1986). In addition to **Jon Jones**, Pulpit Minister, they have 9 other ministers and 17 full-time staff members. They now are issuing, through AMI Securities, a total of \$7,750,000 in bonds. This congregation now has 10 elders and 163 deacons.

PUBLIC PARTICIPATION

During the week of September 23-26, two separate and distinct organizations, **NATIONAL ASSOCIATION OF**

(Continued on Page 3)

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Ira Y. Rice, Jr., Editor
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Help Is Needed To Get *Contending For The Faith* Mailing List In Order

Now that Second Class Mailing privileges have been restored to *Contending for the Faith*—and especially in view of now having transferred our mailing list onto our new computer, we are doing all we can to have everything in perfect order.

Although all subscriptions that are more than three months past due normally are cancelled, in going through the list that we had transferred over from Birmingham, we discovered quite a number of past-due subscriptions that had failed to get cancelled.

It will help us mightily, if, upon reading this editorial, you will look at the mailing label on your copy of this issue to see if your subscription is past due. If so, please SEND IN YOUR RENEWAL AT ONCE, as we are instructing sister Jean Cline, who now is in charge of keeping our mailing list up to date, to CANCEL ALL SUBSCRIPTIONS which have expired prior to July/1987. (In fact, renewal notices now have gone out to all applicable subscribers; so, if you wish to continue receiving the paper, please get your renewals on in without delay.)

WHAT ABOUT SPELLING, ADDRESSES & ZIP CODES?

As I was studying down through our mailing list last week, I was appalled at the number of names we had that were misspelled. (One that I *thought* was in error turned out to be correct!) In any case, would you please look closely at the way we have your name and address listed, and if we are in error *even in the slightest* please call it to our attention so that we may correct it.

Zip codes, especially, are important. In the old days, for which some of us long, it was different—the postal people would make allowances and at least *try* to make delivery, when something in the address was not quite right. Now all that has been changed; and if the zip code is incomplete or incorrect, as a rule the post office simply kicks it back to us with a postage-due notice (costing us 30 cents each), saying, “insufficient address.”

BRETHREN, LET'S GET ON WITH IT!

Because *Contending for the Faith* refuses to be intimidated by outright enemies and false friends, some may think that we just enjoy being in some kind of fight all the time. Such could not be farther from the truth. In fact, we hate it!

On the other hand, until we can bring some of these clouds of controversy to some sort of solution, there seems to be no way that we can just sit back and ignore them. They are doing the cause of truth no service, who invent lies of their own or who take it upon themselves to spread false information invented by others.

Let us all hope and pray for the day to come soon, when all these false charges and disruptions are behind us and we all can return to advancing the kingdom of our God—worldwide—once again!

—Ira Y. Rice, Jr., Editor

That The Brethren Might Know

(Continued from Page 1)

DIRECTORS OF CHRISTIAN EDUCATION (from here on referred to as NADCE) and the TEXAS SUNDAY SCHOOL ASSOCIATION (referred to as TSSA), will convene in Dallas, Texas. The NADCE will meet at the Hyatt Regency on the 23-25, and the TSSA will have their 14th annual CHRISTIAN MINISTRIES CONVENTION on the 25-26 at the Dallas Convention Center (about the only thing these two have in common is the overlapping of the 25th date this year).

Brother Paul Learned, on Friday the 25th, from 9:00-10:00, has a seminar at the NADCE entitled "Growing Creative Teachers." However, also on the 25th and 26th, the following are speaking.

1. **Grace Napier**—"Preparing For Adolescent Choices."
2. **Ray Fulenwider**—"Age-Graded or Electives In The Adult Sunday School" and "Welcoming And Orienting New Members."
3. **Mike Washburn**—"Grief Adjustment: Finding The Peace That Comes From God" and "Divorce Recovery: Avoiding The Traps That Hinder Relationship With God."
4. **Gayle Napier**—"Dealing With Depression," and "Building Relationships."
5. **Ron Rose**—"Keys To Family Outreach," and "Equipping Families For The Unavoidable."
6. **Jon Jones**—"Inspiring And Motivating A Congregation."

All of these are participating in the TSSA'S 14th annual CHRISTIAN MINISTRIES CONVENTION.

PROVES PARTNERSHIP

Along with *our* brethren who are participating in these two *denominational* activities, *please note the following religious groups also participating.*

- | | |
|---------------------------------|--------------------------------------|
| 1. Gospel Lighthouse Church | 18. Trinity Fellowship |
| 2. First United Methodist | 19. Reinhardt Bible |
| 3. Foursquare Church | 20. Pantego Bible |
| 4. Northwest Bible | 21. Bethel Temple |
| 5. First Baptist | 22. Fellowship North Bible |
| 6. First Presbyterian Church | 23. Church On The Rock |
| 7. The Village On The Rock | 24. Assembly Of God |
| 8. Church Of God | 25. Bent Tree Bible Study |
| 9. Grace Bible | 26. New Wine Fellowship |
| 10. Dennis Lee Ministries | 27. Flame Fellowship |
| 11. Trinity Church | 28. Evangel Temple Christian |
| 12. Fellowship Bible | 29. Christ For The Nations Institute |
| 13. Freedom Christian Academy | 30. Word Of Faith |
| 14. S.I.M. International | 31. Scofield Memorial Church |
| 15. Child Evangelism Fellowship | 32. Evangelical Lines Missions |
| 16. Kalaheo Missionary Church | 33. Pine Cove Camp |
| 17. Christian Church | |

In addition to these various denominational groups, there are about seven publishing companies (such as Scripture Press, David C. Cook, Augsburg Publishings, Gospel Light Publications, Standard Publishing, and the like), people from Dallas Theological Seminary, Oral Roberts University, Women's Aglow and various other counselling, psychiatric, management and resource service people to be present.

If all of these are not meeting to combine their methods, by the sharing of their ideas, thoughts, research, resource materials, and such for the purpose of church growth

(increasing Sunday School attendance must be *their* goal) and if *our* brethren are not *helping* them to accomplish this goal, then I am at a loss as to what is going on.

This meeting is **A THREE-WAY STREET** that we need to be totally aware of, and so I prove it by the following:

1. **Our brethren are participating in two denominational organizations in the sharing of methods for church growth.**
2. **Our brethren are also listed as follows:**
 - a. **TSSA Officers—**
 - (1) **Workshop Coordinator—Paul Learned.**
 - (2) **Leadership-Administration—Ray Fulenwider.**
 - b. **NADCE Board Of Directors—**
 - (*) **Director of Correspondence And Membership—Danny Mize.**
3. **On September 27th, Marlene Lefever, executive editor, ministry resources, David C. Cook Publishing of Elgin, Illinois will be speaking at RICHLAND HILLS CHURCH OF CHRIST. (They have advertised it as a VERY SPECIAL DAY for members of Richland Hills...well-known as an editor of Sunday School curriculum ... Christian video series...). All this sounds like a "WE WITH THEM" and a "THEM WITH US" affair!**

PAY PRICE

I fully understand local autonomy, but I also am cognizant of not only the right but responsibility of exposing error and the withdrawing, as well as withholding, of fellowship. Brethren need to be conscious of the teaching of Romans 16:17-18, AS IT IS NOT LOCAL! No one has the right to BID GODSPEED TO ERROR, as this makes one a partaker (partner) of their teachings—so states, unequivocally and unambiguously, the beloved John in II John 9-11! We are to have NO FELLOWSHIP with the UNFRUITFUL WORKS OF DARKNESS, so states the beloved Paul in Ephesians 5:11! Indeed, some have GONE OUT FROM AMONG US, as inspiration declares in I John 2:19, and if they KEEP ON GOING IN THAT DIRECTION, WE MUST DECLARE "THEY ARE NOT OF US." Therefore, those who engage in such, as we have so documented from the brochures of the TSSA and the NADCE, must PAY THE PRICE of being "marked," "withdrawn from," and/or fellowship "withheld" if they do *not* repent of violating the gospel of Christ! It is high time that all the SOLDIERS OF CHRIST ARISE, sound the alarm and let these, our erring brethren, find sharp conflict with those who truly wield the sword of the Spirit!

The time is past for us to offer some pious, polite and positive platitude to such brethren who so blatantly and baldfacedly join hands with religious error! And believe me, the only holy delight to be taken in any of this is the fact that we are upholding the truth of God, doing as charged by the very Spirit of God and with hopes of helping the children of God! Souls, PRECIOUS SOULS, are at stake—both ours and theirs. God help us this time to have the courage, the bravery, the gallantry, the fortitude and firmness, the staunchness and steadfastness to let our brethren know IT SHALL NOT PASS UNREBUKED. May we all, in the spirit of Martin Luther who got off his knees, climbed out of the monastery and said, "So help me God I can do no other" make the same spiritual cry. For the proud, the high and the mighty, we give the reminder of Obadiah 3-4 that GOD CAN BRING US DOWN! Indeed, there still are some of us who love truth more than life and are

resolved never to sheath the sword of the Spirit, the sword of Truth! Brethren, our people err because they know not the scriptures (Cf., Matthew 22:29) nor the power of God, therefore, I write this article THAT THE BRETHREN MIGHT KNOW! —5114 Montclair Colleyville, Texas 76034

A License To Teach Error?

Eddie Helms

The faithful of God are being labeled as troublemakers. This is not a new problem. Ahab, the wicked king of Israel caused more trouble than many previous rulers (I Kings 16:30). Yet, we see that Ahab (who was the *real* troublemaker) called the faithful Elijah a troublemaker.

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim” (I Kings 18:17-18 ASV).

Those who are comfortable in their wicked ways and paths of perverted peace are made uncomfortable by the preaching of the truth by God’s faithful. Therefore, they seek to cast an evil reflection on the men of God via the fallacious argument, *argumentum ad hominem*. In other words, rather than facing the truth of the matter, Ahab made an irrelevant attack on Elijah himself. In doing so, Ahab was trying to divert the attention away from the evil that he had committed in Israel. Ahab’s line of reasoning was, if he could brand Elijah as a troublemaker it would grant him license to carry on his perverted lifestyle.

Brethren, faithful men of God today are being branded as troublemakers by those using the same line of reasoning

as Ahab! The sad thing is that they are misusing scripture as a basis for their actions. When one is guilty of proclaiming or practicing false doctrine publicly, and another points this out, he is branded as unloving and is accused of causing strife among brethren. Sound familiar? To make matters worse, the one in error or who has an uncertain voice (I Corinthians 14:8 ASV) quotes Matthew 18:15-17 to the faithful man of God, suggesting that he is wrong for not having come to him in private before airing “dirty laundry” before others. What else is he doing but granting himself a license to preach and practice error publicly, but demanding a private audience with his critics?

The faithful of God in contending for the faith (Jude 3) are not the troublemakers! They are only doing that which the Lord commanded (II Timothy 4:2) and it is motivated by a heart filled with love for the soul lost in error as well as a love for the truth (Ephesians 4:15; Philippians 1:16 ASV).

Many have taught the necessity of preaching and teaching the truth, being careful to use the scriptures the proper way (II Timothy 2:15). Some scriptures are hard to understand, so says Peter, and for this reason some wrest or twist these scriptures to fit a particular pet interpretation (II Peter 3:16). The Lord’s words in Matthew 18:15-17 are not hard to understand! A personal wrong between two brethren is in view here. If not, the apostle Paul was wrong in I Corinthians 5 for failing to deal with the incestuous man in a private manner. He dealt with a *public* sin in a *public* way. Did the incestuous man have a “license to practice sin” until he was privately rebuked?

Brethren, let us not give the false teacher a license to carry out his ungodly ways. Love demands public exposure and public condemnation of error as well as the public proclamation of the truth. Don’t let the false teacher pervert Matthew 18! Don’t give him a license to preach and practice error!

—Route 1, Box 316
Allons, Tennessee 38541

HYMENAÆUS AND ALEXANDER REVISITED

Shan Jackson

Hymenaeus and Alexander were Christians in the 1st Century. They were not splendid examples of early Christianity and in fact were delivered unto Satan. (I Timothy 1:20). Specifically their evil was termed as blasphemy by the apostle Paul but by explanation their sins were known as shipwrecking of faith.

My being an only child naturally excludes me from being a prophet (7th son of a 7th son) but it doesn’t take a prophet to see that Hymenaeus and Alexander have reared their heads again in the brotherhood today. Normal observation shows us that many today are attempting to shipwreck the church and the saddest part of it is that they are attacking from the inside rather than the outside.

Many today are letting the pure and simple truth of the gospel slip right through their fingers though we are warned in Hebrews 2:1-3 not to do so. Many are not giving the earnest heed to the things which they have heard. Many do not see the Bible as steadfast. Many do not realize that every transgression will receive a just recompense of reward. Many expect to escape but as the writer says, there is no escape if we neglect so great a salvation. He goes on to add also that we are not of them (Hebrews 10:39).

Too many of our brethren are selling their birthright for a morsel of meat as did Esau in the long ago (Hebrews 12:16). Their Christianity has been compromised and their

faith has been overthrown (II Timothy 2:18). Not only are they treading under foot the name of the Savior (Hebrews 10:29), but they also are serving as a stumbling block to others.

Jesus was sold for 30 pieces of silver in the 1st century but today He’s being sold for even less.

Just as there are false teachers in the 1st century, Peter says there also will be false teachers among us (II Peter 2:1). These teachers bring with them all sorts of damning heresies even to the extent of questioning God. But alas, Peter’s warning still is ignored today. “Many shall follow their pernicious ways” (II Peter 2:2).

Today, many preachers can speak eloquently with beautiful and swelling words of vanity. Their sermons are most alluring to the lusts of the flesh. And while they promise liberty they themselves are the servants of corruption. Oh, brethren, it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit and the sow that was washed to her wallowing in the mire. (II Peter 2:22).

—Post Office Box 904
Palacios, Texas 77465

Now It Can Be Told!

Ira Y. Rice, Jr.

As our readers all know, over the past three or four months receipt of *Contending for the Faith* has proved to be most erratic. And even when address changes were sent in, for some seemingly inexplicable reason, these were overlong in being corrected. We have no doubt that many have wondered to themselves, "What is going on at *Contending for the Faith*!"

Concerning the latter matter, this can be explained—and justified—quite easily. We had had so much trouble with our mailing list while it was being handled by our previous printers that we lived in a state of almost chronic frustration. In discussing our needs with brother **William S. Cline**, Editor of the *Firm Foundation*, he suggested, "Why don't you buy your own computer so that you can be in direct control of your mailing list?" After thinking it through carefully, this seemed to be the way that we should go.

After reaching this decision, next we had to decide just which computer system to buy. This required several weeks to figure out; but once the purchase was made, I made the mistake of letting those who were doing our mailing list know that we were getting our own equipment. Once we asked for our mailing list to be transferred over to "floppy disks" for transfer to our computer, for reasons unclear to me no further corrections were forthcoming by those who

had been keeping our list before. The trouble was that before we actually could get the list onto the *hard* disk on our *new* computer, a completely new "program" had to be written, which would accommodate the various phases and functions for which our mailing lists are used.

If we had had but a single list, this probably would not have been overly difficult. The fact is, however, that we maintain not just *one* list but *three*; and we had to be able not only to call up any *one* list but also to have them zip-coded together as well as to be able to call them up alphabetically. There was just no way to foresee that to have this new program written would take approximately four months. But it did. And all during that time we neither could correct old addresses nor put on new ones. We tried sending out the new ones by hand; but, as for our former list, *no corrections were possible* from April until August.

When time came for our *August* mailing, however, we had the new computer program in place sufficiently to handle it. All new subscriptions had been put on the list, and all address corrections that had accumulated since April. We are *so* sorry this happened. However, now that we have everything transferred over to our own equipment, we think from this point forward everything should be copacetic. Much appreciation for the understanding and patience of all concerned.

Max Miller, Without Authority, Presumptuously Has *Contending For The Faith's* Mailing Permit Canceled

However, lest anyone erroneously conclude that such was the *only* thing that was holding up our mailings of *Contending for the Faith* during at least *part* of that period, let me hasten to inform our readers of something else that was taking place having nothing whatever to do with computers and mailing lists, *i.e.*, that our *Second Class Mailing Permit*, unbeknownst either to me, as Editor, or to the Elders of the Bellview church of Christ, under whose oversight I serve, had been *canceled*!

If the bizarre account that you are about to read was not so serious it would be almost laughable. There used to be an old saying that "hell hath no fury like a woman scorned"—however, when a preacher gets so beside himself that he loses all sense of rationality, now that has to be fury almost beyond comprehension.

I personally had had no notion that anything drastic was brewing at Bellview/Pensacola until late March, earlier this year. Even then I could not figure out what it was all about until I later learned that a move by a faction was on foot there evidently with the objective of undermining **William S. (Bill) Cline** if not actually destroying the *Firm Foundation* of which he is the Editor.

The immediate issue that it came up over was the proposal that brother Cline, and possibly as many as three others, be added to the eldership of the Bellview church of Christ. I had known for at least three years or more that **Max Miller**, then minister at Bellview, was no friend of Bill

Cline; however, it never dawned on me that he was so incensed against him that he would join with a faction not only to prevent his appointment to the eldership, but, if possible, to try to bring him down.

Brother Miller had telephoned to me, in April, when I was attending the annual lectureship at Southwest/Austin, Texas, asking my help in—as he put it—preventing the Bellview congregation from dividing. Little did I realize that, instead of this being his true motive, he was himself aiding and abetting a faction within the Bellview church which was determined 1) to thwart the appointment of brother Cline to the eldership, in lieu of which, if they could not do that, they were determined 2) to take over the Bellview church, dismiss its elders, and proceed to run things according to their own will. (All of this was not immediately apparent at that time; however, subsequent actions established their true intent.)

Upon telephoning to the elders, from Texas, they asked me to return at once to Bellview, cancelling all current appointments, that I might be of whatever counsel I could in what could and should be done to relieve their by-then beleaguered situation. I hated to have to cancel a gospel meeting that had long been scheduled in Robertson County, Tennessee; however, under existing circumstances, I besought their understanding in letting me off, so that I could devote my full attention to what was happening at Bellview/Pensacola.

CLINE, ELDERS UNDER UNJUSTIFIED ATTACK

When I reached Pensacola, it did not require long to size up the true situation. That a faction indeed had arisen against brother Cline and the Bellview elders was plain for all to see. However, I had known both Cline and the Bellview church for well over 20 years—in fact, Bellview with its elders had been my sponsors both as a missionary to Singapore and the Far East as well as editor of *Contending for the Faith*, since December, 1978—and I knew of NO REASON AT ALL for brother Cline and those good elders thus to be brought under such UNJUSTIFIED ATTACK.

Often I have heard the word "vendetta" used in a way that the facts simply would not support. However, if such means "a prolonged feud marked by bitter hostility" (which it does), then Bill Cline and the Bellview elders were being subjected to a vendetta indeed. I had to decide whether I, too, should join the faction, along with Mike Kiser and Max Miller, or should I take my stand alongside Bill Cline and the Bellview elders. Upon weighing the facts as I knew them to be, I concluded that the factious attack clearly was WITHOUT JUSTIFICATION; so, I took my stand on what I considered then—and still do—the side of truth and right.

UNDERWOOD, OTHERS MAKE URGENT PLEA FOR EMERGENCY RETURN TO SINGAPORE

If there ever was a time when it was impitious for me

to leave the country and be gone for several weeks, surely *that* was such a time. However, in the meanwhile, I had received an urgent telephone call from brother Ernest S. Underwood, in Singapore, advising me that a concerted effort was being projected by yet *another* factious element, in Singapore, to take over the ownership of the church property at Moulmein Road, and that if I did not get on back there—and soon—in his and other faithful brethren's judgment, it could be too late. What to do!

After giving brother Cline and the Bellview elders the best counsel I knew, I urged them just to hold tight until I could return, and, on May 7, 1987, I headed for Singapore—to be gone for some 40 days. There was no way that I could have predicted that, in my absence and behind my back, under date of June 5, 1987, brother Max Miller, *without the knowledge or authorization* of the Bellview elders—and manifestly with *no authority* to do so on his own—would be writing the following presumptuous letter to Mr. Joe Reed and the U.S. Post Office, at Pensacola, with the clear intent of securing the CANCELATION of the Second Class Mailing Permit for *Contending for the Faith*. Instead of sitting back and clucking our tongues that "surely he wouldn't do such a thing", please read his letter thoughtfully and carefully and see if you can make anything else out of it. This is what he wrote:



BELLVIEW CHURCH OF CHRIST

4850 Sautley Road
Pensacola, Florida 32506-1798

June 5, 1987

BISHOPS

Houston Brantley
Harold Cozad
Bill Dallaher
Don Orr
Fred Stanciff

DEACONS

Henry Born
Edward Brantley
Ervin Brantley
Paul Brantley
Jerry Caine
Charles Garratt
James Loy
Richard Parker
Charles Williams

EVANGELIST

Max R. Miller

MISSIONARY

Ira Y. Rice, Jr.

BELLVIEW PREACHER TRAINING SCHOOL

DIRECTOR

Max R. Miller

INSTRUCTORS

T. W. Franklin
M. W. Kiser
Max R. Miller
C. E. Wisnium

TELEPHONE

904-455-7595
904-453-3426

Mr. Joe Reed
U. S. Post Office
Pensacola, Florida 32501

Dear Mr. Reed.

In compliance with your request that the Bellview church of Christ at Pensacola provide you, (the Post Office Department) with a statement of ownership of the monthly non-profit religious journal, *Contending For The Faith* that is mailed under our second class permit. Let it be known that no records of ownership are to be found in the office of the Bellview church of Christ. Neither is this office able to furnish you with the mailing list of *Contending For The Faith*.

Please be advised that we are canceling the second class mailing privilege for publication number USPS 053-530, titled *Contending For The Faith*, published by the Bellview church of Christ. This is a voluntary abandonment. The primary reasons for this action is stated in the paragraph above, viz, we are not able to provide you with a statement of ownership, neither is this office able to give you the mailing list as we do not have one. Other violations of postal laws and regulations are as follow:

1. Subscription cost (\$5.00 annually) does not come to the Bellview church of Christ.
2. Proceeds from sales of merchandise advertised for sale in *Contending For The Faith*, and from its catalogue does not come to the church. The Bellview church of Christ does not seek support of its work by solicitation of funds, neither by the sale of books, records, etc. as advertised in the catalogue, published by *Contending For The Faith* and its editor, Ira Y. Rice, Jr., Memphis, Tennessee.
3. The mailing list for *Contending For The Faith* is not available to the Bellview church. In April of 1987 the evangelist of the Bellview church of Christ asked the Birmingham office of *Contending For The Faith* for its mailing list. You (Mr. Joe Reed) had asked for this list and was told by the secretary at Bellview that such a list was not available at this office. The Birmingham office (place of publication and mailing of *Contending For The Faith*) was requested to give us the mailing list and refused to do so. Therefore we do not have access to the mailing list of *Contending For The Faith*.

4. The elders (or bishops, those men who supervise the work done by the Bellview church) do not oversee or superintend the editing, production, mailing, or any other aspects and functions of *Contending For The Faith*.
5. The monthly financial statement of the Bellview church of Christ, a statement showing all the works of the church, do not include income or expenses of *Contending For The Faith*.
6. Members of the Bellview church of Christ, if they receive *Contending For The Faith* on a regular basis do so because they pay the annual subscription price of \$5.00. No member receive it free as they do the legitimate papers published by the Bellview church of Christ, viz., *Defender, Beacon, and Good News*.
7. The monthly publication, *Contending For The Faith*, is solely the work and responsibility of one Ira Y. Rice, Jr. of 2756 Allshore, Memphis, Tennessee. Its editorial policy, promotion, production and whatever else its functions, are the work of Ira Y. Rice, Jr. and is not the work or responsibility of the Bellview church of Christ.

Sincerely,



Max R. Miller

HRW/EL

Neither the Bellview elders nor I had any knowledge that brother Miller had had the unmitigated gall to write such a scurrilous letter to the Post Office until time came for us to mail our June issue of *Contending for the Faith*—and the Post Office would not accept it for mailing! [Later, James W. Boyd, of McMinnville, Tennessee, told me on the telephone that Max had boasted to him that he was going to "shut Ira down." If, by that, he meant *Contending for the Faith*, then he actually succeeded in doing so—for

several weeks!]

Under date of July 8, 1987, Mr. Gordon S. Proud, General Manager, Rates and Classification Center, Office of Classification and Rates Administration, of the United States Postal Service, of Memphis, Tennessee, sent the following document to the Postmaster, Attention: Manager, Mailing Requirements, in Pensacola, Florida, and also to the same in Birmingham, Alabama.

UNITED STATES POSTAL SERVICE
Memphis, TN 38165-9599

07/08/87

Voluntary Abandonment of Second-Class Mailing Privileges
CONTENDING FOR THE FAITH
USPS No. 053-530

Postmaster
ATTN: Manager, Mailing Requirements
PENSACOLA, FL 32501-9998

This is in response to your letter notifying this office that the publisher no longer desires second-class mailing privileges for the subject publication. Based on this information, second-class mailing privileges have been cancelled effective this date.


Postage at the applicable third- or fourth-class rates must be paid on any copies of this publication mailed after the effective date of this cancellation.

Please retain this letter of cancellation for your records and deliver the attached copy to the publisher.

The following offices have been notified of this cancellation:

AL BIRMINGHAM 10/01/81

Total Additional Entries: 1



Gordon S. Proud
General Manager
Rates and Classification Center
Office of Classification and Rates Administration

[NOTE: Inasmuch as the above document is hard to read, being a photographic reproduction of a photocopy, following is word-for-word what it says:

UNITED STATES POSTAL SERVICE
Memphis, TN 38165-9599

07/08/87

Voluntary Abandonment of Second Class Mailing Privileges
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USPS No. 053-530

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The following offices have been notified of this cancellation:

AL BIRMINGHAM 10/01/81

Total Additional Entries: 1

(Signed) Anita W. Positan
for

Gordon S. Proud
General Manager
Rates and Classification Center
Office of Classification and Rates Administration]

The chagrin and frustration that the Bellview elders, the true publishers of *Contending for the Faith*, felt upon being presented a copy of the foregoing letter at the Pensacola Post Office, would be hard to express. Having been made to suffer almost daily for several months on a continuous basis by the faction that had arisen at Bellview, now this!

All that Mr. Reed would tell the elders and me when two of them—**Hairston Brantley** and **Fred Stancliff**—accompanied me to the Pensacola Post Office, was that he had received what he deemed to be an official letter written on the official stationery of the Bellview church of Christ, requesting that our Second Class Mailing privilege be cancelled.

Seeing that we were getting nowhere at the local level, the elders and I decided that we must seek help from certain contacts available to us somewhat higher up in the United States Postal Service. Within less than 24 hours after we did so, we were able at least to get our *June* issue accepted for mailing—and Mr. Proud was in touch with the elders directly, saying that it was Bellview's former minister, **Max Miller**, who had signed the letter, but if they would send him a notarized affidavit of ownership, stating that brother Miller had made improper use of church stationery in requesting cancellation without authority to do so, and that **Ira Y. Rice, Jr.** is the editor authorized by them, as bishops of the Bellview church of Christ, our Second Class Mailing Permit for *Contending for the Faith* would be reinstated.

In consequence of this conversation between Mr. Proud and one of our elders, brother Fred Stancliff, the following covering letter was sent to Mr. Proud, under date of July 17, 1987:

BELLVIEW CHURCH OF CHRIST

BISHOPS
Hairston Brantley
Bill Gallaher
Fred Stancliff

4850 Sautley Road
Pensacola, Florida 32506-1798
(904) 455-7595 (904) 453-3428

DEACONS
Herbie Born
Edward Brantley
Paul Brantley
Jerry Cane
Charles Garrett
James Loy
Richard Parker

MISSIONARY
Ira Y. Rice, Jr.

July 17, 1987

Mr. Gordon Proud, General Manager
Rates and Classification Center
1 Front Street
Memphis, Tennessee 38165-9599

Dear Mr. Proud:

The attached affidavit is in response to your telephone request July 17, 1987 to Mr. Fred Stancliff, one of the bishops of the Bellview Church of Christ, Pensacola, Florida, for information to support our request for reinstatement of our second class mailing permit for the *Contending for the Faith* publication.

Also, we wish to confirm your phone conversation with Mr. Stancliff that upon receipt of the above affidavit by your office that all fees which have been paid in association with the filing of a new second class mailing permit will be refunded.

We further request that we be furnished a copy of the cancellation letter which you said was signed by our former minister, Mr. Max Miller, and was instrumental in causing the cancellation action by your staff. Since Mr. Miller has not furnished us with a copy of this letter and we thus far have been unable to obtain a copy from Mr. Reed at the local post office in Pensacola, we are asking for your assistance in obtaining a copy. We believe that it is only right that we be furnished documentation of the actions which have been taken.

We also thank you for your immediate action in the release of our current mailing from the Birmingham post office, as well as, the future reinstatement of our second class mailing permit for *Contending for the Faith*.

Respectfully,

Hairston Brantley
Hairston Brantley, Bishop

Bill Gallaher
Bill Gallaher, Bishop

Fred Stancliff
Fred Stancliff, Bishop

8

CONTENDING FOR THE FAITH—September/1987

Attached to the foregoing covering letter by the elders (or bishops) of the Bellview church of Christ, was the following affidavit:

BISHOPS Hairston Brantley Bill Gallaher Fred Stancliff	BELLVIEW CHURCH OF CHRIST	DEACONS Henry Don Edward Brantley Paul Brantley Jerry Caine Charles Garrett James Loy Richard Parker
MISSIONARY Ira Y. Rice, Jr.	4850 Sauffay Road Pensacola, Florida 32506-1798 (904) 455-7595 (904) 453-3426	

July 17, 1987

Mr. Gordon Proud, General Manager
Rates and Classification Center
1 Front Street
Memphis, Tennessee 38165-9599

A F F I D A V I T

We affirm that we are the bishops of the Bellview Church of Christ, Pensacola, Florida and that as bishops we are the governing authority of this congregation of the Church of Christ. We further affirm that the *Contending for the Faith* publication is our publication, and that the cancellation letter, which you have informed us was received by the post office in Pensacola, Florida and was signed by Mr. Max Miller on our stationery, was both inappropriate and that he was acting without any authority from us in doing so.

We further affirm that Mr. Ira Y. Rice, Jr. is our editor of the publication entitled *Contending for the Faith* and that he is a missionary and a preacher of the gospel working under our oversight and authority as bishops. Presently he also takes care of the mailing of the publication from the post office in Birmingham, Alabama.

Hairston Brantley Bill Gallaher Fred Stancliff
 Hairston Brantley, Bishop Bill Gallaher, Bishop Fred Stancliff, Bishop

Signed, sealed and
Delivered this 18th day
of July, 1987.

Wilkeigh Krage Brantley
 Notary Public
 State of Florida
 My commission expires:
 September 28, 1987

Within one week, Anita W. Positan, for Mr. Gordon S. Proud, was sending the document to Pensacola necessary for reinstatement of *Contending for the Faith's* mailing privileges. Also, under separate cover, a copy of same was sent to the Bellview elders (bishops), along with a copy of Max Miller's unauthorized letter to Mr. Joe Reed and the Pensacola Post Office.

As the elders were awaiting the Post Office's reply to their foregoing letter and affidavit, they noted that mail delivery to their mailbox had ceased. When contact with the Post Office was made, the elders were advised that Max Miller had placed a "hold" on the church's mailbox (#4850), as well as his own (#4852). Hence, the church's mail had been held up for several days.

It was not until that (also unauthorized) hold order was released, that the elders finally received the awaited reply from Mr. Proud, of the regional office in Memphis, as follows:

UNITED STATES POSTAL SERVICE
Memphis, TN 38165-9599

Record of Authorization for Second-Class Mailing Privileges
CONTENDING FOR THE FAITH

07/24/87

Postmaster
ATTN: Manager, Mailing Requirements
PENSACOLA, FL 32501-9998

Our records show that the following publication is authorized second-class mailing privileges at your office under the conditions and rates indicated:

USPS Number: 053-530
Frequency: MONTHLY EXCEPT DECEMBER
Authorized Under DMN Section: 422.3
Rates Authorized: 411.33
Advertising Permitted: PUBLISHER
Date Effective: 07/01/72
Form 3526: Publisher must file

ISSN: 0744-7906

Number of Issues Yearly: 11
Date Authorized: 07/01/72
Special Rate Effective:
Date Last Reentered: 06/05/87

Additional Entries Authorized:

AL BIRMINGHAM 10/01/81

Total Authorized Additional Entries:

Please advise the publisher that the ISSN number, 0744-7906, must be printed in all future issues (see section 455.2, Domestic Mail Manual).

Anita W. Positan
Gordon S. Proud
General Manager
Rates and Classification Center
Office of Classification and Rates Administration

[NOTE: Because the above copy is dim, following is word-for-word what it says:

UNITED STATES POSTAL SERVICE
Memphis, TN 38165-9599

07/24/87

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CONTENDING FOR THE FAITH

Postmaster
ATTN: Manager, Mailing Requirements
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ISSN: 0744-7906

Number of Issues Yearly: 11
Date Authorized: 07/01/72

Special Rate Effective:
Date Last Reentered: 06/05/87

Additional Entries Authorized:

AL BIRMINGHAM 10/01/81

Total Authorized Additional Entries: 1

Please advise the publisher that the ISSN number, 0744-7906, must be printed in all future issues (see section 455.2, Domestic Mail Manual).

(Signed) Anita W. Positan

for

Gordon S. Proud
General Manager
Rates and Classification Center
Office of Classification and Rates Administration]

Also included together with the reinstatement authorization, per foregoing, was a photocopy of the cancellation letter, signed by Max R. Miller and dated June 5, 1987, photo-reproduced earlier in this article, which the elders (bishops) and I were seeing for the first time.

In commenting on this presumptuous, unauthorized letter by brother Miller, in the September/1987 issue of Bellview's *Defender*, the elders (bishops) have the following to say:

In the first paragraph of the ... letter, brother Miller referred to a request that the Post Office had made for it to be provided a statement of ownership and a mailing list for the "Contending for the Faith". At no time prior to the date of his letter had brother Miller advised either the elders or Ira Y. Rice, Jr., of the Post Office's request. If he had done so, such information could have been readily furnished.

In his second paragraph, brother Miller stated, "Please be advised that we are canceling the second class mailing privilege for the publication number USPS 053-530, titled *Contending for the Faith*, published by the Bellview church of Christ. This is a voluntary abandonment..." Since he was not the editor for the *Contending for the Faith*, and he had not advised the elders of any requests from the Post Office, such "voluntary abandonment" was an unauthorized act by brother Miller.

The following responses are numbered in reference to items #1-7 of brother Miller's second paragraph. Such information was obtained either from brother Ira Y. Rice, Jr., or from the elders' records.

