

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

**Volume XXI, 1990**

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## LUBBOCK CHRISTIAN COLLEGE APPLAUDS AS RANDY MAYEUX ANNOUNCES DEATH OF THE CHURCHES OF CHRIST

Stephen Wiggins

This past October, **Randy Mayeux**, the preacher for the Preston Road Church of Christ in Dallas, Texas, gave a lecture on the topic of "unity" at the annual Lubbock Christian College Lectureship. Within this lecture brother Mayeux calls himself an "old time Bible conservative." This is an untruth. Brother Mayeux in reality is a dyed-in-the-wool liberal of the deepest dye. And, as the reader will see within this article, his lecture conveys a perfect sampling of the rank liberalism and modernistic tendencies that right now are plaguing the churches of Christ everywhere.

Brother Mayeux—and other like him—do not like the past history of the churches of Christ nor do they like the church of today. These men have set out to undermine and change the church and already have made amazing progress on many of our Christian college campuses and in many of our big city churches. At this very moment I have in my possession a copy of the cassette tape of Mayeux's Lubbock lecture and have listened to it several times. The quotations within this article are from this lecture and have personally been transcribed *verbatim* from the tape. I now wish to proceed with the task of exposing Mayeux's liberalism for all interested readers to see.

### Mayeux On Grace

**I think it would have been just virtually unthinkable 15 years ago that we would have people, and I'm not about to give you names, and for the record, just so you will know, and I really hesitate to do this on tape. Turn the tape off. I have preached and believed, I believe deeply that the New Testament teaches that salvation is a free gift of God period. You are saved by grace alone.**

Note carefully Mayeux's reluctance to even make the above statement while his voice was being tape recorded. In fact, he even directed that the tape recorder be turned off

while he made the knowingly erroneous statement about salvation by grace *only*. Note also that our wayward brother freely confesses that 15 years ago (1974) it would have been "unthinkable" for a member of the church of Christ to make such a blatant false statement. But now, according to Mayeux, it is different. We wonder what has changed in the past 15 years—God's word or liberal-minded preachers? Of course, it is this new breed of preachers who have come on the scene of late. You know, the kind who prefer no tape recorders be around when they speak!

The truth of the matter is that being "saved by grace" in the Bible no more means "salvation by grace alone" than "saved by faith" means "salvation by faith alone." Mayeux's teaching on grace logically leads to universal salvation. God desires the salvation of absolutely every individual upon earth (I Timothy 2:4; II Peter 3:9); and so his grace has appeared extending salvation to all (Titus 2:11). But if salvation is by grace *alone*, this would mean that all would be saved since God is no respecter of persons. This is universalism through and through. Therefore Mayeux's position on grace is false and he tells the whole world that he is ignorant of even the most fundamental Bible truths.

### Mayeux On Billy Graham

**Trust in the Lord to work through every person and every circumstance. If there is someone who disagrees with you do not automatically assume that God therefore cannot and will not use that person. Rejoice that God can use people who are different from you. Rejoice at that...I don't know about you but I hope Billy Graham gets some response when he preaches behind the Iron Curtain. I really do.**

Friend, Mayeux is so desperate in his efforts to minimize doctrinal differences so as to establish fellowship with those of the Christian Church persuasion that he now tells us he

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# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

## Workers Together With God

As *Contending for the Faith* now enters its third decade of continuous, successful publication, this seems like an appropriate time to thank the Lord and our fellow workers for all that you have done to help make this effort in the cause of truth possible over the last 20 years.

None recognize more than we that but for the grace of God and our true yokefellows who have blessed and supported our work across the years none of the things that we have accomplished *together* could have been done. It is just as Paul put it, in I Corinthians 3:5-10,

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

## FALSE BRETHREN MADE THINGS HARD

Back in the mid-'60s, even before *Contending for the Faith* began, I brought out three controversial books, entitled, *Axe on the Root*, Volumes I, II and III. When Vada, my wife, realized that I planned to confront false teachers and false doctrine brotherhood-wide, she urged me to think it through very carefully, saying, if you do this, there is nothing that they will not dig up or dream up against you.

I thought it over carefully and decided that there was not anything false brethren could say or do that, with the help of God and faithful brethren, I could not take. From the days of *Axe on the Root* and now through 20 years of *Contending for the Faith*, I have had every opportunity to know exactly what she meant. From lying and undermining (when I was right) to refusal to accept my confession of fault (when I was wrong), let me be the first to admit that false brethren indeed have made things extremely hard as I continued to "fight the good fight of faith" (I Timothy 6:12) across the years.

Through it all, while endeavoring to "endure hardness as a good soldier of Jesus Christ" (II Timothy 2:3), I have continued trying to "war a good warfare; holding faith, and a good conscience; which some having put away con-

cerning faith have made shipwreck" (I Timothy 1:18-19).

#### FAITHFUL BRETHREN UPHELD MY HANDS

Regardless of the opposition, I thank my God for all the thousands of faithful brethren who have stood by me and upheld my hands in the cause of truth as I fought on against the many departures on all sides. Something that brother **Shan Jackson**, of Palacios, Texas, sent in recently is a case in point. Under the heading of "Helping Uphold Their Hands," brother Jackson wrote, as follows:

In Exodus 17, we read of a battle between the army of God and the army of Amalek. Joshua was told by Moses to choose certain men to fight and that he (Moses) would stand on the top of the hill and hold up the rod of God. "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." (Exodus 17:11).

As this story continues, we soon find that Moses' hands became quite heavy and each time he lowered his hands to rest them the army of the Lord began to lose the battle. So Aaron and Hur sat Moses up and rested him and they held up his hands, one on the one side and the other on the other side and, as the Bible says, "His hands were steady until the going down of the sun." (v. 12).

What a beautiful story of cooperation among God's people—to stay the hands of God's soldiers in their time of battle!

My reference to this particular story allows me opportunity to say something that I have wanted to say for several years. I know that brother Ira Y. Rice, Jr., would never allow himself a comparison between the great leader of God, Moses, and himself [*Amen! IYR Jr.*] and such is not the purpose of this article. Its purpose is to state that some of us "lookers on" need to start doing what we can even if it's just helping uphold the hands of the real soldiers of today.

For all of his adult life brother Ira Y. Rice, Jr., has fought religious error at every turn. All of us who also stand for the right have benefitted greatly from his noble efforts but often when "picking time" is nigh we would rather pick someone else to sit by. Ira is seen by some as a trouble-causer. Oh, we all agree that names need to be called, but it is better for Ira to call them than for you or me. [We might want to hold a meeting there sometime!]

Actually, I don't know if I'm writing this for publication or simply as a personal vote of appreciation to Ira; but, for whatever reason, I wrote it, and I'm glad I did. Maybe I don't have the courage to stand in the face of the enemy like Ira does. Maybe I don't have the conviction he does. But if all I can do is help him hold his hands up in victory, I will.

Because of his battles against liberalism, apathy, worldliness and such like, I have a stronger footing in my defense of the truth. I admire and look up to this man of courage and always will. Let them say what they will, I know he is a true soldier for God, and I'm proud to stand by him and help hold his hands high. (Signed) *Shan Jackson, Post Office Box 904, Palacios, Texas 77465.*

In an accompanying postscript that brother Jackson sent along with the foregoing, he said, "Feel free to use this little article anyway you want to. Either for publication or as a personal note from me to you; but I truly feel strongly about this and if I ever can help uphold your hands in a fight call on me. I know you would help me if the shoe was on the other foot..."

When I first received what he had written, I thought perhaps it was best *not* to publish it. However, as I begin my 21st year as editor of *Contending for the Faith*, I was looking for something "special" to use with this editorial. And it should be manifest to all that what Shan wrote was special.

If I am remiss for letting such words appear in my own behalf, please forgive me. Others, too, have written similar words of encouragement. To say the least, I am grateful to have such wonderful "workers together with God" who continue to uphold my hands regardless of the oppositions of false teachers and false brethren. With the continued blessings of God and the backing, cooperation and support of faithful brethren, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).  
—Ira Y. Rice, Jr., *Editor*



#### Lubbock Christian College Applauds...

(Continued from Page 1)

even prays for the success of **Billy Graham** when he preaches *Baptist doctrine* to those under Soviet control. But we wonder if our confused brother also prays for the "Reverend" to succeed when he brings his crusades to Little Rock, Houston, or Dallas? Why, brother Mayeux, should you confine your Godspeed to Billy when he is behind the Iron Curtain only? Do you also hope that he gets responses and makes members of the Baptist denomination the next time he crusades in Dallas?

Brethren we need to realize that these liberals among us, who already have spent much time and effort to unite the

Christian Church and the churches of Christ together in a pseudo "unity/fellowship" arrangement, are not going to be content with stopping at the Christian Church. These fellows want ultimately to unite all Protestant religious affiliations in some sort of ecumenical conglomeration. They do not intend to stop with the Christian Church and instrumental music. If they will compromise on one point of truth in an attempt to bring about "unity," then why should we be so gullible as to think they will not further compromise it in an attempt to unite with the denominations? This is exactly what Mayeux's "Billy Graham quote" (above) conveys. And just think, the whole time Mayeux was saying these things Lubbock Christian College just sat there with a silly grin on its face! ◻

## Lubbock Christian College...

### Mayeux On Baptism

I don't know many in our fellowship who are arguing that the New Testament doesn't teach baptism. It's what happens to the person who doesn't understand the teaching that way. And if we were to ask this question and take a little poll, and I'm not about to in this setting, in your opinion will Mother Teresa go to heaven? Now Mother Teresa hasn't been baptized by immersion for the forgiveness of sins. I think it would be a pretty interesting show of hands on that one.

But if you ask me what happens to the person who loves their God, and loves Jesus Christ, and hasn't seen it that way, I defer to the view of Alexander Campbell in the Lunenburg Letter. I believe that view is accurate. That's where my heart stands. Campbell said in the Lunenburg Letter that when a person follows the will of God as far as they understand it God accepts that person.

But there are people in our fellowship right now, good people, people that if I told you their name you would know them, and you would respect them, who are just not certain that our view of baptism is exactly correct. Now I want to just state it as bluntly as I can, whether you like it or not, whether you agree with those different positions or not, the fellowship of which you are a member in the 1990's is going to have that kind of diversity. And there is nothing that you can do to change that. Nothing. Nothing.

I tell you for sure that Mayeux is a funny fellow. Bless his heart, he thinks baptism is both essential and nonessential to the obtaining of salvation from past sins. And, poor fellow, he bases his convictions upon what a man by the name of **Alexander Campbell** said in 1837—hundreds and hundreds of years after the Bible already had been written. Brother Mayeux tells us that he thinks baptism is *essential* to the person who understands the Bible to teach it that way. But to the person who does not understand the Bible that way, then baptism is *nonessential!* But this makes the necessity of baptism in gospel obedience purely subjective. According to this position, whether baptism is essential or not depends entirely, not upon the standard of God's word, but upon the understanding of each separate individual. Brethren, can you not see that this type of infidelic liberalism strikes at the very heart of the plan of salvation?

Now the truth of the matter is this: baptism is just as essential to one's salvation as faith and repentance—no more and no less. If one can be saved *without baptism*, then one likewise could be saved *without either faith or repentance*. Baptism is but the culminating act of gospel obedience in which one is inducted "into Christ" (Galatians 3:27). The Bible teaches that one enters into Christ, into his death, and into his spiritual body, the church, by being "baptized into Christ" (Romans 6:3-4; I Corinthians 12:13). Thus, when our misguided brother Mayeux affirms that one can be saved without baptism, he is affirming that one can be saved outside of Christ, outside of his spiritual body, and without ever having received the benefits of Christ's blood and death. One apostle says that "baptism saves us" (I Peter 3:21). What do you say, brother Mayeux?

### Mayeux On Instrumental Music

[In] 1906 the split became official under the guise of the instrument and missionary society. David Edwin Harrell seems to imply it was really an economic split, a North/South Civil War split. The churches that could afford organs bought them. The churches that couldn't afford them condemned the groups that did. Now you check into that.

I again truly feel sorry for my brother at this point, for he seems to be totally unashamed of his complete ignorance on Restoration history, especially, as it regards the brotherhood split that took place in the late 1800's. He thinks the division came about by economic, social, and political differences between the more affluent northern churches and the poorer southern churches. But nothing could be further from the truth. Our brother forgets that one of the most ardent opponents of the instrument and society innovations was **Ben Franklin** who edited his *American Christian Review* from the northern city of Cincinnati. He likewise forgets that the southern state of Texas was one of the worst plagued by this division. Thus, we suggest that brother Mayeux take a course in the "Restoration Movement" lest he embarrass his friends again with blunders of like nature.

The brotherhood separation, which was officially recognized in the year 1906, was brought about by two differing attitudes as to how the Bible authorizes. This was the real problem and the society and instrument were symptoms of this problem. Those on one side of the issue chose to bring into the work and worship of the church that for which they had absolutely no divine authority, namely, the missionary society and the mechanical instruments of music. Those on the other side of the issue chose to reject and repudiate that for which they had no biblical authority. These differing positions of thought towards Bible authority resulted in division and are the primary reason why the Christian Church and the churches of Christ remain divided today.

I now call the reader's attention to the fact that brother Mayeux never really comes out and takes a stand either *for* or *against* instrumental music within his lecture. Throughout his whole speech he continually lumps the instrument together with other "congregational differences" such as which song books to use and the length of sermons. His obvious intent is to minimize instrumental music as being of no real significance—no valid cause for our being divided from the Christian Church. He seeks to establish in the minds of his Lubbock listeners that instrumental music in worship is nothing more than a matter of judgment or ideological difference, and, thus, is no reason to allow alienation to exist between us and the Christian Church. Why do you suppose Mayeux does this? Brethren, I know why. It is all a part of the liberal course of compromise these men are traveling so as to promote the "Shelly/DeWalt unity movement" that is still in progress. I tell you this is exactly how they work.

### Mayeux On Calvinism

...I want to tell you what is happening in our generation that has never happened before in any other generation of church of Christ people. Are you ready? We are listening to people like Swindoll on the radio, that's what. Do you know why our people are rushing to listen to Swindoll on the radio? Because they are getting much good Bible exposition and teaching in their own life, that's why. But Charles Swindoll is an unashamed Calvinist... I will tell you that because our people are reading Swindoll's books and listening to Swindoll's messages they are going to end up thinking more and more like Swindoll.

In Dallas, and in Lubbock, and in Los Angeles, we've got tons of our women going to something called 'Bible Study Fellowship.' It is a wonderful thing where women, hundreds of women, get together and they hear a lecture from scripture, exposition, and then they get in small groups and discuss it. Hundreds and hundreds of church of Christ women across this country are getting into it. *It is an unabashed, unashamed*

*Calvinistic Bible study.* That's the stance. That's the philosophical doctrinal basis of that Bible study. The day is over, whether you like it or not, the day is over when an eldership is going to be able to stand up and say you can't read Swindoll's books, you can't hear Swindoll's messages, you can't go to 'Bible Study Fellowship.' The church that says if you only go to church of Christ stuff, and only read church of Christ authors, that church is going to be down to nothing in the 1990's. Whether you like it or not that's the fact. That's the fact. The differences are going to increase instead of decrease.