- 1) It is not true that the subscription cost (\$5 annually) does not come to the Bellview church of Christ. The subscriptions, as well as, renewals, payments for bundle orders, and any contributions to the *Contending for the Faith Fund* have been coming to the Bellview church of Christ since Bellview took over the responsibility for the publication of the paper from the end of 1978 onward, as shown by the financial records.
- 2) Brother Rice states, "Regarding proceeds from the sale of merchandise advertised in *Contending for the Faith* as well as from the catalog, as the publisher of any gospel paper will tell you, it requires far more than just the subscription price to meet the costs of publication. Although it is true that the church, as such, is not a business enterprise, yet, through our contributions, my wife and I purposely see to it that more is made available to the support of *Contending for the Faith* and Bellview's missionary work each year than comes to us through the sale of the things *Contending for the Faith* advertises."
- 3) Brother Rice states, "It simply is not true that 'the evangelist of the Bellview church of Christ asked the Birmingham office of *Contending for the Faith* for its mailing list.' According to my Birmingham secretary, it was brother Miller's secretary... who asked for this list—and even then she gave no indication at all as to what it was for! When I learned of this, I reported it to the Bellview elders. They, in turn, confronted the secretary as to what authorization she had to be making such a request. Even then she did not say what it was for—only that brother Miller had told her to ask for it. All that would have been necessary was for him to ask either the elders or me to make such a list available to the Post Office and it would have been provided."

- 4) Contrary to brother Miller's statement, the elders (or bishops, those men who supervise the work done by the Bellview church) do oversee and superintend brother Ira Y. Rice, Jr.'s work both as a missionary and as editor of *Contending for the Faith*.
- 5) It is not true that the monthly financial statements of the Bellview church of Christ do not include income or expenses of *Contending for the Faith*. Such monthly financial statements have been produced since the beginning of brother Ira Y. Rice, Jr.'s work under the Bellview elders' oversight and are available upon request.
- 6) It never has been intended that the Bellview members would receive *Contending for the Faith* free of charge. However, it is a legitimate paper, as are all of the publications of the Bellview church.
- 7) Brother Miller's statement is not true. In fact, it is clearly refuted by the information included in the elders' notarized affidavit dated July 17, 1987 which was furnished to the Memphis Post Office.

For those who may desire or require a fuller presentation of the unChristian depredations that brethren Max Miller, Mike Kiser and the Bellview faction have perpetrated against the Bellview church, its elders and certain individuals, especially over the past six months, you may address your request for the September 1987 *Defender* to Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506-1798.

The reason that I am limiting the foregoing report particularly to the items mentioned is so that our readers may be able to understand *why* they could not receive their *Contending for the Faith* like they should. Because of everything having been so disrupted by the foregoing situation, especially since June, this issue, too, is late. However, beginning with our issue for October, we hope and believe that we can get back on schedule once more. Pray for us, brethren, that we may be delivered from ungodly, evil-surmising men who creep in unawares causing disruption such as you wouldn't believe.

GORDON HOGAN BETRAYS OUR TRUST

Ira Y. Rice, Jr.

It sometimes takes years—even decades—before someone's true colors come clear; in the case of Gordon Hogan, now being featured as "resident missionary" (whatever *that* is) at Freed-Hardeman College, it has taken nigh onto 30 years.

However, with the issuance of his *Singapore/Asia Newsletter* for August 1, 1987, his true colors at last are plain for all to see—and they are the same as one who long ago betrayed his Lord with a kiss.

HOGAN COMES AT MY PERSONAL INVITATION

It is no secret how Gordon Hogan came to Asia—and eventually to Singapore—in the first place. How I had come to know him while fund-raising in the U.S. for the Singapore work. How he (then serving as a deacon at Pinellas Park, Florida, while simultaneously preaching at New Port Richey, nearby) had invited me for a gospel meeting, from overseas. How I persuaded him and the Pinellas brethren to turn this into the first *World Missions Workshop* in the history of the brotherhood instead, which was conducted at Pinellas Park in 1960.

All know how that Workshop turned out so successfully that **Otis Gatewood** asked if it would be all right to have such an event at Michigan Christian College, which, in turn, led to the *inter-collegiate* World Missions Workshops on Christian college campuses, now in their 28th year. How I had a dream that spring, which awoke me at 4 o'clock in the morning, causing me to telephone Gordon from my home in Wewoka, Oklahoma, to Pinellas Park, asking him if he would go as a missionary to India. How, after talking it over with Jane, he and his finally decided to go, joining us on our plane that November for our return journey to Singapore, via London, Europe, the Near East, the Middle East and Southern Asia. How he tried in every country we passed to secure a visa to India only to be turned down, resulting in his pausing alternatively for seven years of missionary work in Pakistan.

HOGAN RESPONDS TO RICE EMERGENCY

That I had implicit trust in the friendship and doctrinal reliability of Gordon Hogan should still be evident to all. Old-time readers of our *Far East/World Evangelism*

Newsletter (formerly called the *Singapore/Far East Newsletter*) will recall how the false doctrines picked up by **Samuel Miao** through so called "advanced studies" at Harding Graduate School, in Memphis, Tennessee, were relayed by him to the undermining of our gospel work in Singapore, finally resulting in Sam's splitting the Moulmein Road church in May of 1968. It could not possibly have happened at a worse time for us. Having begun what became the Moulmein Road church myself, in 1955, some 13 years earlier, this now was our *third* long-term effort projected there, having returned yet once more the previous year.

However, though "man proposes, God (still) disposes." Our third daughter Renee (now **Dr. Renee Rice Harless**) had developed a withering in her left hand and forearm, which we could not even get *diagnosed* in Singapore, much less cured. It was obvious that the family and I must return to the U.S. to provide what we could by way of medical help and psychological support for Renee in her distress. But with Sam Miao, the local preacher, having just walked out of the Moulmein Road church taking some 44 of our best-trained young Chinese members with him, the Moulmein Road church (having also contributed members to the establishment of two other congregations, the one at *Geylang* and the one at *Upper Serangoon*) was practically decimated.

In looking around the brotherhood, the only person that I even considered might come there at that time to stand in the gap was Gordon Hogan. We needed someone who not only could pick up the pieces that Sam Miao had left behind, with the church in shambles at Moulmein Road, but who both could and would take over the Presidency of Four Seas College of Bible & Missions, as I had taken over from **Pence Dacus** when he abandoned the work almost two years earlier. Moreover, he must be someone of unquestioned doctrinal soundness in whom I personally could have implicit trust. Not just the *best* person, but the *only* that I considered to relieve me at that time proved to be Gordon Hogan. Having myself influenced him to leave his country for missionary work on the other side of the world, I *knew* how much he was needed in Pakistan, where by then he already had done seven years' work. However, in weighing the two works in light of eventual consequence to the overall cause of Christ, there was no question that the work in Singapore had enormously the greater potential. Therefore, finally, after weighing all factors involved, it was I (and nobody else) who invited Gordon Hogan to move from Pakistan to shoulder my duties in Singapore, so that I could work in that same behalf in the U.S. while concentrating on the medical problems of our medically beleaguered daughter Renee.

TAN KENG KOON WARNS AGAINST HOGAN

As my family and I were leaving Singapore back to the U.S. that August, 19 years ago, although I promised Gordon that I'd be most happy to raise funds for Singapore and other Asian work while in the States, nevertheless I would make it a point *not* to interfere in the day-to-day running of the affairs either of Four Seas College or the Moulmein Road church, where he would be serving. I kept that promise faithfully across the years—even when my own son in the gospel **Tan Keng Koon** warned me repeatedly that things were just not the same under Gordon as they had been when I was present. I had no question that this was so; however, each of us has his own way of doing things, and I tried for years to help work things out with

Gordon and Koon (then Dean at Four Seas College) so they might continue to work together.

One of brother Koon's earlier complaints was that brother Hogan simply would not *consult* either with him or with his other national fellow-workers. Since brother **Archie W. Luper**, of Ventura, California, was serving with me as Co-Chairman of the Board of Directors for Four Seas College, I asked him to intercede, together with me, on brother Koon's behalf. We took brother Hogan unto ourselves in a motel room early on and persuaded him, both for the work's sake and for everybody's sake, including Koon's, that he make it a point to *consult* the local brethren in Singapore rather than treating them like children, making his own plans without consultation, and simply *telling* them what to do. He said that he was not conscious of ever having done otherwise; however, that he would do as we had suggested.

Maybe he did. Brother Koon never thought so. When I would come to Singapore at least once (sometimes twice) in a year, Koon would go out of his way to remark how smoothly things went between him and Gordon in my presence. "However," he would say, "you no sooner are on your way to the airport for the U.S. than Gordon changes back just the way he was all over again."

DAVE HOGAN GOES TO HARDING GRADUATE SCHOOL

With the exception of feeling that I had had to intercede with him on behalf of brother Koon, I recall but few instances wherein Gordon and I personally ever had any disagreement as we worked together on behalf of Singapore and Four Seas College across the years. Brother Luper was forever fretting to me that Gordon was taking credit for things that he (Luper) knew that I, not Gordon, had done. I was not conscious of this and did not reproach Gordon for such, except once, when in his newsletter he made it appear that the Moulmein Road work began with his coming in 1968, when he and I both knew it began with my family's and my pioneering the work there from 1955, some 13 years earlier. Gordon apologized to me for the way he had made it appear in his Newsletter, and I never pursued it any farther. In any case, the impression he had sought to leave *just wasn't so*.

The Singapore work having been begun on a doctrinally sound basis, in the early years that Gordon Hogan was there it continued so to be. Yes, Sam Miao had tried to change it according to what he had been mistaught at Harding Graduate School, seeking to draw the disciples away after the doctrines and commandments of Tillich, Bonhoffer, Brunner, Barth, Kierkegaard and other such contrary to Jesus, Peter, James, John, and Paul. The *faithful* brethren and churches in Singapore had withdrawn from Sam just before my family and I left in 1968, which withdrawal continued to be honored as far as I know, until his death this year.

It was not until Gordon's son, **Dave Hogan**, decided *himself* to go to Harding Graduate School that *doctrinal* differences began to surface one after another between Gordon and me. At first it was over things which some might not consider at all, or, if so, account to be minor matters. Brother **Leroy Harbin**, for several years prior to his death, last year, kept complaining to me that Gordon would not take a stand against the new versions, particularly the *New International Version*, whereby so much false doctrine was getting into the church. Brother **Jat McGee**, pioneer preacher to Indonesia, who was through Singapore often in his work, kept warning me that because of Hogan's

permissiveness, false doctrine was being tolerated more and more at *Moulmein Road* as well as in several of the *other* congregations in Singapore wherein he had special influence.

DAVE HOGAN TEACHES FALSELY AT FOUR SEAS COLLEGE

When I had to be in Singapore, as mentioned before, usually once, sometimes twice, each year, I would discuss these things with Gordon and preach publicly against them both at Four Seas College, at Moulmein Road, and throughout the city. Gordon would tell me how he himself had tried his best to persuade Davy *not* to attend Harding Graduate School—to no avail. But when it came to the unreliable, modern versions, I noted that Gordon did not seem to have much to say. He just kept quiet. I should have known that this within itself was an ominous sign.

Brother Pat McGee, the same as I, had more or less watched Dave Hogan grow up. We looked upon him almost as we might our own son. Both of us were distressed that practically everywhere Davy went, when he got back from Harding Graduate School, he always seemed to carry some *denominational* book with him. Also, rumors kept surfacing out of secret meetings that Davy was conducting, wherein he would take two or three young brethren aside into a *cell-like* situation teaching things they never seemed to want to discuss.

These surreptitious, clandestine, small-group meetings had been going on for some three years before Dave Hogan became bold enough to come on out with his doctrine and teach it for all to see. Of all the vehicles that he *could* have selected to go public with his false teaching, he chose *The Evangelist*, the bulletin published by the student body of Four Seas College of Bible and Missions, in which to do his dirty work.

Under date of July 15, 1983, he first came out publicly with the following article. Please study it critically for false doctrine:

Christian Worship In The New Testament— Part I

What is Christian Worship? Is it something that happens several times a week when Christians “go to church”? “Worship is at 9:00 a.m. and 7:30 p.m.” We have “opening” and “closing” Prayers and not a few of the closing prayers have included the expression (or one similar): “dismiss us from this hour of worship and bring us back at the next appointed time.” We also speak of “*five acts of worship*.” This is the first in a series of articles in which we will explore the New Testament concept of Christian Worship.

It was in his scandalous discussion with the Samaritan Woman that Jesus announced the revolutionary kind of worship that God is seeking in his worshippers (John 4:21-24). She had been shocked when the Jewish Rabbi asked her for a drink. Men did not often speak in public to women in those days and Jews despised Samaritans (and vice versa), so for a Jewish man to speak to a Samaritan woman was a real shocker. And Jesus did not merely engage in a superficial chit-chat but began to probe and unveil her tragic life. That’s when she changed the subject to a hot religious issue; the longstanding debate over where one should worship that raged between Jews and Samaritans. “Our fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship” (Jn. 4:20).

“Believe me woman,” Jesus said, “that the time is coming when it will be neither on this mountain nor in Jerusalem that you will worship the father.”

Before moving on to a positive statement of what worship will be he clears the ground with this negative statement. Worship will no longer be restricted to a place. He is not saying that it would be

wrong to worship in Samaria (Philip’s converts worshipped there) or Jerusalem (the earliest Christians even met in the temple for a while, cf: Acts 2:46). He is saying that worship is no longer restricted to just place. It will no longer be restricted to geographical location (Jerusalem) or architecture (the temple).

In verse 24 Jesus goes on to a positive statement of what worship will be. “True worshippers will worship God in spirit and in truth.” We will give more attention to this in our next article. Suffice it to say now that our language which tends to limit worship to time and place cannot be justified from this passage. The old way of worship for the Jews was regulated and restricted by time and location. But now the place of worship is the very life of the believer. “Your body is a temple of the Holy Spirit, who is in you, whom you have received from God, you are not your own: you were bought with a price. Therefore honor God with your body (I Cor. 6:1). “You are a royal priesthood...” (I Pet. 2:19). So it is Christian’s body that is the temple, God’s dwelling place. And the Christian himself is the priest always on duty. So worship is a round the clock affair!

—by Dave Hogan

Having thus introduced the subject of Christian worship, in the July 15th, 1983 issue of *The Evangelist*, one week later, on the 23rd, he continued his diatribe as follows:

Christian Worship In the New Testament II

In Jesus remarkable conversation with the Samaritan woman he announced the dawning of a new age. “A time is coming when you will worship the Father neither on this mountain nor in Jerusalem,” he said. The veil separating sacred from secular would be torn asunder. True worship would never again be confined to time and place. The Levitical cultic system with its special priesthood and elaborate ritual at the tabernacle and later the temple in Jerusalem had its place. It was God-ordained but not eternal. “You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews,” Jesus explained, clearly taking his stand with revelation. In this he did not equivocate. And the Samaritans in rejecting all of the O.T. except the five books of Moses were (like the Athenians in Acts 17) worshipping in ignorance. But Israel had served its purpose. The Promised One had come and with him the fullness and truth of which the old Jewish way was merely a shadow.

“Yet a time is coming and has now come when the true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks.” In v. 21 Jesus had loosed worship from geographical fetters, the temple and holy places built and guarded by men. Henceforth the question “which place” is the wrong question. True worship, inaugurated by the life and ministry of Jesus Christ, is in spirit and in truth. Some have incorrectly interpreted this to mean “in sincerity and according to God’s word.” What would be new about that? Jesus is contrasting the old way with the new. God has always expected man to worship in sincerity and according to His will. (For a full discussion see James D. Bale’s *Instrumental Music and New Worship* pp. 19-20). This was clear in the Law (Deut. 5:32; 6:4-9; 12:32; Exo. 25:2) and the continual cries of the prophets (for example: Jer. 7:1-4; 8:15). Jesus is saying much more here. He is not putting new wine in old wineskins but announcing a new and radically different understanding for which the temple worship in Jerusalem was merely preparatory.

We must listen carefully. This is a key issue in our relationship with God. “For such worshippers the Father seeks!” In misunderstanding of life which Jesus Christ came to bring us (Jn. 10:10). Until Jesus Christ true worship of the Jews and false worship of Gentile had been characterized by 2 qualities: physical in substance and symbolic in nature. The elaborate temple cultus was “touchable, seeable and smellable”, God’s way of teaching and preparing people for his full self-revelation in Jesus Christ. In Jesus “the word became flesh” (Jn. 1:14). And through Jesus we, who live in the flesh, are empowered to offer God real worship. “God is spirit” (v. 24) is not a definition of his being anymore than ‘God is light’ (I Jn. 1:5) or ‘a devouring fire’ (Deut. 4:24). To know that God is spirit is to understand that he is life-giving. “In truth”

perhaps should be translated "in reality", the greek word often occurs in John in the sense of "the real" - for eg. Jn. 1:9. Jesus announces the wonderful news that we may now be real worshippers "those whose religious exercises are in actual fact and reality an approach to God, and not a shadowy ritual which either counterfeits or at best merely symbolizes the approach to God" (C. H. Dodd *The Fourth Gospel* p. 170). Worship now embraces all of life - not merely a few sacred hours a week. Every moment is now charged with meaning and purpose. This we must continue to explore as our series progresses!

Having introduced the subject of "Christian Worship" rather timidly on July 15th, and having thus waxed a little bolder in his error on the 23rd, by the July 29, 1983 issue of *The Evangelist*, Dave Hogan's error was plain for all to read. By his third article, he was coming out full bore as follows:

Christian Worship: The New Testament

In John 4:21-24, we have seen that until the coming of Jesus Christ worship was institutional, ceremonial, limited to specific times and places. It was physical in substance and symbolic in nature. Sometimes Christians have spoken and thought of their worship in these Old Testament terms, restricting their concept of worship to certain acts, limiting it to certain times. But the new worship of which Jesus spoke must not be so limited.

"The hour is coming when true worshippers will worship in spirit and in truth." "And whatsoever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him." (Col. 3:17). "So whether you eat or drink or whatever you do, do it all for the glory of God." (I Cor. 10:31). God seeks worshippers not detached acts of worship that have little or nothing to do with the rest of the life of the worshippers. God seeks true worshippers - the worshippers themselves. It is the life of worship and not the place with which the New Testament is concerned. For the Christian worship begins as he emerges from the waters of the new birth and lasts forever.

But it is possible that our popular expressions or our mental framework more nearly corresponds to the Old Testament practice than to the New Testament principle. "Go to worship. Dismiss from worship. Acts of worship." If these expressions exhaust our understanding of worship we are wrong. I am not saying that our public assemblies are not worship but that they are only a tiny slice of our lives of worship.

As followers of Jesus Christ we have come into fellowship with God. He is concerned with the whole of lives. We dare not fall into the trap of compartmentalizing our life: "this little segment is God's and is holy - but the rest is secular and is mine!" "So whether you eat or whatever you do, do it *all* for the glory of God!" This is the thesis of this series of articles: all life is worship. When we see our entire life as an offering to God then our time at work or school or at play takes on new meaning and significance. It can all be done to God's glory. Inevitably our homelife deepens. We cannot gather in public worship then go home and be unkind to our family or go to work and be unfair to our colleagues or go to school and cheat. Everything in our lives has, by God's grace, been brought under the lordship of Christ and is worship.

In our next article we will see how this life embracing understanding of worship affected the teaching of the first century church.

(Signed)

— Dave Hogan

PAT MCGEE CALLS ATTENTION TO DAVE'S ERROR

Had it not been for the alertness of one of our Board members, Pat McGee, neither I nor the rest of the Board of Directors of Four Seas College might have known anything for a long time to come about the foregoing series of heretical articles being published by Dave Hogan at the college. Dave's father, Gordon Hogan, that August, was in the U.S., having been invited by Harding College to serve

as their so-called "resident missionary", for that academic school year.

It is possible that brother Gordon may not have known, as yet, the false teaching that his son Dave was doing at Four Seas College, in Singapore. However, when brother Pat McGee called these three articles to my attention, I immediately convened a special meeting of the Board of Directors, to which Gordon Hogan also was invited. Growing out of said meeting, the following official letter on behalf of the Board was sent to brother David Chew, then serving as Dean-Registrar of Four Seas College, who had been left in charge of the college while Gordon was to be away in the U.S. at that time:

2956 Allshore
Memphis, Tennessee 38118
August 31, 1983

David Chew, Dean-Registrar
Four Seas College of Bible and Missions
879-G Ponggol Road
Singapore 1954
Republic of Singapore

Dear brother David,

Pursuant to the overseas telephone call that I made to you at 9:05 yesterday morning (our time) which would be 10:05 the following night (your time), from my home address in Memphis, Tennessee, per above, I am sending you the following clarifying letter further explaining the instructions of the Board of Directors of Four Seas College of Bible and Missions, that I conveyed to you orally at that time.

Because the members of the Board of Directors live quite far apart—all the way from Tennessee to Florida to Texas to California—it is not convenient for us to meet often; and when we do meet the occasion has to be for reasons that are vitally important. (Which is not to say, of course, that we have no communication with each other. As Chairman and Co-Chairman, I am in touch with brother Luper either by letter or by telephone several times each week continuously, except when overseas; and I try to keep all the members of the board informed as to what is taking place whether by letter or by my *Far East/World Evangelism Newsletter*, which, as you know, is published as a rule once each month.)

Be all this as it may, because of the death of our faithful Secretary-Treasurer, brother *G. O. Reynolds*, and because of the aging of a number of us who have been serving on the Board of Directors for a long time, as well as for numerous other reasons, it seemed good to call an official meeting of the board this past weekend, which for the convenience of the most who could come was convened in Room 622 of the Grand Sheraton Hotel, near the Dallas/Fort Worth International Airport, at 9 o'clock Saturday morning, August 27, 1983. A quorum of board members was present from the beginning of the meeting, including *Ira Y. Rice, Jr.*, Chairman; *Archie W. Luper*, Co-Chairman; two members newly named to the board—*William S. Cline*, who also is the new editor of the *Firm Foundation*, and *Pat McGee*, whom you well know. *J. W. McCorkle*, who is a medical doctor in Dallas, Texas, was unable to be on hand *at the beginning*, but he *did* come later during the morning and remained until approximately 4 o'clock that afternoon. At least two of the three remaining board members were unable to attend the meeting because of their uncertain health.

It is not the purpose of this letter to relate each and every thing that was decided in the above-mentioned meeting of the Board of Directors; the entire proceeding was tape-recorded and will be made a matter of record in the form of Minutes. However, inasmuch as you are in charge at Four Seas College, while brother Gordon Hogan is in the U.S. for the coming academic year teaching at Harding College, in Searcy, Arkansas, it seems appropriate that you be informed of the following decisions

which were fully discussed and agreed upon—unanimously—by all board members present:

1) That new member of the board *William S. Cline* should now serve as Secretary-Treasurer in the place of *G. O. Reynolds* who is now deceased.

2) That three additional trustees should now serve re: ownership of the Four Seas College property at Ponggol, in Singapore, together with *Ira Y. Rice, Jr.*, formerly sole trustee, namely, *Archie W. Luper, Dalton P. Ellis* and *Vada Rice*.

3) That in the event of my death *Archie W. Luper* will succeed me as Chairman of the Board of Directors.

4) That all members of the Board of Directors should receive henceforward all publications, including student and/or alumni publications, having to do with anything affecting Four Seas College.

5) That the only English translations to be used by anyone either teaching the Bible at Four Seas College, in classes, or speaking to the chapel services or any other way, shall be either the *King James Version* or the *American Standard Version of 1901*. This does not preclude pointing out error in any other version; but it does preclude using any other version, in English, either as authority for what is taught or as the basic text at Four Seas College. Whereas comparative studies are not prohibited, students are required to discontinue using any English translation other than the *KJV* or the *ASV* for their basic Bible studies either publicly or privately.

6) Inasmuch as the Board of Directors had learned that *Enoch Thweatt* had been invited to speak and/or teach during the upcoming lectureship in September at Four Seas College—and we further had been made aware of doctrinal differences between brother Thweatt and his fellow missionaries in Taiwan, brethren *Joseph A. Ruiz* and *Tommy Alford*, and also between brother Thweatt and brother *Ted Lingren*, a missionary in Thailand, it seemed best to us to instruct President Hogan to rescind this invitation to brother Thweatt until such a time as Thweatt sees fit to reconcile these doctrinal differences, according to the Bible, with brethren Ruiz, Alford and Lingren. It is not acceptable to the Board of Directors for known false teachers to either speak or teach at Four Seas College. Every word regarding brother Thweatt's false teaching, re: the role of women in the church, was established in the mouth of two witnesses who were present for the meeting that day, the two witnesses being *Joseph A. Ruiz* and *Ira Y. Rice, Jr.*, both of whom participated in a seven-hour discussion with brother Thweatt and several others on the matter involved early last year in Taipei, Taiwan. A file of correspondence between brethren Thweatt and Lingren further convinced the Board members that Thweatt cannot be depended upon to contend for the faith re: the New Testament teaching concerning marriage, divorce and remarriage. We regret the inconvenience this cancellation of brother Thweatt's invitation entailed with regard to your upcoming lectureship; however, the cause of TRUTH is the basic reason for the existence of Four Seas College, and once it is established that a speaker or teacher is indeed a false teacher, truth must take precedence over inconvenience whether his or ours.

7) With regard to the Board of Directors' dismissal of brother *Dave Hogan*, as a false teacher, at Four Seas College, please be informed that this decision was not entered into lightly or without due consideration. When one of our board members, brother *Pat McGee*, was through Singapore, in July, he came across three separate articles written by Dave Hogan, that had appeared in three successive issues of the student publication known as *The Evangelist*. As was discussed by the board last Saturday, Dave's father President *Gordon Hogan* being present, the sense of those three articles combined was contrary to the word of God. Without even trying to be exhaustive in this presentation, among the things we found objectionable in his articles were the following points:

In Part I, he cast doubt on what he called the "five acts of worship"; he styled Jesus' discussion with the Samaritan woman as "scandalous" (it wasn't); he called the kind of worship

announced by Jesus "revolutionary" (by what authority?); and he said that "our language which tends to limit worship to time and place cannot be justified" in view of the passage he cited.

In Part II, he taught that "true worship would never again be confined to time and place." If not, how can we explain Acts 20:7 and I Corinthians 16:1-2 ("first day of the week") as to *time*; and what about Hebrews 10:25 ("the assembling of ourselves together") as to *place*? And there are other passages that could be cited. Even though the Levitical system with its special priesthood and elaborate ritual was commanded by *God*, Dave Hogan called it "cultic" in paragraph #1 and referred to temple worship as "cultus" in paragraph #3. Knowing the derogatory connotations these two words convey in modern usage, as one of his education surely must, such description is practically blasphemous. In paragraph #2, he said, "Some have incorrectly interpreted this to mean 'in sincerity and according to God's word.'" Incorrectly? He then said for a fuller discussion see James D. Bales' *Instrumental Music and New Worship*, pp. 19-20. Until brother Bales can get back on the truth regarding marriage, divorce and remarriage, we consider him to be a false and unreliable teacher; therefore we object to his being used as authority for *anything*. In the middle of paragraph #3, Dave denied that "God is spirit" (John 4:24) and "God is light" (I John 1:5) are definitions of God's being. Well, that is *exactly* what they are, and the esoteric, private interpretation Dave put on them just isn't so. And to cite *C. H. Dodd*, as he did, who is not a Christian, but a modernistic, denominational theologian (*i.e.*, a false teacher) is both useless and wrong. Since when do we cite false teachers to support truth at Four Seas College? This is not acceptable!

As for Dave's unsupported teaching that "worship now embraces all of life—not merely a few sacred hours a week", he could not prove this from the scriptures if his life depended on it. It is just not true.

In Part III, pursuing his foregoing assertion that worship now embraces all of life, he raised several points to object to, in paragraph #3, such as "go to worship", "dismiss from worship" and "acts of worship" indicating such expressions are wrong. It is our persuasion that every one of these can be scripturally sustained.

Compounding the offense that all of us suffered because of brother Dave Hogan's false teachings, per foregoing (and his own father Gordon Hogan agreed with us that they are false), we noted that every single quotation that Dave offered in his articles were from the *New International Version*. You will recall the warnings that I personally gave in the chapel programs I spoke on, when I was at Four Seas College there last March. Did brother Dave think I was beating the air? It was my intention that all such use of the *NIV* as well as all other such questionable versions be discontinued *from then on*. Both I and the Board are appalled that Dave should show such little respect or regard for what the Chairman of the Board of Directors had to say with regard to the versions.

In addition to all this, brother Pat McGee has informed the Board that brother Dave habitually devotes much if not most of his own personal study to books on theology written by *denominational theologians*. This perhaps could be the key to all the false teaching that he has been doing now for quite a long time. How studying false books written by false teachers would help *anyone* to teach or to preach the *truth* makes no sense at all! And if such a teacher is so enamored of false teachings himself that such occupies very much of his study, it is bound to color what he teaches to others.

In view of all these things and possibly other points that I may not have covered in this letter, and having discussed similar offences with Dave at length, privately, when I was there in Singapore last March—and also knowing that Pat McGee and Dave's own father had talked with him privately to little or no avail—with sadness and much sympathy for his parents we have decided that Dave no longer is acceptable as a teacher at Four Seas College and brother Gordon Hogan has agreed to so inform

him on our behalf. Instead of teaching others, Dave has regressed to the point that Hebrews 5:12 now describes him precisely.

As you recall, when Vada and I were there in March, I presented the college library with a set of the 13 bound volumes of *Contending for the Faith*. Also I think you have all three volumes of *Axe on the Root*. It will help you and others to be able to recognize false teachers for what they are—especially those who wander through Singapore from the U.S.—if you will familiarize yourselves with this material. We are not saying that every teacher or student from the institutions that I am about to name is false; however, these particular institutions have proven to be sources of many kinds of false doctrine: *Pepperdine University, Harding Graduate School, Harding College, Sunset School of Preaching, White's Ferry Road School of Biblical Studies* and any of the schools of preaching with any connection to *Crossroads Church of Christ, of Gainesville, Florida*. Anyone coming through Singapore connected in any way with any of these institutions needs to be screened carefully on a case-by-case basis before being invited to speak. Any giving forth an uncertain sound on any point of doctrine should *not* be invited to speak or teach. We are determined to keep the doctrine pure at Four Seas College and your cooperation to this end will be greatly appreciated.

Should there be any further questions that you or anyone else may have in these regards, brother Archie W. Luper and I, as Co-Chairman and Chairman, respectively, of the Board of Directors, should be happy to reply upon our arrival, Lord

willing, by or about the middle of September. Meanwhile, you are free to show this letter to brother *Eddy Ee*, Dean of Students, and also to brother *Kwan Tai Choom*.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr., Chairman
Board of Directors
Four Seas College of Bible and Missions

P.S. Before dropping this into the mail, I telephoned to brother Luper and read the entire letter to him for his approval or suggestions. He said that it appeared to him to be letter perfect and that I should go ahead and send it without change or alteration, except that he felt that you should give a copy of it to each of the students at Four Seas College and also to any responsible member of the church there in Singapore requesting a copy of it.

I might add that this is an *official* letter on behalf of the Board of Directors and not just something personal by me as an individual. Vada's and my hearts are devastated that it had to be written and our hearts go out to Gordon and Jane, whom we love. Our deepest hope is that Dave, whom we also love, may come to realize the wreck and ruin that his present course is causing to the extent that he will turn around and follow in the Old Paths of truth once again. IYRJR.

Moulmein Road Church Violates II John 9-11 By Accepting Dave Hogan Without Correction

It was precisely at the point of our having to dismiss Dave Hogan for teaching falsely at Four Seas College that a whole new situation began to materialize. His own father Gordon Hogan had agreed with us in our aforementioned Board of Directors meeting of August 27, 1983, that we had no other choice but to dismiss Dave. Since we—perhaps unwisely—had agreed for Gordon to be the one to inform Dave of his dismissal, we, of course, have no way of knowing just what he may have said to him. However, to our astonishment, the very next week after Four Seas College dismissed Dave Hogan for his false teaching, the *Moulmein Road* church of Christ, which I personally had established in Singapore from 1955 onward, announced that they were *accepting* Dave to be their minister—and this without even the slightest pretense of correction on his part. This action by the Moulmein Road church was in direct violation of II John 9-11, which reads as follows:

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 GODSPEED; for HE THAT BIDDETH HIM GODSPEED is PARTAKER OF HIS EVIL DEEDS. (II John 9-11).

Nothing would have pleased the other members of the Board of Directors more than for Dave Hogan to have corrected his teaching, renounced it and returned to his former teaching of the truth. He did, in fact, make an *apologetic* kind of statement, erroneously referred to by his father and by leaders of the Moulmein Road church as a "correction"—but it corrected nothing. All it did was make an apology of sorts for teaching falsely; but Dave Hogan has CONTINUED TO TEACH FALSELY to this day. Following is what he wrote, as it appeared in the September 14, 1983 issue of *The Evangelist*:

"CHRISTIAN WORSHIP IN THE NEW TESTAMENT: RESPONSE TO OBJECTIONS"

When the Editor of THE EVANGELIST recently introduced the new series, which began with the July 15th, 1983 issue, he explained that its primary purpose is to serve the brotherhood through edifying, encouraging and informative articles. It was in this spirit that I began to write a series of articles entitled "CHRISTIAN WORSHIP IN THE NEW TESTAMENT." In writing these articles I aimed to encourage our Christian readers to be more committed and faithful to our Lord. I was saddened to learn that some brethren, in particular Brother Ira Y. Rice, Jr. and the members of the Board of Four Seas College (all of whom reside in the U.S.), considered them to be contrary to the Word of God. This saddens me because I am firmly committed to God's Word and desire only to know and do His will and to encourage others to do the same. The same words sometimes mean different things to different people. I believe that misunderstandings have arisen through my poor choice of words or failure to develop certain ideas fully - my own failings as a writer which I deplore and through the patience and forbearance of my brethren I hope to correct. As a Christian I feel responsible not only for what I intended to write and actually wrote but also for what my readers concluded in reading.

Brother Rice, in a recent letter to Brother David Chew, objected to several words or expressions in Parts I, II and III of my series. I would now like to clarify my intentions and make whatever changes are necessary to correct the misunderstandings.

Brother Rice objected to my styling Jesus' conversation with the Samaritan woman in John 4 as scandalous. By this I meant only to help readers understand the social and cultural setting of Jesus' discussion with the woman. It was an offense to the propriety of Jews for a Jew to speak to a Samaritan (whom they regarded as dogs). It was also offensive for a man to speak in public to a woman. Because of his love for people Jesus violated these ungodly customs and dared to speak not only to a Samaritan and a woman but, doubly worse, a Samaritan woman. Please forgive my choice of the word scandalous for conveying this idea as it failed to do so for some readers.