Our good brother Mayeux here identifies himself as a full-fledged Calvinist, having more in common with **Chuck Swindoll**, **John Calvin**, and the **Primitive Baptists** than he does with Christ and his holy apostles. And I am not the least bit surprised. For we who read the papers have long known that one of the identifying marks of those currently promoting the digression within the brotherhood are those wearing the badge of Calvinism. These are the ones saying: "we are saved by grace only" and "God does everything" therefore "we can't do anything to save ourselves." Note also that Mayeux tells us that Calvinism within the church of Christ will increase instead of decrease in the upcoming decade of the 1990's. He further states that the churches who stand in opposition to these Calvinistic errors will shrink "down to nothing in the 1990's." But faithful brethren need not get their hopes up thinking Lubbock Christian College and her professors are going to help us turn this tide of apostasy. I do not think they intend to help.

## Mayeux On Doctrinal Differences

**There are doctrinal differences. I love the churches of Christ. But whoever wrote this tract, 'Can We All Understand The Bible Alike?,' and the answer is of course we can. Forgive me, that's just an ignorant view. It's just ignorant.**

What our brother here says is really an indictment against God. Mayeux thinks we cannot understand the Bible alike, when, in fact, God demands we do that very thing. It was God who said we were to "all speak the same thing" that "no divisions" be among us (I Corinthians 1:10). The only way that true biblical unity is attained and maintained among God's people is on the basis of truth, God's word. Yet this necessitates our understanding the Bible alike, knowing it, and continuing faithfully in it.

Furthermore, our brother's charge that we cannot understand the Bible alike in reality is agnosticism to the core. For, if it is impossible to know and understand the Bible alike, then it is impossible to know or understand the Bible at all. This then would leave one in the predicament of really never knowing if he was walking in the truth or not. And since only truth sets one free from sin then one could never really know if he was saved or not. Such is in direct contradiction to what the Lord taught on being able to "know the truth" (John 8:32). But what does Mayeux care? He and these other liberals seem to be more than happy with their agnostic stance and would be even happier if they could get the whole brotherhood to accept it.

## Mayeux On The Role Of Women

**You want to talk about the issue in the 90's. There are Bible majors at Abilene Christian [University] and Lubbock Christian [College] who are female. They don't know what they are going to do yet with their Bible major. But they are female... In one youth group represented by somebody sitting in this section there is a woman, a teenager in that youth group, that wants to be able to preach in some fashion to men and women when she gets older. You want to kick her out?... the bottom line is that in**

the 1990's diversity is the only game in town, folks. It really is.

There is within this room this morning, and we could take a show of hands, and if everybody got honest it would be real interesting, some rather major doctrinal differences. You want a list? Try these: Can a woman lead prayer in a mixed group? It's a good question. And the answer, of course, is yes she can, I mean, because it's happening.

Recently, the **HERALD OF TRUTH** had a conference on family. Nine hundred people came to the Dallas area. One of the sessions, in which all of the participants, nine hundred men and women came, the speaker was a woman with a Ph.D. And though she had a topic related to family, let me tell you what she did, *she preached. And she was dynamite!* Do we want to drive these people away from us? ... I will tell you that the churches of Christ cannot survive the resource drain if we drive people away like that in the 1990's. We cannot survive it. Literally can't survive it.

The whole thrust of brother Mayeux's lecture was a seeking to minimize doctrinal differences as being of no importance whatsoever. His lecture comes to a head here as he informs us that the churches of Christ are going to have to conform to and accept this increase of doctrinal diversities, such as women preachers, or else the church will dwindle to nothing in the 1990's. It never seems to enter our brother's mind that we can *teach* people what the Bible says concerning the proper role of women in the church: "**Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness**" (I Timothy 2:11-12). But no, he conveniently ignores the procedure of teaching and instead says if we "clamp down" and oppose these errors it will only drive people away from the church; and as a result the church will not be able to "*survive* the resource drain." The obvious point is that unless we pursue the course Mayeux here prescribes, that is, to accept these doctrinal deviations such as Calvinism, instrumental music, and women preachers, then death for the churches of Christ will be inevitable. And then as our brother concluded his lecture his Lubbock Christian College audience burst into applause.

Two observations now are in order and I will close. First, Randy Mayeux is a false teacher. His Lubbock lecture exemplifies his flagrant liberalism and holds him forth as a full supporter of the current digression that is right now seeking to strip the church of Christ of any distinctive characteristics and mold her into just another denomination among many. Most of us knew exactly the way brother Mayeux was headed way back when he cast his lot with *Image Magazine* and became a staff writer under its then editor **Reuel Lemmons**. Brother Mayeux is of the same make and breed as **Marvin Phillips**, **Jay Utley**, and **Jeff Walling**—men whose names are synonymous with apostasy and compromise. We neither flinch nor blush to say so. In fact, we know it is to do the cause of Christ a favor to warn the brotherhood of such men.

My second observation concerns Lubbock Christian College. Their actions demonstrate that they now are seeking to follow Abilene and Pepperdine Universities down the primrose path of cowardly compromise. Mayeux's lecture was filled with doctrinal error, liberalism rank and vulgar. And yet Lubbock Christian College applauded him and upholds his error to this very moment. Their crime is that of aiding and abetting the liberals in their undermining work of taking the church into apostasy. This college was started by faithful brethren as an instrument of good for New Testament Christianity. But now it obviously is seeking to turn and tear down the very thing it was erected to

promote—the truth. No one should think that he can be faithful to the Christ and at the same time put his support, trust, and confidence in such a school as Lubbock Christian College who invites, upholds, and even applauds doctrinal error such as we have gleaned from Mayeux's lecture. No, brethren, we cannot, should not, and must not lift our right hands to fellowship such apostates from the truth. Let them first come clean and make amends by turning from their current course. Then—and only then—will we help hold their hands high in the realm of Christian education as we once did in days gone by—but not until.

The things said within this article have not been said in a spirit of alarmed excitement or impulsive ignorance, but rather they are the utterance of calm and deliberate conviction. It is just that we refuse to be intimidated by these big time liberals who think they can freely propagate their

modernism behind the cloak of our college lectureships. Right now we have resolved to enter the battle full force and fight for the truth of our God with every ounce of fiber within our mortal bodies. We plead with faithful brethren everywhere to gird their loins and enter the battle against this threat of liberalism. I tell you the truth, brethren, he is an ignorant, gullible, and poor observer of men and things who cannot see that there is right now a class of men rising up within the churches of Christ who no longer are satisfied with the ancient gospel as it is in Christ Jesus. These men want doctrinal changes and they are slowly, subtly, and silently preparing the minds of our brotherhood to receive and accept such changes. **But we do not intend to surrender!**

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## The Role of Women in Public Worship

Larry D. Mathis

Over the past few years we have witnessed a growing interest relative to a woman's role in society and in religion. To be more specific, an interest in the role of females in public worship. While, no doubt, some of this is the result of a healthy desire to know what the Scriptures teach, we suspect that part of the interest has been generated by the Women's Liberation Movement.

Recently we read that some 80 or more Protestant groups around the world are "ordaining" women. We are made to wonder what influence all of this will have on our people. Will the pressure be applied for us to conform? Will we, in the near future, hear demands to allow women to fill our pulpits; to be appointed to serve as elders and deacons?

It is disturbing occasionally to hear members of the church express the view that they see nothing wrong with a female leading singing, leading prayers, waiting on the Lord's table, or teaching Bible classes where both men and women are present.

Historically, our brethren have honored the Bible relative to a woman's role in public worship. Will it continue? We should certainly like to think so but obviously we do not know. Here is one area that presently needs attention. Therefore, we must teach, pray, and hope that our people will continue to respect and obey God's word in this matter.

### FEMALE TEACHERS NEEDED

The first century church of Christ needed (and had) female teachers and the twentieth century church of Christ needs (and has) female teachers. One striking difference to be seen is that back then some sisters evidently possessed miraculous gifts of the Holy Spirit (at least the gift of prophecy), whereas none of our women possess miraculous gifts today to assist them in teaching God's word.

Hundreds of years before the New Testament church was established the prophet said, "YOUR DAUGHTERS SHALL PROPHECY... AND UPON THE HANDMAIDS IN THOSE DAYS WILL I POUR OUT MY SPIRIT" (Joel 2:28, 29). The apostle Peter quoted Joel's prophecy and applied its beginning to the great day of Pentecost (Acts 2:16-21). This is significant for prophecy was one of the miraculous gifts of the Spirit (I Corinthians 12:8-10). The gift of prophecy was given for the purpose of edifying,

exhorting, and consoling people (I Corinthians 14:3). To "edify" means to build one up in knowledge, to teach. So, God qualified certain females in the first century to teach his word to others.

We must bear in mind the fact that in that age miraculous gifts were absolutely essential to the spread of the gospel of Christ. At first, there was no written New Testament to guide teachers of the word (whether males or females). Since prophecy was primarily a teaching gift (it did not always have reference to predicting the future), men and women alike needed it in order to teach the will of God accurately to others.

Luke informs us that Philip the evangelist "had four daughters, virgins WHICH DID PROPHECY" (Acts 21:8-9). And, we learn from Paul that certain females in the church at Corinth also possessed this gift (I Corinthians 11:5). Inasmuch as all spiritual gifts were bestowed through the "laying on of apostles' hands" (Acts 8:14-19; II Timothy 1:6), we conclude that the Lord approved of female teachers in the first century church. The New Testament very plainly says that God set teachers in the church (I Corinthians 12:28). And, since women are commanded to teach it follows that women were set in the church, by God Almighty, as teachers of the gospel. And, obviously, they were fully equipped for their task by the Holy Spirit (even in the absence of the written New Testament).

There was (and is) definitely a place for women teachers in the Lord's church. We learn from the New Testament that women, in some capacity, labored in mission work with the apostle Paul, "in the gospel" (Philippians 4:3). Evidently, this was a teaching role. Females were authorized to teach children (II Timothy 1:5-6; 3:15) and other females (Titus 2:3-4)—and a woman could assist a man in "expounding" the Scriptures to a man, as in the case of Priscilla and Aquilla teaching Apollos (Acts 18:26). While it is the case that women were fellow-laborers in the gospel, and had teaching roles, and even the gift of prophecy, we must never assume or conclude that they could teach anywhere that Paul was authorized to teach! Their work was limited to such places and situations as would not cause them to exercise dominion over man. One thing we are absolutely

sure of—WOMEN WERE NOT AUTHORIZED BY GOD TO TAKE A LEADING ROLE IN WORSHIP, IN A MIXED ASSEMBLY, WHERE BOTH MALES AND FEMALES WERE PRESENT. This will be seen from our discussion of I Timothy 2.

### I TIMOTHY CHAPTER TWO DEALS WITH PUBLIC WORSHIP

That this chapter concerns the worship assembly and the conduct of both males and females in the assembly is beyond dispute. This is easily seen from the following:

(1) Paul states his purpose for writing this epistle—it concerned proper Christian conduct or behavior in the church (I Timothy 3:14-15).

(2) In I Timothy 2, Paul begins by mentioning all types of prayers for all men. As an inspired apostle of Christ, Paul addressed the church at Ephesus, through their evangelist Timothy, to pray for all men (I Timothy 2:7; 1:2-3; II Timothy 4:5; I Timothy 2:1-3).

(3) Carefully observe that in I Timothy 2, “prayer” (verses 1,2,8) and “teaching” (verses 11,12) are the primary topics.

(4) This context plainly shows that a GATHERING where males and females would both be present is under consideration (verses 8,11,12).

(5) There is a contrast between men and women in verses 8-15.

(6) In such a gathering “men” (males) are to “pray” (2:8), and “teach” (2:12).

(7) In such a gathering “women” (females) are to “listen quietly” and “learn” (2:11).

(8) In a mixed religious assembly women (females) are to learn from men, not teach them (2:11-12).

(9) In a mixed religious assembly women (females) are to be in a role of subjection, not authority or dominion (2:11-12).

(10) “Subjection” (submission) is a key word (2:11). It means “to rank under.” Females are to “rank under” man in a leadership role and not “teach over the man” having dominion over him.

(11) Paul states that woman will be saved working in the domestic sphere and not as a public leader or teacher in worship (2:15).

### THE ROLE OF MALES IN WORSHIP

Here is a most significant point: Paul, through inspiration, used *two different Greek words* for “men” in I Timothy chapter two. This must not go unnoticed.

In 2:1, Paul said to pray for all “men.” The word “men” comes from the Greek word “*anthropos*” and simply means mankind; it is used generally of a human being, male and female, without reference to sex or nationality. This word includes both sexes.

However, in 2:8, Paul uses another Greek word for “men” (*andras*), which specifically means the “male” of the species. This word is never used of the female sex, and it stands in distinction from a woman (Acts 8:12).

The point is this, prayer is to be made for all “men” (mankind), but in an assembly where both men and women are present the males (only) are to do the praying—that is, the males only are authorized to take the lead.

This context (chapter 2), shows that the right of offering up or leading public prayer and teaching in worship pertains to the male members of the church. Furthermore, according to Paul, all male members of the congregation have an equal right to officiate in this capacity (obviously if they are able, capable and qualified to do so), and are expected to exercise this right.

When Paul says, “in every place,” he simply means that public worship is not limited to any one geographical location. Wherever saints assemble males are to take the lead, not females.

### THE ROLE OF FEMALES IN WORSHIP

We deem it necessary to press the point that Paul writes with all of the authority of an apostle of Christ (I Timothy 2:7). He wrote the commandments of the Lord (I Corinthians 14:37). Therefore, what he writes in this epistle has nothing to do with his own personal preferences but is inspired truth. In view of this observe the contrast between the roles of males and females in worship:

In 2:8, he commands, “**I will therefore that men...**”

In 2:12, he commands, “**But I suffer not a woman to...**”

When Paul says that he “suffers not a woman to teach” he has reference to the gospel and not to secular studies. He means that a female is not to deliver a didactic discourse in a mixed assembly. Paul absolutely forbids females to preach God’s word under such circumstances. Preaching, by its very nature, is an authoritative function. Preachers are to preach, speaking as the oracles of God (I Peter 4:11), reproving, rebuking, and exhorting (II Timothy 4:2), with “ALL AUTHORITY” (Titus 2:15). This is the very thing that a woman is forbidden to do! She must not exercise authority or dominion over the man (I Timothy 2:9-11). Therefore, a female cannot publicly preach and at the same time be pleasing to God.

### WHAT IF THE WOMAN IS GIVEN PERMISSION BY MALES?

Someone is bound to ask, “But, what if the male gives the female permission to preach, to pray, to lead singing, or to officiate at the Lord’s table?” “Suppose an elder or the woman’s husband authorizes her to take a leading role in worship when males are present?” First, we must realize that God does not give her permission even if men do. Second, no male (not even her own husband), has a right to ask any female to do anything that is contrary to the law of God. Third, no male has the right to place any female in a situation in which she would even come close to exercising dominion over a man. Fourth, no female can step into the place of a male without violating the very word of God she would try to teach.

### CONCLUSION

It is our deep conviction that females are most important as teachers of the gospel and we have the highest regard for sisters in the Lord. We need faithful, dedicated, godly and true teachers of the word. Females may scripturally share in this great work. However, they must not take the leading role in any religious gathering when males are present. In other words, men, not women, are to take the lead.

It is not a matter of what we “think” or what we “want” or “like” or “we can’t see anything wrong with it.” The issue is: what has God said about it? (Cf., Isaiah 55:8-9).