Brother Rice also asked by what authority I described the new worship Jesus announced in John 4:21 and 23 as revolutionary. I claim no authority and desired only to help readers see that to first century Jews, who revered the Temple and their holy city Jerusalem, Jesus' announcement of a radical change would be new and different, perhaps even threatening. Forgive me for failing to develop that idea more fully.

Cultic and cultus were two other words (used in Part II) to which Brother Rice objected because of their derogatory connotations. These were poor choices on my part. I foolishly used them in their technical sense as having reference to the elaborate levitical ritual and temple ceremonies (grain and animal sacrifices, incense, instrumental music, etc. cf. II Chron. 29:18-35). I should have taken into consideration their bad connotations in current usage for describing bizarre religious groups that worship their human leaders. I did not in any way mean to speak badly of God's way in the Old Testament Levitical System. Please forgive my poor choice of words here.

Brother Rice also objected to my statement that "God is Spirit" is, like other biblical statements ("God is Light" in I John 1:5 and "God is a devouring fire" in Dt. 4:24), not a definition of God's being. I only meant to call attention to the fact that biblical writers, unlike greek philosophers, did not seek to satisfy speculative thinking but to call men to right living before God. Thus since God is Spirit (Life-giving) men must worship in spirit. Since God is light (Holy) men must walk in light. Since God is a devouring fire (Jealous) men must worship no graven image. But in this I am venturing into waters too deep for my present understanding. I was wrong to share undigested and half developed thought and ask for my reader's forbearance.

Brother Rice's main objections relate to the central thesis of my articles: "As for Dave's unsupported teaching that 'worship now embraces all life—not merely a few sacred hours a week,' he could not prove this from the scriptures if his life depended on it. It is just not true." Brother Rice saw this thesis as undermining the Christian assembly. He said that I indicated that expressions such as "acts of worship," "go to worship," and "dismiss from worship" are wrong. I do not say this. These expressions are not intrinsically wrong. In the article I wrote: "If these expressions *exhaust* our understanding of worship we are wrong." They are wrong only when we restrict our understanding of worship to them. In Romans 12:1 Paul beseeches us to offer our bodies to God as living sacrifices (in contrast to the sacrifices of dead animals in the Jewish temple worship) which he says is our "spiritual service" or "worship" (ASV margin). "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." I Cor. 6:19-20. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31. Similarly in I Peter 4:7-11 the apostle concludes a list of exhortations to godly thinking and living "that in all things God may be glorified through Jesus Christ." These passages clearly teach that worship is more than just our corporate assemblies.

In teaching that we worship God in our bodies do the New Testament writers undermine the importance of the Christian assembly? Certainly not. It is precisely because our day to day lives are to be lived to the glory of God that our regular corporate assemblies are so important. Those who have given their whole lives to God recognize the need for being with their brothers and sisters in Christ. The only passage in the New Testament which encourages Christians not to forsake their assembling together was written to Christians who were in danger of giving up their Christianity. (Heb. 10:23-25). The purpose of the assembly is, through corporate worship, to encourage us all to live lives of worship throughout the week: "Let us hold fast the confession of our hope that it waver not...and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another" (Heb. 10:23-25). In our assemblies all things should be

done unto edification (I Cor. 14:26). In singing we admonish and instruct one another while also praising the Lord (Col. 3:16) which helps us to live our lives under the Lordship of Jesus Christ (Col. 3:17). In preaching we are challenged and encouraged to be more faithful (II Tim. 4:1-2). In the Lord's Supper we remember our Lord's death by which we are saved and affirm our unity (I Cor. 11:23ff; I Cor. 10:16-17). In giving of our means we meet the needs of fellow Christians (I Cor. 16:1-2). In prayer we pray for each other and ask for God's forgiveness, blessing and guidance (James 5:16; Col. 4:2-6). Paul also commanded that the scripture be read (I Tim. 4:13; Col. 4:16). By my count that makes 6 acts of worship. But whether we count five or six the expression "acts of worship" itself does not occur in the New Testament. What is most important is that we do God's Will in assembling regularly for the purpose of building one another up and helping each other live our daily lives to the praise and glory of God (Eph. 1:6,12,14; 2:10).

Since it was through the medium of *The Evangelist* that some of my readers were offended, it is on these pages that the necessary corrections had to be made. Because of my love for the Lord, His Word and my brothers and sisters in the family of God I submit this material in hope that it will correct misunderstandings that resulted from my first three articles. Again, I ask for my readers' forbearance for my poor choice of words and expressions in my original articles and I pray that my poor judgment will not be misconstrued as wilful false teaching. I urge all readers to join me in being not only hearers but also doers of God's word. (Jas. 1:23).

(Signed)

—Dave Hogan

From a casual reading of the foregoing statement by brother Dave, novices or those not having their senses exercised to distinguish truth from error might see nothing wrong with it. However, if you now will go back over it and pay strict attention both to what he *did* and did *not* say, let me point out why neither I nor other members of the Board were disposed to accept what he wrote as sufficient correction that we could forget the whole thing and invite him back to teach once again at Four Seas College.

First of all, if you will refer back to the letter that I wrote under date of August 31, 1983, to brother David Chew, then Dean-Registrar of Four Seas College, in the postscript of that letter I made it absolutely clear that "this is an *official* letter on behalf of the Board of Directors and not just something personal by me as an individual"—yet, as you read down through Dave's statement, though he does mention the Board once, it is clear that he is trying to make this seem like a disagreement between him and me personally, not between himself and the Board. It was an action of the Board, *per se*, not just me, which resulted in his dismissal. Not just I, but the other Board members, too, deeply resented this attempt to turn attention away from the fact that he was being dealt with by the Board, not just by me.

Secondly, what was his purpose in parenthesizing those words with reference to the members of the Board of Four Seas College when he wrote, "I was saddened to learn that some brethren, in particular Brother Ira Y. Rice, Jr. and the members of the Board of Four Seas College (all of whom reside in the U.S.), consider them to be contrary to the Word of God." What possible difference did it make *where* the Board members reside! And what difference would that make as to what is and is not considered to be "contrary to the Word of God"? Subsequent events have proved abundantly that a concerted effort is being made to discredit the Board—me in particular—not on the basis of right and wrong but on the basis that *we* are "over here"

and *they* are “over there”—so why should we have any “say” in what goes on over there? It seems to matter nothing that ALL the funds both for the Moulmein Road building and for the Four Seas College property was raised “over here,” those who have closed ranks behind Dave Hogan in his error clearly want to be left free to follow any doctrinal course of their own choosing without having to consider what you, I or anyone has to say from the U.S. side—particularly those of us who are determined to follow a “thus saith the Lord.”

Thirdly, it was *not* just “a poor choice of words” that caused the Board to dismiss Dave Hogan from Four Seas College, but *false teaching*, which he very well knows. Before Dave went to Harding Graduate School, he never seemed to have any difficulty in word choices; but ever since returning from there he teaches doctrine which cannot be excused on such a basis.

Fourthly, when asked by what authority he described the “new worship Jesus announced” as “revolutionary,” he said, “I claim *no* authority...” *No authority?* I Peter 4:11 requires, “If any man speak, let him speak as the oracles of God...” To speak “as the oracles of God” is to speak by their *authority*. But Dave Hogan claims “NO authority!” Evidently, then, he wants to follow quite a different course than that upon which both the churches of Christ, in general, and Four Seas College, in particular, are supposed to be based.

Fifthly, did you see *anywhere* in his statement wherein he corrected his teaching that ALL LIFE IS WORSHIP? Remember that he said in his third article, “This is the thesis of this series of articles: All life is worship.” The word of God does not so teach—but Dave Hogan *did then* and *still does!*

While all this was still fresh, it was the judgment of the Board that I needed to fly back to Singapore and see what could be done to salvage what Dave Hogan had gone to such great pains to destroy. By the time that I arrived in early October, there was a general sentiment, especially among the faculty of Four Seas College, that we ought to give brother Dave another chance. I sat down with all concerned there at the college and we discussed the whole matter at great length. Although it was against my own personal best judgment, I agreed to put it to the Board of Directors, upon my return to the U.S., and if they agreed then I would acquiesce.

Therefore, under date of November 2, 1983, I wrote directly to Dave Hogan, in Singapore, saying,

November 2, 1983

Dave Hogan
131 Moulmein Road
Singapore 1130
Republic of Singapore

Dear brother Dave,

Upon returning to the U.S. in late October, I got in touch with other members of the board of directors of Four Seas College and related to them the discussion we had that Friday morning and also the recommendation of your fellow teachers that you be given another chance to teach at Four Seas College. The same as I told you at the close that morning I said that I still was not quite sure of your own views with regard to the matters involved; however, that I, too, felt that we should give you another opportunity to teach in harmony with what we believe to be the truth. I told them that you had assured me that it had not been your intention to teach otherwise and that you had apologized for the offences occasioned by those matters we discussed.

It was the sense of our considerations among the board of

directors that you *should* be given another change to teach—however that, if so, we needed certain assurances from you. Upon condition that these assurances are forthcoming from you, that we would leave it between you and brother *David Chew*, our present Dean/Registrar, to decide when you might begin again.

1) Concerning the English-language version (or versions) that you both will use yourself as well as encourage others to use, whether at Four Seas College, at Moulmein Road, or anywhere else as the basis for your teaching will be either the King James Version or the American Standard Version of 1901. If you cannot agree to this in good conscience, then you cannot teach at Four Seas College. I cannot stress enough how important this is to the board of directors. In our view toleration of or even encouragement of all these modern speech translations whether in Singapore or anywhere else has led to nothing but confusion and a divisive spirit. We may have been over-long in putting our collective foot down, but we will tolerate it no longer. Please think this through carefully before you agree to it. If for any reason you cannot live with it then let us know for our further decision in regard to your teaching.

2) Do you or do you not believe and teach that everything we do from the point of our baptism onward is worship? If you *still* believe this, after all the discussion we had that morning, there is no way that you could teach without this coming through. We need for you to assure us that you no longer believe this, hence will no longer teach it.

3) In our view, instead of assigning studies in theology or any other doctrinal books written by non-Christians, all of our students at Four Seas College need to be warned against such books. We understand that many of the standard reference works, such as concordances, Bible dictionaries and the like have been prepared by non-Christians. We are not aware of any particular danger that such would lead young Christians off. However, such is not the case with theological and doctrinal books by such. You need to assure us that you will not make such assignments and that you will not encourage studies in them either publicly or privately. You may have been assigned such studies while at Harding Graduate School. That may not have been such a good idea either! But we are 100% against it at Four Seas College. Young minds that have not been exercised to discern between truth and error are too easily led away after error. We are not willing to tolerate such a risk.

This letter is not being written to you as a personal letter between you and me, but is an official letter upon behalf of the board of directors of Four Seas College. Upon condition that we received the assurances called for in the three paragraphs immediately above, we are willing for you to resume teaching at Four Seas College as you and brother David Chew agree together. The assurances should be addressed to--

Board of Directors
Four Seas College of Bible and Missions
% Ira Y. Rice, Jr., Chairman
2956 Allshore
Memphis, Tennessee 38118
U.S.A.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

If brother Dave Hogan really wanted to be reinstated as a teacher at Four Seas College, in Singapore, the Board of Directors thus clearly had accorded him a scriptural and reasonable basis upon which this could be accomplished. However, from November 2, 1983 (when this was airmailed to him) until February 28, 1984—a period of almost four months—there was complete silence from him.

Then, under that date, writing from Singapore, the following communication was received from him:

February 28, 1984

Dear brother Rice,

Greetings in the Lord. Please forgive my slowness to write. I'm afraid correspondence is one of my weaknesses. I really admire you and my dad for your ability to maintain contact with so many in such a disciplined way. I'm trying to follow your example - but it's not easy. I continue to be grateful for your challenge and example to my family years ago which resulted in our moving to the mission field and influenced my own decision to serve the Lord in this way.

A few weeks ago I found a book in my dad's office entitled "The Lord Will Find A Way For Me" which reminded me of that early history. In a lesson at Moulmein I read a selection from your chapter in the book to the Moulmein brethren as a real life example of God's providence. They appreciated it very much. Some were reminded of your lesson a couple of years ago about your own pledge to "go anywhere with anyone and do anything to preach the Gospel." The work is going well at Moulmein. There have been five baptisms in the last few weeks. Other studies are underway. Recently over 60 brethren pledged to be involved in various works of the congregation. A number volunteered to help with the Basic Bible Course. It has proven an effective tool for contacting and thoroughly teaching prospects. We hope to continue using it in winning souls to the Lord.

In response to your letter on behalf of the board of Four Seas please convey my desire to serve in any way the board deems necessary. I will happily comply with the policies and guidelines which the board has laid down for the good of the school. Should the board decide that I should not teach I will respect and uphold their decision. As an alumnus of Four Seas I am deeply appreciative of all that I received as a student and I continue to encourage young people to take advantage of the unique opportunities it offers in preparation for service in the Kingdom.

While I was visiting my family in the States my dad mentioned that you had called to express concern over my teaching concerning the Holy Spirit. In a Bible Class I simply taught (as best I understand) that the biblical teaching concerning the Holy Spirit bears no resemblance to Pentecostal emotionalism. As I understand the Pentecostal doctrine they glibly speak of the baptism of the Holy Spirit as a second experience involving emotions and miracles (almost always "tongue speaking") for the spiritually elite. The best way I know to counter this false and destructive doctrine (which, unfortunately, is growing in Singapore) is to show that in the New Testament Paul uses the expression "baptized in One Spirit" as applicable to all the Christians in Corinth in reference to their baptism into the body. (I Cor. 12:13). He also says that when we were baptized the Holy Spirit was poured on us (Tit. 3:5-6). Thus his language refers not to some second emotional or miraculous experience but to the reception of the Spirit in becoming a Christian through initial gospel obedience in the waters of baptism.

Since some brethren have expressed reservations about this understanding I've ceased teaching this as a way of dealing with Pentecostalism. I realize that the study of the Holy Spirit is not an easy one and so I will gladly defer to brothers who know and understand more than I do. Again, I appreciate your concern and assure you that I will never make an issue of this matter but rather I'm open to further guidance and instruction.

Again, I must ask you to forgive me for being so slow in writing. Please convey my greetings to the board and my desire to serve the school as they deem best - whether in teaching or, as an alumnus together with other grateful alumni, in holding up the hands of the administration and faculty.

Your fellow servant of Jesus Christ,

(Signed)

Dave Hogan

As much as the Board of Directors had been hoping that brother Dave Hogan would send us a letter that we could

be convinced of his *doctrinal soundness* once more, although we found nothing objectionable to the *attitude* evinced by his foregoing late, late reply, we found nothing in it which answered specifically the *second* point we had raised in our November 2, 1983 letter, wherein we had asked, "**Do you or do you not believe and teach that everything we do from the point of our baptism onward is worship?**" Under that same point, our letter had stated, "**We need for you to assure us that you no longer believe this, hence will no longer teach it.**" Since his eventual reply failed to answer specifically this central point at issue, there was just no way that we could agree to put him back in as a *teacher*—particularly in view of his more recent advocacy of a non-miraculous "baptism of the Holy Spirit", a false doctrine espoused by one of his teachers at Harding Graduate School, **Richard Oster**.

Actually, brother Dave had photocopied a false article by **Bruce Terry**, of Valley View, Texas, entitled, "Baptized in One Spirit," which espoused this false doctrine, and had been spreading it not only in Singapore but on into Malaysia and eventually on down into Indonesia, as well.

It was not the Board's wish or intention unnecessarily to offend either Dave Hogan or his father Gordon Hogan, then serving as President of Four Seas College, as he had been for many years. However, in light of these and other further developments, we asked brother Gordon to meet with us in an official meeting of the Board the following month, at Little Rock, Arkansas. Since, by then, he was well into his academic year as "resident missionary" at Harding University, at nearby Searcy, we felt that this was about as convenient for him and all concerned as we could make it. In that meeting it was evident that brother Gordon expected us to accept brother Dave's letter of February 28 as sufficient reply to our earlier letter of November 2. We just couldn't. And although it was clear to all that Dave was trying to win his way back into our good graces without really correcting anything, we made it clear to Gordon that we no longer deemed him reliable as a teacher of God's word. This was the unanimous view of all the Board members present, not just mine.

That we were not being unfair to Dave was sustained by reports of his continuing false teaching, especially in Singapore, Malaysia and Indonesia. The young leadership of the Moulmein Road congregation kept insisting that he had made things right and that we ought to accept it. However, later that same year (1984), even *after* writing, per foregoing, as he had, he *still* was making those *same false arguments*. For example, under date of July 29, 1986, brother **Ivie Powell**, who formerly had preached (including 1984) at Dexter, Missouri, one of Dave's supporting congregations (\$400.00 a month), wrote to me confirming what I had learned from previous conversations with him with regard to his (Dave's) support being canceled at Dexter. Brother Powell wrote from the Bellefonte church of Christ, of Harrison, Arkansas, saying,

July 29, 1986

Ira Y. Rice, Jr.
2956 Allshore
Memphis, TN 38118

Dear Brother Rice:

It was good talking to you the other day. Here is the information you requested regarding Dave Hogan.

In the fall of 1984 the elders at Dexter, Missouri (Joe Baker, Reed Burtleson and Dale Grissom) and I had heard some things about Dave Hogan's teachings. We found out that Dave was in

town and met with him on a Wednesday night following services. During the course of the discussion I asked Dave if he believed Christians today received the Baptism of the Holy Spirit. At first, he would not directly answer the question. Instead he asked that we turn to Acts 1:4-5 and I Cor. 12:13 and then stated that "the promise" in Acts 2:39 was the fulfillment of Acts 1:4-5. When asked if he believed the Baptism of the Holy Spirit was miraculous he said not today. Brother Grissom and I clearly pointed out to him the truth but to no avail. Finally, I looked at him and said, what you are saying is that you believe Christians today receive the baptism of the Holy Spirit but that it is non-miraculous and you don't call it that because brethren won't understand. To which he said yes. When asked if his father believed as he did regarding these things he said no.

Another area of discussion centered around worship. When asked if he believed everything the Christian does is worship, he said, "It could be", to which I asked, if he (pointing to Reed Bursleson) is out plowing on a tractor is that worship? Dave replied, "It could be." I then asked, if he (pointing to Joe Baker) is out pulling a calf is that worship? His reply was the same as before—"It could be." Although he never came out and stated in so many words that he believed everything the Christian does is worship, it was very evident by his answers.

At the close of the discussion Dave informed the elders that he was returning to school. A week or so later the elders told the congregation they would no longer be helping in the support of Dave Hogan since he was returning to school. They said nothing regarding his false teachings.

A short time later I saw you in Memphis. You asked if the elders let Dave Hogan go because of his false teaching. I stated they announced to the congregation they were dropping support because Dave was returning to school, but the real reason was because of his false teaching. Now this was my thinking although the elders did not come out and state that to me or to the congregation. I hope this information will set the record straight.

Because of Christ

(Signed)

Ivie Powell

When, during conversations with Gordon Hogan and the young leaders of the Moulmein Road congregation, last year, particularly with reference to the ownership and trusteeship of the Moulmein Road property, the report that I had previously made that the *real* reason for Dexter's withdrawing their financial support from Dave was his false teaching, this was outright denied both by Gordon Hogan and those young leaders. They said they had checked on it with Dexter and it just wasn't so—that it was just because Dave was going back to school and has asked that it be dropped.

I *knew* that I had been told that reliably, and that I had not misrepresented. This led me to get back in touch with brother Powell, Dexter's preacher at that time, who wrote the foregoing letter in response to my further inquiry.

However, there is nothing like getting it "straight from the horse's mouth," as the old saying goes; therefore, by prior appointment, I asked two brethren, **Curtis A. Cates**, Director of Memphis School of Preaching, and **Keith Mosher**, minister of the Southaven church of Christ, both of Memphis, Tennessee, to accompany me to sit down and talk with the Dexter elders in order to establish "in the mouth of two or three witnesses" (II Corinthians 13:1), exactly what happened. On the afternoon and evening of Thursday, December 4th, 1986, we three brethren from Memphis journeyed to Dexter, Missouri. Starting at 7 p.m., that same evening, we discussed with all three of the elders of the Dexter church of Christ the circumstances of

their discontinuing their financial support of brother Dave Hogan during the late summer of 1984.

They all three together jointly informed us that they had learned of certain false teaching that brother Dave Hogan had been doing the previous year (1983) while still teaching at Four Seas College, in Singapore, which disturbed them greatly, particularly his teaching that "baptism of the Holy Spirit" continues—also that "everything Christians do after baptism is worship"—with both points of which they disagreed with Dave's teaching.

They further informed us that brother Dave did not come in to discuss these matters voluntarily, but that they had purposely *called* him in with a view to dropping his financial support if he could not or would not correct his teaching. They emphasized to us that they already had in hand well before they called him in copies of *The Evangelist*, published by the student body of Four Seas College of Bible and Missions, dated in July, 1983, wherein his false teaching appeared, together with his further statement which he had published in September, 1983, after being dismissed from further teaching at the College, also Ira Y. Rice, Jr.'s letter to Dave of November 2, 1983, together with Dave's reply to said letter of February 28, 1984. It was their expressed view that the doctrines under consideration, which had been taught by Dave at Four Seas College, were in error; also that his further statement and letter had done nothing to correct his doctrine.

The Dexter elders had not kept a record of the exact date of their conversation with brother Dave Hogan after they had called him in; however, all three declared that it was sometimes between the end of February, 1984, when he had written his last letter to brother Rice, and August 1, 1984, which was the date of their final support check which they had written to brother Dave. [Note: After further checking their financial records, they said their final support check actually was written October 1, 1984.] They said that even though his earlier statement and letter, referred to above, were supposed to be for correction of his false teaching, he *still* was arguing for *those same positions* re: everything being worship and baptism in the Holy Spirit, when they called him in. They further made it clear to us that it is only a technicality that they discontinued his support upon his request in view of his returning for further studies at Harding Graduate School that September, that even if he had not so requested they would have dropped his support anyway, since he still clearly held his false views and persisted in contending for them during their face-to-face discussions with him upon that occasion.

A signed statement bearing witness to the foregoing report of what the Dexter elders told us, signed by **Curtis A. Cates**, **Keith A. Mosher, Sr.**, and **Ira Y. Rice, Jr.**, is available upon request from any one of these three named brethren.

WHY SUCH A LENGTHY REPORT SEEMED NECESSARY

No doubt some (possibly many) of our readers may be wondering why such a lengthy report of the heresy of one young false teacher, such as Dave Hogan, was even necessary. It is because that, growing out of a misguided defense of this young preacher, both his father Gordon Hogan and the young leaders of the Moulmein Road church of Christ, now are taking positions totally contrary to positions they long held before, which already have caused schisms to develop all over Singapore, and which, if not repented of and abandoned, almost surely will end in total apostasy from the truth of the gospel.

It is no secret that I personally raised every cent of the money that was necessary to purchase the property at 131 Moulmein Road, in 1957 and 1958. I besought the brethren at that time to sign together with me as trustees of the Moulmein Road property. Somewhat to my astonishment, they refused, saying, that other such property, bought by the denominations, had been swindled and sold by unscrupulous members, and that they simply did not want to be thus placed in the path of temptation. I promised those original brethren then that, as long as it was in my name, they could depend on it that no such persons ever would be able to swindle us out of it; however, I further promised that when Moulmein Road church of Christ ever did mature into a congregation with local scripturally qualified elders (they never have!), it would be my pleasure to sign the property over either to them or to whomsoever they might designate as trustees. **This promise still stands; and Gordon Hogan and the present young leaders at Moulmein Road all know it.**

Being by now past 70 years of age, no one is more conscious than I that other arrangements relative to ownership and trusteeship of the Moulmein Road property need to be made. If I deemed brother Hogan and the young leaders of the Moulmein Road church to be faithful, no

doubt something could have been worked out already. I did, in fact, try to work something out a few years earlier, with brother Hogan himself, together with Mrs. Tan Keng Koon, my wife Vada and me serving as trustees. Because of a certain requirement by the Singapore government, which I shall discuss in a later article, our lawyer found it impossible to finalize the papers; so that did not go through, although all involved knew it was my full intention.

However, now with the doctrinal stability both of brother Gordon Hogan and the novice leaders of the Moulmein Road church in serious question, resulting from the defection of brother Dave Hogan onward, an entirely new situation faces us as to what arrangements need to be made with regard to the 131 Moulmein Road property. In his *Singapore/ASIA Newsletter* for August 1, 1987, brother Hogan had somewhat to say about this which leaves an entirely different impression from the facts as they are known by me to be. Just why he should take it upon himself to misrepresent I am not quite sure. However, in our October issue of *Contending for the Faith*, we shall set forth the FACTS in detail, so that ALL may know the TRUTH of the WHOLE MATTER.

WORLDWIDE MAILING COMPLETED

In the June 4 issue of *The Edifier*, the weekly publication of the Pearl Street church in Denton, Texas, it was announced that the Pearl Street elders, Harry Ledbetter and Millard Smith had decided to lead the congregation in doing something to try to counteract the Boston Church/Crossroads Movement. The plan was to mail a copy of a 300-page book and a 30-page tract refuting, exposing and opposing the movement to every congregation in the world. This work grew out of some conversations between brother Ledbetter and brother Ira Rice at Southwest Lectures during April in Austin, Texas.

The book, entitled, *A Critique of How Christianity Grows in the City*, was written by Wayne Coats. As its title suggests, it is a response to and refutation of a book by Alvin Jennings, entitled, *How Christianity Grows in the City*. Brother Jennings advocates a single eldership and treasury for every metropolitan area, with small "house churches" with their own elders or leaders composing "the church" in such an area. The scheme he advocates is similar to Roman Catholicism in its structure. Brother Jennings dedicated his book to the Boston Church of Christ, indicating that it had most fully implemented his plan.

In 1985 brother Jennings mailed a copy of his little book to about 15,000 congregations, asking them either to send him \$3.00 for the book or return the book to him. It seemed that it was only right to mail an expose' of his book to every congregation without "charging" them anything for it! Besides the book, a "bonus" tract would also be included. The tract which was planned for the mailing is *Crossroads From the Inside*, by Bronwen McClish Gibson. In this booklet she tells of how she became involved in the Crossroads Movement a few years ago. It lays bare their domineering mind/behavior-control tactics which were used on her and what others who have escaped from the cult have indicated were used on them.

This would be no small project even for a large congregation and Pearl Street has only about 200 members. It would cost a sizeable amount of money—first estimated to be approximately \$25,000. This was certainly a financial load Pearl Street could not shoulder alone. News releases were sent to several Gospel papers, appealing for financial assistance. Brother Rice sent thousands of letters to various individuals and churches, appealing for help in this work.

We hoped and trusted that brethren would respond.

Arrangements were made with brother Coats and sister Gibson whereby they would allow their book and tract, respectively, to be made available at their absolute cost. Brother Bill Cline, Jr., of the Firm Foundation staff, was most helpful in making the printing arrangements for the 16,000 books. A new printing of 16,000 tracts was ordered. A cover letter was written to accompany the materials, explaining why they were being sent. Envelopes had to be ordered, an address list secured and labels affixed to the envelopes—and everything had to be in multiples of 16,000!

It took longer than we had hoped or planned to get everything together for this project due to the sheer quantities involved. The tracts and the envelopes (already addressed) arrived in late June. On August 17 a shipment of 16,100 books was delivered to us and it was time to begin assembling and stuffing all of the packets. A few brethren came from two nearby congregations (Krum and Bridgeport, Texas) to help, but most of the work was done by Pearl Street members. Some worked almost day and night for two or three days. We still were short of enough money to mail all of the packets by the time they were ready, but had more than enough to mail the 700+ that were going to churches on foreign soil, so these were mailed immediately.

It would be almost another month before we should be able to mail the almost 15,000 packets to domestic addresses. In fact, they were twice mailed! On September 8 a caravan of eight pickups hauled this mailing to the Post Office and unloaded it—only to be told that it was all incorrectly sorted. We had no choice but to take it all back to the church building and resort it, although we had consulted with postal officials numerous times so as to avoid any such surprises. This time, we got some people who were experienced in this sort of work and who had worked with the Post Office on other jobs to dig back into all of the hundreds of bags of mail and handle each packet again. We finally got all of the material into the mail on September 14!

This was indeed a project of wonderful cooperation among brethren! No sooner had the announcement of these plans appeared in *The Edifier* than we began to receive favorable responses, including financial help. The response has come from almost every state in our nation and from

some foreign areas. The amounts have ranged from \$1.70 to \$1,000. They have come from elderly people on pensions to young couples and from all ages in between, as well as from congregations on the mission field and from well-established congregations. The fact of the matter is that this has turned out to be a major rallying point for our brethren! We do not know how many individuals and/or congregations sent contributions through brother Rice and the Bellview church in Pensacola, Florida, since those contributions were forwarded to us in single checks week by week from Bellview. We do know that almost 300 separate contributions have been sent to Pearl Street. What a wonderful indication of love for the truth this represents.

Pearl Street has received more than enough money to cover all of the expense of this work. The overage will be used to send quantities of these good materials into areas which have been especially targeted by the Boston Church Crossroads Empire. Any congregation that did not receive one of these packets may contact the **Pearl Street church at 312 Pearl Street, Denton, Texas 76201.**

(NOTE: In checking with the Bellview/Pensacola elders as to how much of the above-mentioned total had been sent in by readers of *Contending for the Faith*, they said that contributions totalling \$830.00 were received and sent on

to Pearl Street by Bellview in July, \$2,783.00 in August, and \$5,013.00 in September. Anything received after that will be sent and reported later. Much appreciation to everyone having a part in making this monumental mailing possible. It is wonderful the way our readers continue to back us up in everything we undertake for the truth of the gospel.

Everywhere we go, now that the mass mailing of this material exposing Crossroads and Boston for what they really are has been received both nationwide and worldwide, brethren and churches are effusive in their expressions of appreciation. One brother in particular, **Harold Bigham** a graduate of Bellview Preacher Training School, now preaching in the Jackson, Mississippi area, let us know that Boston has targeted Jackson and asked for an additional 100 copies of this mailout for distribution there. These, too, have been sent.

Watch our October issue for further glowing reports of this mighty and significant effort to preserve the truth of our God both for this and future generations of the churches of Christ. (YR Jr.)

Notes & Quotes...

SIXTH ANNUAL DENTON LECTURES PLANNED

The Pearl Street Church of Christ in Denton, Texas, will host its sixth major annual lectureship November 8-12, 1987. The SIXTH ANNUAL DENTON LECTURES will be devoted to a study of the books of I, II, and III John. A wide variety of material will be covered by 35 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 I Corinthians*, *Studies in Hebrews*, *Studies in the Revelation*, *Studies in Acts and Studies in Galatians*).

This lectureship features a daily "Discussion Forum" (Monday-Thursday) in which assigned subjects of controversy will be discussed. The subjects this year will be: "The Need To Try The Spirits"; "Imputed Righteousness"; "The Teaching of Christ: Fellowship and Unity"; and "Agnosticism." 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 interest, subject to invitation and/or approval by the Pearl Street elders. Housing in the homes of local Christians will be provided as long as it lasts. Several major motels are located in Denton. Hook-ups (including a dump station) for travel trailers and motor homes will be provided on the church parking lot. For further information you may write to: **Dub McClish, ADL Director, 312 Pearl Street, Denton, Texas 76201**, or phone: **817/387-3531, 387-1429**.

Glynn V. Purdy, of Coffeetown, Mississippi, renewing for another three years, said, "Preaching the truth and standing for it seems to be a lonely position these days and sometimes it seems that few are listening. Yet the

Lord said to do so and that we must do to save our own souls. We must WARN them and the blood of such is not on our hearts whether they heed or not. We also know that the 'few' has always been the object of the Lord's cause. I am always encouraged by Ezekiel when I could otherwise be discouraged (Ezekiel 3:14-20). The Lord said to 'preach the word' and did not expect us to keep score. He will do that... May the Lord bless you in his service."

Ralph B. Kuykendall, of Grand Prairie, Texas, renewed, saying, "I hope you continue with your good work for the Lord."

Mrs. Drexell E. Bell, of Morrilton, Arkansas, ordered 12 copies of our issue on Crossroadism for January/1986.

Samuel P. Fields, of Fordland, Missouri, distributed some of our sample copies there and signed up three new subscribers.

Mr. & Mrs. Carl E. McAfee, of Missoula, Montana, enclosed \$25.00 "to help with expenses," saying, "Our congregation has been almost totally destroyed by the Crossroads Movement and the New Unity Movement as taught by **Rubel Shelly** in his book *I Just Want to be a Christian*... We need all the help we can get... Keep up your good work. We appreciate it."

"Crossroads Packets" continue to be ordered widely by those attempting to fortify themselves and others against the incursions of this gross error. Among those recently ordering same are **James P. English**, of Lumberton, North Carolina (1 packet); **James Barnes**, of Monroe, Michigan (1 packet); **Bessie Dawson**, of Centerville, Tennessee (2 packets), saying, "Don't give up the fight. Crossroadism is still very much alive and working—HARD"; **Mr. & Mrs. John B. Hamill**, of De Soto, Texas (1 packet); **C. P. Stickels**, of Bloomington, Indiana (1 packet); **Margie Davis**, of Pagosa Springs, Colorado (1 packet); **Willie & Myra Long**, of Detroit, Michigan (1 packet); **Erlene Stegall**, of Dodson, Texas (2 packets); **William D. Nipp**, of Greenwood, Arkansas (2 packets); **Robert Turner**, Miami, Oklahoma (1 packet); **Wayne Foshee**, of Paragould, Arkansas (1 packet); **Lareece Maggard**, of Powderly, Texas (1 packet);

Grays Prairie Church of Christ, of Scurry, Texas (1 packet); **Shelly Medley**, of La Place, Louisiana (1 packet); **Rolland Sorensen**, of Zanesville, Ohio (1 packet); **Howard A. Blazer, Sr.**, of Athens, Alabama (1 packet); **Patricia J. Ellis**, of Aurora, Colorado (1 packet)—and other orders continue to roll in.

(NOTE: Should you or others wish to order our "Crossroads Packet" of approximately 20 special issues of *Contending for the Faith*, which we have published explaining and exposing Crossroadism, please enclose \$9.95 for each packet desired and address your order to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226**. Postage is included in this price. (YR Jr.)

Steve Thayer, of Higginville, Missouri, turned in two new subscriptions, saying, "May God continue to bless your efforts."

Among others ordering additional copies of our special Boston/Crossroads issue for May/1987, are **George Beckloff**, of Oakwood, Oklahoma (12 copies); **John A. Croom**, of Edmond, Oklahoma (12); **Ben W. Parnell**, of Baton Rouge, Louisiana (25); **Mrs. Wreath Kelley**, of Rantoul, Illinois (12); **Jackson P. English**, of Lumberton, North Carolina (25) (he also increased their standing order of 12 copies each month to 30); **Ralph M. East**, of El Cajon, California, ordered 12 copies, saying, "How nice it is that folks are still contending for the faith!... Out here in California, Crossroads is growing fast!"; **Mrs. O. J. Lowry**, of Weatherford, Oklahoma, subscribed for three years, and ordered 12 copies, saying, "We really appreciate your truthful presentation on problems in the church. Crossroads is a true cult."

(NOTE: Should you or your congregation wish to order that particular issue re: Boston/Crossroads, you will find our BUNDLE RATES listed on Page 2. Please enclose the appropriate amount with each order and address it to: **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226**. (YR Jr.)

G. B. Cyphers, of Burkesville, Kentucky 42717, enclosed \$25.00, saying, "Use it where it is needed the worst." He also informed us that the Hanover church of Christ where he attends will be sending \$50.00 each month to the support of our *Far East/World Evangelism* work "for as long as we can."

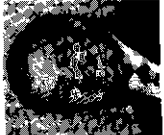
Bellview church of Christ calls your atte

THE SIXTH ANNUAL DENTON LECTURES

DUB McCCLISH, DIRECTOR



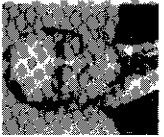
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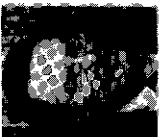
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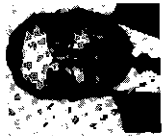
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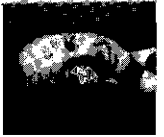
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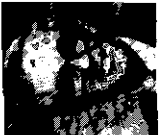
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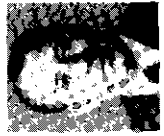
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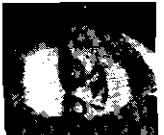
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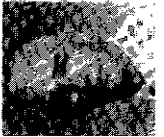
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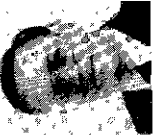
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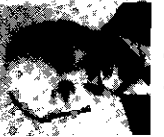
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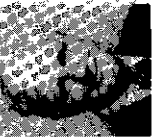
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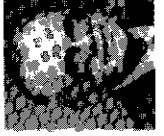
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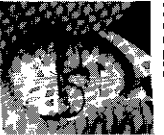
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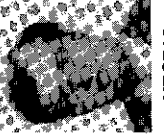
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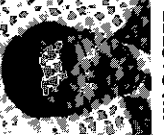
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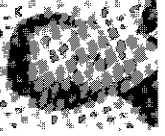
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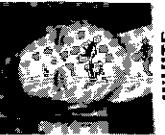
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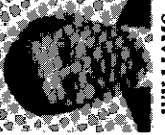
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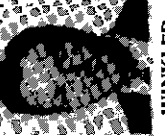
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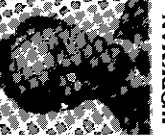
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STUDIES IN 1, 2, 3 JOHN NOVEMBER 8-12, 1987

SIXTH ADL SCHEDULE - STUDIES IN 1, 2, 3 JOHN

SUNDAY, NOVEMBER 8

The Letters of John - An Introduction
Eternal Life in The Son (1:5:9-13)

9:00 AM David White
10:00 AM Dub McClish
12:00 PM Lunch Break
2:00 PM Geebel Music

12:00 PM Lunch Break
2:00 PM Curtis Cates
3:00 PM Discussion
Forum:
Gary Workman
Gary Workman
3:45 PM Dinner Break
5:00 PM Dinner Break
7:00 PM Robert Taylor, Jr.
8:00 PM Mac Deaver

MONDAY, NOVEMBER 9

Difficult Passages in 1, 2, 3 John: Is the continuous cleansing of sin "automatic" for saints or must each specific sin be confessed (1:1:7)? To what does the "last hour" refer (1:2:18)? Who or what is the "anti-Christ" (1:2:18, 22, etc.)? What is the "anointing" and if they needed no teaching why did John write this letter to teach them (1:2:27)?

9:00 AM Ira Y. Rice, Jr.
10:00 AM Burt Groves

9:00 AM Bert Thompson
10:00 AM Tom Bright
11:00 AM Owen Cosgrove
12:00 PM Lunch Break
2:00 PM B. B. James
3:00 PM Discussion
Forum:
Alan Highers
3:45 PM Alan Highers
5:00 PM Dinner Break
7:00 PM James Meadows
8:00 PM Andrew Connolly

TUESDAY, NOVEMBER 10

Love One Another (1:3:11-18)
Answering False Doctrines Relating to 1, 2, 3 John: All men will be saved (1:2:2, 4-14). Men continue to have an "anointing" of revelation that teaches them God's will (1:2:20, 27). A true child of God cannot commit even a single act of sin that will place his soul in jeopardy (1:3:6, 9, 5:4, 18)

9:00 AM Jerry Moffitt
10:00 AM Bill Clayton
11:00 AM Dan Carter

9:00 AM Bert Thompson
10:00 AM Tom Bright
11:00 AM Owen Cosgrove
12:00 PM Lunch Break
2:00 PM B. B. James
3:00 PM Discussion
Forum:
Alan Highers
3:45 PM Alan Highers
5:00 PM Dinner Break
7:00 PM James Meadows
8:00 PM Andrew Connolly

WEDNESDAY, NOVEMBER 11

The Prologue of 1 John (1:1:1-4)
Difficult Passages in 1, 2, 3 John: What are the sins "unto death" and "not unto death" (1:5:16-17)? What is meant by "lose not the things which we have wrought" and "receive a full reward" (2:8)? Is the "teaching of Christ" subjective or objective (2:9)?

9:00 AM Steve Gibson
4:00 PM Richard Melson
5:00 PM Dinner Break
7:00 PM David Brown
8:00 PM Wendell Winkler

9:00 AM Bert Thompson
10:00 AM Tom Bright
11:00 AM Owen Cosgrove
12:00 PM Lunch Break
2:00 PM B. B. James
3:00 PM Discussion
Forum:
Alan Highers
3:45 PM Alan Highers
5:00 PM Dinner Break
7:00 PM James Meadows
8:00 PM Andrew Connolly

THURSDAY, NOVEMBER 12

A Salutation, Commendation and Exhortation (2:1-6)
The Need to "Try The Spirits"
Questions from the floor on Discussion Forum topic

9:00 AM Bill Cline
10:00 AM Marvin Weir

9:00 AM Bert Thompson
10:00 AM Tom Bright
11:00 AM Owen Cosgrove
12:00 PM Lunch Break
2:00 PM B. B. James
3:00 PM Discussion
Forum:
Alan Highers
3:45 PM Alan Highers
5:00 PM Dinner Break
7:00 PM James Meadows
8:00 PM Andrew Connolly

There Have Arisen Many Anti-Christes (1:2:18-23)
Imputed Righteousness
Questions from the floor on Discussion Forum topic

Privileges and Responsibilities of God's Children (1:3:1-10)
The Love of God Means Keeping His Commandments (1:5:1-8)

The Prologue of 1 John (1:1:1-4)
Difficult Passages in 1, 2, 3 John: What are the sins "unto death" and "not unto death" (1:5:16-17)? What is meant by "lose not the things which we have wrought" and "receive a full reward" (2:8)? Is the "teaching of Christ" subjective or objective (2:9)?

Blessed Assurances (1:5:14-21)

"The Teaching of Christ," Fellowship and Unity
Questions from the floor on Discussion Forum topic

Christ, The Answer For Sin (1:2:1-6)
A Study of Obedience To God In 1, 2, 3 John

The Old New Commandment (1:2:7-11)
Answering False Doctrines Relating to 1, 2, 3 John: The only essential doctrine is belief in the deity of Christ and we should therefore extend fellowship to all who confess this fact (1:4:2, 15; 2:9). Belief in Jesus as the Christ is the only condition of salvation (1:5:1, 10, 13)

A Greeting and A Commendation (3:1-8)

God in Love (1:4:7-14)
Annoyances
Questions from the floor on Discussion Forum topic

False Teachers and How to Deal With Them (2:7-13)
The Letters of John - A Summary

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DAILY DISCUSSION FORUMS ON CONTROVERSIAL SUBJECTS

SECOND ANNUAL MISSISSIPPI LECTURESHIP—HISTORY

Sidney White

The *Second Annual Mississippi Lectureship* is now history. We at East Main were privileged to host this great event last week and the response was tremendous. Many good comments continue to be made from those who attended. The elders have already begun receiving letters of thanks and encouragement for hosting the lectureship and taking a stand for truth.

This great effort was well attended at both day and night sessions. Those who registered came from 11 states, 64 cities and 75 different congregations. We truly appreciate those who supported us and encouraged us in this work. We believe the annual lectureship along with the *Shield of Faith* publication is doing much to hinder the progress of digression in the state.

There is a lectureship book containing outlines of the speeches and audio (cassette) tapes of all the lectures. The book is \$3.00 and the tapes are \$2.10 each or \$34.00 for the entire set. These may be ordered by writing **Bill Clayton, P. O. Box 476, Yazoo City, MS 39194**. Video tapes are also available. There are four tapes containing eight lessons each for \$15.00 per tape, \$60.00 for the complete set. These may be purchased from **Joe McDonald, 4924 N.W. 18th, Oklahoma City, OK 73127**.

Plans are already unfolding for the *Third Annual Mississippi Lectureship* which will be conducted at the Northside church of Christ in Meridian, Mississippi the last full week in August of 1988 (Aug. 21-25). Why not mark your calendar now? Plan to take part of your vacation and be with us there.

—East Main Informer
September 1, 1987

Judito D. Aton, minister to the Central Manila church of Christ, in the Philippines, now in further training at Brown Trail School of Preaching, Hurst, Texas: "I hope and pray that you can... help me establish a preaching school in Manila. I'm working out a curriculum. The Philippines is in need badly of SOUND preachers and lovers of truth."

SPECIAL NOTE

Many of our readers either send in a new subscription or a change of address and evidently expect us to stop whatever we are doing and enter same on our computer upon receipt. Whereas we try not to delay such matters, the fact remains that we have many facets of our work and these have to take their turn in sequence. We have so many to enter each month—hundreds, in fact—that we ask everyone to allow five or six weeks before these are entered on our mailing list. Even then we may miss an occasional one; but please be patient with us. We really are trying to do our best.—The Editor.

Wendell Tenison, of Bixby, Oklahoma, contributed \$50.00 to our contending-for-the-faith fund, saying, "We share mutual concerns for the brotherhood. The time has come for me to uphold the truth and wage war against false brethren. Not only to contend for the faith but through our cassette tapes offer a Bible correspondence course. No doubt the work you are doing has saved many congregations."

"We have been taping our lessons for about a year and a half. 28 tapes on the Holy Spirit and several other vital subjects..."

"Enclosed is a check in the amount of \$50.00. We are just hard working people with a desire to spread the truth..."

Thomas M. Litman, of Bergholz, Ohio, responded to our offer of a sample bundle to be distributed to introduce the paper to others, saying, "We would be very pleased to have you send us sample bundles of *Contending for the Faith*. We will display them in Southern Hills church of Christ and see if we can get you some new subscribers. I get your *Contending for the Faith* and always pass it on to our preacher..."

The way some of us are going at world evangelism it is hard to tell if it is the Great Commission or the Great Commotion that we are attempting to fulfill.

Ozroe Bush, Center, Texas: "I don't want to miss one issue."

Mrs. Clay Reid, Coahoma, Texas, added an "extra" \$5.00 to her check renewing her subscription, saying, "Keep the remainder for your work."

B. L. Phillips, of Nashville, Tennessee, subscribed and ordered a bound volume, saying, "Keep up the good work! I'm sure it often gets discouraging and frustrating at times, but good is being accomplished." He also added \$88.00 to his check, saying, "The remainder to be used as seems best."

Ruby Walker, of Milburn, Oklahoma, inclosed \$25.00 with her three-year renewal, saying, "Use the rest as you see fit."

Robert F. Wagner, Marshall, Texas: "The great need today is for more elders who will support the preaching of the truth and not bow to 'majority' which is popular and much easier."

Thomas Waldrum, Branson, Missouri: "We enjoy the news we receive and hearing what is happening among the members of the church."

Troy F. Carr, of Pigeon Forge, Tennessee, when renewing his subscription, did so for six years, adding another \$25.00 "to help spread the gospel." He also asked to be kept on the list to receive the annual bound volumes of *Contending for the Faith*."

J. D. Wardlow, Bloomfield, New Mexico: "I enjoy this paper very much and share it with my neighbors who won't subscribe to it. Keep up the good work..."

Harold DuBulson, Salemburg, North Carolina: "Your articles are so needed in this time as so many are liberal in the church today. Thank you good brethren for keeping us informed of these cults that are invading the church of our Lord."

Maymie Rigney, of Morrison, Tennessee, renewed for another, inclosing an "extra" \$10.00 "for your missionary work."

Albert F. Robinson, Bowling Green, Missouri: "I appreciate very much all the articles exposing Crossroadism. It needs very much to be exposed... I appreciate your excellent work."

June Williams, secretary for the Palm Lakes church of Christ, Hialeah, Florida: "We would appreciate it if you would send one of the bundles so that we might get some of the brethren here interested in subscribing to it. It is a very informative work."

Samuel Glazier, of Pontiac, Michigan, sent \$25.00 for a six-year renewal to *Contending for the Faith*. So did **James N. Meeks**, of Halls, Tennessee. And **George C. Stimpson**, of Tyler, Texas, turned in a new subscription for six years.

Ernest Underwood, Singapore, Republic of Singapore: "Since our last report, I have... sent out the first issue of *Asian Oracle of Truth*. It has caused quite a furor among some of the so-called "leaders" in some of the congregations here. These leaders have demanded that their members not be sent the paper. Such men are imitators of the priestcraft of the Dark Ages. We shall not be intimidated by their arrogant demands. We have both the opportunity and the ability to teach the gospel through the means of this paper, and we shall not allow some self-made demagogue determine to whom we may or may not send the publication..."

William Smart, Smithville, Ontario, Canada: "As you may note, we are a group in Canada who does oppose Boston and Crossroads and will continue to fight as long as God wills us to. I do feel it may well be a testing time in the history of the church. It may be God wants us to stand and be counted. This is when the church will be the church of our Lord."

"I can well remember brother Rice's first article on Crossroads and shortly after that coming into contact with the results at the *South Trail* church of Christ in Sarasota, Florida."

"I will send further information as I receive it from our area, as there is a double threat we are facing—Bostonism and Liberalism."

A. E. Stevens, of Brenham, Texas, in paying for one of our *Bound Volumes*, added \$43.00 onto his check, saying, "Thanks, keep up the good work with *Contending for the Faith*."

Howard Blazer, Sr., of Athens, Alabama, contributed \$10.00 for *Contending for the Faith*.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Is 1987 A 'Watershed Year' For Boston/Crossroads?

Ira Y. Rice, Jr.

More than two years now have passed since it was announced in the Crossroads/Gainesville, Florida bulletin, *At The Crossroads*, that because of "recurring sins," **Chuck Lucas's** services as minister to the Crossroads church of Christ, as of August 21, 1985, would be terminated.

Just what those sins were never has been made clear. I telephoned both to brother Lucas and also to **Richard Whitehead**, one of the elders of the Crossroads church, just as soon as I learned about it, offering to publish the facts if they saw fit to supply them. However, they never did, so I had no way of knowing what they were. Whatever they were, they resulted in the Lucases leaving their work with the *Crossroads/Gainesville* church, in Florida, and moving to Thomasville, Georgia, where we are told Chuck has been "writing" ever since.

Strange, isn't it, that in less than two short years the leadership of the "Crossroads" Movement has shifted almost entirely from Gainesville, Florida to Boston, Massachusetts! Nobody ever hears much about Gainesville anymore; however, that surely cannot be said of Boston. In fact, with **Kip McKean**, specially trained by Chuck Lucas, now having taken over the leadership of the entire movement from his erstwhile mentor, the balance of power no longer resides in Gainesville, but in Boston, where McKean holds forth; and where he continues "speaking perverse things, to draw away disciples" after himself.

BOSTON'S ROOTS ARE IN GAINESVILLE, FLORIDA

Should there be any doubt on the part of anyone as to whether what is happening in Boston is entirely divorced

from *Crossroads/Gainesville*, it should have been dispelled entirely by **Al Baird**, one of the two elders of the so-called Boston Church of Christ, when he appeared October 10, 1987 as one of the four participants on the **Forum for Preachers and Church Workers** at Freed-Hardeman College, at Henderson, Tennessee.

The general theme of the program that day (see advertisement that appeared in the *Gospel Advocate* for September 17, 1987, which we have photographically reduced on Page 3) was "**Discipling, Church Growth, and Unity**." Sited at the Loyd Auditorium, on campus, and attended by possibly between 1,800 and 2,000 brethren, the topics for discussion that day included "Discipling," "Church Growth and Methods of Evangelism," "Biblical Church Organization," and "Cause and Remedy for Division among Brethren." In addition to Al Baird, and his fellow-Crossroader **Steve Johnson**, minister to the Crossroads Church in New York City, who were defending "Crossroadism," **Winford Claiborne** and **Earl Edwards**, both assistant professors of Bible, at Freed-Hardeman College, appeared on the side of truth. **Howard Norton**, editor of *Christian Chronicle*, moderated.

Rather than being apologetic or defensive about it, Al Baird went out of his way to make clear that the roots of the Boston Movement lead directly to the Crossroads church in Gainesville, Florida. Therefore, when we charge Boston and those fellow-travelling with the Boston church of "Crossroadism," we do them no injustice, since they espouse the Crossroads Movement *themselves!*

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Is Boston/Crossroads Real? Or Is It, Like The Stock Market, Mostly Illusion?

That this strange, bizarre brand of false religion rapidly becoming known as *Boston/Crossroads* is shot through with doctrinal error has been established beyond reasonable doubt. They may use the *name* church of Christ; however, only a naive person would confuse it with the genuine church of our Lord.

Something occurred to me just as the stock market was crashing on what is now referred to as Black Monday—October 19, 1987—is *Boston/Crossroads* for *real*? Or is it, too, like the stock market, based largely on illusion? And will it, too, like its parent church—*Crossroads/Gainesville, Florida*—come tumbling down once the illusion bursts? After all, once **Chuck Lucas** left, we don't hear much about *Crossroads/Gainesville* any more!

MOST BOSTON AREA/NEW

ENGLAND CHURCHES AUTONOMOUS

A telephone conversation with a preacher of one of the *faithful* churches in the Boston area but added to my quandary. He said that although the brotherhood in general has been led to believe that practically everything in the Greater Boston Area has "gone *Crossroads*," it is not that way at all—just the contrary.

He said that in fact *most* of the churches both around Boston as well as throughout the New England area have NOT succumbed to the blandishments of this heresy, but steadfastly are maintaining their integrity as locally-autonomous churches of Christ. In fact, that a general meeting was being called to try to figure out how to disillusion the brotherhood on this very point!

ARE BOSTON/CROSSROADERS OUR BRETHREN?

Another illusion (or so it appears to me) is that *Boston/Crossroads* are at least *part* of the brotherhood of Christ. Is this true, brethren—or have some of us allowed ourselves to be deceived into just *thinking* so!

As near as I can tell, whereas *some* of those who have gone to *Boston/Crossroads* *already* were members of our Lord's body, those who were taught and obeyed a different doctrine and have been baptized there are members of something as diverse from the true church as the Christian Church! Is the Christian Church part of the brotherhood of Christ? Possibly the *original* members were; however, as that apostate body went more and more into digression, those baptized later lost all claim to being members of the one true church. I do not believe that the *Crossroads* churches, whether at Boston or anywhere else, are *any part* of the body of Christ. This, too, is just one more illusion. How can one be taught wrong and baptized right?

Ira Y. Rice, Jr., Editor

Is 1987 'Watershed Year'?

(Continued from Page 1)

EDWARDS, CLAIBORNE

DEFEND TRUTH

It was with some apprehension that some of us first learned that it would be Earl Edwards and Winford Claiborne who would be speaking on the side of truth that day against these two eminent Crossroaders. Not that we questioned their soundness or ability, but their lack of experience in dealing with the Crossroads Movement.

As it turned out, by common consent among those of us who were present and heard the proceedings, our apprehensions were ill-founded. It was obvious from the outset that both of these good brethren had "done their homework." They were on top of the situation at all times from first to last. If *anyone* on the Forum failed to deal with the issues it had to be Johnson and Baird, not Edwards or Claiborne.

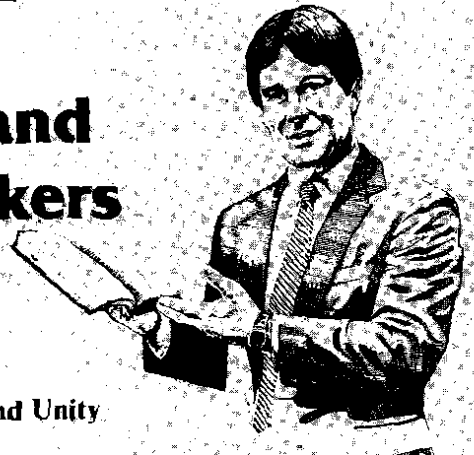
My only objection to the way these latter two brethren conducted *their* part of the discussions was that I felt they were trying to be so gentlemanly and restrained early on that I was afraid some in the audience might think the issue was not as desperately wrong and divisive as it really is. However, toward the close, that afternoon, both brethren began to press harder, which they *should* have.

Any suggestion for improvement that I might make would be that it might have been more effective if they had begun pressing from the start as they did toward the close and then kept that sort of pressure up all day. [As I was told by some on the campus, they may have been so fearful of "losing the young people" that they overdid the restraining bit. If this was the case, it seems to me if we have to deal with young people with such kid gloves, we don't *really* have them anyway! Of course my judgment could be wrong, which I freely admit.]

In any case, taken in the overall I was well pleased with Claiborne's and Edwards' defense of the truth that day and highly recommend that brethren order the tapes, whether in audio or video (video is better), directly from **Freed-Hardeman College**. You can address them **Henderson, Tennessee 38340** or telephone **(901) 989-6000**.

Forum for Preachers and Church Workers

October 10, 1987
9 a.m. - 3:30 p.m.



Theme:

Discipling, Church Growth, and Unity

Place:

Loyd Auditorium, Freed-Hardeman College, Henderson, TN

Participants:

Steve Johnson, Minister, New York City Church of Christ

Al Baird, Elder, Boston Church of Christ

Earl Edwards, Assistant Professor of Bible, Freed-Hardeman College

Winford Claiborne, Assistant Professor of Bible, Freed-Hardeman College

Topics to be Discussed:

Discipling

Church Growth and Methods of Evangelism

Biblical Church Organization

Cause and Remedy for Division among Brethren

Moderator:

Howard Norton, Editor, *Christian Chronicle*

There will be limited opportunity for the audience to question the speakers. The thrust of the forum is to give an in-depth look at what is commonly referred to as "Crossroadism."

E. Claude Gardner, President, Freed-Hardeman College



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MCKEAN/BOSTON STRATEGY FOR WORLD EVANGELISM

Ever since announcing in our January/1987 issue that the CROSSROADS/BOSTON VIRUS was SPREADING LIKE 'AIDS' ACROSS THE GLOBE, we have been rather astonished just how rapidly all this is coming true. It seems that no matter which direction or on which continent you look, this doctrinal disease in all its virulence is already there!

Perhaps the time has come for us all to take a new look at Kip McKean's **Boston Strategy for World Evangelism**. This was first outlined, as I recall, in their so-called **Boston Church of Christ Bulletin** for January 4, 1987. After listing, on Page 2, what they called "church plantings" already accomplished from Boston in **Chicago** and **Central**

London (1982), in **New York City** (1983), in **Providence, Rhode Island** and **Central Toronto, Canada** (1985), in **Johannesburg, South Africa**; **Central Paris, France**; **Stockholm, Sweden**; and **Bombay, India** (1986), McKean announced that "With the church plantings which are planned from Boston as well as from our plantings, all six populated continents of the world will have dynamic, multiplying churches by the end of the year."

Then on Page 3, under the heading of "**Strategy for World Evangelism**," he outlined his overall strategy for world conquest. Without attempting to reproduce his entire article, please let me call attention to that portion of it which is particularly germane to our study in hand, photographically reproduced from the **Boston Bulletin**, as follows:

Strategy For World Evangelism

"And you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Acts 1:8

At the close of Jesus' earthly ministry, the charge for each generation was given - to make disciples of all nations (*Matthew 28:19*). Jesus also laid out the progression of this momentous work (*Acts 1:8*). From the Scriptures, we realize that most of the first years of apostolic energies were directed solely to Jerusalem which is in Judea. Then when the Apostles sent out the Christians from Jerusalem because of the heavy persecution, the Word reached Samaria (*Acts 8:5*). It was at this time God showed that the Kingdom and the gospel were not only for the Jews but for the Gentiles as well (*Acts 10-11*). Coincidentally, the Word spread to Africa (*Acts 8:26-39*) and Phoenicia, Cyprus and Antioch (*Acts 11:19*). Though the Holy Spirit guided the church's expansion (*Acts 9:31*), there were no planned efforts at planting churches until God raised up the great Antioch congregation. In *Acts 13*, through the Holy Spirit, plans were laid to establish churches in what we today call the central part of Turkey as well as Cyprus.

Then on Paul's second missionary journey, he received the Macedonian vision (*Acts 16:9-10*). He responded to God's call to not just evangelize a part of the continent of Asia (Turkey), but to set his sights on a new continent, Europe, and indeed the whole world. After the vision, he planted churches in such pillar cities in Europe as Philippi, Thessalonica, Athens and Corinth. After briefly checking back with the church in Antioch, he went to another pillar city and that was Ephesus. Here he spent three years until all in the province of Asia had heard the gospel (*Acts 19:10*). This would mean churches were established through Ephesus' influence in Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea (*Revelation 1:4*). Then God called Paul to preach in Rome (*Acts 23:11*). By eventually testifying and helping to build the church in Rome, Rome thus influenced the whole world for the Gospel as Paul himself wrote in *Colossians 1:23*. Thus, as Jesus prophesied, the Gospel was sent from Jerusalem, to Judea and Samaria, to the ends of the earth in a generation.

I have been asked several times, "What is the Boston strategy for evangelizing the world, especially given the changes in the time, cultures and the population?" Though not explicitly detailed in Scripture, I believe an overall strategy can be deduced. But first some definitions:

Pillar Churches - These are churches established in the mega-population centers of the world. These cities, and correspondingly the churches built in them, influence more than the country in which they are located. Their sphere of influence is over several countries. It is upon these "pillar" churches that the world brotherhood will be built.

Capitol City Churches - These are the churches established in the capitols of each country.

Small City Churches - These are churches established in the towns and smaller cities. Not less important by any means and in fact usually more difficult to evangelize because of deep roots of tradition, more so than cosmopolitan larger cities.

Countryside Churches - These churches are built among the people in the region around the small cities and would certainly include what missionologists call the "hidden peoples."

Here, then, is our strategy. First, we must establish Pillar Churches of multiplying disciples in the major cities. In my mind, this means churches planted in the following cities: (North America) New York, Chicago, Los Angeles, Washington, D.C. and Toronto; (Central and South America) Mexico City, Buenos Aires, Sao Paulo; (Caribbean) Kingston; (Europe) London and Paris; (Scandinavia) Stockholm; (Slavic Countries) Vienna; (Australia and South Pacific) Sydney; (Asia) Bombay, Tokyo, Hong Kong and Singapore. (Moscow and Peking could be added, but we will reach them through Pillar Churches such as Vienna and Hong Kong respectively.)

Once these Pillar Churches are established, then they will send teams to the capitol cities of the nations in their influence. After the Capitol City Churches have disciplined leaders, they will be sent out to all the other cities in that nation. From these Small City Churches we will reach all the people in the surrounding countryside. For congregations located in the United States, we now need to be targeting the capitols of each state and thus focusing on reaching everyone in that state. It is my strong belief that every church should be making disciples and be involved in world evangelism. Not many churches will be able to plant Pillar or Capitol City Churches, however, each congregation can participate in three ways: (1) Prayer (2) Send disciples to Pillar Churches to be trained, and (3) Financial support for one or more missionaries.

My plea to all the discipling ministries is to work together in total harmony in the Spirit, remain righteous before God - no sins of criticalness, competitiveness, arrogance or apathy toward other congregations - and to continue to make disciples and multiply. Then, and only then, will the world be evangelized in this generation.

Kip McKean

In studying back through McKean's/Boston's "strategy," as has been true of the Crossroads movement from the beginning, he/they evidently sense no qualms about using a scriptural term in an unscriptural way. Take, for example,

that word "pillar." Is that a Bible word? Of course, it is! Look in I Timothy 3:15, and you will see it applied by the Holy Spirit, not just to certain, specific churches but to the WHOLE CHURCH IN GENERAL, Beginning with verse

14, Paul declares, "These things write I unto you, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the HOUSE OF GOD, which is the CHURCH OF

THE LIVING GOD, the PILLAR and GROUND of the truth."

Inasmuch as God's word applies this word "pillar" to the whole church, is it scriptural, therefore, to single out certain, specific congregations and style them as "pillar" churches in contradistinction to other churches which according to their "strategy," clearly are NOT "pillar" churches? Of course, it isn't! But what do Kip McKean and his Boston/Crossroads church care for scriptural usage? The only time they insist on something being "scriptural" is when it supports their own private usage or interpretation, which it clearly does not in this case. And please remember that Peter said, in II Peter 1:20-21, that "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." So, evidently, in order to be scriptural, we have to choose between what the Holy Spirit teaches and what Kip McKean says. Clearly, they are NOT THE SAME.

MCKEAN/BOSTON PRE-EMPTS ATLANTA CHURCH

As for the doctrine of "local autonomy" of churches, with the two Boston elders, Albert W. Baird and Robert F. Gempel, according to the latest Boston Bulletin that we have seen, now overseeing both the Boston Church, in general, and 56 so-called "House Churches," in particular, any meaning this doctrine may ever have had for them seems to have gotten lost along the way. Now the Boston Church has extended its hegemony not only over these 56 "house churches" but over what it calls "THE ATLANTA CHURCH OF CHRIST-The Pillar Church for the Southeastern United States," as well. Note carefully Kip McKean's front-page article in the Boston Bulletin for July 26, 1987, photo-reduced, herewith:

'The Atlanta Church Of Christ'

Bobby Duncan

Boston Church of Christ

Vol. VIII No. 30 P. O. Box 313, Boston, MA 02117 July 26, 1987

**THE ATLANTA CHURCH OF CHRIST
The Pillar Church For The Southeastern United States
First Service - August 16, 1987**

"A remnant will return, a remnant of Jacob will return to the Mighty God. Though your people, O Israel, be like the sand by the sea; only a remnant will return."
Isaiah 10:21-22

At the invitation of Sam Laing and the other evangelists of the Atlanta Highlands Church of Christ, the Elders, the Lindos and I sought to inspire an evangelistic revival in the congregation. However, due to opposition from within the congregation to such Biblical principles as the authority of the evangelist, one-on-one discipleship and the calling of every member to evangelism, the Elders and I were asked by these same evangelists to consider planting a new congregation where the before-mentioned principles would be taught and practiced. After counsel, prayer and fasting, we conducted a weekend workshop to initiate the early stages of planting such a church. A Christian remnant from four Atlanta area churches, as well as from other churches in North Carolina, Florida and Georgia attended the workshop. On Sunday, 501 were present at services and \$12,000 was collected for the contribution. Truly, a remnant of a Mighty God is beginning to gather.

One of my best friends, Andy Lindo, will serve as the evangelist for the first year of the "Atlanta Church of Christ". Sam Laing will move to Boston to train, as well as Wyndham Shaw from Charlotte. After a year, prayerfully, Sam and Wyndham will return as the lead evangelist and associate, respectively. During the weekend Drew and Karen Gilbert from Sarasota decided to be part of the planting, as well as Cliff Cox, Tim Thompson and Jim Minor from Jacksonville. Also encouraging was the decision by John and Sandy Owen to return to the fulltime ministry. Several former ministers are now praying and fasting about returning to this great calling having been inspired by the Owens and the VanBurens. The first service will be held August 16, 1987.

PLANTINGS FROM ATLANTA. My vision for the Atlanta congregation is to become the pillar church for the entire Southeastern United States. Also the congregation will begin with 15 fulltime interns. In keeping with this vision and the tremendous leadership talent of the fulltime interns, they have targeted the following metropolitan areas. (These churches in turn will plant still other churches in all the other cities in their States.)

The Research Triangle (Raleigh-Durham-Chapel Hill, N.C.)	1,500,00	Jacksonville, Florida	800,000
Knoxville, Tennessee	600,000	New Orleans, Louisiana	1,300,000
Lexington, Kentucky	350,000	Norfolk, Virginia	1,300,000
Little Rock, Arkansas	500,000	Huntington, W. Virginia	350,000
		Jackson, Mississippi	400,000

ENCOURAGING OTHER MINISTRIES. In the past few months, the congregations in Charlotte, N.C., Tallahassee, Florida, Columbia, S. C. (Shandon), Gainesville, Florida, (Crossroads), Orlando, Florida (University), Louisville, Kentucky, Ft. Lauderdale, Florida and Huntsville, Alabama have asked the Boston church for help. Our plan is to simultaneously help these congregations as well as to train the brothers in Atlanta to be more than capable of meeting all their needs (Tim 1:5). Let us all be praying for our Mighty God to use this courageous remnant in Atlanta to evangelize the entire Southeastern United States! And to God be the glory!

Kip McKean

When Bobby Duncan, editor of VIGIL Magazine, of Adamsville, Alabama, saw what Kip McKean had writ-

ten in his foregoing Boston Bulletin for July 26, 1987, he wrote the following editorial in his issue for August, 1987:



"THE ATLANTA CHURCH OF CHRIST"

The July 26, 1987 issue of the bulletin of the Boston Church of Christ carries a front page article entitled, "The Atlanta Church of Christ." The article was written by Kip McKean, the "lead evangelist" (his words) of the Boston Church of Christ. The first meeting of this new church was to have been held on August 16, 1987.

For the benefit of those who have thought we were out of order in questioning the soundness of the Boston Church of Christ, two or three things in the article under consideration are worthy of some thought. In the first place, it was at the invitation of the evangelists—not the elders—of the Atlanta Highlands Church of Christ that McKean and the two elders of the Boston church came to Atlanta. This is not really surprising, when one reads in the same article a reference to "the authority of the evangelist" as a Biblical principle. I have wondered how a church with over three thousand in attendance could be overseen by just two elders. But since it is the evangelists and not the elders who have authority, I now understand, especially since the Boston church lists six evangelists and fifty-six house church leaders, many of whom are also evangelists, in its bulletin.