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### CHANGES OF ADDRESS

In the event that you foresee any change of address, please notify us as far in advance as possible. Because of heavy office work, it usually takes four to six weeks to get all these changes made on our mailing list. And when you fail to notify us IN ADVANCE, the POST OFFICE notifies us — and charges us 25¢ for EACH NOTICE. Sometimes there may be three or four notices before we can get the necessary changes made. Your cooperation on this will really help. Also it forestalls you missing a single issue of your paper.



# UNNECESSARY KNOWLEDGE

L. W. Mayo

Does the Bible teach that it is necessary for a candidate for baptism to know that baptism is “for, in order to obtain” the remission of past or alien sins before he can be baptized scripturally? It has been within the last year or a little more that I have heard it taught and contended for that one does not have to know that baptism is “for the remission of sins” in order for his baptism to be acceptable to God. If any such a doctrine or compromise has been taught since the church was established on the first pentecost after the resurrection, I have never read about it, nor have I ever heard it preached nor even talked about till quite recently. All of the evidence that I have seen for a justification of such an idea is that it helps those who think and teach that there are Christians in all of the religious denominations. Just how this helps the cause of these brethren I am not able to see; but I do not know of one man who teaches that the *knowledge* that baptism is *for the remission of sins* is *not necessary* but that he *also* believes that there are true *Christians in all of the denominations*. It *also* is true that I do not know a man who believes that there are Christians in all of the religious denominations but that he *also* believes that one does not have to know that baptism is for the remission of sins in order for his baptism to be acceptable to God. We don’t seem to have one without the other. Let us lead up to a study of this subject gently.

## DIVINE RECORD SAYS WHY

In Matthew’s record of the great commission the apostles were going to “...go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit” (Matthew 28:19-20). Surely Jesus meant for the apostles to teach the people of the nations that they would enter into a spiritual relationship with the Father, the Son and the Holy Spirit when they were baptized. Otherwise they would have opened their eyes after being baptized and would have realized that they had something they never expected, nor were they promised such a relationship. Entering into the spiritual relationship of the three divine personalities is tied together with the coordinating, copulative conjunction which connects words, phrases or clauses of equal rank. This means that those the apostles would teach would understand, with equal force, that they were to be baptized into the name of each of the members of the godhead alike. Neither one less or more than the other. That is the purpose of the Greek conjunction “*KAI*” as well as it is of the conjunction “AND” in English. The apostles were ordered to tell those they taught who requested baptism that their being baptized would enter each one of them into the name of the Father, and of the Son and of the Holy Spirit. They told them WHY they were being baptized. They did not tell the people that they were to be baptized “because God said so” and leave it at that.

Mark’s record says that the apostles were to “preach the gospel to every creature. He that believeth and is baptized shall be saved” (Mark 16:15-16). The preaching of the gospel to every creature would bring to the minds of those who heard it that they were lost. Of necessity it would follow that they would want to know how they could be saved. The apostles were loaded with the answer “**BELIEVE AND BE BAPTIZED AND YOU SHALL BE SAVED.**” Does any one believe that the apostles preached to the people, and told

them that they were going to take them down into the water and baptize them without telling them, in clear unmistakable terms, *why*? Did the apostles not tell the people to “**believe and be baptized?**” Were the people not told that it was equally necessary for them to be baptized as it was for them to believe? The verbs “**repent**” AND “**be baptized**” are tied together with the copulative conjunction, and so is the clause “**repent and be baptized**” tied together with “**for the remission of sins**” which was the result of the repentance and baptism. It does not even make good nonsense to say that the apostles commanded the taught ones to “**believe and be baptized**” without telling them that as the result of this obedience they would “**be saved.**” Thus the people would know that they were being baptized in order to be saved. They were told WHY they were to be baptized, but it was not with a “because God said so.”

Jesus said that “**repentance AND remission of sins should be preached in his name among all nations, beginning at Jerusalem**” (Luke 24:47). Since this preaching was to begin to be done at Jerusalem, and the first gospel sermon, in fact, was preached at Jerusalem, Jesus was saying that the people would hear “**repentance AND remission of sins**” preached from the very start. Since it was to be preached, it meant that every one who heard the preaching of the gospel would hear, not only “**repentance**” preached, but also “**the remission of sins.**” Jesus had taught previously that people had to repent (Luke 13:3,5). So he was going to inspire the apostles with the Holy Spirit to preach that the people must repent. He did not, however, promise remission of sins immediately upon repentance, but placed remission of sins as something beyond repentance. Thus, the people would hear the preaching of the apostles and would be brought to understand that they had to both repent and do something else that would bring about remission of sins. Again the conjunction “AND” ties repentance and the remission of sins firmly together. Both are equally important in the knowledge of those who would have salvation. We only have to wait till the first sermon is preached to learn what the people would be taught to do that which would bring about the “**remission of sins**” in their lives.

John’s record points out that Jesus said to the apostles, “**Receive ye the Holy Spirit; Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained**” (John 20:22,23). I think that every one understands that the apostles did not go around, under the power of the Holy Spirit, and say to one person “your sins are remitted” and to another “your sins are retained.” It was by what the apostles preached, and the response of the people to their preaching that the sins of the people were remitted or retained. It is obvious that the apostles would tell the people what to do to have their sins remitted, or to have the remission of their sins. It could be so only when they knew what to do to have their sins remitted that they would do it. They did not have their sins remitted, and find out later what they had done that brought about the remission of their sins. Neither did those who did not have their sins remitted find out later what they had failed to do that caused their sins to be retained. God always told man why he wanted him to do what he commanded. This is no exception. He knew man needed to know.

## PREACHING ON PENTECOST DEMONSTRATED NEED TO KNOW

It was on the day of Pentecost that the gospel was preached, in fact and in fullness, for the first time. Great throngs of Jews had gathered at Jerusalem for the Feast of Pentecost. They thought of themselves as God's people, and the only people of God. However, on that day they would find out that they were the worst of sinners. The substance of Peter's sermon on that day will never be exhausted in its message by man. In that great sermon, Peter pointed the index finger of accusation at those Jews and indicted them for crucifying and slaying Jesus of Nazareth, a man approved of God (Acts 2:22,23). Peter caused those Jews to understand that Jesus was the one of whom David spoke, and that he had been raised up by the power of God, and had gone into heaven, and was now seated at the right hand of God. Also, that he had sent the Holy Spirit upon the apostles, and that what the apostles were preaching was in truth the Holy Spirit working in them. Joel's prophecy ended by saying, "**Whosoever shall call on the name of the Lord shall be saved**" (Acts 2:21). Thus the Jews understood that they were lost, and were in sin. They needed to be saved having their sins remitted. They had been convinced that Jesus was the Son of God and that now he was King. They were cut to the heart and they cried out, "**Men and brethren, what shall we do?**" A careful study of God's dealings with Israel will show that the Jews had always understood that repentance was necessary for any sin they had committed before it could be remitted or even sacrificed for. Peter, therefore, knew what they wanted to know, and what they needed to know. So, he told them what they needed to know and what they needed to do, and why they needed to do it. Let me state it more firmly. Peter knew what it was that was absolutely necessary for them to know and to do. Had Peter replied to the question of "**What shall we do?**" with merely saying "**repent and be baptized,**" and had left it at that without telling them why they were ordered to repent AND BE BAPTIZED, they could have replied with a great big "**WHY DO WE HAVE TO BE BAPTIZED?**" [They knew that repentance of sins had always been necessary because they had had to seek forgiveness many times before; but they had never been commanded to be baptized before; thus they needed to and had every right and need to know and to be told why they were commanded to go down into the water and be baptized.]