In the second place, when some of the members of the Atlanta Highlands church opposed the group from Boston, the Boston group was not reluctant at all to split the church. They didn't call it that, but that is exactly what it was. According to the article, McKean and his elders from Boston accepted the invitation of the evangelists of the Atlanta church to plant a new congregation as a result of opposition to "the authority of the evangelist, one-on-one discipleship and the calling of every member to evangelism."

In the third place, the new Atlanta church is referred to in the subtitle of the article, and in the article itself as "the pillar church for the entire Southeastern United States." Nine major cities in nine different states are named as target areas for planting churches. But there are already a number of faithful churches of Christ in every city

named, including Atlanta. This shows beyond doubt that, while we may choose to ignore the error of this group, and pretend there is really nothing wrong with them, they certainly recognize differences between us and them. In fact, in the very outset of the article, Isaiah 10:21,22 is quoted: "A remnant will return, a remnant of Jacob will return to the Mighty God. Though your people, O Israel, be like the sand by the sea, only a remnant will return." Then in the body of the article, reference is made to "a Christian remnant from four Atlanta area churches . . ." So, you see, the brethren from Boston think we have forsaken the Lord unless we agree with their errors on evangelistic authority, prayer partners, and methods of evangelism.

The Atlanta church was to begin with 15 fulltime interns who have "tremendous leadership talent." This is in addition to the evangelist supplied by Boston. With this kind of leadership talent in mere interns, it is no wonder that full fledged evangelists have all the authority, and there is not much need for elders. On the other hand, one of the men who had served as evangelist with the Atlanta Highlands church will go to Boston to train for a year, then he will return to Atlanta as the "lead evangelist." It seems to me that the crying need in the church is to train "follow" evangelists—those who will follow the Lord.

Several questions come to mind. (1) What can Sam Laing learn during his year in Boston that he was unable to learn while he trained at Crossroads in Gainesville? (2) Who is opposed to one-on-one discipleship and the calling of every member to evangelism? Honestly, now, is that really the issue? (3) If the Atlanta church is to be the pillar church for the Southeastern United States, is the Boston church the pillar church for the entire nation?

The Boston brethren have served notice to the brotherhood. They envision an ecclesiastical system in which they stand at the head. Evangelists—not elders—will be the overseers, each new convert to the system will have a senior prayer partner to brain-wash him into the system ("one-on-one discipleship"), and those in charge will coerce all adherents to the system to conform to their creed with reference to evangelism ("the calling of every member to evangelism"). At least they have now openly put in print what their intentions really are.

When Harrell Davidson, minister to the church at Obion, Tennessee, a former editor of *Vigil*, saw what brother Duncan had written, he reproduced it in his Obion Bulletin for October 4, 1987, observing,

The article above was taken from the August 1987 *VIGIL*, Vol. XV, Number 8. Brother Bob Duncan is the editor. This editorial shows what the Crossroads people are doing. They are literally forcing themselves upon brethren. They have gone to mission areas and torn asunder congregations that had been established. Overseas is where much of the damage has been done. We are now literally trying to save some congregations and some countries from this

false doctrine and these false teachers. Where good men have gone and spent many years and much money to establish a work, the Crossroads people are going to these and dividing them where possible. Unless one accepts the Crossroads cult, they will try to conquer or divide. Two hundred congregations have been split in America alone. Some will still use their speakers and their singers and feel no remorse for endorsing the false doctrine. What a shame! The body of Christ doesn't need this and true brethren will not put up with it or fellowship it in any way. Thanks to brother Duncan for his good article.—Harrell Davison

To the foregoings, I can but say, Amen!

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WHERE DO I STAND IN RELATION TO THE 'CROSSROADS' CHURCHES?

By Alvin Jennings—Sept. 30, 1987

In the late 70s I gave some study to the possible causes of our failures in carrying the gospel to the world. I also looked at the problem of members of the body of Christ living in the same community, but separated by different congregations with their separate leaders, buildings, etc. In an attempt to see what is different in churches of Christ today from what prevailed in the early church, I undertook a fresh study of the book of Acts. The results of what I saw were written down in a book reviewing the simple manner of the early disciples' assemblies, with particular note of the (1) difference in places of assembly to what our practice is today, and (2) the obvious togetherness in one church in each city, in contrast with our multiplying of independent churches in the same community as we see it today.

At that time, if the Crossroads church existed, I was unaware of what it was all about. However, in 1981, some brothers from southeastern USA began to tell me they had read my book (*3 R's of Urban Church Growth*) and had found it useful as a practical guide in beginning new churches where funds were not available to build expensive buildings. This book was recommended in some places where ex-students from Gainesville had gone and where there was difficulty in their integrating with the existing church and its leaders. As a practical solution to their problem, here in my book were some guidelines for assembling that did not require a large outlay of funds. I began to hear more about the Crossroads churches, about their conflicts and their rapid pace in soul-winning, etc. Most of the reports I heard were negative, and were from people who had not been there. One exception was that Gordon Ferguson, former instructor at Preston Road School of Preaching in Dallas, had spent a week there and had written a short manuscript of what he had seen. When I saw the fairness of his report, I offered to publish it. At first he declined, but about a year later in 1983 he consented and we issued his perspective of the Crossroads controversy. My wife and I attended the Gainesville seminar that year for the first time (the only time) and we were impressed with the enthusiasm and the intensity of interest of so many new converts to the Lord.

During the period that followed, more reports began to come concerning the rapid growth of the church in Boston where Kip McKean and a handful had undertaken to 'turn the world upside down'. Since Kip was trained in Gainesville's Crossroad church, the Boston church carried their 'brand' but soon found themselves way out front with hundreds of baptisms each year. Obviously it thrilled me to hear in a letter from brother McKean that their leaders were reading my book on church growth, and were finding agreement with its suggestions about such things as one church in the city, utilizing homes as centers for evangelism and fellowship in conjunction with public rented halls. In 1983 I visited their world evangelism seminar in the opera house, and

returned home to write excitedly about what I had seen. I continued to attend the seminars each year at Boston, and also attended in California, Colorado and Illinois. By 1984, all of my books had sold, and I reprinted 25,000 copies...adding a chapter on the Boston work, and dedicating the book to that church because of their 'awesome' evangelistic accomplishments. Prompted by my zeal to get the message out, I borrowed all the money I could and mailed out a copy to all the churches in the USA. Probably less than 6 or 7% returned the book or the \$3 requested—the rest were chalked up as donations. This enlarged book, called *HOW CHRISTIANITY GROWS IN THE CITY*, brought many more commendations...along with a few negative reactions.

I made two bad mistakes in this second edition:

- (1) The new book carried the same introduction by my friend Jule Miller, and I used another comment on the first edition by another respected friend, Dr. Flavil Yeakley, to advertise and promote this second edition. Through an unfortunate oversight on my part, I failed to foresee that this would put these men in the position of endorsing the 'Boston-Crossroads' movement. For this I have apologized to both of these men publicly and privately.
- (2) My second error was assuming that leaders of the Boston church would continue in such a way that I would approve and that the books could be circulated indefinitely without any reservations, regrets or need for apologies.

It soon appeared that something must have been wrong when two highly respected leaders left the Boston church with what seemed to be inadequate explanations. One of these men had no 'status' in Boston though he was held in highest esteem as an evangelist and elder where he had been before. The other was Jerry Jones, former chairman of the Harding Bible Department, whose presence and appointment as an elder gave me strong reason to feel good about the church there in spite of reports from other sources that were not always the most complimentary.

Before I reveal what the 'bombshell' was that has shaken my trust in the Boston leadership, I feel it is important to step aside and explain what was happening to me personally here at my home in metropolitan Dallas/Ft. Worth. In my zeal to reach out into the market place and highways and byways, and to attempt to circumvent the heavy prejudices toward the Lord's church, I called some friends to my home in April, 1985, and proposed that a new congregation be formed. We would meet in a Holiday Inn on the Lord's days and in homes during the week for edification and group evangelism. We would utilize some of the good features of the discipling churches and put all of our financial resources into the message and none into the purchase of property. We began with about 15 souls, including 5 of us

evangelists who formed a 'temporary identifiable leadership.' Through hard work, study and prayer, the Lord gave increase and our number came to about 100 in a little over a year. We called ourselves the church in DFW. I have never felt better about my participation in a congregation.

Some older men joined with us in the DFW church, including some mature men who had served as overseers before they came to be with us. It seemed that in the light of Titus 1:5 and other passages, the evangelists were obligated to study the appointment of overseers and relinquish their role as temporary leaders to more mature men according to God's instruction. When I resigned my part in the temporary leadership, it was announced that the purpose was to fulfill the scriptures and to enable the congregation to look out from itself men who might be appointed as elders. It was not until then that I realized the strong influence from the New York church and other new church 'plantings' where the churches did 'quite well' under the authority of evangelists in the absence of elders. The purpose stated in my letter of resignation was distorted and we began to hear sermons advocating evangelistic authority equal to or above that of elders in the church. Requests from members to have a general open meeting of the congregation to discuss these matters were denied, and the 'authoritative' evangelists instead directed all questions to themselves for final answers and decisions. All of the other older men who regularly attended left the congregation, and the remaining evangelists in lord-like fashion withdrew from me as a 'blatant sinner' when I attempted to voice my feelings to the members (many in the church were taught and baptized by me or had come otherwise because God was working through me). I was deeply hurt, and my dreams for being part of an evangelistic church seemed crushed.

And you ask, "What has happened to the DFW church?" I cannot speak concerning the number still meeting with them, but am informed that one of the evangelists has moved to Boston and that two others are planning to move there. Two of them have been RE-BAPTIZED in Boston during recent visits there. Some other members have left due to the hard preaching on evangelistic fruit-bearing, on the authority of the evangelists, and also due to the neglect of many other needful subjects. As to the future, it has been reported that they hope to hold together until Chicago 'plants' a discipling church in Dallas, at which time they will merge with it. God knows, I do not.

Now back to Boston's 'bombshell.' My worst fears have been realized by the apparent attempt by the Boston leaders to control other churches, churches they are referring to as 'pillar churches', creating a distinct 'remnant' movement among God's people. When the Boston elders or evangelist approaches a targeted 'pillar' church in some strategic location, they negotiate with the evangelist(s) there to come to Boston for further training, while the ministry in the targeted city will be directed by a man trained in Boston and chosen by them to move there. In the case of Atlanta this was done in early July of this year. When some of the leaders would not cooperate, they were charged with being divisive and unsubmitive and were threatened in other ways to make an immediate decision to cooperate. When no congregational meeting was allowed, some leaders and many of the members were stunned by the 'take over' by Boston, maintaining their biblical freedom from any authority or governing body outside their own locality. A recording of a forum held two weeks after this division is available.

Jerry Jones speaking at the above mentioned forum in Atlanta addressed four principles of the Bible that must be respected. Since they speak of my own concerns also, I give them briefly here:

- (1) *Proper Use of Scriptures.* Extreme care must always be exercised in making application of the word of God. We get in trouble by 'interpretive' use of passages, and by building a practice or theology then going to the Bible for proof-texting.
- (2) *Discipling Models.* There are two basic role models for discipling: the triangular and the straight-line. The triangular puts Jesus at the top with all authority, and the discipler and the disciplined on equal levels under Jesus. On the other hand,

the straight-line method puts Jesus at the top, the discipler under him, and then the new learner under the discipler. Matthew 20:24 teaches that none lords it over another among Jesus' followers. Matthew 23:8 is a denunciation of those who fail to observe Matthew 20:24. Also see I Cor. 16:15; 2 Cor. 1:23; Phil. 3:17; Heb. 13:17. The standard is not efficiency, but what the Bible teaches. The 'straight line' method cannot be proven by the Bible.

- (3) *Re-Baptism.* How much must a disciple know before he can be baptized? Mark 3:13-14 indicates they did not know very much. Had all the people in Acts 2 read Matthew, Mark, Luke and John? Why the upsurge in re-baptisms? It is because the teacher realizes he himself did not have that level of commitment. So, he by his own standards needs to be immersed again.
- (4) *Local Leadership.* Local elders are over local churches (Acts 20:28; 14:23), not over several churches in different states or nations. Offering opinions or advice is not the same as when a threat is given if the advice is not followed. To identify those who agree as the "remnant", as was done in Atlanta, alienates all other brethren and puts them in the classification of unbelievers. To extend power or control beyond the local church is to revive the odious practices from which our forefathers fled to America, yes to Boston, the very spot where it is being violated again!

I have written three lengthy letters to Al Baird, an elder at Boston, expressing these concerns. He phoned after my first letter. He asked me to always come to him if I had questions about what they are doing. Furthermore, I have been in constant communication with brethren near the Boston church, and have been careful to obtain a true understanding of what is happening. I would not make this general statement before first approaching him, as I feel it would be a violation of our friendship and of a principle in Matthew 18. I know how it hurts to be slandered by those who tell every one but me about my faults. Recent massive efforts have been made against me by those who did not respect the principle of going to a brother first privately to discuss alleged errors. My accusers' main accusation, their most confident assertion, is that I endorse all that the Boston church is doing and that I have fallen into all the pits of the brethren in the Crossroad church. Their accusations are not true. If they had come to me first, they could have saved the \$25,000 they solicited from the churches to circulate their untimely attack. Father, forgive them.

I am writing with a heavy heart and with a fervent prayer for a restored unity among God's people. Let us all resolve to love one another fervently from our hearts, and to love the Lord with all our heart, soul and strength.

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Fort Worth, Texas 76110

I could wish that brother Jennings, in his foregoing statement had gone far enough that general fellowship might be restored to him. The four points he relayed from Jerry Jones certainly were appropriate and good—as far as they went. However, his two books, mentioned in his statement, contain such doctrinal error otherwise that there is just no way that the mass mailing recently completed by the Pearl Street church of Christ, in Denton, Texas, with the financial aid of great numbers—brotherhoodwide—might have been avoided. Even if he had repudiated his books (which he did not), his doctrine still had to be answered! And, brethren, whether he will admit it or not, he has been answered!

As for having to go to him privately, when he already had gone publicly—to all the churches, nation-wide—how wrong can he get! The passage he refers to in Matthew 18 refers solely to *personal* offences, not public ("If thy brother shall trespass against THEE..."). If Alvin's position

on this passage is right, then Paul sinned when he rebuked Peter to his face BEFORE ALL (without first going to him privately), in Galatians 2. People who argue that way want to be just as public as possible when they knowingly offend;

yet they insist we have to talk to them privately before we can say anything about it. Neither the scriptures nor common sense so dictate.

Is There A Compromise Between Gordon Hogan And The Crossroads Movement?

Within the past several years—and more especially within recent months and weeks—several things have surfaced which have made some of us wonder whether **Gordon Hogan**, former President of Four Seas College of Bible and Missions and long-time missionary to Singapore (now serving as so-called “Resident Missionary” at Freed-Hardeman College) may himself be somehow connected with the Crossroads Movement.

There is no inclination on my part to wish to accuse brother Gordon unfairly; however, since he and the young leaders of the Moulmein Road church of Christ, in Singapore, now clearly are trying to wrest control of the

The allegations by critics include these:

✔ That the Crossroads ministry has become so elitist that it has come to view itself as the *only* road to Christian salvation.

✔ That Crossroads-trained ministers and converts are exerting undue evangelistic pressures upon vulnerable students.

✔ That the church has suggested that members, including students, “consider

borrowing” on such assets as life insurance policies or taking out bank loans in order to help finance a \$1.5-million church bond issue.

✔ **THAT THE church’s policies** caused some young adults to forsake family and friends and to neglect study and job responsibilities in order to meet the requirements of church doctrine and attend Bible study sessions, called “soul talks.”

While even-handedly allowing both advocates as well as critics of Crossroadism to be heard in her article, among the *advocates* that she listed, enormously to my surprise, was **Charles Haslam**, one of the *elders* of the Northside Church of Christ, of St. Petersburg, Florida, which sponsors Gordon Hogan, who also happened to be to my knowledge Gordon’s *closest personal friend*.

When I called this newspaper report to brother Hogan’s attention, while I had to be in Singapore a little later, he took umbrage and denied the report. Since Gordon *himself*, at least at that point, seemed to be *against* Crossroadism, I did not *then* pursue the matter further. However, in view of

A different response from a Crossroad advocate came from bookstore owner **Charles Haslam** of St. Petersburg, an elder at Northside Church of Christ, 6329 Ninth St. N. He said his church recently has engaged a Crossroads-trained minister, **Joe Gorman**, 30, as its preacher and has begun the “soul talk” method of Bible study. Northwest Church of Christ, 6355 38th Ave. N, also uses the Crossroads methods in its ministry to young people, according to the church’s minister. He also said the church sponsors a campus ministry group at St. Petersburg Junior College.

“You can rest assured,” Haslam said, “that there is nothing really bad going on from the top.” He acknowledged, however, that there may be “isolated cases” where “the zeal of young people” has caused problems for some recruits and their families.

Haslam, 66, said that his own parents were “upset” when he left the Baptist church at the age of 23 to join the Church of Christ, a more fundamentalist denomination. He said he became a preacher in the church, but now plays a more administrative role as an elder. He teaches a “soul talk” Bible study class that has members of all ages, he said.

Church of Christ congregations are routinely headed by committees of elders and are independent from each other, Haslam said. Ministers are not formally ordained.

Moulmein Road property where it rightfully belongs and put it into the hands of questionable brethren, perhaps now is the time when we need to put everything in perspective.

Going as far back as 1979—the same year that our faithful gospel preacher **Tan Keng Koon** died of cancer, in Singapore—an article appeared in the July 21, 1979 magazine of the St. Petersburg *Times*, of St. Petersburg, Florida, front-paging “CROSSROADS,” and carrying on over to Page 4 and 5. Written by **Jeanne Pugh** (identified in the article as St. Petersburg Times Religion Writer), among the allegations by critics that she listed were the following:

✔ That some impressionable recruits have become “religious zombies,” who recite Bible verses endlessly.

✔ That some students who have dropped out of its programs have been subjected to harassment and/or “ahunning” by former friends in the church, sometimes leading to psychological problems.

✔ That converts are assigned “prayer

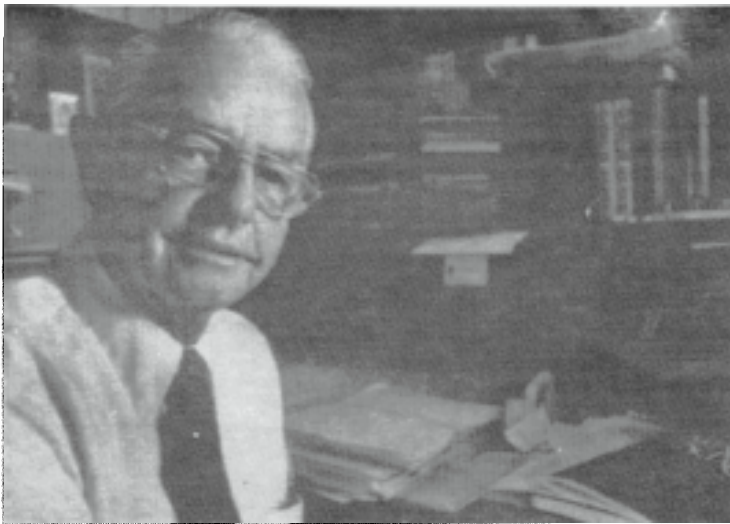
partners,” usually an older student or more experienced church member, to whom they are exhorted to confess their “sins”; and that such confessions become “common knowledge” in the church and are used to maintain “control” of the members.

✔ That the movement’s doctrine instills excessive fear, guilt and anxiety in some converts.

✔ That the movement’s ministers have been “re-baptizing” converts or “withholding” baptism on the basis of “man-made” judgments about their acceptability, a concept alien to the Church of Christ denomination.

what was *said* in the St. Petersburg *Times* report, I felt it strange that Gordon had not taken the initiative at least to *investigate* it with brother Haslam.

That our readers may better understand what it is we are talking about, following is just that portion of the article, together with brother Haslam’s photo accompanying same, photographically reproduced directly from Page 5 of that issue of the *Times’* magazine section:



Charles Haslam of St. Petersburg is an elder at Northside Church of Christ, which has begun a ‘soul talk’ method of Bible study.

St. Petersburg Times

They are selected by individual congregations on the basis of their knowledge of the Bible, which is the church's only guidebook and is interpreted literally.

Haslam attributes much of the controversy about the Crossroads movement to "the tremendous amount of jealousy among preachers." Some preachers, he said, resent the success of others.

"The ministry of Crossroads has been a terrific thing," he observed. "They have found a way to reach college students . . . they use sound psychological principles and are very evangelical — and it works."

But Jackie Stearsman, minister of Central Church of Christ, Clearwater, calls the Crossroads philosophy of total commitment "a perversion" and said it does not

take into consideration the "balance of life" that the Bible recommends.

He said that young Crossroads-trained ministers have "taken over" congregations in many parts of the country. "They say, 'Do it our way or else,' and they become divisive," he said. "They are pressing their methods and techniques on the church and causing lots of conflict."

Some time after I had discussed the foregoing with brother Gordon, under date of December 16, 1980, he wrote, in part, as follows:

...I did go to Florida and I preached a brief gospel meeting. Further, I asked many questions and observed very carefully. Brother Haslam and his fellow elders are determined that souls be saved, that the gospel should be taught and preached free of any *isms*. They have fought antism and liberalism and were it not for them, brother Haslam in particular, these two destroyers would have completely swept away the churches on the middle west coast of Florida. These men are not given to the philosophy of men and are as dead set against the traditions and commandments of men, be it in the form of cultism or whatever, as you and I are. I hate every false way and I hold no brief with any *ism* or false doctrine. I want to be only the Lord's man and I have devoted my life to the preaching of the pure, unadulterated Word of God, in order that men and women may be saved and that strong churches might be established.

The teachers in Four Seas College must be sound, free of *isms* and hobbies. The record of our efforts over the past twelve years speaks for itself. If any person espouses false doctrine or has gone astray from God's way, it is not because he learned such at Four Seas.

I share your concern, but then that should really go without saying...

Especially in view of the subsequent death of brother Haslam, this might have been the end of the matter, wherein Gordon Hogan was concerned; however, a former missionary to Malaysia, **Ken Willis** (who presently preaches at **Eastdale**/ Chattanooga, Tennessee, but who *then* was preaching to Gordon's old home congregation at Pinellas Park, Florida, in the St. Petersburg area) let me know that Gordon's sponsoring church—*Northside*/St. Petersburg, Florida—was continuing to lean in support of Crossroadism and also to participate in fellowship with Crossroads activities.

It was my opinion that we should go into the matter with *Northside*/St. Petersburg—and also with brother Hogan—right then. However, brother Willis, who also was one of the elders at Pinellas Park, said they still were working on the matter with *Northside* in hopes of winning them back around; so I acquiesced to his request to *not* go into it for the time then being.

As the years wore on, instead of *Northside* responding to area attempts to give up their Crossroadism, if anything, they became more entrenched and adamant. Therefore, when I visited brother Willis the Wednesday afternoon of October 7, 1987, in Chattanooga, he finally had decided that it was no use—that *Northside*/St. Petersburg was determined to uphold Crossroads/*Gainesville* in their error and that they would not change.

In order to make it absolutely clear where *they themselves* stood regarding Crossroads, brother Willis and his fellow elder, **Joseph Stover**, in the Pinellas Park church bulletin for August 1, 1979, published the following announcement:

IMPORTANT MESSAGE FROM THE ELDERS:

In the St. Petersburg Times of July 21, 1979, there was a lengthy article in their supplementary magazine of religion (Crossroads) regarding what has become known in the church as the Crossroads Philosophy. Again on August 4th there was more information on this in the same newspaper. It centers around problems resulting from the ministry of the Crossroads church in Gainesville, Florida, and their influence exerted on other congregations throughout the country. Because of abuses in this and directions it is taking, we do not endorse the 'Crossroads Philosophy' fostered by the Crossroads church in Gainesville and now being practiced by some congregations in our area.

If you would like to know more about this or wish to read some of the literature available about the problems, please contact the elders

Your elders.

A few days earlier, under date of July 25, 1979, the following declaration had gone out from the church of Christ in Seminole, Florida:

CHURCH OF CHRIST in Seminole

P. O. Box 3438

12235 - 86th Avenue North
Seminole, Florida 33542

July 25, 1979

Dear Brethren in Christ,

We would like to take this means of letting you know that the Church here in Seminole stands opposed to the "Crossroads Philosophy" fostered by the Crossroads church in Gainesville and now being practiced by some congregations locally.

Neither will we support in any way the Crossroads Seminar scheduled for the Bayfront Center in St. Petersburg in August.

We are writing this letter to let other congregations know where we stand on this most pressing issue.

Yours in Christ

(Signed)

Robert B. Murray
(For the Church of
Christ in Seminole)

In stark contrast with the above two statements completely divorcing themselves from any connection with or

endorsement of Crossroads, the following announcements appeared in the *Northside/St. Petersburg* bulletin for Sunday, July 15, 1979. (Please keep in mind this was/is Gordon Hogan's sponsoring church.)

Under the heading of "DATES TO REMEMBER", please note the last item, a 100% Crossroads event:

DATES TO REMEMBER:

Canvassing for V.B.S.—July 28th

Vacation Bible School—Aug. 6-10

Fla. Evangelism Seminar—Aug. 22-24

Also in that same bulletin, further advocating this Crossroads event, appeared the following:

1979 Florida Evangelism Seminar — August 22-24 — Bayfront Center

"His Truth Is Marching On"

Speakers:

Parker Henderson

Reuel Lemmons

G. P. Holt

Marvin Phillips

Alonzo Welch

Richard Rogers

With many more speakers, classes, banquet and a special concert by the Crossroads Singers. We hope that everyone will be able to attend.

All who know anything at all about Crossroadism will recognize immediately where the use of the expression "SOUL TALK" comes from. It comes straight from *Crossroads*, Gainesville. Yet, in their church bulletin under date of Sunday, July 22, 1979, *Northside/St. Petersburg's* minister, **Joe Garmon**, under "Minister's Memos," on Page 3, ran the following announcement:

SOUL TALK:

The soul talk that Joe Garmon has been leading will be changing locations. The new address is: Palm Lakes Apts., 10022 - 12th Way No., Apt. 208, Bldg. 21. Please be sure to make a note of this for Tuesday, July 24th.

Although, when brother Willis originally wrote the following letter, he marked it "PRIVATE & CONFIDENTIAL PLEASE!" (and I have held it so all these years) now that he has released me to publish what he wrote to me eight years ago this month, here is what he said:

PRIVATE & CONFIDENTIAL PLEASE!

October 16, 1979

Dear Ira,

Did you know that *Gordon's* sponsoring congregation, *Northside* here in St. Petersburg, had embraced the Crossroads movement? After their minister of five years, *Richard Jones, Jr.*, resigned, it seemed that they couldn't wait to get a Crossroads trained minister, who they found rather quickly (*Joe Garmon*).

Within the last month 10 from *Northside* have placed membership with us, 9 others are attending, and at least two other families we know of have moved to another area congregation. Among others still at *Northside* are several who are very dissatisfied with what is going on. So far one elder and two deacons there have resigned over this. Hopefully it isn't too late for the remaining leaders to open their eyes and correct the situation.

I don't know where this leaves *Gordon* on this! At the *Louisville, Ohio*, church which contributes a great deal to his support, the preacher, *Ted Waller*, has come out with a book espousing the idea that divorce-remarriage etc., before baptism is wiped away. These two congregations are very mission minded, but it surely doesn't look good in regards to these other things.

Yours for truth,

(Signed)

Ken Willis

On that same day, in a separate letter from Ken Willis, came the following information:

October 16, 1979

Mr. Ira Y. Rice, Jr.

Contending for the Faith

P.O. Box 26247

Birmingham, Alabama 35226

Dear Brother Rice,

Our August issue of *Contending For The Faith* was received only recently. We appreciate your articles, those from the *Gospel Advocate*, and others on the Crossroads Philosophy. We have just had Melvin Dugger of Columbia, Tennessee, with us for a

3-day lectureship (October 12, 13, & 14) on "Current Issues Facing The Church"—focusing on the Crossroads movement. The fact that 19 West Coast Florida congregations were represented (including some having already embraced the Crossroads programs) indicates both the concern and problems in this area.

Most congregations of the area have already indicated through bulletins and letters where they stand on this. We felt it was time to further inform the brethren here what the "issues" were all about, and were glad to see the interest on the part of others from the area (some from 80+ miles away).

Please send the church 80 copies of the August issue, and enter the following names and addresses for subscriptions.

Yours in Christ

(Signed)

Ken Willis

7841-42 St. North

Pinellas Park, Fla. 33565

Joseph T. Stover

7113-63 St. North

Pinellas Park, Fla. 33565

Robert Martin

5021 Ave. North

St. Petersburg, Fla. 33710

The following day, under date of October 17, 1979, brother Willis wrote to **Frank Crispin**, of Boynton Beach, Florida, as follows:

October 17, 1979

Mr. Frank Crispin

4025 Cardinal Road

Boynton Beach, Florida 33436

Dear Brother Crispin,

The church here has just concluded a weekend lectureship on the "Crossroads Philosophy" with Melvin Dugger of Columbia, Tennessee, doing the speaking. The fact that nineteen area congregations were represented, with numerous questions asked each night during the question-and-answer session, indicates both the problem and concern in our area.

One night one of the visitors brought a 4-page report you have presented on the problems caused at the Boca-Delray Beach congregation over these issues. I note in that report a reference to Sunrise congregation in Tampa, and then later a couple of references to "Sunset". Was that a typing error or do you refer to two different congregations? And if it was a typing error, have you made another copy of this report? If you have other copies of these, we would appreciate having about 12 copies. If not, may we have permission to have our secretary type up a stenail and run off copies of it?

The congregation here has recently had 10 members to place their membership here, with another 8-10 attending, who have left a congregation in St. Petersburg that has embraced the Crossroads Movement. In that congregation, one elder has resigned and two deacons. You see our concern over this!

May God continue to bless you in your work of spreading his Word, and in standing for truth.

In HIS service,

(Signed)

Ken Willis

Then again, under date of October 23, 1979, to the **Melvin Duggers**, of Columbia, Tennessee, brother Willis wrote, saying, in part,

October 23, 1979

Dear Brother and Sister Dugger,

Just a note to let you know how good it was to meet you, and to have you with us last week. We appreciate so much the stand you have taken on these 'issues', and for sharing your research with us.

Brother *Al Martin* told me just last night that your Saturday lectures had really been beneficial for the brethren at 20th Street congregation (the black church). One of the elders works with Al at Florida Power Corporation, and he and the minister from 20th Street were present on Saturday night. He had attended Seminar at Bayfront Center and was rather impressed by it. Brother Martin is sharing some of the printed matter we have with this elder to help him to be further armed with materials, in case it starts becoming a problem there.

Bob and Betty Perry were with us for both services Sunday, and she resigned her Bible Class at Northside. Another Deacon over there was with us Sunday night, and his resignation is forthcoming any time, I'm sure. We've had brethren from various places thanking us for taking a stand on this problem...

Yours in Christ,

(Signed)

Ken Willis

More time went by—then, under date of April 11, 1980, brother Willis sent us the following rush order for our special "Crossroads" issue of March/1980:

April 11, 1980

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

Dear Brethren,

Please rush us 100 copies of the March 1980 issue of "CONTENDING FOR THE FAITH". We appreciate the fine work being done by Bro. Rice. We are still plagued by the Crossroads Philosophy in this immediate area. We appreciate the publicity on the free land through the Deltona Corporation, too.

In Christ,

(Signed)

Ken Willis

Please bill us for the 100 copies along with postage.

In a separate letter on that same date, brother Willis addressed a covering letter to me personally, as follows:

April 11, 1980

Mr. Ira Y. Rice, Jr.
Contending for the Faith
P. O. Box 26247
Birmingham, Alabama 35226

Dear Brother Rice,

We really appreciate the good work you are doing through *Contending For The Faith*. We have just placed an order for 100 copies of the March 1980 issue. Don't know if someone else handles the filling of those orders or not.

This letter is separate due to its contents. We are still receiving members regularly who are leaving Northside in St. Pete over the Crossroads programs there. Most recently was a young couple who went the whole route—two prayer partners each, confessions to prayer partners, quiet time required daily, mandatory attendance to soul talks (or else be told what poor Christians they are), and other intimidating things. We have a meeting in two days with *Truman Spring*—as soon as it is over I will sit down to interview this couple via tape and send you a copy. They have already consented to this. Guess what made them move to

Pinellas Park? "The Devil!" They were told that by at least three people! Will have more on this when I interview them—and it will be for publication or however you wish to use it.

Pray for us—and that Northside may yet "purge out" the error there. We have had over 35 place membership with us from them—who could not tolerate the goings on or what they saw was coming.

In Christ,

(Signed)

Ken Willis

All this—but Gordon Hogan still either could not see or else refused to acknowledge that *his own sponsoring church ITSELF* had "gone Crossroads!"

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When brother Willis turned all the foregoing over to me "for publication" on October 7, 1987, he appended the following note, written in his own longhand:

Regarding Northside, you will note that Joe Garmon was their minister in 1979, having been converted and trained at Crossroads. Within weeks of his arrival, "soul-talks" were begun there. (See bulletins Vol. I #2 and Vol. I #3. They fully endorsed and participated in the Florida Evangelism Seminar at Bay Front Center, at St. Petersburg, in 1979. From that day forward, while he was at Northside, all programs at Crossroads apparently were implemented at Northside.

About this time, most churches in the St. Pete/Tampa Bay area, hearing and knowing of the divisive nature of the Crossroads Movement published and made known their opposition to the Crossroads Movement. (See bulletins from Pinellas Park, Seminole, Central/Clearwater, Manhattan Avenue, Bell Shoals, etc.)

This same Joe Garmon, after "personal recurring sins," left Pinellas County, and the same is now a house church leader in Boston (Boston bulletin, Sept. 13, '87).

Members at Northside began leaving after Pinellas Park had Melvin Dugger present a weekend lectureship on Crossroads tactics and problems across the country. By Oct. 10, '79, about a dozen had left and placed membership at Pinellas Park. By April, '80, it had come to 35, including an elder and 2 deacons serving Northside at the time Joe Garmon was hired.

Joe remained at Northside for about three years. When his services were terminated for reasons other than doctrine, as told me by two of Northside's elders, both now deceased, Joe, with a group out of Northside, including one of these elders, began another congregation in Pinellas County, known as the Sun Coast church of Christ. It has since, upon Joe's leaving, merged with *Sunrise* in Tampa, recently renamed the *Tampa Bay Church of Christ*.

What is Northside's position now? That question was raised January 7, 1986. The reason for the question being raised was the presence of about 11 *Northside* members at a meeting in Tampa to determine the interest of Tampa Bay Area congregations beginning a reciprocal youth program. Upon learning that Northside had such a large delegation at that initial meeting for such youth activities, the leaders of several area churches indicated that since Northside had been out of fellowship with most congregations, that if they were now included they would pull out. At the recommendation of elders/preacher at *Bell Shoals*, it was determined to meet with Northside elders to pose questions directly to them as to their position re: *Crossroads*. Thus, January 7, '86, *John Poore, David Shelborne, Bud Bayless, and Ken Willis* met with *Richard Lightkep* and *Sidney Hooper* (2 Northside elders) and *Gary Knighton*, their preacher.

In that meeting, first denying any association/affiliation with Crossroads, before the meeting was over, their elders indicated that if any of their young people attended the University of Florida, at Gainesville, they would expect them to attend Crossroads.

That is our most recent information. In a phone conversation with Robert Martin, resident of Pinellas County for 30 years or

more and current preacher at Pinellas Park, he indicated that he knows of no changes at Northside. At least there had been no announcements of any changes from there.

All this—as late as January 7, 1986—and Gordon Hogan still knew of no connection between his sponsoring church and Crossroads!

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Along with all the other documents and information that he passed along to me October 7, 1987, brother Willis further supplied me with tape-recordings of the above-mentioned meeting at Northside Church of Christ building the evening of January 7, 1986. They are much too lengthy to be transcribed here in their entirety. However, in these tapes, as annotated by brother Willis, we have the following information, in part:

Sidney Hooper, an elder at Northside, began by reading a letter written to the Northside elders about questions that had been raised following a meeting earlier in Tampa in which plans and participants discussed beginning regular area youth meetings. At that meeting several from Northside had attended (11 people). The letter was from **David Shelborne**, youth minister at Bell Shoals congregation, at the encouragement of the elders of Bell Shoals. Questions had arisen due to Northside promoting Crossroads activities in their bulletin, and some area congregations, indicating that they would not participate in these youth meetings with Northside.

After more or less brief statements by various ones participating in the discussions, **John Poore**, minister at Northwest church of Christ, in Tampa, Florida, identified *Pinellas Park, Spring Hill, Manhattan Avenue* (in Tampa), *Bell Shoals* and *Midway* as the congregations which would not participate in area youth meetings if Northside is included—if they still endorse Crossroads, that is. These congregations had raised questions about the planned program.

Still farther down, **Gary Knighton**, preacher at Northside (since moved away in 1987), spoke of congregations which complained about Northside's position and possibly participating in the youth meetings. He questioned David Shelborne's statement about Northside using "poor judgment in advertising Crossroads activities," said they were "just taking up for the under-dog" and that questioners were "crucifying people for things done 3 or 4 years ago," that they had read garbage that was lies and undocumented, that Northside does not like pressure!, that Bell Shoals was doing the same thing with pressure as Crossroads is doing with reference to evangelism. To **Bud Bayless**, he said, you asked where we stand in relation to Crossroads? "That's not my place to answer; that's the elders'."

Northside evidently did not have much use for **Jackie Stearsman**, who has done such a magnificent job of exposing Crossroads' error. When John Poore was answering questions by Gary Knighton, Sidney Hooper, one of Northside's elders, reacted vehemently when reference was made to brother Stearman's name, exclaiming, "IF YOU WANT TO GO WASH YOUR MOUTH OUT, THERE'S A REST ROOM RIGHT DOWN THERE!"

Toward the close of Tape 1, Side 1, **Richard Lightkep**, an elder at Northside, reacting to something that David Shelborne had said, asked rhetorically, Is Northside a Crossroads church—a satellite—is that what you're asking, is that why you came over here? The answer is NO! He objected to being put on the defense and about defending Crossroads, saying that he was an elder when Northside

hired a Crossroads preacher, and that he was the elder responsible for firing him. He went on to say that Crossroads has a good program for supporting children who are homeless, and if to cut Northside off completely from Crossroads, was the desire "before you can fellowship us... WE'RE NOT GOING TO DO IT!"

Bud Bayless asked of elder **Lightkep**, "Would you let me make that same argument/statement about the Baptist church down the street? Would you accept that?" To which **Lightkep** answered, "NO."

Feigning not to know what Crossroadism really is, elder **Lightkep** asked, "Would you define the Crossroads philosophy? Is it the pressure they put on people?"

On Tape 1, Side 2, the discussion continued. **Bud Bayless**, then minister to the Midway church of Christ, in Sarasota, Florida, since moved away to prepare for entering Botswana, Africa, to begin a preacher training school like Memphis School of Preaching, brought up the subject of "prayer partners."

"What is wrong with the prayer partner relationship?," elder **Lightkep** wanted to know. "Isn't it all right for us to pray together?"

Brother Bayless said, "This is what I expected."

Elder **Lightkep** kept right on trying to defend the prayer-partner relationship, as taught by Crossroads. He further contended that they had fired their former Crossroads-trained preacher, saying, "We fired the guy and all went with him, now a clean slate, at least we thought."

Bayless pressed, "How could you be split by Crossroads, then advertise this program?" **Lightkep** asked if an unbalanced young man goes out from a school, is his school guilty? "Do you believe Crossroads is inherently evil because of bad apples?"

Gary Knighton, Northside's preacher, wanted to know what the others wanted from Northside—what it would take to straighten things out? Speaking directly to **Ken Willis**, he asked what it would take from him or Pinellas Park to get this correct?

Brother Willis commented on conversations that he had had with **Charlie Haslam** and **Fred Fulford** (both elders, now deceased, who were at Northside until recently), saying, "Private and verbally both made statements to me that we don't want the extremes of Crossroads here. Why can't you make a public statement in your bulletin?"

Gary Knighton asked, "What would happen if we announce Crossroads activity next November?"

Farther along he said, "We have some inside information from the elders at Crossroads, which we are not at liberty to divulge..."

After much backing-and-forthing, **Bud Bayless** observed, "I don't have to go to Crossroads to get inside information; if they've changed, why don't they make this information known?"

Gary Knighton said that what Northside does is their own business as long as it is not immoral or unscriptural... He said he would bet it wouldn't make any difference if Northside published a statement!

The subject was raised of how area churches would feel about members coming in who attend seminars, such as Crossroads' Florida Evangelism Seminar. Northside elder **Sidney Hooper** said, "We would not seek to discourage our young people from going to the Florida Evangelism Seminar or Crossroads."

David Shelborne, of Bell Shoals, asked, "Would you seek to discourage your young people from going to Crossroads if they were at the University of Florida?"

Northside elder Hooper declared, "NO! I would not!" Then, after remarks by his fellow elder Lightkep, he emphasized, "TO GO TO CHURCH AND BE A MEMBER AT CROSSROADS, NO I WOULD NOT DISCOURAGE IT AT ALL!" Gary Knighton said something, then Hooper re-emphasized, saying, "I DO NOT CONSIDER THE CROSSROADS CHURCH OF CHRIST TO BE THE EVIL YOU PERCEIVE IT TO BE."

After more discussions of Northside's position on Crossroads, brother Hooper asked Ken Willis point blank, "Would you fellowship us?" To which brother Willis replied, "FROM THINGS I HAVE HEARD TONIGHT, NO! NOT WHAT I THOUGHT I WOULD HEAR."

Bud Bayless pointed out to the Northside brethren, "You're bidding Godspeed to Crossroads," therefore NO, he would not fellowship them either.

Northside's preacher Gary Knighton lamented that Northside hadn't changed in many years and that few area churches have anything to do with it.

Under the conditions, David Shelborne, of Bell Shoals, said, "OUR YOUTH GROUP COULD NOT COME TO NORTHSIDE." Farther along he charged Northside with having "given credence to people who have blatantly sinned in our Lord's body."

Elder Lightkep declared that "we at Northside would announce anything that's requested to go into our bulletin." He mentioned having a rude awakening to the attitude of some of the congregations in the area, but that if anybody needs money they come to Northside.

Gary Knighton inquired about whether area congregations would announce Northside activities or not. David Shelborne said, no, that Bell Shoals would not do so. Knighton said he didn't think their discussions should go any further—that if they wanted to "drop us like a bag of beans, just DROP us! I think it's sad and UNCHRISTIAN!"

Northside elder Hooper joined in, saying, "I THINK IT'S UNCHRISTIAN," referring to attitudes and area churches not announcing Northside's activities in their bulletins.

Bud Bayless said that he understood Northside's feelings—that if he accepted Crossroads, he would feel the same way.

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So, there you have it, brethren! Gordon Hogan's sponsoring church—the Northside Church of Christ, of St. Petersburg, Florida, is a Crossroads-fellowshipping church, and has been for all these years! Yet, when I faced him with it years ago, he denied it. Is it possible that such could have gone on all this long time and he not know about it? Or is it possible that he himself leans towards Crossroads and simply refuses to admit it?

Whatever the case, there still are a few more pieces to this religious puzzle to be fitted in. For example, why was it, some four or five years ago, when I first mentioned to Gordon the advisability of our having a Bible lectureship in Singapore on basic doctrinal themes, that he objected it would be "counter-productive"? Counter-productive to what? Counter-productive to Liberalism—or Crossroadism—yes; but to the TRUTH? *Never!* Emanating from Moulmein Road—which I "planted" and he was supposed to be "watering"—we were beginning to hear "strange winds of doctrine" and seeing all those modern-speech, "Mickey Mouse" translations everywhere—especially the *New International Version*, which is the one used almost exclusively by *Crossroads* and *Crossroads-trained* people.

If ever there was a situation which desperately called for such a strong, Bible-centered lectureship as the one I was proposing, it was the one rapidly developing at Moulmein Road and in Singapore in general at that time. But Gordon would have none of it, contending it would be "counter-productive"!

Why was it, when some of us first learned that the Central London/Crossroads church had "targeted" Singapore for a church "planting" in 1987, and called it to brother Hogan's attention, that he claimed to have "pre-empted" the matter having asked them not to come. According to him, he had this joint request signed by all the churches in Singapore and sent to London even before I suggested it. I so, inasmuch as I repeatedly have asked to see a copy of that letter to see how it was worded, it NEVER YET HAS BEEN FORTHCOMING? If the request was as strong and as stringent as it *needed* to be, how is it that Central London sent representatives to Singapore to discuss the matter with our preachers there—and then announced they were COMING ANYWAY! December/1987 is their targeted date—and that is just two months away!

Why is it, that when we saw that the annual Asian Mission Forum, slated for November, 18-23, in Manila, Philippines, was featuring **Richard Rogers** on "The Boston Church Methodology", instead of lifting a finger to help us combat this doctrinal error, Gordon excused himself from confronting it on the grounds of his wife Jane's having suspected cancer? If she actually had cancer, naturally we all could sympathize with his concern; however, at the very least, he could have exerted his influence against this incursion of the Boston brand of Crossroadism—but he didn't.

Why is it, that when we finally (however reluctantly) concluded that these annual Asian Mission Forums had been lost to the truth of the gospel, and that therefore it would be better to start having Annual Asian Bible Lectureships completely divorced from such apostate "forums," instead of joining with us in defense of the truth, Gordon continued fellowshipping the doctrinal error that the heretical "forums" had come to represent? The *1st* Annual Asian Bible Lectureship was held in Hualien, Taiwan; but he neither attended nor had anything to do with it.

Why is it, that when, for courtesy's sake, I asked brother Hogan and the Moulmein Road brethren for the use of the auditorium for our *2nd* Annual Asian Bible Lectureship, they turned us down? It evidently made no difference to them that I personally had raised every cent of the money for the *purchase* and original *renovation* of that building—the simple fact is that Gordon and the Moulmein Road brethren by then had become so estranged from those who "earnestly contended for the faith" as it was "once delivered unto the saints" that they wanted to have *no part* with us in such a Bible-oriented lectureship. And although a few of them *did in fact* turn up at a few sessions of our lectureship, which was held at the Tai-Pan Ramada Hotel, on Victoria Street, it was plain for all to see that their coming was sheer "tokenism" and that their hearts really were not in it. In order to have some modicum of peace, re: our lectureship, I did not *insist* (as was my right) upon the use of the Moulmein Road auditorium. However, for the record, let it be remembered that this was the *first time* any such request of mine *ever* had been turned down since we

purchased that property for the Lord's cause—the cause of TRUTH—almost 30 years ago.

And where was **Gordon Hogan** while this all-important Bible Lectureship was being held, October 26-30, 1986, in Singapore? He conveniently had accepted an invitation from withdrawn-from, church-dividing heretics in Thailand to be their main speaker at a so-called "Bible Camp." Which would not have been *quite* so reprehensible (except for their heresy), but for the fact that we had announced our dates for

the Singapore lectureship many months in advance and they evidently worked up their "camp" for the exact dates of our lectureship, long afterward, knowing full well that it would conflict with our well-advertised event on those same dates. Of course, since hosting that "camp" had been withdrawn from for dividing and otherwise causing trouble in churches all over Thailand over the Bales/Stewart doctrine of marriage-divorce-and remarriage, it actually was sinful for Gordon to be partaking with them **at all**. (Read II John 9-11).

HOGAN, MOULMEIN ROAD AND THOSE NOW ASSOCIATED WITH THEM FEATURE CHARLES BISHOP'S ADVOCACY OF THE BOSTON/CROSSROADS 'DISCIPLING' MOVEMENT

Enough evidence has been presented in this issue already tying in Gordon Hogan's *sponsorship* with Crossroadism to convince any reasonable inquirer; however, if further evidence was needed to show that Gordon *himself* was headed that way, too, it appears to have been provided by his, the Moulmein Road brethren, and those associated with them in Singapore, bringing **Charles Bishop**, a former missionary, more lately serving the *Westlink* church, in Wichita, Kansas, to be their speaker in a **WHOLE SERIES OF EVENTS** both in Singapore and also in Malaysia.

As it turned out, Bishop no longer was the faithful, sound gospel preacher everyone remembered from his former days as a missionary at Klang, Malaysia; but he evidently has swallowed Crossroadism—particularly the Boston variety-hook, line and sinker.

[I could not help but wonder, last fall, when brother Bishop's "son in the the gospel" **Charlie Chan** was in the U.S. fund-raising for the projected building for Klang, why it was not Bishop, instead of me, making his appointments? Not that I minded—I was just happy to be of service! But would it not seem more appropriate for the one brother Chan looked to in this way to be the one?

I was in the room when brother Chan telephoned to brother Bishop inviting him to meet him at the Missouri-Kansas Lectureship, where he was to speak. Bishop not only refused to come, but when Chan offered to come to Wichita to see him, he turned that down, too! He said that he was scheduled to speak on the Yankaya Memorial Lectureship, in Malaysia, in December, and that he would see him then. (Ain't that something, I thought to myself! Here his son in the gospel is in this country and Charles Bishop wouldn't travel the short distance from Wichita to Independence to see him, neither would he agree for Chan to visit him in Wichita! How strange!)]

But if I had known then what it was that Charles Bishop was about to preach both in Singapore and also in Malaysia, maybe I could have understood it better.

Tape recordings were made of Bishop's speeches, particularly at Bedok/Singapore and also at Klang, Malaysia. I have listened carefully and repeatedly to both tapes. They are straight out Crossroadism, particularly of the Boston brand.

For example, on the night of Saturday, December 6, 1986, at the Bedok church auditorium in Singapore, where **Kon Pak Fook** is the preacher, among the many, many things that Bishop had to say, the following excerpts will illustrate what I mean. If you are familiar with Boston/Crossroads nomenclature, you should have no difficulty recognizing the "buzz words":

For example, he had not gotten but a few paragraphs into his speech until he was saying,

...**But, now let's look at this. If Timothy took one man and disciplined him for a year—I mean, he spent day after day with him, he worked with him, he prayed with him, he studied with him, he showed him how to teach others...**

Taking Klang, for an example, and doubling Klang's membership each year, he showed that within 10 years, it should have won (starting with only one or two people) more than 1,000 members. He built on this by saying,

...**The church in Klang's been there since 1971-72; that's 13-14 years, 12 years. At the end of 30 years, 2.1 billion, if we teach discipling ministry. It doesn't take long to figure out, next year, next year, it will double—4.2 billions, and the next year 8.4. So in 32 years you evangelize the world, theoretically. Are we understanding this is all theoretical?**

But, do you see my point? My point is this, we need to train men and women as disciples. Why? Because, when we do that, we will have Christians that are full-grown and able to reproduce themselves at the end of one or two or three years, whatever the time frame is—I don't know what the time frame is—it doesn't matter. But a discipling ministry has a benefit...

Farther along, after opining that "the ministry of Jesus actually doubled a number of times during his lifetime," Bishop said,

...**This discipling thing is very, very important, and I am hoping that we can get a hold of this. I am not interested in baptizing numbers; I am interested in baptizing people... I think that our churches aren't growing, because we're not prepared to grow them in the school of discipleship...**

If any doubt that he was laying the groundwork for Crossroadism, within minutes of beginning his speech, he was saying,

...**Now, you find a reaction to this, and they call this "The Crossroads Movement." There's discipling ministry. It's biblical. But there has to be, there has to be, a place where it is not radical. We are not to be radically liberal; we are not to be radically legalistic; we are to be neither to the left or the right of God's will; we are to be in the middle of God's will; we are to do what pleases him. I don't fear Crossroads, but I think we can learn from them. What are they doing that's working? We shouldn't be afraid if somebody is doing something that is working. Let's see what they're doing. If they are abusing it, let's don't abuse it; but let's use it for God's glory—whatever it is, if it's biblical, if it's biblical, if it's according to the truth. And I believe that Jesus used this principle. I know he used it, because he says he selected twelve men to spend time with him...**

Evidently defensive upon behalf of Crossroads, soon he was saying,

...**I am tired of this contention and tired of this judgmental spirit that some people are exhibiting in the church... Everything is**

wrong that you're doing. The church is to be an encouraging place...

Farther along, Bishop got to discussing what he called the "spiritual qualities" of the so-called "multiplying ministry." He said,

...Next, we see that there are spiritual qualities of the multiplying disciples ministry...

Number two, we are to be dedicated to the ministry of multiplication...

Number three, we need to be disciplined for a life pleasing to God...

There was more—much more; but anyone who is familiar with Robert Coleman's *Master Plan of Evangelism*, Milton Jones' *Discipling—the Multiplying Ministry*, and Alvin Jennings' *How Christianity Grows in the City* instantly could discern "where he was coming from." He was preparing the soil to receive Bostonism/Crossroadism—

and Gordon Hogan and others responsible for his coming were helping him do it!

Rather than being limited to sowing his doctrinal poison in one or two places, he was the featured speaker on the **Yankaya Memorial Lectureship** in the Malaysian highlands, then on to **Singapore**, where he spoke at **Bedok**, at **Geylang**, at **Moulmein Road** and **Pasir Panjang**, before going on to **Klang**. Central London/Crossroads could not have had a more effective emissary preparing the way for their coming this December.

Let it be said to the credit of the faithful church at Klang, Malaysia, that they were so disappointed and disgusted with Bishop's Crossroadism as well with his other errors that they are determined never to have him back there to speak, except he repents.

As with Gordon Hogan, with Central London/Crossroads having targeted Singapore for December/1987, what is he doing as a "resident missionary" half a world away?

9th Annual Lectureship
"Speaking as the Oracles of God"

JOHN 3:16 AND CURRENT ISSUES

NOV. 6-8, 1987

EASTSIDE CHURCH
OF CHRIST

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Muskogee, OK 74403

FRIDAY

7:30 p.m. Introduction to John 3:16, Robert Taylor

8:30 p.m. "For God"—Who Is God?, Idus England

SATURDAY

9:00 a.m. "... so loved," David Brown

10:00 a.m. Biblical Fellowship, Ron Cosby

11:00 a.m. Current Issues Facing the Church (Open Forum), Robert Taylor

Noon Lunch (provided at building)

1:30 p.m. "... the World ...", Benny Moore

2:30 p.m. "... that He gave ...", Curtis Cates

3:30 p.m. What Constitutes Biblical Conversion?, Paul Epps

4:30 p.m. "... His only begotten Son ...", Tom Bright

7:30 p.m. Dangers of Extremism, Curtis Cates

SUNDAY

9:30 a.m. "... that whosoever ...", Tom Bright

10:30 a.m. Confronting False Doctrines, David Brown
Lunch

11:30 a.m. "... believeth on Him ...", Dale Parker

2:30 p.m. Current Dangers of the Crossroads/
Discipling/House Church Movement,
Wayne Coats

4:30 p.m. Current Dangers of the Crossroads/
Discipling/House Church Movement
(Open Forum), Wayne Coats, Tom Bright
and Cliff Lyons

5:30 p.m. "... should not perish, but have
everlasting life.", Leon Brashear

Electrical hook-ups for RV units will be provided on the church property. A staffed nursery will be provided for all sessions. For more information on housing, call Charlotte Morgan (918) 682-6382. Cliff Lyons, director. Cassette tapes and outline books will be available.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

CENTRAL LONDON MISSIONARIES CAUSE TROUBLE FOR FAITHFUL IN MALAYSIA

Just trying to plant and water the true gospel in the Far East is hard enough at best without having false teachers, such as those from Central London coming along making things even more difficult with the government of Malaysia.

Readers will remember our reporting earlier that the **Barry Hatchers**, who seemed almost sure to be admitted as missionaries into Malaysia, finally were turned down. They were admitted into Indonesia; but what turned the government so unnecessarily against them in Malaysia?

No doubt there were several factors involved; however, one of them almost *had* to be the shenanigans that the Central London Crossroaders were pulling in Singapore and Malaysia.

That you may have some idea, please note that almost the entire front page running on over into the second page of the Islamic newspaper *Mingguan Islam*, for December 19, 1966, was devoted primarily to them, when they tried slipping into the country to do missionary work disguised as "tourist." [NOTE: See most of that front page photo-reduced, on page 3. IYRjr.]

Inasmuch as the paper was printed in the Malaysian language, we asked for a word-for-word translation of it. The brethren at Klang, Malaysia, provided us with the following translation of the article:

CHRISTIAN MISSIONARIES DISGUISED AS TOURISTS

A group of Christian missionaries from the "CENTRAL LONDON CHURCH OF CHRIST" is actively engaged in entering the country by disguising themselves as tourists.

This revelation was made by the Deputy Minister in the Prime Minister's Department, Datuk Yusoff Nor to "Mingguan Islam." He said: "The Religious Division of the Prime Minister's Department has received information that six missionaries from this particular group are expected to cross the Johore Causeway from Singapore by using their tourist visas."

According to the Deputy Minister, the intention of these missionaries to do so has been due to their success in instigating the Muslim community of Singapore through using tourist visas. "The tactic of using tourist visas is aimed at deceiving the Malaysian authorities," said Dr. Yusoff.

Dr. Yusoff added that the activities of the London-based Christian group are opposed and not recognized by the locally based Christian groups as they fear that their own activities in the country will be affected.

The Deputy Minister further said that evidently there is a crisis in the power struggle within the Christian movement as some members have informed the Islamic Center of their confusion regarding the Islamic faith as they have given different versions of it. "Each group gives a different version of Islam and their members have been confused and apprehensive of the trends toward opposition to Islam."

Dr. Yusoff further said that the dialogue which the Islamic Center will be holding next year is in fact at the request of those Christians who have been given a negative picture of Islam by their missionaries.

The Islamic Center is aware of the heavy task that it is undertaking towards clarifying the strength and genuineness of Islam as compared to other religions which regard Islam as a threat because of the religious zeal (jihad) of the Islamic community in the country.

There are amongst the Christians who are worried over the attitude of this movement who seem to be more intent on belittling the Islam religion than in understanding its proper teachings.

Dr. Yusoff is satisfied on the information received regarding the threat to Islam as exposed by both Muslims and Christians themselves. It is clearly evident that the Islamic community is aware of the dangers that Muslims are facing apart from the threat of Zionism.

The success of the Government mass media, and the Islamic community towards curtailing the influence of this Christian movement, both within and outside the country, amongst the Islamic community has disrupted and caused a split amongst themselves.

The once united stand by certain groups towards destroying Islam in the country was broken when the Islamic community became aware of their activities and their defeat in this direction has prompted them to resort to their unilateral strategies towards subverting the Islamic community. These splintered Christian groups are now competing among themselves to take the lead towards subverting the Islamic community.

One clear proof of the split that is besetting the Christian

(Continued on Page 3)

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Ira Y. Rice, Jr., Editor

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Editorial...

And What Shall We Say of SLANDERERS?

Never in my lifetime do I recall so many false brethren going about with lying lips seeking to devour those whom they clearly hate. Something on this from the desk of Wayne Swain, minister to the Central church of Christ, of Bastrop, Louisiana, caught my attention, which was especially good, and which is here passed along to our readers by his permission, as follows:

In Psalm 101:5 we read, "*Whoso privily slandereth his neighbor, him will I destroy, him that hath a high look and a proud heart will I not suffer.*"

Slander is a falsehood or unproven rumor maliciously told for the purpose of injuring the influence or reputation of another. Truly, slander is a sin of sins! We might also note that slander is associated with the person "that hath a high look" and "a proud heart." From these statements we learn that slander is a double sin; it consists of hatred in the heart and untruth on the tongue.

One of the reasons it is such a great sin is because it violates a great commandment, "*Thou shalt love thy neighbor as thyself.*" Someone has said slander has been called the third tongue because it "slays three people—the speaker, the spoken to, and the spoken of." It has also been said it is worse than robbery of money, because money can be returned, but when one has been slandered, it can never be returned.

Other people's name and reputation are in our keeping, held in sacred trust. They are, therefore, at the mercy of men who know them. Men of honor will supremely value a good name, valiantly defend a fine reputation, and scornfully silence all unproved rumors.

Let us learn that the ear as well as the tongue is involved. There would be fewer talebearers if there were fewer eager listeners. Someone said if the talebearer should be hung by his tongue, the listener should be hung by his ears!

Hatred, envy and jealous in the heart gives birth to lies on the lips.

Another writer, in the long ago, put it this way:

Who steals my purse steals trash,
'Tis something ..nothing...
'Twas mine... 'tis his...and has been
slave to thousands.
But he who filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed!

The last time we headed overseas, one such slanderer went to the postal authorities and got our mailing permit canceled (since reinstated). Now that we are headed overseas again, we cannot help wondering which slanderer(s) will try to do what this time?

Brethren, pray for us!

—Ira Y. Rice, Jr., Editor

Enam orang akan menyeberangi Tambak Johor dari Singapura

KUALA LUMPUR—
SATU kumpulan Pendakwah Kristian dari pertubuhan "The Central London Church of Christ" sedang berusaha untuk masuk ke negara ini dengan menyamar sebagai pelancong.
 Ketika mendedahkan hal ini, Timbalan Menteri di Jabatan Perdana Menteri, Datuk Dr. Yusof Nor memberitahu Mingguan Islam, "Bahagian Agama Jabatan Perdana Menteri juga mendapati maklumat bahawa enam orang pendakwah Kristian dari pertubuhan tersebut dijangka akan menyeberangi Tambak Johor dari Singapura dengan menggunakan visa pelancong."

Usaha mereka ini dibuat, menurut Timbalan Menteri di Jabatan Perdana Menteri itu, adalah berdasarkan kejayaan mereka dalam gerakannya menghasut umat Islam di Singapura dengan menyamar sebagai pelancong.

"Taktik menggunakan visa pelancong ini dibuat ialah untuk mengabui mata pihak berkuasa Malaysia," tegas Datuk Dr. Yusof Nor lagi.

Beliau selanjutnya memberitahu, aktiviti yang dijalankan oleh pertubuhan Kristian yang berpusat di London ini mendapat tentangan dan tidak drestui oleh gerakan Kristian yang ada di negara ini kerana bimbang menyekat usaha-usaha gerakan Kristian di dalam negeri.


Timbalan Menteri itu berkata, ini perkara jelas membuktikan berlakunya krisis dan keperluan kuasa dalam gerakan Kristian itu bila ada ahli-ahli pertubuhan itu menyatakan kekeliruan kepada Pusat Islam mengenai gambaran agama Islam yang disampaikan kepada mereka.

"Setiap pertubuhan memberikan pandangan yang berlainan tentang Islam dan orang-orang mereka mula bingung malah bimbang dengan ajaran Kristian yang mereka anuti itu

LEHAT MUKA 2

Pendakwah Kristian Menyamar Sebagai Pelancong

OLEH: ROSLAN BIAN



-Dr. Yusof Nor

(Continued from Page 1)

movement is the establishment of a number of churches in Sungei Chua, Kajang, where each church pursues its own form of doctrine.

Dr. Yusoff added that the competitiveness amongst the Christian missionaries in pursuing their activities towards influencing and subverting the Islamic community is clearly evident from their indulgence in distributing of pamphlets and literature, both within and outside the country, including visitations to the Muslim community to preach their gospel.

It is clear from the foregoing article, which appeared in Malaysia's Islamic tabloid-size newspaper, *Mingguan Islam*, that the Malaysian government does indeed recognize what it views as a "split" and a "power struggle within the

Christian movement." However, instead of distinguishing between those from the spurious, so-called "Central London Church of Christ" missionaries (whom it charges with deception) and the **genuine** church of Christ missionaries (I personally having been the first in Malaysia), who have operated openly and legally in that country for more than three decades, the closing paragraphs of the article seems to lump us all together as "competing among [ourselves] to take the lead towards subverting the Islamic community."

It always has been legal for Christians to teach Muslims in Malaysia—provided the *initiative* came from the *Islamic* side. Obviously, submitting to this seemingly unfair restriction has limited us enormously in evangelistic efforts *among the Muslims*. However, since it was a *deportable*

offence for "us" to take the initiative toward "them"—and especially since there were no such restrictions in our trying to win Chinese, Indians and other non-Malays, also massively represented in Malaysia—we Christian missionaries through all these years have walked a tight line on this point in Malaysia that our missionary work might continue there.

Now, with this heretical group from Central London evidently trying to subvert the Islamic community deceptively, falsely using the name "Church of Christ" (which they are not), they have drawn such unfavorable attention of the Malaysian Government to the churches of Christ that it is no wonder the Hatchers' visas to come in as

missionaries to Malaysia were denied! What is even worse is that these London Crossroaders also may have so compromised the Government's view of the Jim Dearmans' work (all legal and above-board, per the foregoing paragraph) that, instead of being allowed to stay the eight years that they previously had been promised, indications are that they, too, soon may lose their visas through no infraction of their own and have to come home. Since we have no connection at all with these "Crossroads" churches, and they have but usurped the name "Church of Christ," all of this is doubly galling to the genuine churches of Christ both in Malaysia and around the world.

DO WE WORSHIP 24 HOURS A DAY?

Don Tarbet

[EDITORIAL NOTE: Because Dave Hogan, the son of Gordon Hogan, has caused so much controversy, division and offence in Singapore over the "Everything-We-Do-After-Baptism-is-Worship" doctrine, *Contending for the Faith* is seeking cogent articles showing scripturally why this error cannot possibly be so. When we saw the following article by Don Tarbet in the *Obion, Tennessee church bulletin* for September 20, 1987, edited by Harrell Davidson, it clearly was such as would shed light on the subject. Please read it carefully—Ira Y. Rice, Jr., Editor]

If a rancher owns 58 head of Black Angus steers, and uses five dogs to look after them, would it be logical to assume that the rancher makes his living off of the watchdogs or the steers? The steers obviously make him his living, but the watchdogs serve him by guarding the ranch. One would err greatly to say, "All the money the rancher makes is from his watchdogs."

To the devil, Jesus said, "Thou shalt WORSHIP the Lord thy God, and him only shalt thou SERVE." (Matthew 4:10). Paul spoke of some who "WORSHIPPED and SERVED the creature more than the Creator." (Romans 1:25). The emphasis from these verses is that WORSHIPPING AND SERVING are two different things, just as the rancher's STEERS and WATCHDOGS are two different things. Both are important, but they are different. The two principal words for "worship" and "service" are also different in the New Testament Greek language. The principle word for "worship" is *proskuneo*, which is found 58 times in the New Testament. According to THAYER, it means:

prop. to kiss the hand to (towards) one, in token of reverence...hence among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence...; hence in the N.T. by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication.

THIS is the word used with reference to corporate or assembly worship, or any kind of praise or special adoration that is given to God according to his instructions—such as singing, praying, communing, and such like. God SEEKS our worship, and requires that IT be "in spirit and in truth." (John 4:23f).

God ALSO wants us to SERVE him. As a matter of fact, ALL that we do is to give glory and honor to him, but this

is something DIFFERENT than expressed worship (whether in or out of the assembly). Paul wrote, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Corinthians 10:31). Yet, there are those among us who say that when we SERVE God we are WORSHIPPING him, and that everything we do in life, 24 hours a day, is "worship." SUCH IS NOT TRUE! Everything we do is to the glory of God, but everything we do is not necessarily WORSHIP to God.

In Romans 12:1, Paul wrote that the presenting of our bodies as living sacrifices is a "reasonable service" (KJV). The RSV, NASB, and more lately the NIV (*New International Version*) have rendered the Greek word *latreia* as "service." So, some of our "WOULD BE DIFFERENT BRETHREN" look at this rendering from the NIV and say, "that's it—everything we do in serving God is worship." This word *latreia* is found only five times in the New Testament, while *proskuneo* is found 58 times. So, instead of looking at *proskuneo* (worship) found 58 times, some look at *latreia* (service) found five times and conclude that *latreia* is the way to worship God.

Granted it HAS been rendered "worship" in the RSV and NIV, but it is NOT to be construed as worship in the sense that *proskuneo* is worship. The word *technically* can be translated "worship" ONLY BECAUSE and WHEN it describes action toward God. However, this action is NOT the kind of action that *proskuneo* describes (showing reverent adoration and praise). The GENERAL rule is that *latreia* describes service, and not worship. WHY LOOK FOR THE EXCEPTION TO THE RULE WHEN THE GENERAL MEANING IS CLEAR? Even the NIV is inconsistent in its translation of *latreia*. It is translated "service" in John 16:2, and "ministry" in Hebrews 9:5. VINE states (concerning the word *latreia*):

primarily hired service, is used (a) of the service of God in connection with the tabernacle. Rom. 9:4; Heb. 9:1, 6, (b) of the intelligent service of believers in presenting their bodies to God a living sacrifice, Rom. 12:1, (c) of imagined service to God by persecutors of Christ's followers, John 16:2. (Vol. III, p. 349).

So, according to scholarship, *latreia* is NOT the word that describes our praise to God. Yet, those who delight in finding and telling some new thing (Acts 17:21) say what a Bible Chair director recently wrote, "The word which is translated 'worship' in the NIV or 'service' in the KJV is

'latreia,'" which he said describes the "New Testament worship that is pleasing and acceptable to God; a holy lifestyle lived out on the altar of our daily lives." He implied that the daily life is ALL that we need to do to please God and that *latreia* is "the word" used to describe New Testament worship. By picking *latreia* (used five times, meaning "service") and overlooking *proskuneo* (meaning "worship," found 58 times) AS WORSHIP is like saying the rancher with 58 steers and five watchdogs makes his living from the watchdogs. We should not forget to serve God, but at the same time we should not say service IS worship, any more than we should say that watchdogs ARE steers. I think the rancher knows better, and so should we when it comes to understanding the scripture.