To illustrate this point I call the reader's attention to the parable about the young man who wanted to have eternal life (Matthew 19:16-22). After it had been established that this man had kept the commandments from his youth up, the young man asked "**what lack I yet?**" Jesus answered, "**Sell that thou hast, and give to the poor.**" Had Jesus dropped the matter at that point the young man would have been justified by asking, "**WHY?**" But Jesus did not stop at that point. The Lord told the young man "**WHY**" that he should sell his possessions and give the proceeds to the poor. The "**WHY**" was "**and thou shalt have treasures in heaven.**" Jesus did not give that young man a commandment without telling him why he must obey the commandment. There was to be a blessing to follow the obedience to what Jesus told him to do, and that was that he would have treasures in heaven. The same principle prevails in Acts 2:38. The people were in sin. They wanted to know what to do. The Holy Spirit knew what they needed to know, and that they needed to know that they would receive a special blessing following their obedience to the commandment the Holy Spirit gave to

them. That blessing was "**for the remission of sins, and you shall receive the gift of the Holy Spirit.**" If the Lord God had not thought that it was necessary for sinners to know what the blessing would be if they were convinced that Jesus Christ was his Son, had come to a full realization of their sins and had been commanded to "**repent and be baptized**" that they should know **WHY** they were thus commanded and what they would receive as the result of their obedience to this commandment, then he would not have given it to his Son, and his Son would not have given it to the Holy Spirit and the Holy Spirit would not have directed Peter to have told them why they needed to be baptized. Repentance and baptism was "**for,**" "**in order to obtain**" the remission of sins; and God the Father, Christ the Son, and the Holy Spirit thought the ones who were "**cut to the heart**" needed to know, in clear terms, **WHY** they were to be baptized. It was "**for the remission of sins.**" If some one comes along and teaches that it is not necessary for one to know that baptism is "**for the remission of sins**" he is not bringing the doctrine of Christ, he should not be received into the house of the faithful, and it is not lawful to bid him God speed (II John 9-11). Let one who would so claim find an example of one person who was scripturally baptized but he did not know at the time of his baptism that baptism was "**for the remission of sins**" and we will surrender the case.

## REPENTANCE AND BAPTISM ARE TIED TOGETHER

By the same argument that one can prove that a candidate today does not have to know that baptism is "**for the remission of sins**" in order for the baptism to be scriptural and acceptable to God, it also can be proved that they do not have to **KNOW** that repentance is essential unto the remission of sins either. The Greek verb "*metanoesate*" is tied together with "*baptistheto*" by the complete coordinating conjunction "*kai*" and makes each act to be equal in importance. A knowledge of "**why repent**" is no more important than a knowledge of why one must be baptized. Had it not been absolutely important for the people to know why they were being commanded to be baptized, Peter, with inspiration from heaven, would not have gone to the trouble of telling them why.

Had people of that day known already that baptism was "**for the remission of sins**" it might not have been necessary for them to have been told again. Incidentally the case was that those people had never heard about baptism as Peter was going to state it. They did not know anything about **WHY** people were baptized. Hence, it was necessary, as God the Father, Christ the Son, and the Holy Spirit knew that the people who were ordered to be baptized that they *know* why. Therefore Peter told them it was "**for the remission of sins.**" The same is true of people today. Many religious people have heard of baptism; but they believe that they can be saved without it. If they have heard that it is for remission of sins and have refused, by their actions, to be baptized they needs must be informed in the most effective way possible, until they believe it and are ready to practice it, that baptism is "**for the remission of sins**" and when that has been accomplished they will be baptized for the remission of sins or will reject remission of sins by a failure to be baptized. So, people today are just like they were in the first century. They must *know* that baptism is "**for the remission of sins**" in order for it to be acceptable unto God. If God thought it was necessary on the day of Pentecost because the people did not know the purpose of and the blessing to be received from baptism, then he thinks it is necessary today for people who

do not know or believe that baptism is for the remission of sins, and that is its main purpose.

#### PARALLEL PASSAGES CONFIRM POINT

Let's look at another passage. It is a parallel to Acts 2:38. **"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"** (Acts 3:19). Here again *"metanoesate"* (repent) and *"epistraepsate"* (be converted) are coupled together with *"kai,"* a copulative conjunction, and makes both to be of equal importance. It means that they must repent and must be converted. The result of their repentance and conversion would be the blotting out of sins, and the refreshing of the Lord. It was absolutely necessary for those people to know why they had to both repent and be converted. Their knowing why they had to repent and be converted gave them proper initiative and sufficient reason to want to do what they were commanded. In this passage **"repentance"** is parallel with **"repentance"** of Acts 2:38 and **"be converted"** is parallel to **"be baptized,"** and also **"that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"** is parallel to **"for the remission of sins, and ye shall receive the gift of the Holy Spirit."** It would be interesting for one of our brethren who believes that it is not necessary for a candidate to know that baptism is **"for the remission of sins"** to explain how that a person can come to know that he must be converted but not understand that his sins would have to be remitted for conversion to have been fully accomplished. Or that a man can have the remission of his sins and not be converted.

Saul was the chief of sinners (I Timothy 1:15). He was on his way to Damascus to arrest the followers of Christ that he could find there. On the way he had an encounter with the Lord (Acts 9:1-18). Upon being convinced that his persecution of the church was, in reality, persecuting Christ, he asked, saying, **"Lord what wilt thou have me to do?"** and the Lord said, **"Go into the city and it shall be told thee what thou must do."** He told him to go into the city, but he also told him why he wanted him to go into the city. Then the Lord instructed one Ananias to go to Saul. It was he who told Saul what to do. He said, **"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord"** (Acts 22:16). I doubt that there is any one who would argue that there is a difference in obtaining **"the remission of sins"** and in having his sins **"washed away."** But, Saul was told both to arise and be baptized, and then he was also told just WHY he was to do those things. The Lord knew that Saul needed to know WHY he was being told to be baptized. It was to **"wash away"** his sins. It is just as clear that the Lord knew that Saul needed to know WHY he was to be baptized as it was for him to BE BAPTIZED.

God *always* has told people WHY he wanted them to do what he commanded of them. He told Adam and Eve why they should not eat of the tree in the midst of the garden. They would die. He told Noah why he wanted him to build an ark. He would save his house. He told Abraham why he wanted him to leave Ur of Chaldea. He would make of him a great nation. He told Moses why he was ordering him to remove the shoes from his feet. He was on Holy ground. He told Israel in Egypt why he wanted them to put blood above the doors. The destroyer would pass over them. He told David why he would not be permitted to build the temple. War had come to his house and kingdom. He told Israel why he wanted them to come and reason with him. Though their sins were as scarlet they would become white as snow. He told Mary why she would be overshadowed by the Holy

Spirit. She would conceive and bear a son and call his name Jesus. He told Saul why he had called him. He would be sent to the Gentiles. He told men why he wanted them to come to him. He would give them rest. He told men why they must repent. It would prevent their perishing. He told the Pentecostans why he wanted them to be baptized. It was **"for the remission of sins."** In every one of the above cases, and hundreds more that could be cited, the Lord wanted people to know WHY he commanded them to do a thing. At *no time* did he say for one being commanded to do something by him that they were to do it *merely because he commanded it!* When God commands a thing to be done it becomes absolutely necessary, but God always knew that men needed to know WHY.