'We understand why the Christian Church preachers are making such statements (to show that when we are playing the piano for pleasure at home that we are worshipping God, and if we can worship God with an instrument *at home*, why not *in the assembly*?), but WHY brethren are advocating such a view is difficult to understand. Is it because they delight in "discovering" something that brethren have overlooked for 1900 years—or do they want to be known for telling something different?

In Hebrews 10:24f, the writer states that IN our assembling together (worship), God's people are to "**provoke unto love and good works,**" which can be done LATER as separate actions. IN WORSHIP we are provoked to action that CAN and MUST be done later. We know that we can continue to love (even while in worship), but it is joined to "good works" which are obviously carried out day by day.

Many other passages teach that WORSHIP and SERVICE are not the same, but this should suffice. Let it be remembered, that if this new-found doctrine be carried out to its ultimate end, it not only would give encouragement to the wayward who might think that they are worshipping God by what they DO in life rather than attending the assembly, but would destroy the significance OF the worship assembly and thereby destroy the church as a body. It seems that almost everywhere we turn, someone is advocating this "new doctrine," and we feel compelled to speak out against it.

★ ★ ★ ★ ★ ★ ★ ★

[EDITORIAL NOTE: In commenting upon the foregoing article by brother Tarbet, which teaches the **truth** in

exposing this "new doctrine" as error, brother **Harrell Davidson**, from whose *Obion, Tennessee church bulletin of September 20, 1987*, the same was gleaned, had the following to say:

(EDITOR'S NOTE: The doctrine that *everything* that we do in our lives is worship began several years ago. We had an associate that preached such a sermon and wrote the sermon out and handed it out before it was preached because he said that he knew it was controversial and that many would not agree with him. I asked him in private if I was worshipping on Saturday evening when I cooked hamburgers on the grill for the family or when I went in and took a bath. His reply was, "That is ridiculous, you know that I do not believe that." I stated, "Did you not say in your sermon that I have here in my hand that 'everything' we do in our lives is worship? He said yes, but you know your question is foolishness. We believe that the questions were right to the point. Abraham and the boy Isaac knew the difference. Abraham said, "I and the lad will go yonder and worship and come again." He knew that he was not worshipping while he was going nor while they were returning. Therefore, everything was not worship. This false teaching is coming out of some of our schools and it is false doctrine.—Harrell Davidson)

(Brethren, let us not go off half-cocked with regard to this doctrinal error, as young brother Dave Hogan did in Singapore, leading to the present estrangement of eight congregations there from the two still standing faithful doctrinally—**Jurong and Lim Ah Pin Road**. Any doctrine so dividing the body of Christ is a serious matter. Brother Tarbet has a real point when he says, "We understand why the Christian Church preachers are making such statements (to show that when we are playing the piano for pleasure at home that we are worshipping God, and if we can worship God with an instrument *at home*, why not *in the assembly*?)..."

Mark it, brethren, if this irresponsible false doctrine is allowed to go unchallenged, there simply is no way that instrumental music is going to be kept out of our worship assemblies. In fact, from reports that we are receiving from where Dave Hogan did some teaching in Indonesia, we are led to believe that he is weakening on that point of doctrine, too. Brother **Pat McGee**, our pioneer preacher in Indonesia, is our source of such information.—Ira Y. Rice, Jr., Editor)

FORMER MISSIONARY TO SRI LANKA QUESTIONS PLANS FOR LECTURESHIP

Readers of *Contending for the Faith* will recall projected plans earlier this year in which we were hoping to have a Bible lectureship this fall in Sri Lanka similar to the one we had last October in Singapore.

Upon reading of same, brother **F. T. Patton**, present minister to the Sitka church of Christ, of Milan, Tennessee, who formerly was a missionary for several years in Sri Lanka, wrote to us, as follows:

April 16, 1987

Ira Y. Rice, Jr.
P. O. Box 26247
Birmingham, AL 35226

Dear Brother Rice:

You perhaps will not remember me, although we have met on a few occasions. In 1973 I had the honor of your visiting in our home, and speaking to the congregation meeting there. This was in Colombo, Sri Lanka.

My family and I went to Sri Lanka in 1971 to continue the work begun by brother *Joe Wheeler*. We were there from 1971 through 1976, which is the longest continuous visa anyone has been able to obtain in Sri Lanka. During this time, we, by the providence of God, were able to build up the Bible Correspondence School, and register the church with the government,

making it possible for the church in Sri Lanka to own property and conduct legal and business affairs. The Main Street congregation in Milan, Tennessee had our total support (travel fund, work fund and salary) while we were in Sri Lanka.

When we returned to the States in 1976, the Main Street elders sent the *Larry Fryer* family to continue the Lord's work in Sri Lanka. Although circumstances in the country have made it impossible for brother Fryer and his family to stay in Sri Lanka for a long period of time, he has continued to go in and out doing whatever he can to strengthen the brethren and help the work to grow. As a result today we have a Bible Correspondence School receiving over 100,000 lessons a year in three different languages, the preacher training school continues, and there are 17 congregations now meeting throughout the island.

Brother Rice, I am writing these things because of some information which recently came to my attention. I read in *Contending for the Faith* that you are planning to hold the "1987 Asian Mission Forum" in Colombo, Sri Lanka. It is not that the Mission Forum will be held in Sri Lanka that concerns me, but where it is to be held.

To explain my concern let me tell you about one of the most difficult situations with which I have had to deal. When we went to Sri Lanka, brother *Reggie Gnanasundram*, a man with much ability, was working with the church there. But after a few months problems arose. Brother *James Dedmon*, an elder at Main Street, brother *Billy Wilson*, and brother *John Wheeler* came to Sri Lanka to try and solve the problem. They were there for three weeks, during which time they met with brother Gnanasundram, myself and the brethren. These brethren found that brother Gnanasundram had sent letters to the Immigration Department objecting to my presence in Sri Lanka, and falsely accusing me of being a preacher for the Pentecostal Church. At that time the Pentecostal Church was being asked to leave the country because of political comments made on one of their radio programs. Our visas were rejected, but again by the providence of God they were ultimately renewed. Because of these actions the brethren at Main Street decided to discontinue their support of brother Gnanasundram.

Over the next three months there were a number of meetings between brother Gnanasundram and myself, brother Gnanasundram and brother C. Amarasingham, the three of us together, and brother Gnanasundram and the men of the congregation in Colombo. In these meetings brother Gnanasundram denied having sent any letters to the Immigration Department against me. But when brother Dedmon returned to the States he sent copies of the letters along with samples from other letters he had received from brother Gnanasundram to a handwriting expert. The handwriting expert stated that all the samples he had received were from the same person.

A number of things came to light during these meetings which led the brethren in Sri Lanka to finally withdraw fellowship from brother Gnanasundram. This action was taken on the grounds that brother Gnanasundram had lied to and sowed discord among the brethren. When we first arrived in Sri Lanka brother Gnanasundram had told the brethren that we did not want to associate with the local people, and had asked him to tell them not to come to our home. This was a lie. When our first three months visa was about up brother Gnanasundram told the brethren we were unhappy in Sri Lanka, and that we were not going to try to renew our visas. Another lie. Also, during the time we were talking with brother Gnanasundram, he wrote brother Wheeler two or three letters. At one meeting he stated that brother Wheeler told him he knew brother Gnanasundram was innocent and that I was just trying to frame him. He lied again, for brother Wheeler sent us copies of his letters. Brother Wheeler had told brother Gnanasundram the evidence left no question of his guilt, and encouraged him to repent. Brother Gnanasundram

accused the brethren at Main Street of taking money that had been collected for him and misusing it. The money was left from funds raised to pay for one of his daughter's heart surgery. Brother Gnanasundram and brother *J. C. Choate* had contacted the Main Street elders and asked them to use the money in putting a missionary in Sri Lanka. Brother Gnanasundram also told the brethren in one meeting that neither he nor anyone else had ever asked any of the brethren in the states to send a missionary to help them in Sri Lanka. He went on to say that the church in Sri Lanka did not need any foreigner to help them. When the brethren challenged him on these statements he said that he was only making a personal statement. Also, during this time brother Gnanasundram took some film strip equipment from the building and refused to return it. Finally, the brethren felt they were left with no alternative but to withdraw fellowship from brother Gnanasundram until such time as he is willing to repent and return to the Lord.

As of this date brother Gnanasundram has refused to acknowledge any wrong doing. There have been efforts by different brethren to get brother Gnanasundram to repent and return to the church. Shortly after we withdrew from him brother *Carl Johnson* and his wife, *Emma*, came to Sri Lanka and stayed with us for a month while working on their visas to India. They contacted brother Gnanasundram and tried to get him to return to the church, but to no avail. Brother *Dean Crutchfield* came by on one of his trips to India. He set up a meeting with himself, brother Gnanasundram, and the brethren in Colombo. At this meeting brother Gnanasundram said he did not recognize the action of the brethren, and he would not accept anything written in the church minutes. When brother Fryer went to Sri Lanka, he also met with brother Gnanasundram and tried to talk with him, but could get nowhere.

Since the time of his being withdrawn from, brother Gnanasundram has been supported by brethren *J. C. Choate* and *Gordon Hogan*. They do not feel they are in any way bound by the action of the brethren in Sri Lanka. They are convinced that the whole thing was a personality conflict between brother Gnanasundram and myself—that I was just so jealous of brother Gnanasundram, his ability and work, that I could not stand to see him accomplishing so much more than me. But anyone who will look at all the facts and evidence in the matter will see this is not the case.

With the help of these two brethren brother Gnanasundram has been able to have a building and has a few meeting with him.

I know I have been quite lengthy in what I have said; but it is necessary in order for me to explain why I was so concerned when I read that you plan to hold the "1987 Asian Mission Forum" in Colombo with the congregation brother Gnanasundram established. Brother Rice, I have followed your writings for many years. Although I have not always agreed with everything you had to say, I have always admired your convictions and your willingness to stand firm for what the Bible teaches, and point out error no matter who might oppose you, or who might be teaching the error. So, would you please help me resolve my problem. First, what should be our position toward those who have to be disfellowshipped and refuse to repent and return to the church? Second, what should be our attitude and action toward a brother who refuses to recognize the church's actions and continues to fellowship and support the brother withdrawn from? Third, what should be our attitude and action toward those converted by a disfellowshipped brother, and continue to worship with and fellowship him? Fourth, since the brethren of the 17 congregations in Sri Lanka are not in fellowship with brother Gnanasundram and his congregation, what will be the attitude of those attending the forum toward those brethren? Fifth, I understand that you have sent a list of 50 preachers to the brethren in Sri Lanka whom you consider to be sound. Are the names of either brother *John Wheeler*, brother *Larry Fryer*, or myself on that list? If not, in what way are we considered to be unsound?

My brother, I pray that you will be kind enough to write me in answer to these matters. Any help which you might give me in this matter will be sincerely appreciated. Again, I truly appreciate you and your good works. May our Father bless you with a long, healthy, and successful life.

For Christ's honor and glory,

(Signed)

F. T. Patton

Copies to:
James Dedmon
John Wheeler
Larry Fryer
Aurburn Side, Sri Lanka

It was not until the following month, some six weeks later, that I was able to find the time to respond to the above, much-appreciated letter. However, from Singapore, under date of May 27, 1987, finally I was able to write to him, as follows:

Singapore
May 27, 1987

F. T. Patton
Sitka church of Christ
Route 1, Box 1506
Milan, Tennessee

Dear brother Patton,

Please forgive me that I seemingly had to be this long replying to your appreciated letter of April 16, 1987. I was away on appointments for quite some time, when you wrote; and when I got back, it was time for me to pack and get ready to head back overseas; so all I could do was put your letter with the things I planned to respond to after arriving on *this* side of the world once again.

In any case, this morning, while staying with the *Ernest Underwoods*, here in Singapore, I took the time to study your letter carefully; and now I have the time to reply as I should.

Yes, brother Patton, I well recall my visit in your home and speaking to the congregation meeting there in Colombo, Ceylon (Sri Lanka) back in 1973. By now, it seems almost like a *century* ago. However, I never have forgotten it. Neither have I forgotten how perplexed I was regarding the dissension clearly in evidence that day between you and brother *Reggie Gnanasundaram*. I knew that something had to be wrong *somewhere*; but I was unable as of then to figure it out. I decided just to hold the matter in abeyance, at least in my own mind, and not to blame you or him either until perhaps one day I could get the "straight" of it.

Sometimes this is easier said than done. As I talked with brethren *Gordon Hogan* and *J. C. Choate*, both of whom I had a part, originally, in their going overseas as missionaries, and who had had at least *some* connection with the Ceylon (Sri Lanka) work, both seemed to feel that brother *Reggie Gnanasundaram* should not be blamed. Whether I was justified in this or not, I put it down as possibly a "Paul and Barnabas" disagreement, and did not pursue it any further.

From your present letter, however, it appears to me that it may have been considerably more than that. Even so, without all parties concerned meeting each other face to face *in Sri Lanka*, I do not, even now, see any way to settle the matter (if indeed it is even *possible* to settle it).

I do not recall having been informed before your present letter that there had been a *withdrawal* action taken against brother *Reggie Gnanasundaram*. If I had been told of this, I must have let

it escape my attention; otherwise, I probably would not have pursued the so-called "1987 Asian Mission Forum" matter, re: Sri Lanka, *at all*. In fact, it 100% was not *my* idea, but that of brother *Leo C. Gnanasundaram*.

The way it happened was this: For the past several years, with more and more of "our" missionaries out here going "liberal," the so-called "unity-in-diversity" movement has caught on in Asia with a vengeance. More and more, each year those in charge of these "*Asian Mission Forums*" have gone out of their way to bring in false teachers to speak on these "forums." Rather than listen to the objections and warnings of those still committed to the truth of the gospel as it is in Christ Jesus, it seemed almost a matter of pride to them to keep bringing in more and more false teachers—particularly since 1981. Finally it got so bad that *faithful* brethren no longer could forbear; therefore, as of 1985, it was decided to have *another* such annual event in which *faithful* brethren might feel welcome and conscience-free to participate.

Thus it was that, in October, 1985, the "*1st Annual Asian Bible Lectureship*" (as we decided to call it) was conducted at *Hualien, Taiwan*. The *second* such event was held October 26-30, 1986, in *Singapore*. Brother *Leo Gnanasundaram* heard about it and sent a brother from Sri Lanka to see if we might combine our "lectureship" with their "27th Annual Asian Missionary Forum," later this year, which was slated to be held at Colombo, Sri Lanka. The idea was turned down flat. Almost all who were present for the lectureship in Singapore said that that corrupted annual Asian missionary "forum" was what we were trying to *get away from*; and they saw no reason to turn around and go right back into it.

This is the message that we passed back to brother *Leo Gnanasundaram*. However, he telephoned to me in Singapore, saying, that he understood all that, but that it was *his* idea to try to salvage the so-called "forum" for the *truth*—that what he and those with him really wanted was *not* the corrupted type of forums they had become, but something like our lectureship dedicated to the *truth*.

Well, at least it *sounded* good. So, I took it back to those participating in our lectureship in Singapore once again. However, they *still* did not want to combine the two. In fact, they said that if Sri Lanka really *wanted* to have such an event, let them prove it by *having* one—only separately from ours!

I relayed this message back to brother *Leo*. He was disappointed, but said he understood. I *did* say to him that if he could *assure* me that the one in Sri Lanka would have *not even one* questionable speaker on it, that I not only would come myself but also send a list of faithful brethren to choose from. (It was no insult to you, *John Wheeler* or *Larry Fryer* whether you were included on the list I sent him or not. I just went down a long list of faithful brethren I had, picked out about 50 of them at random and sent them to him. I could just as easily have included you brethren and hundreds more; but I felt that even 50 were *more than enough*.)

Well, after I had sent this list of faithful brethren to him (it was sometime in December, as I recall—yes, December 11, 1986), together with a covering letter, I sat back and waited to hear from him. No reply. I wrote him again under date of February 11, 1987. Still no reply. Here it is May 27—and *still* no reply.

Since arriving in Singapore, I've been told that the *whole event*, re: *Sri Lanka*, has been cancelled. Which, especially in view of your present letter to me, probably is just as well. In any case, I am making *no plans* to go to Sri Lanka for the "27th Annual Asian Missionary Forum" or for any *other* reason in the foreseeable future.

Concerning the difficulties that you mentioned with *J.C. Choate*

and Gordon Hogan, re: honoring the withdrawal action you mentioned against brother *Reggie Gnanasundaram*, we are having the same problem with them, re: honoring *other* withdrawal actions in Thailand and possibly elsewhere. One of my reasons for being in Singapore *right now* is trying to figure out what to do about problems right here where Gordon and his son Dave Hogan are involved. So you are not alone.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

Cuyahoga Falls, Ohio Church (Bob Fisk, Preacher) Lines Up With Christian Church

We are indebted to **Richard Bates**, of Canal Winchester, Ohio, for calling our attention to the fact that the church that meets at 837 Chestnut Boulevard, Cuyahoga Falls, Ohio, now is actively in fellowship with the so-called "Conservative" Christian Church—although we fail to see wherein *any* error has a right to be called "conservative."

"I am sending you some recent copies of *The Exhorter*, the church bulletin of the congregation that meets at Cuyahoga Falls, Ohio," he wrote in a letter posted to us under date of July 13, 1987.

"The congregation, led by its preacher, **John Fisk**, is rapidly compromising with the conservative Christian Church, as you will see by reading some of the articles. Brother Fisk has been very active in the various forums that have been conducted by our brethren and the Christian Church: in fact, the next forum is to be held in the building of this congregation in the Spring of 1988.

"The Cuyahoga Falls congregation is one of the larger congregations in Ohio, and seems to be influencing some of the smaller congregations, particularly in Northeastern Ohio."

Inclosed with brother Bates's letter were several copies of various recent issues of *The Exhorter*. Front paged in their issue for June 10, 1987, was the following item, evidently written by John Fisk:

JOINT FELLOWSHIP SET FOR JUNE 28

A joint fellowship of the Falls congregation with the Northwest Avenue Church is planned for the afternoon and evening of June 28th at the Cuyahoga Valley Christian Academy. The Event is planned to begin at 2:00 P.M. and include games and activities for both children and adults. A picnic dinner is planned followed by a joint worship service at 6:00 P.M. John Fisk, Falls minister, and Chuck Niedermeyer, minister at Northwest Avenue, will present short messages at that service.

Representatives from both congregations have been meeting together for the past few weeks to plan this affair. It is being done so that our Christian Church brethren can become better acquainted with each other and enjoy fellowship together.

In next week's bulletin we shall have specific details of what each family should bring to the picnic. Mark your calendars and plan to be a part of this historic fellowship.

Some three weeks later, in *The Exhorter* for July 1, 1987, under the heading, "*From John With Love...*", brother Fisk was exulting over his and Cuyahoga Falls' false fellowship with the above mentioned Christian Church, as follows:

Our fellowship with the Northwest Avenue church was a real

blessing. The weather was good and a large number from both churches attended. The prayers, fellowship, joint worship and communion attested to our oneness in Jesus Christ. History was begun yesterday in the Northeast section of Ohio that will go a long way in healing a division of many years standing. Thank you for being a part of that history.

It should be apparent to any well-schooled child of God, of course, that *no matter what* you do, whether for good or ill, that is "history." Whether the other churches of Christ in Northeastern Ohio—or brotherhood-wide, for that matter—will want to be a part of that particular "history" remains to be seen.

As we understand it, this compromise-with-the-Christian-Church congregation at Cuyahoga Falls is the one where the offices and studios of the *World Christian Broadcast Corporation* are set up. Farther down the column in that same issue of *The Exhorter*, too, Compromiser Fisk reported, saying,

Virgil Trout is with us this week as he records new programs for WCBC. It's always good to be with Virgil.

We have recently had requests for churches to come and tour the WCBC offices and studios and see the radio programs in production. We shall be pleased to welcome groups or individuals anytime Monday-Friday from 9:00 A.M. to 5:00 P.M.

Is Cuyahoga Falls Church of Christ to be the Trojan Horse whereby this World Christian Broadcast Corporation effort is to be brought into fellowship with the Christian Church? And what of Virgil Trout's being a part of that, too? (Remember his participating with the denominations of Dallas earlier in an inter-denominational celebration of Thanksgiving!)

Evidently John Fisk and Cuyahoga Falls just can't get enough of fellowship with the Christian Church. In their *Exhorter* for July 8, 1987, also "From John With Love," and also on the front page, appeared the following paragraph from his pen:

Our Falls family chorus has received an invitation to sing at the Greenwood Christian Church in Canton. We are always happy to share the beauty of our scappella music ministry with anyone who wishes to hear it.

No doubt we'll be hearing more than just their "acappella music ministry" once this gets into print. If there was any secret about it, perhaps we might have gone to them privately before saying anything publicly; however, since they are determined to shout it from the housetops through their *church bulletin* week after week, so shall we!

NASHVILLE BANNER HONORS DEHOFF

It isn't often that a major newspaper goes out of its way to honor one of "our brethren;" however, as George DeHoff celebrated his 74th birthday—and his 5,000th radio broadcast, the *Nashville Banner*, of Nashville, Tennessee, favored him with a three-column treatment on Page 4 of their Sunday issue for October 4, 1987.

Their use of the word "pastor" in his connection was not inappropriate either, seeing that brother George not only is *preacher* to the Bellwood church in Murfreesboro, Tennessee, but also serves as one of its *elders*.

But, here, read it for yourself, as follows:

Colorful pastor DeHoff marks radio milestone, 74th birthday

By Patsy B. Weiler
Banner Correspondent

MURFREESBORO — When George W. DeHoff's birthday rolled around on Sept. 20, he had 5,074 reasons to celebrate.

The colorful pastor of the Bellwood Church of Christ was not only celebrating his 74th birthday, but his 5,000th radio show.

Number 5,000 aired at 7:45 the Sunday morning of his birthday on local station WMTS-AM.

His family surprised him with a new Lincoln Continental in recognition of the milestone.

"Biggest waste of money they ever engaged in, but I like it," said DeHoff with a big smile.

According to the ebullient, balding father of four, his first local program hit the air waves on Jan. 1, 1946, and was one of the area's first paid radio programs.

He delivered his first sermon in the fall of 1925 at the age of 15. Nine years later, he started in radio on KBTM in Jonesboro, Ark.

Through the years, he has preached in 35 states and five foreign countries and estimates he has baptized more than 10,000 people.

He has been married to his wife, Marie, for 46 years, and gets a kick out of introducing her as his "last wife."

A lot of adjectives can be used to describe DeHoff, but shy and retiring are not among them.

"I've got genealogical records dating back to the 1500s on the DeHoffs, and not one of my ancestors has received an award for modesty," he said with a chuckle.

Dressed in a navy blue suit, DeHoff works in the cluttered back office of the publishing company, DeHoff Publications, he started in 1939.

Posted on one wall in the midst of a myriad of framed pictures and certificates is a tiny scrap of white paper with a simple message:

It reads: "Be organized, keep a neat desk."

The sign is pure tongue-in-cheek DeHoff.

He has dabbled in education, travel, politics, writing, publishing and civic work.

"Oh, yes, you'd better believe



Banner photo by Patsy B. Weiler

George DeHoff, pastor at the Bellwood Church of Christ, recently celebrated his 74th birthday and his 5,000th radio show.

"I've had some failures," he said. "But I bury them as fast as they come."

His upbeat philosophy has greeted listeners of his weekly radio show, *The Bible Hour*, since its inception.

Leaning back in a well-worn leather office chair, he rattled off from memory the familiar, cheery lines he uses to start every show.

"... And a very pleasant good morning to you ladies and gentlemen. It is a beautiful day in Mur-

freesboro, and we hope it's even more beautiful wherever you are."

For 14 years, DeHoff did his program every day. Many of them were aired live.

"I like to read. I have a fabulous collection of books bound in leather and stamped in gold," he said.

He has written 25 books including a six-volume work, *DeHoff's Commentary on the Whole Bible*, and hundreds of paperback workbooks.

Along the way, he has served as vice president of Freed-Hardeman College at Henderson and served as president of Magic Valley Christian College in Abion, Idaho, for seven years.

DeHoff earned his undergraduate degree from Harding University and his master's from Peabody College. He also has been awarded four honorary degrees.

He has made 15 trips to the Middle East.

"I've had a lot of fun all along the way. It takes many things to get along in life — liking people, having a sense of humor and learning how to roll with the punches," said DeHoff.

The diamond Rotary pin he wears on his lapel symbolizes his commitment to help others.

"The Rotary motto is 'Service Above Self.' I believe that. We have a mission to help other people," he said.

DeHoff has a perfect attendance record of 34 years.

With all of his achievements, two things top his list in importance: "My family and the church."

One daughter, Bonnie (now Mrs. Ray T. Fakes), teaches high school English in Lebanon and was a finalist in the NASA Teacher in Space program. Her *Teacher in*

Space Cookbook contained recipes from all those involved with the program, including President and Mrs. Reagan.

But DeHoff is quick to point out he is equally proud of all his children's accomplishments.

When questioned how he would like to be remembered, he said,

"I'm not sure I'll be remembered but if I am . . . I want it to be as one who would stand up and fight for what he believed was right. I'd hate to have anybody say I was a coward and afraid to speak up."

"I haven't always been right, but I have always done what I thought was right."

Notes & Quotes...

Although a gospel paper, such as *Contending for the Faith*, by and large must carry many *teaching* articles, in order to edify its readership—and we do—yet, one of the most fascinating phenomena resulting therefrom is the feedback we get from our readers themselves.

In going through the notes and letters sent in by our readers—especially those renewing their subscriptions in recent months—following are some direct quotations from them which we felt might be of interest to their fellow-readers as well:

Bobby G. Quinn, of Dierks, Arkansas, sent in \$100.00, saying, "We would like 25 copies of *Contending for the Faith* sent in bulk to the Green Plains church of Christ for its members. We are trying to put at least two Christian publications in each of our homes. We have sent \$100 for one-year subscription. If this is not enough let me know."

D. D. Fry, Jr., Fort Worth, Texas: "God bless you all in earnestly contending for the **one Bible and the one way!**"

W. F. Motes, of Hamilton, Mississippi, enclosed \$25.00 with his three-year subscription, saying, "Keep the remainder for whatever it is needed."

Mrs. Olen Jones, of Dallas, Texas, enclosed an "extra" \$5.00 together with her renewal, saying, "The other \$5.00 is for the Far East mission work. I wish it could be more. . . My husband is now deceased. He enjoyed the paper very much, too. . . I always enjoy every issue—don't want to miss any. . . Wish more people were interested in reading the paper."

Phillip L. Wheeler, Chatchee, Alabama: "I recently was handed a copy of your magazine *Contending for the Faith* and was told to read it and decide whether or not I wished to subscribe. After completing it my eyes were opened to many deceptions that are being preached in some of 'our' congregations. I am a new convert (I've been in the church for about five weeks) and was totally unaware of any such things as these falsehoods and liberalist movements that threaten to tear our churches apart. Thank God someone has the courage to stand up. 'Let him who has wisdom' see these lies for what they are!"

"It is with great delight that I am enclosing money order to cover my first year's subscription. . ."

(NOTE: Some of our readers chide me that because of the fighting stance *Contending for the Faith* takes for the truth against all error, it should not be read by either weak or new members. Their idea is that the "meat" we present is too strong for such.

I listen, but almost totally disagree. How are churches of Christ ever going to get back on that doctrinal foundation that once character-

ized us—and *should* characterize us still—if we seek to hold back the information of what truly is going on from our members? It seems to me that it is far wiser to *inform* our members that they may react intelligently—and scripturally—to the "strange winds of doctrine" threatening to overwhelm them from every side. IYR Jr.)

Amy E. Higginbotham, Milwaukie, Oregon: "Your publication *Contending for the Faith* gets more interesting and flabbergasting all the time as I have been reading a friend's copy but have decided to get a copy for myself. You mentioned *World Christian Broadcasting Corporation*, a group I have been giving to and I would like to know more. . . I agree with your thinking and writings."

(NOTE: "Nothing would please me more," I replied to sister Higginbotham, "than to be able to tell you all is well re: the 'World Christian Broadcasting Corporation' of which you inquired. Since it is closely connected with the Highland church people in Abilene, Texas, which church has been apostatizing for approximately 20 years, I suppose we should be surprised at nothing they might do.

"A year or two ago, the President of that company was asked by brother Joe McDonald, one of our long-time faithful members in Oklahoma, concerning the use of INSTRUMENTAL MUSIC on the big short-wave station they operate from Alaska. He was told that approximately 85% of their air-time is devoted to broadcasting JAZZ MUSIC! When he asked their reason for doing this he was further told that many of their listeners are fond of JAZZ MUSIC and that it was used to build their listening audience.

"Sister Higginbotham, I do not believe the World Christian Broadcasting Corporation is letting their supporters from among the churches of Christ know this. Did you know this? Had they ever so informed you? Just how brother McDonald got onto it, I am not quite sure. However, I am very sure that the contributions you are sending are not intended to support JAZZ MUSIC being played.

"The information I have, as I said above, came from brother McDonald. Perhaps you

should write to WCBC and see what they tell you. I wrote to them earlier asking the difference between them and a 'missionary society' and they did not bother to reply. If they reply to you, please let me know what they have to say." IYR Jr.)

Howard A. Blazer, Jr., of Millbrook, Alabama, in subscribing for one year, also ordered 12 copies each of our issues for January and March, 1986, and for January, 1987, for distribution there.

The church of Christ, in Palacios, Texas, contributes \$50.00 each month to our contending-for-the-faith fund to help us get the message out *much* farther than otherwise would be possible. **Nona M. Roberts**, of Lansing, Michigan, and the **William Simpsons**, of Lemay, Missouri, contribute \$5.00 and \$20.00, respectively, each month, to this same fund. So does **Harold Beale**, of Berryville, North Carolina (\$20.00 monthly).

Henry L. Simon, of Channelview, Texas, subscribed, saying, "I have just read the April issue of your magazine and find it very informative. I want to be alert as to what is going on in the brotherhood."

Miss Dee Henry, Gainesville, Texas: "Please do not renew *Contending for the Faith*. . . Cancel out."

Lowell & Emily Beason, of Tulare, California, enclosed \$3.50 for our "NIV Packet."

(NOTE: Our "NIV Packet" is made up of five special issues of *Contending for the Faith* wherein we published brother A. G. Hobbs' expose of the multitudinous false doctrines taught in the *New International Version*. If there were only a few errors in this infamous version, it would be too many. However, this particular version is translated erroneously in enormous numbers of places for no apparent reason at all. It is the version used almost exclusively by the "Crossroads" Movement, too, which partially accounts for their doctrinal stance and consequent error.

The \$3.50 you send with your order for each "NIV Packet" covers cost both of the material inclosed and also the postage. Please address all such orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Kerry D. Newland, Alma, Georgia: "I appreciate your work and 'Contending for the Faith'."

Barbara Absher, North Wilkesboro, North Carolina: "Thank God for all the fine Christians who work to put out this fine paper."

John F. Reeves, Mena, Arkansas: "You are doing a good job and I will see that these good sermons are passed along."

The Church of Christ Student Center (Bible Chair) at San Antonio College, San Antonio, Texas, recently subscribed.

Gospel's Only Defense: An Informed Membership

As we have tried to impress upon our readers, about the only defense the truth of the gospel really has against the various winds of doctrine now blowing with hurricane force throughout the brotherhood is an *informed membership*. And one of the best ways to keep members informed as to what truly is happening to us doctrinally is to sign up as many as possible as readers of *Contending for the Faith*.

Among those helping sign up others either as NEW READERS or RENEWALS, not yet reported, **Tommy Ware**, of Morgan City, Louisiana, sent in 18 new subscriptions; **W. Sherrill Little**, of Whitehouse, Texas, sent one new; **Richard C. Haase**, of Medon, Tennessee, renewed his own and five more, saying, "To keep in contact with sound, seasoned, Godly ones...in the brotherhood makes life more worthwhile...Being painfully aware of so many of our brothers and sisters in Christ leaving the path of righteousness and following the works of Satan makes us fully aware that we must fight the good fight of faith, no matter what may befall us...Our prayers are with you and yours as you continue contending for the faith...Remaining in unity with all true and faithful ones in Christ..."; **Guy P. Moss**, of Memphis, Tennessee, renewed five, sent in five new; **Someone** from **Somewhere** in California turned in 80 subscriptions, asking not to be identified as doing this; **Gladys E. Griffith**, of Coal City, Indiana, subscribed for herself and one more; **Ronnie Puckett**, of Kevil, Kentucky, sent one new; **Fred Hecht**, of Kalispell, Montana, three new; **Jessie F. Hunt**, of Aurora, Colorado, sent 15 subscriptions, saying, "I am so concerned about the false teaching and the liberal doctrine in some of these areas that I am familiar with and have loved ones. As you notice, I have preachers and elders down on my list hoping to do my part in helping these people open their eyes and see what we are up against. Somehow we have got to wake up our loved ones and dear ones in as many areas as we can. I received the beautiful letter from brother Ira Rice last month as he labors so hard in Singapore. Wish there was more I could help him do. My prayers are with him as he works hard for the cause of Christ."

Larry D. Mathis, of Metairie, Louisiana, sent 18 new subscriptions; **Verna D. Hand**, of Grand Prairie, Texas, sent one new; **Forrest A. Rachels**, of Greenfield, Tennessee, renewed his own and sent two new; **Floyd Stokes**, of Georgetown, Tennessee, renewed for three years, sent one new; **Halsey A. Jones**, of Huntington, West Virginia, renewed his own, sent five new; **Mrs. Z. D. Pickett**, of Bastrop, Louisiana, renewed her own, sent 17 new, saying that she had sent the sample copies we sent to the building where they were distributed, resulting in these subscriptions; **Cathy Shemwell**, of Newalla, Oklahoma, renewed for another year, adding \$15.00 onto her check, saying, "I am so thankful to God that there are still brethren... who will stand for the truth. With so many false teachers, yes, even some who are supposed to know and I think do know the truth, but have let the Devil come in and change them, we certainly need all the ones like you who do not back down, but stand firmly for the truth... I enjoy so very much the *Contending for the Faith* publication and pray that God will grant you continued health for many more years that we may stay informed on all the error that is being taught in our schools of learning... Wish I could send more. Use the remainder for whatever will help."