Many brethren today are taking the position that all that one must know about the importance of baptism is that it is a commandment of God, and that it is done to obey God. It is true that it is a commandment, but every place where the Lord has given a commandment he has also given a REASON or even MORE THAN ONE REASON for the commandment to be obeyed. The commandment of baptism is no exception to that rule. The very first reason given, and the one given when the great commission first begun to be carried out was that baptism was **"for the remission of sins."** Every person today who obeys the gospel of Christ who does not know that baptism is for the remission of sins is in the same condition that those on Pentecost were. All must be told that baptism is **"for the remission of sins."** Things have not changed for the alien sinner one whit. Man was never told to be baptized because God had commanded it. This is a passage that brethren who are compromising on the doctrine of baptism need to find. It is the passage that says that God, in any way whatever, said **"be baptized because it is commanded."** This passage will not ever be found. But, till such a passage is found, which will not be while the world stands, let's preach that sinners MUST repent and be baptized and make dead sure that they are brought to understand *exactly* what the Holy Spirit gave to Peter, namely, that baptism is **for the remission of sins,** and make sure we do not dip any one in water till we are sure he knows that divine truth.

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## Knowledge Puffeth Up, But Love Edifieth

Quentin Dunn

**"Now concerning things sacrificed to idols: We know that we have all knowledge. Knowledge puffeth up, but love edifieth"** (I Corinthians 8:1).

The Corinthian brethren had sacrificed to idols. They had learned that an idol was nothing. Therefore, Paul said, we know that we have all knowledge. Knowledge without love puffed people up. This is true today. I want to make a few points and a few applications. I also want to sound a warning.

#### KNOWLEDGE WITHOUT LOVE

Knowledge without love makes one self-conceited and self-sufficient. We have known preacher students that were brilliant. They were straight-A students. They were eloquent

speakers, they met people well and they had many abilities. Their influence was great for a while. They fell in many cases, because knowledge puffeth them up.

At present there are preachers that have much knowledge and many talents. They promise the brethren that they will turn the work around. They also promise great numerical growth.

They tell the young people that being a Christian is a lot of fun. They play games with the young people. They baptize a lot of young people. When cold weather keeps them from playing outdoor games, many young people quit the church. The clever speech of egotistical preachers causes problems in the church that are too numerous to mention.

#### LOVE EDIFIETH

Love makes one loyal to God and man. Love is unselfish. Love is patient. Love does not parade itself.

Preachers that love God study diligently and work hard. They do the preaching and teaching that needs to be done. They are powerful in the pulpit and classroom. They also are diligent personal workers.

The preacher that loves God teaches by example. He is an example in courage, patience and humility. Faithful brethren will have confidence in his preaching and teaching. These are some reasons that love edifies.

#### SOUNDING A WARNING

I want to sound a warning. Many times when brethren select a preacher, they do not give due consideration to his character and soundness. They do not duly consider these questions. Is he honest? Is he humble? Is he dedicated? Is his life and teaching in harmony with the Bible?

Much harm has been done by selecting a preacher because he makes a good first impression. If a preacher is brilliant, speaks well and meets people well he is likely to make a good first impression. Ability is important. It is not as important as dedication.

I do not want to have the last word in this matter. I want to provoke thought. I have seen much harm done by misplaced emphasis. May God help us to emphasize wisely.

—1215 C Street  
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## 2nd Decade of Contending for the Faith Now Complete As Volume XX Goes To Bindery —Delivery Expected in February

Admittedly, it has been a roller-coaster ride over our first 20 years; however, with the appearance of our closing issue for 1989, *Contending for the Faith* now has completed our SECOND DECADE of CONTINUOUS, SUCCESSFUL PUBLICATION—and Volume XX already has gone to the bindery.

Volume XX began with a reply to **Wayne Jackson's** ill-advised, unwarranted attack wherein he meddled into the San Francisco controversy seeking to show that it was over other issues than it really was. Reprinting his unfortunate tract in defense of his "hats and hair" position on I Corinthians 11:2-6, which he entitled "A Sign of Authority," I wrote an editorial, entitled, "Strange Bedfellows," pointing out that the REAL issue in that controversy was this "hats and hair" hobby that surfaced many years ago in the Downtown San Francisco church and the consequent confusion and disturbance it wrought. [IT STILL IS causing "divisions and offences" in Northern California to this very day!]

Also, in that same January issue, we called attention to "Natural Disasters Provide Unique Opportunities for Christian Help," re: the most terrible flooding in the history of Pakistan.

One of the most astonishing revelations of the 20th volume came with our February issue, showing, "**Don Finto** Elevates Himself to Apostleship, Re-Elders Old Belmont Church in Nashville." Editorially, we carried an old, old report, re: "The Baptism of Lincoln." **Jon Gary Williams** had an excellent piece on "Don Finto And Apostolic Authority." **Howard R. Horton** wrote on "How To Recognize A Foolish Man;" **James W. Boyd** on "After My Departing;" **Bill Lockwood** on "A Debate of Significance;" **Andrew M. Connally** appealed for help on his cancer-treatment needs [more than \$40,000 was raised from all sources]; **Joe H. Moulder's** passing was reported as was the **Tom Wacasters'** move to Port Elizabeth, South Africa.

**Steven Wiggins** got our March issue off to a good start with a lead article on "**Don DeWalt**, Congregational Singing And Instrumental Music;" **Ira Y. Rice, Jr.** editorialized, "Will Ye Also Go Away?;" **Bill Lockwood** styled the so-called "Paraclete Journal, A Spirit of Delusion;" **Edward Lee Davis** discussed "Elijah's Sitting Down Under a Juniper Tree;" **Kelth B. Alarid** considered "A Law Unto Themselves;" **Jay Yeager** called "Church Politics—Another Shroud;" an article by **Steven C. Goad** was reprinted pointing out that "All The Food Is Not Poisoned;" so was something by **Curtis A. Cates** on "What Is the Best Way to Translate 'Monogenes'?" **Eddy Gilpin** suggested, "Needed: A Book-Burning;" and **F. T. Hamilton** sent an appeal, "Concerning the Work in Davao City, Philippines, where **Antonio N. Peralta** and his brother **Tito** Preach."

**Curtis A. Cates** led our April issue with "The Battle Between Truth and Error—My Grandfather Opposed Error, and So Do I;" **Ira Y. Rice, Jr.** asked editorially, "Are Our Children Leading Us Into Apostasy?;" **David P. Montague** wrote, "Truly in Defense of the Word of God;" **Goebel Music** inquired, "What Happens When 'The System' Fails?;" **C. P. Lacquement** discerned "Worship Or Entertainment?;" **James W. Boyd** considered "Leave The Religious People Alone;" **Thomas F. Eaves, Sr.** had thoughts on "A CAPPELLA In Retrospect;" **Joe W. Nichols** taught, "The Lesson of the Wicked Husbandmen;" **Glenn Wallace's** droll article was reprinted on "The King James Version And Great Songs of the Church;" **Foy Forehand** discussed "New Testament Authority;" **John Tabor** sug-

gested we "Look Back to See Ahead;" **Mark K. Lewis** had thoughts on "Finding Refuge in the Lord;" **Andrew M. Connally** questioned "Breaking With Tradition;" **Danny Bennett** considered "Ashes or Truth;" **Quentin Dunn** traced "Death by Abortion Since January 22, 1973;" **Dale Turner** suggested ways for "Measuring Success;" **Glenn A. Jobe** showed that "All of the Ten Commandments Have Been Taken Away;" and **Tom L. Bright** wrote on "Subjectivism, the New Versions and Premillennialism."

Our issue for May started with "Opposing the Opposers," by **Goebel Music**, followed with an editorial by **Ira Y. Rice, Jr.** on "Two Kinds in the Church—Which Kind Are You?" **Mark K. Lewis** wrote on "The Silly Dove;" **Roger Jackson** on "A Proper Emphasis on Doctrine;" **Bill Lockwood** on "Let's Go With Cho;" **Jimmy Clark** on "Receiving the Word;" **Kym Polk** on "History Repeats Itself;" **L. W. Mayo** on "Righteousnesses as Filthy Rags;" **John Temples** on "The First Liberal and the First Anti." **Tim Ayers** took "Another Look at Matthew 19." **John Weekley** asked, "Does the Preacher Really Love His Hearers?"