Aubrey D. Vann, Mulberry, Florida, sent five new subscriptions, indicating that many brethren and sisters in his area "just aren't interested in what goes on in the brotherhood"; **Mr. & Mrs. L. M. School**, of Kaufman, Texas, renewed their own, sent in one new; **Leonard Daye**, of Titusville, Florida, renewed

for three years, added \$20.00 extra, saying, "I pray that I will be able to have (some) to listen (to the tape) and understand the danger of **Landon Saunders**. Please pray that good will come and will cause us to turn back to Christ's teaching and not men."

Mrs. L. B. Wisenbaker, of Valdosta, Georgia, renewed her own, and one more, sent four new; **Ernest L. Bentley**, of Stamps, Arkansas, renewed his own, sent one new, both for three years; **Mrs. Dillah R. Minter**, of Stamps, Arkansas, sent three new; **Dorothy Blee**, of Auburndale, Florida, renewed her own, sent one new; **Nelson Shirley**, of Dayton, Tennessee, renewed his own, sent five new; **Russell Davis**, of Kansas City, Kansas, sent one new; **Pine Branch church of Christ**, of Celina, Tennessee, sent six new; **Mike Feltner**, of Dayton, Ohio, renewed his own, sent one new; **John Propat**, of Abilene, Texas, renewed two, sent one new, saying, "My wife (Janis) and I appreciate so very much the work you are doing, both with *Contending for the Faith* and overseas... It seems that God desires that I remain in Abilene for a while longer! I do know that most of the faculty at ACU know who I am and what I look like. Perhaps I am to remain here in order that ACU and the Baker Heights congregation might be frequently reminded of what has transpired. I pray that some day, before it is too late, both groups will repent of their wicked deeds. I still have difficulty realizing that these brethren have WILFULLY and DELIBERATELY sinned in the matters mentioned in Bert's book and in the events that have developed since. Pride is a hideous sin!... The economic difficulties I've suffered this year have convinced me that I am blessed to make money so that I can be used to spread the gospel and help others who are in need... Please pray for the faithful in Abilene. Also, pray for the unfaithful that they may repent. Living here is no picnic! I feel a kindred spirit with Lot in that often my soul is vexed by the things happening in my town—especially those things committed by those claiming to be 'faithful' members of the Lord's body."

D. N. Gora, of Irmo, South Carolina, sent two new subscriptions; **Joe Spangler**, of Trumann, Arkansas, renewed two, sent two new; **Someone**, Somewhere in Alabama, sent six new, ordered 100 copies each of two "Crossroads" issue plus two sets of our "Crossroads Packet," saying, not to publish his identity; **Gavin G. Coriell**, of the Lower Paw Paw church of Christ, of Lower Salem, Ohio, sent 16 new subscriptions, saying, "The brethren here are quite sound in the faith and plan to stay just that way... I am in hopes that by their receiving *Contending for the Faith* they will be well informed of matters which will cause them to 'contend earnestly for the faith which was once delivered'... I want to thank you for the work that you are doing with the paper *Contending for the Faith*. I am sure you take a considerable amount of ridicule for exposing the error that is about and trying to gain a foothold in the Lord's church. Please do not let it discourage you as I'm sure it won't; but many times it is good just to know that there are others on the side of truth just as you are. May God bless you in your efforts and service."

Jimmie Jones, of Fort Gibson, Oklahoma, renewed four—one for three years; **A. J. Meredith**, of Hazlehurst, Mississippi, sent 11 new; **Church of Christ**, Miami, Oklahoma, sent seven; **H. W. Lowe, Jr.**, of Detroit,

Michigan, inclosed five subscriptions, saying, "Ironically enough, there is a Catholic High School up here named 'Brother Rice'. Perhaps you should convert to 'Romanism' and apply for directorship with said school. If you do, I want my money back!... For what it may be worth (maybe it's worth more than I think), I seem to be encountering brethren espousing various forms of 'liberalism':"

"1) 'Instrumental music' is for the birds, but not for God (Dt. 4:2; Lev. 10:1-3; I Cor. 4:6).

"2) James Bales' (et al, sadly enough) 'theory on Divorce/Remarriage' is pathetic and an insult to the intelligence (nothing against the man; he's a brother and I'm praying for him.).

"3) I know little about 'Crossroadism' as I've been studying other matters: from what I've perceived, I'm very suspicious about it.

"4) Very few seem to be interested in truth; I've had to 'rethink' my 'stand' on faith several times to be sure that I wasn't the one who was wrong! Very sad; very demoralizing; very disconcerting. No, I'm not wrong. There seem to be few that 'really care': 'Self righteous'? (I've been indirectly accused of this.) Not hardly. I'd never be saved by my own virtue. You'll find me 'hiding behind Jesus' robes' at that last day saying something akin to 'I came in with Him!'

"In the midst of all this nonsense, I need a publication like 'Contending' to help convince me/reaffirm that I'm not 'spiritually nuts'—if you'll ponder the colloquialism... God bless and thank you, my brother."

Lloyd G. Celsor, of Tompkinsville, Kentucky, renewed his own, sent five new; **Conna Lee Blevins**, of Elizabethton, Tennessee, renewed her own for three years, sent one new; **Don H. Noblin**, of Greenville, Mississippi, renewed for three years, contributed \$12.00; **Vernie D. Whitsett**, of Mt. Juliet, Tennessee, sent 24 new; **Don Epperly**, of Springfield, Missouri, renewed his own, sent nine new, and ordered our "Crossroads Packet"; **Ray Hicks**, of Piedmont, Oklahoma, renewed two, sent eight new; **Eugene Botz**, of Ravenden, Arkansas, renewed his own, sent nine new, saying, "Keep up the fine job you are doing. We back you always to keep the faith as God wants us to do... Ira, send me a large bundle of CFTF. I will put them to good use. We can turn back these false teachers and practices if we all work together in love for the truth..."; **John Fehrs**, of Junction City, Oregon, renewed his own, sent two new; **Mrs. Estil E. Moser**, of Stephenville, Texas, sent 12 new; **Mrs. Alpha Mefford**, of Grandview, Texas, sent three new; **Gordon Corder**, of Lubbock, Texas, renewed his own, sent one new; **George Wladom**, of Moberly, Missouri, renewed his own, sent one new; **Ms. Dee M. Culverson**, of Lemon Grove, California, renewed her own, sent nine new; **James L. Patton**, of New Martinsville, West Virginia, sent one new; **Clifton Harris**, of Nowata, Oklahoma, renewed four; **Johnnie Hutchinson**, of Bridgeport, Texas, renewed his own, sent 11 new; **Raymond Bryant**, of Citrus Heights, California, renewed his own, sent nine new; **Samuel K. Mizell**, renewed two; **Mrs. Clarice Huddleston**, of Seminole, Oklahoma, renewed three; **Henry C. Coleman**, of Crossett, Arkansas, renewed his own, sent 15 new; **Stephen Wiggins**, of McDougal, Arkansas, renewed his own for three years, sent ten new; **Rod Rutherford**, of Knoxville, Tennessee, sent four new; **Brock M. Hartwigsen**, of Lockport, New York, sent two new, saying, "I currently subscribe to your publication and appreciate it. I often find it interesting, disturbing and informative..."; **Wayne Price**, of Marlow, Oklahoma, sent three new; **Darrell Hanson**, of Stephenville, Texas, renewed his own for three years, renewed three others for three years, and

one for one year, adding \$60.00 onto his check to use "where needed to contend for the faith"; **Ferris Beaumont**, of Daytona Beach, Florida, renewed three, sent one new; **Jean Faber**, of Woodsfield, Ohio, renewed one, sent one new; **Delorise Harris**, of Garden City, Michigan, sent eight new; **Russell Davis**, of Kansas City, Kansas, renewed his own, sent two new; **W. Sherrill Little**, of Whitehouse, Texas, renewed his own, sent five new; **Jesse Condra**, of Rogersville, Tennessee, renewed his own, sent four new; **David Myers**, of Hinesville, Georgia, renewed his own, sent two new; **Gertrude W. Broy**, of Ypsilanti, Michigan, renewed two, sent four new; **Opal Montgomery**, of Halstead, Kansas, renewed five, sent five new.

Among those who have subscribed for six years each, not previously reported, are **Paul T. Kidwell, Jr.**, of Huntsville, Alabama; **Robert L. Oglesby**, of Madisonville, Kentucky; **W. H. Bragg**, of Bonifay, Florida; **Fred House**, of Parsons, Tennessee; **Mr. & Mrs. Charles Relauer**, of Jerseyville, Illinois; **James Mettenbrink**, of APO, New York; and **James Harvey**, of Rush Springs, Oklahoma, subscribed for ten years.

NEW CONGREGATION IN SAVAI'I

Jimmie B. Hill

As a result of the radio program, 13 souls were baptized and a new congregation of the Lord's people was begun. Brother Soli's radio program is heard twice weekly in both American and Western Samoa.

During August, one of Luao's lessons was "The Church of the Bible." Upon hearing this lesson, a group of people in Savai'i (an island in Western Samoa), calling themselves simply "The Church," wrote brother Soli and asked him to come and expound unto them "the way of God more perfectly." Brothers Crookshank and Soli spent a week there and the church was started. Among those baptized were two high chiefs and one Baptist preacher.

These, our new brethren, need much encouragement and our prayers. Already trips have been made (and will be continued) to strengthen these brethren so that one day they, too, may bring others to the Lord.

As we make our regular trips into Western Samoa, we plan to visit and encourage these brethren. Pray for us.

THE ALL-SAMOA WORKSHOP

After several months of planning, the actual work involved in putting together the *All-Samoa Workshop* has begun.

This workshop will be held twice a year. On the island of Tutuila in American Samoa in the month of December, and on the island of 'Upolu in Western Samoa in June.

Because of the work schedule of the Samoan brethren and the cost involved in travelling to the other islands of the *South Pacific Christian Workshop*, this workshop was designed with those brethren in mind.

The workshop will enable the Samoan brethren to feel closer to one another and make them realize that they do not stand alone in Samoa. We think many great things will result from this workshop and we solicit your prayers for this effort.

—Post Office Box 3024
Pago Pago, American Samoa 96799

EDITOR'S SCHEDULE

At the request of several of our readers, when I think of it, I shall try to keep folks informed of where I have spoken recently and I'll shortly be.

After returning from overseas in June, I was blessed to preach in a gospel meeting with the church at Westmoreland, Tennessee, July 26-30. **Joe W. Taylor** preaches there. I was so far behind with other work that August largely was devoted to "catching up."

With **Eddy Ee** flying in for 2½ months of fund-raising for the *Jurong Building Extension Project*, in Singapore, I flew to meet

him, August 29, at Houston, Texas. Next morning, he and I spoke at *Highland/Bay Town*, Texas, where **Dave Collier** preaches; then that evening at *Shiloh/Conroe*, Texas, where **Mark K. Lewis** is the minister.

Early that week, he and I spoke to the *Memphis School of Preaching*, in Memphis, Tennessee (**Curtis Cates**, Director) before heading on over to Greenbrier, Tennessee, to appear on the *Robertson County Lecture-ship*.

No sooner was that over than it was time for us to start for the *Firm Foundation Lectureship* at Seagoville, Texas, where **Andrew M. Connally** and **Thomas B. Warren** minister.

Before that could finish, I headed on down to Palacios, Texas, (**Shan Jackson**, preacher) for a gospel meeting September 13-16. While **Bill Cline** shepherded brother Ee to his appointments at *Central/Ardmore*, Oklahoma; *Eastside/Independence*, Missouri; *Olathe*, Kansas; and *West Plains*, Missouri over the next 10 or 11 days, I returned to Memphis for more "catching up."

Brother Cline delivered Eddy back to me,

in Memphis, at midnight, September 23. By the following Lord's Day, Eddy and I were in Pensacola, Florida, where both of us spoke to the *Bellview* congregation. That week, while **Ray Peters** conveyed Eddy to his appointments at *Airport Road/Valdosta*, Georgia; *Eastside/Chattanooga* and *Red Bank*, Tennessee, I was plowing through office work again in Memphis. Brother Ee also spoke to the *Chattanooga Area Preachers' Luncheon* that Monday noon.

Picking up Eddy at the home of **Ken Willis**, in Chattanooga, Wednesday afternoon, October 7, he and I both appeared before the *East Side* church in Cleveland, Tennessee that night.

Right now (October 11-14) I am in a gospel meeting with **W. R. (Bill) Craig** in Lucedale, Mississippi. Brother Ee spoke to the combined classes at the 10 o'clock hour, on Lord's Day morning, being introduced by one of the elders, **Mac Gill**, who knew Eddy personally years ago while working in Singapore and Southeast Asia.

From here, he has other appointments

JOSHUA - "Conquest By Faith"

One of these years we are going to be able, the Lord willing, to look over a set of volumes gracing our library shelves and find a volume on every book of both the Old and New Testaments. I doubt that such a work would have been produced outside of lectureships like this one. If plans go according to schedule, the New Testament will be completed in 1989, and already several volumes have been produced on the Old Testament, such as Genesis, Exodus, Jeremiah, the Prophets, and with this one, Joshua. There is absolutely no way to estimate the amount of good that such will accomplish for the Master's work! Our children, our grandchildren, yea, generations to come will be able to feast spiritually upon what we are doing today.

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both at Slidell and New Orleans, Louisiana, while I have a meeting with the Bellview elders, in Pensacola, Thursday night.

This coming week, I'll be back in Memphis, dividing time between attending the *Spiritual Sword Lectureship* and trying to finish setting up brother Ee's appointment schedule, so he can start back for Singapore, Lord willing, the middle of November. From Memphis, we already know that **Ted Lingren**, of Henderson, Tennessee, is arranging several of those appointments.

November 8-12, of course, I plan to be with **Dub McClish** and the *Sixth Annual Denton Lectures*, where I speak, as I recall, on Monday.

Later that same week, Eddy and I fly to the West Coast to be with **Archie Luper, John Prophet** and others re: brother Ee's final appointments before he flies on back to Singapore, Lord willing, November 16.

Returning then to Memphis, it will be a "count down" situation for me then until Vada and I join some 20 or so others on the West Coast the evening of November 29, headed for the Philippines and the *Manila Lectures*, slated for December 1-4.

From Manila, next, all of us will continue on to Singapore where most of us will appear on the *3rd Annual Asian Bible Lectures*, December 6-10.

After approximately one week of taking care of business matters having to do with the property at 131 Moulmein Road as well as at Punggol Point, Vada and I then head back for Taiwan, where I am to preach in five successive 3-to-5 day gospel meetings, back to back, in Hualien, Taifung, Taipei, Taichung and perhaps one other city.

On January 16, Lord willing, the leadership of the black churches in the Northern California area have asked me to be their speaker

Bellview church of Christ recommends:

on the subject of "Crossroadism" in an area-wide meeting in San Francisco. Later that month I go next to Duluth, Minnesota, for yet another gospel meeting, dates for which still are being worked out.

On into 1988, I'll be speaking on the *West Coast Lectures*, at San Lorenzo, California; on the *Memphis School of Preaching Lectures*, at Memphis, Tennessee; and on the *Southwest Lectures*, in Austin, Texas. Numerous other speaking appointments and gospel meetings are being arranged, for which I'll have to advise my schedule at a later date.—**Ira Y. Rice, Jr., Editor.**

Mary G. McPeters, of Lawrenceburg, Tennessee, subscribed, saying, "I received a copy of your publication, *Contending for the Faith*, when you spoke at the Pulaski Street Church lectureship. I found it most informative (we need to be made aware of what is happening in the brotherhood) and interesting. Please enter my subscription for one year."

Freddie Clayton, of Lebanon, Tennessee, renewed, saying, "Hopefully before long we will be able to do more than just subscribe to your periodical. We derive much needed information from it. Some would prefer ignorance but notice it's only concerning those things of a spiritual nature. No one would think of following such a course of reason in anything else. Wilful ignorance is a crying shame but common of the multitudes (Matthew 7:13, 14). Keep exposing those who lead astray from the strait and narrow."

Tom Adams, Grove, Oklahoma: "I appreciate your stand for the truth and feel that your efforts are helping to stem the tide of liberalism in many places. Keep up the good work."

One esteemed brother, who wrote "not intended for publication" (so we'll hold his

name in confidence) ordered 100 copies each of two separate "Crossroads" issues as well as two sets of our "Crossroads Packet", to try to alert the large congregation where he attends to the dire danger they are now facing.

Billy Gammel, of Crossett, Arkansas, turned in a subscription for someone else.

When one church canceled its bundle subscription for *Contending for the Faith*, the *Spiritual Sword*, and the *Firm Foundation* in order to use all available monies to pay for a **new recreational building**, at least one member of that church wrote, saying, "Continue sending your much-appreciated magazine, if only to me."

Charles W. Burr, of Fordland, Missouri, in subscribing for someone else, wrote, saying, "I think it is the best paper."

Fred & Garnet McNeal, of Patriot, Ohio, subscribed, saying, "We found this one in the back pew of another congregation laying with a group of other pamphlets. We've read over this one two or three times. It would be great if every Christian would read *Contending for the Faith*."

David Dod, of Wichita, Kansas, subscribed for three years, saying, "I know it will be a great asset in many ways and I am really looking forward to receiving it..."

Mr. & Mrs. W. J. Lewis, of Grants Pass, Oregon, in subscribing, also ordered our "Crossroads Packet", saying, "We are most impressed with *Contending for the Faith* and wish it could be in the home of every Christian."

J. Hodorowski, of Rolla, Missouri, renewed for another year, saying, "I appreciated your April issue so much... I appreciate your stand for the truth. It saddens me to see the departures from the truth. We must be vigilant to keep the faith strong and true."

Florida School of Preaching
1807 South Florida Avenue
Lakeland, Florida 33803
813-683-4043

THIRTEENTH ANNUAL LECTURESHIP

THEME: "Abounding In The Work Of The Lord"

MONDAY, JANUARY 18

9:00 "Abounding In Patience"
Chris Steele
9:45 "In This Grace Also"
V. P. Black
10:45 "Abounding In Worship In Song"
W. D. Jeffcoat
11:30 Lunch
1:30 "Abounding In Love For Others"
Kenneth Jones
2:30 "Difficulties In Beginning A New Work"
Terry Wheeler
3:30 Forum:
"Problems Of A Growing Church"
Flavil Nichols
7:00 Congregational Singing
7:45 "The Abounding Principle"
Andrew Connally

TUESDAY, JANUARY 19

9:00 "Abounding In Hospitality"
Gene Burgett
9:45 "In This Grace Also"
V. P. Black
10:45 "Abounding In Faith & Knowledge"
Leslie Bland

11:30 Lunch
1:30 "Abounding In Boldness"
Wayne Coats
2:30 "Abounding In Mission Efforts"
Andrew Connally
3:30 Forum:
"Problems Of A Growing Church"
Flavil Nichols
7:00 Congregational Singing
7:45 "The Work Of The Lord—What Is It?"
Johnny Ramsey

WEDNESDAY, JANUARY 20

9:00 "Paul A Worker For The Lord"
Robert Brooks
9:45 "In This Grace Also"
V. P. Black
10:45 "Abounding In Fruits Of Spirit"
Winfred Clark
11:30 Lunch
1:30 "Abounding Iniquity"
Andrew Connally
2:30 "Abounding Grace"
George DeHoff

3:30 Forum:
"Problems Of A Growing Church"
Flavil Nichols
7:00 Congregational Singing
7:45 "Being Steadfast-Unmovable"
W. S. Cline

THURSDAY, JANUARY 21

9:00 "Abounding As Peace Makers"
Earl Godwin
9:45 "Things That Hinder Church Growth"
Glen Burgess
10:45 "Abounding In Christian Graces"
Winfred Clark
11:30 Lunch
1:30 "Abounding In Hope"
Wayne Coats
2:30 "Growth In Evangelism"
Jimmie C. Steele
3:30 Forum:
"Problems Of A Growing Church"
Flavil Nichols
7:00 Congregational Singing
7:45 "Our Labor Not In Vain"
George DeHoff

THE NEW McLOUD MESSENGER

Carl G. Hecker

We are pleased to send the new *McCloud Messenger* to anyone who would like to receive it and without cost. Of course, our mailing list begins with the members of this congregation.

We have been receiving similar publications from our sister congregations. We always enjoy and appreciate them. Now we reciprocate with pleasure. We ask you to please check our new mailing address and to make any necessary changes in your records.

Our new mailing address of THE McLOUD MESSENGER is now Box 508, McCloud, OK 74851. The editor, Carl G. Hecker, has the same personal address. Please correct your mailing list if you are sending us a bulletin.

A BRIEF EXPLANATION

Due to health problems, Carl G. & Willadean Hecker moved near to McCloud in July 1986. We are glad now to report that Willadean is much improved. Brother Hecker had taught for eight years in the OKLAHOMA COLLEGE OF THE BIBLE AND SCHOOL OF PREACHING. He was able to continue this relationship through the 1986-1987 sessions.

Then W. R. & Sarah Craig received an invitation to return to near where they had begun local work more than 50 years ago! When the Craigs decided to move to Lucedale, Mississippi last February, it was announced that the school would be closed.

However, after several months, and at the urging of the faculty and many of the ex-students, the elders of the McCloud church decided to continue this good and much needed work. In April, the Hecker's moved into McCloud, accepting the invitation to preach for the McCloud church.

The elders are now announcing their new plans for the Fall semester.

THE THIRD ANNUAL

UPPER OHIO VALLEY LECTURESHIP

"Great Themes of the Bible" will be the general theme of the *Third Annual Upper Ohio Valley Lectureship*, November 17-20, 1987, sponsored by the *Lovers Lane Church of Christ*, 560 Lovers Lane, Steubenville, Ohio 43952.

Among the speakers listed are Gary Colley, Andrew Connally, Roy Deaver, Garland Elkins, Gilbert Gough, Frank Hickenbotham, J. Noel Merideth, Johnny Ramsey, Robert Taylor, Terry Varner and Thomas B. Warren.

Topics will include "God (The Godhead)," "The Word Who Became Flesh," "Man—Body, Soul and Spirit," "Creation," "Inspiration of the Bible," "The Love and Grace of God," "Salvation from Sin," "Authority and the Silence of the Bible," "Miracles," "The Crucifixion of Christ," "The Resurrection of Christ," "Prayer," "The Love of Man for God," "Knowledge and Faith," "Love of Man for Neighbor and Self," "Christian Living," "The Power of the Gospel," "The Will of God—Be Faithful," "Proving all Things," "Death and Hades," "Man—Resurrection and Judgment," "Hell," and "Heaven."

Tommy Ware, of Morgan City, Louisiana, renewed his subscription for another three years even before we sent him a renewal notice, saying, "That way I can't forget. The paper is too important to miss one issue. I don't want Satan to use ignorance for his entrance into our congregation. I thank God for...*Contending for the Faith*. Without it it would be harder to get this kind of information. God be with you all in your work."

The New York Avenue church of Christ, of Oak Ridge, Tennessee, ordered 25 copies of our "Crossroads/Boston" issue for May/1987. Loyd S. Parker, of San Antonio, Texas, ordered three extra copies of this same issue. Minnie Lee Medley, of Palmetto, Florida, ordered 12 copies "to pass to those people who want to know what Crossroads teach," saying, "brother Eddie Whitten explains it thoroughly."

John A. Carter, of Mayfield, Kentucky, continued his order for 25 copies each issue for another year, adding an "extra" \$90.00 onto his check for our contending-for-the-faith fund.

A. Albert Reeves, evangelist for the church at Stilwell, Oklahoma, ordered 25 copies of our May/1987 issue with the article on *THE DISCIPLING MINISTRY*, *Crossroads/Boston*, saying, "I read the article in your paper by brother Eddie Whitten with great interest."

Tom Isabel, Farmington, Missouri, in renewing for another three years, wrote, "I enjoy this bulletin very much and thank God for people like you that stand for the truth."

Doug Brazzell, of Franklin, Kentucky, sent in a subscription for someone else.

William M. Smart, of Smithville, Ontario, Canada, ordered 25 copies of our May/1987 issue on Boston/Crossroads. Brodie Crouch, of Taylor, Arkansas, also ordered 25 copies of that same issue.

FIRST ANNUAL "KNOW YOUR BIBLE" LECTURESHIP SLATED FOR 1988

Roger Jackson

Plans continue to move at a very good pace for the first annual "KNOW YOUR BIBLE" lectureship. The speakers all have been confirmed and it only remains that we assign the various topics which will be taken from the questions we have received on the television program over the past 15 years. The speakers from outside the area and program are: John Harris, Franklin Camp, Jimmy Clark, Robert Taylor, Garland Elkins, James Thompson, Joe Gilmore, Goebel Muelc, William S. Cline, Ron Laughery, Hugo McCord and George DeHoff.

The speakers who are from the local area and who participate regularly in the program

as panelists are: Charles Crump, Alton Hayes, James Rogers, Eddie Whitson, Roy Williams, Clyde Ray, Ronny Johnson, Aubrey Prestridge, Wayne Dunaway, James Watson and Marty Glenn.

The men who will make up the panelists for the open forum to be conducted each evening at 8:30 (app.) will be: DeWayne Spivey, Mitchell Covington, Joey Gafford, Jimmy Kennedy, Elbert Lewis, Gordon Smith, Sorrell Wesson, Barry Cunningham and the evening speakers.

The first annual "KNOW YOUR BIBLE" lectureship will be conducted August 7-11, 1988 at the Anniston City Auditorium. A book of the lectures will be printed and available before the lectureship opens. It is a cooperative effort of some 25 congregations who participate in the program by financially supporting it and providing the services of their preachers as panelists. Twelve of those congregations will be called upon to sponsor one speaker, although all of them have volunteered to do so.

The lectureship program will consist of three speeches in the morning and three in the afternoon. In the evening services there will be one speech and an open forum to follow. It is hoped that the denominational people of the area can be persuaded to attend this session, as well as the others, and to ask questions. We have planned an extensive advertising campaign which includes them. A program for the ladies is being planned, but currently is incomplete.

—Bulletin

Betta View Hills Church of Christ
Post Office Box 3323
Oxford, Alabama 36203

Hall Named Northeastern President

VILLANOVA, Pa.—John R. Hall, 45, a vice president for the Council for Advancement and Support of Education (CASE) in Washington, D.C., has been named sixth president of Northeastern Christian Junior College, which was effective Aug. 18.

Hall's appointment was announced July 19 by Hyde S. Harper Jr., chairman of the board of trustees and president since Nov. 15, 1986. Harper served as an ex-officio member of the search committee composed of trustees and chaired by Richard E. Smith of Falls Church, Va.

A native of Henderson, Tenn., Hall has degrees from Morehead State University and Freed-Hardeman College. He also attended Harding University and George Peabody College for Teachers and is a candidate for a doctorate at the University of Mississippi.

Hall has served as a vice president for CASE since 1980. CASE is a professional educational association with nearly 2,800 institutional members that offers programs of professional development and acts as a public affairs arm for U.S. education in the areas of fund raising, alumni administration, public relations and government relations. Hall's responsibilities included alumni administration, two-year colleges and management information systems.

Hall has served as minister of the



JOHN R. HALL

Woodbridge, Va. Church of Christ since 1980 and was appointed an elder of the congregation in 1985. He also preached for congregations in Morehead, Ky., Bells and Lawrenceburg, Tenn.

His wife is the former Freda Skelton of Hohenwald, Tenn. They have three daughters: Atissa, 17, Anna, 13, and Andrea, 7. *Gospel Advocate*

Just Released

Just Released

Just Released

A Critique of the Multiplying Ministries of The Boston Church of Christ

by Jackie M. Stearsman
Associate Director
Florida School of Preaching
1807 South Florida Avenue
Lakeland, Florida 33803

A paperback edition with:

- ☞ Extensive Documentation (more than 70 references to primary sources)
- ☞ All references to written documentation certified by Notary Public to be true and correct copy of the originals
- ☞ More than two dozen major doctrinal errors of the Multiplying Ministries of the Boston Church of Christ are identified
- ☞ More than 100 questions and suggestions designed for private or class study and discussion
- ☞ "A Critical Review of *The Master Plan of Evangelism*" with documentation tying it to the Boston Movement
- ☞ References to Denominational sources showing the basic philosophy and foundation of the Boston Movement
- ☞ Extensive Table of Contents making cross reference and subject matter easily located

Stated Objective (from the Preface):

"I will show that the kind of tactics used by the Boston Movement in promoting their cause is divisive and false, and in no way may it be harmonized with the teaching of the Bible. I will do so by:

- A. Providing the readers with the documentation of the innermost workings of the Movement from the best sources known to this writer.**
- B. Then, from that documentation, show that the organization (affectionately referred to as "Dynamic Multiplying Ministries") may not be justified Biblically."**

This Critique is needed:

1. It is needed by Individuals and Congregations in order that they might know, from the publications of the Movement, its devious doctrines and goals.
2. It is needed in the Mission Fields, for the Movement is worldwide in its thrust.
3. It is needed by Cities "targeted" by the Movement for infiltration and saturation, to alert uninformed and misinformed brethren to its objectives and errors.
4. It is needed by individuals who are not members of the churches of Christ in order that they might know that the Multiplying Ministries of the Boston Church of Christ are not the same as the churches of Christ authorized by the Bible.

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CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

Earl Trimble, of the Northside church of Christ, of El Paso, Texas, writes: "We are grateful for you and your worthy work. We trust the *Contending for the Faith* publication will be able to continue its valuable service in helping to keep the brotherhood informed as to what is taking place around the world."

Charles Taylor, writing from Box 5157, APO 09633, in March, said: "I have enjoyed your articles in *Contending for the Faith* for many years... I just wanted you to know that the same thing you have written about so much is happening right here in the Lord's church in Germany. We are an American military congregation and our preacher, **Ralph Bealy**, (or he calls himself that) is doing exactly what you have been writing about."

"First of all, he let a family from the First Christian Church come in here and start teaching and waiting on the Lord's table. He has led singing and even been appointed as the assistant treasurer."

"In spite of all I have said and done, he is not stopped. I am considering leaving this 'church' and worshipping in our home."

"On top of all that, Ralph had **Marvin Phillips** speak here one Sunday night when he and his bunch were on their way to Africa. When I told Ralph that he was a false teacher, Ralph said, 'You don't have any proof of that.' When I showed proof, I was treated like a dog."

"I just wanted you to keep up the work and the writing that you do. We all need to be informed."

"The church that I am talking about is located at Lorelering 23, Wiesbaden, Germany."

(NOTE: How right brother Taylor is! We ALL need to be informed! With a large segment of the brotherhood evidently trying to TAKE over the churches of Christ by what is known as the "Crossroads Movement" (now more generally known as the Crossroads/BOSTON Movement), and with another large segment seemingly determined to GIVE it over to the Christian Church, those of us who still are CONTENDING FOR THE FAITH as it was once delivered unto the saints appear to be caught in the middle.

About the only defense the truth of the gospel really has against these forces of error is an INFORMED MEMBERSHIP. It was for this cause that this paper—*Contending for the Faith*—was begun in the first place. However, it is only to the extent that *Contending for the Faith* can be circulated and read that it can be effective in its purpose.

Beginning the first of this year, we have been sending sample bundles of *Contending for the Faith* particularly to those who have demonstrated more than usual interest, inviting everyone to use the back issues we send to introduce *Contending for the Faith* where they attend—particularly to faithful Christians—signing up all you can as NEW SUBSCRIBERS.

If, in fact, you already have received one of these bundles and have been helping in this way, please ignore this note. However, if not, if you would like to help on this, please let us

know and we'll gladly send you a bundle, too—FREE OF CHARGE—together with subscription coupons for use in signing up NEW READERS WHERE YOU ARE.

If we all work together on this and in other ways, a large part of the present apostasy still can be turned back around. IYR Jr.)

Loretta McLellan, of Purcell, Oklahoma, in sending payment for a copy of our Bound Volume XVII (1986) of *Contending for the Faith* (\$7.00) added an "extra" \$43.00 onto her check, saying, "Please use balance of check for anything that is needed. May God continue to bless your efforts as you strive to keep us informed."

Mrs. Gardean W. Latham, of Irving, Texas, in paying for one of our Bound Volumes, added \$18.00 onto her check as a contribution to *Contending for the Faith*.

Claude & Faye Stradley, Burkburnett, Texas: "The *Contending for the Faith* publication has been such a source of help, the scriptures are so much more comfort, we thank God such men as you are fighting for the truth."

Mrs. Hazel Powell, Cincinnati, Ohio: "I shall be happy to pass out a bundle of CFTF... I am always looking for a new subscriber. It seems most of our brethren are TV addicts and read very little... Keep up the good work."

William Plew, of Bloomington, Indiana, offered to distribute a sample bundle to the Harmony church of Christ there.

Odessa Russell, of Baker, Florida, when subscribing, added an extra \$5.00 to her check, saying, "Use as you see fit."

[NOTE: As the old year is winding down, whereas the general support of our missionary efforts in and for the Far East continues to lag approximately four months behind, such cannot be said of our Bibles for China and Asia work!

When we saw that this fund had grown to more than \$54,000, I telephoned to brother **Archle W. Luper**, who originated the Bibles for China fund, back in 1979, asking if it would be all right with him to enlarge the purview of this fund to include other Asian countries and languages, in addition to China, as well. He thought this was a wonderful idea—especially in view of the mainland China government standing like a stone wall against our bringing Bibles into their country.

When I further introduced this idea to our elders at **Belview/Pensacola**, they liked it, too. And, inasmuch as **Pat McGee** had had to make an unscheduled emergency trip back to Jakarta and was approximately \$10,000 short of what was needed for his projected Bibles for Indonesia printing, at his request that amount was forwarded to him that this desperately needed printing might not be hindered.

Instead of our readers contributing just to Bibles for **China**, hereafter, please remember this fund will be known as Bibles for **China and Asia** henceforward. We do not mean by this, of course, that we are giving up on Bibles for **China**. As workers make themselves available to try getting Bibles into **China**, naturally we shall continue to make **Chinese**

Bibles, Testaments and other teaching materials available to them and to work with them, just as we have been since this phase of our work began eight years ago.

Further, if the **China** government ever changes its policy and permits **Chinese Bibles** to come in freely, we then will step up our **Bibles-for-China** work measurably.

However, meanwhile, it just made no sense for all that money to sit there idle, when there were other countries and languages, too, that needed **Bibles and Testaments** as well as **China**. We believe that all who have contributed to this fund will agree that this is a wise decision.]

But back to the need for more contributions to our other phases of the **Far East Work**, right now **Vada** and I need your help in raising our **TRAVEL FUND** for our missionary journey to **Manila, Singapore, Malaysia, Taiwan** and return. During this journey, we shall participate in two **Bible Lectureships** and then hold five separate **gospel meetings**, back to back. All contributors to the approximately **\$5,000-fund** needed thus will enter into our missionary labors.

While you are at it, if there is any way that you might help us catch up our **arrears** before the end of the year, there is nothing we need that, say, **\$10,000** would not help.

God bless you as you send,

Ira Y. Rice, Jr.

Contending FOR THE Faith

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