In June, **Robin W. Haley** reacted to "ONE BODY (Spring, 1989)—And Indigestion;" **Ira Y. Rice, Jr.**, editorialized on "When Brethren Behave Like Dogs;" **Michael A. Dill** prayed, "God Save Us from Ourselves;" **Bill Lockwood** reported on "The Akron Affair;" **Weldon Langfield** discussed "Instrumental Music in Christian Worship—Outside the Assembly;" **Eddie Helms** wrote on "Something Else Added;" **John Weekley** considered "Bible Lines Drawn Concerning Fellowship;" **Tom L. Bright** continued on "The Simple English Bible—Further Doctrinal Problems;" **Paul Curless** showed that Christians are "Neither Catholic, Protestant, Nor Jews!" **Mark K. Lewis** longed, "Oh, for That Beautiful Balance;" **Garland M. Robinson** asked, "Do I Misunderstand II John 9-11?;" **Steven D. Cilne** showed, "One Fundamental Difference Between Islam and Christianity;" and **Quentin Dunn** demonstrated when we truly can

say, "He Is A Good Preacher, He Preaches the Truth."

Our lead article for July was "A Great Door and Effectual Is Opened in the Philippines—and There Are Many Adversaries," written by **Ira Y. Rice, Jr.**, who also wrote an editorial entitled, "Concerted Effort Needed to Rescue Philippines from General Apostasy." Much of this issue was devoted to a report of the 2nd Manila Lectureship.

The editor also wrote the lead article for August, entitled, "Nashville 'Jubilee' Is Prime Example of Following a Multitude to Do Evil," as well as the editorial, entitled, "Warming Up to False Teachers Like 'Porcupines in November,'" **Goebel Music** contended that "Man's 'Think So' Does Not Equal God's 'Say So';" **Robert Stapleton** wrote on "I Don't Know Anything But..." **Lynn Parker** opined, "It Was A Sad Day;" **James W. Boyd** described some brethren's attitude toward the "old paths" as "We Will Not Walk Therein." A special article appeared, entitled, "**Gordon N. Rice** Succumbs; Sister Rice Contributes \$2,000 in His Memory." The issue concluded with an item on "West Plains School of Biblical Studies to Begin September 9th; **Tom Bright** to Serve as Director."

**Tommy J. Hicks'** insightful treatment of "Calvinism: A Study of Doctrinal Error" began our issue for September. In his editorial, **Ira Y. Rice, Jr.**, reported that "Church Politics Resumes At Lipscomb As Shelly, Woodmont Hills Maneuver." **Wayne Price** responded to a newspaper article, entitled, "A Woman Does Have the Right to Control Her Own Body; But, the Unborn Child Is Not Her Body." At the centerfold, we had a special article honoring the **Basil D. Shillings**, entitled, "70 Years Together—A Long Story," including a poem by **Anita Hopper**, entitled, "A Legacy of Love." **Frank Starling** wrote on "Leaning Against the Wind;" **Robert Stapleton** on "Umoja Ni Nguvu;" and **Eddie Helms** on "Honesty—the Best Policy."

In October, we asked, "Has Marvin Phillips Really Repented of Teaching Error and Causing Division or Is This Just Another Tactical Rumor?" **Ira Y. Rice, Jr.**, editorialized, "**Lemmons** Leaves Legacy of Heresy, Division & Doctrinal Corruption." **J. L. Davidson** declared, "There Is No Accounting for Tastes." **Tim Ayers** yearned, "Oh, For An Honest False Teacher!" Regarding **Marvin Phillips** and the Nashville "Jubilee," **Virgil L. Hale** wondered, "What Will Be Next?" **John Weekley** discussed, "Dealing With Brotherhood Issues." **Graham Cain** suggested "Just Suppose Someone Could Prove It!" **Mark K. Lewis** presented, "Hosea 1-3: Deathblow to Premillennialism." **J. Shannon (Shan) Jackson** pinpointed some "Modern-Day Pharisees." **Weylan Deaver** penned, "An Open Letter to **David P. Montague**." **Roger Jackson** closed with "They Calmed the Sea Together."

Our final issue for 1989 (the one for November, since we do not publish in December) began with **Bill Lockwood's** report on "The Freed-Hardeman Forum." **Ira Y. Rice, Jr.'s** editorial was entitled, "Bald-Headed Lady With Forelock." **Clarence Lavender** discussed,

"The Problem of Agnosticism in the Church." **Dan Goddard** questioned the church being used as "The Political Arena." **Jesse L. Whitlock** asked if the modern-day church really is "In Good Hands?" **Goebel Music** addressed "An Open Letter to **Larry James**." **Burt Jones** discussed "Singing With Grace In Your Hearts." **Steve Miller** had a short article on "Fellowship." **Keith Alarid** asked, "What Is Missing At Church?" **Wayne Price** discussed, "Pro-Choice or Pro-Life?" **David P. Brown** wondered "Why Is the Church Losing Its Young People?" **Shan Jackson** wrote on "Salvation, the Ultimate Dream," and **Bill Coss** on "The Christian Woman."

[NOTE: Since BOUND VOLUMES of CONTENDING FOR THE FAITH are the ONLY RELIABLE RECORD in existence of THE PRESENT APOSTASY among the churches of Christ, literally HUNDREDS OF SETS of BOUND VOLUMES already have gone out among the congregations. As you know, we

finally had to reprint Volumes I, II, III and IV. Since Volume V now is completely exhausted, demand for COMPLETE SETS is such that we have decided to REPRINT THAT ONE, TOO!

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## Notes & Quotes...

### HOW FAR, OH, HOW FAR!

When we consider how far away the Independent Christian Churches have gone from the Biblical principles and practices of New Testament Christianity, we are made to wonder how much farther away they will go. When congregations of the Restoration Movement affiliated with the American Christian Missionary Society, after 1849, and introduced mechanical instruments of music into the worship after 1859, they set the pattern for digression and apostasy.

**Moses Easterly Lard** wrote, in the 1864 issue of his *Quarterly*, that "the day on which a church sets up an organ in its house, is the day on which it reaches the first station on the road to apostasy." Lard died in 1880 before he saw the fulfillment of his prophecy. However, we who are living 125 years later can see the ends to which the Christian Churches have gone. A case in point is an experience which we had recently when we attended the funeral of the father of a friend of ours at the Broadway Christian Church, Lexington, Kentucky.

Our readers will recall that the Broadway Church was established in 1870 by **John William McGarvey** and other members of the Main Street church of Christ. McGarvey remained as preacher, elder and member of the Broadway Church until 1903, when an organ was introduced into the worship and he left and went to a non-organ Christian Church on Chestnut Street.

The Broadway Christian Church was organized under the eldership of the Main Street Church. **John B. Bowman**, regent of the College of the Bible, aroused opposition to the plan, which he called a "Metropolitan Organization," with two congregations in the city under the same eldership. Bowman and his sympathizers left the Main Street congregation and established the "Second Church of Christ" and erected a meetinghouse on Constitution Avenue.

**Mark Collis** was the minister of the Broadway Church when the organ was introduced and McGarvey withdrew his membership. Collis was serving as the Chairman of the Board of Trustees of the College of the Bible during the "Firestorm in the Bluegrass" set by **Hall Laurie Calhoun** in 1917 when he opposed the teaching of destructive criticism. Collis was later removed as chairman by the liberal trustees because of his sympathy with the

position of Calhoun. Collis joined the conservative element of the Christian Church to separate from the more liberal element (Disciples of Christ), in 1926, to form the North American Christian Convention, along with **Ira Boswell** and **J. B. Briney**. This partial history of the Broadway Christian Church represents the more conservative posture which it occupied in the early years.

The funeral service which we recently attended proved to be a shocking and traumatic experience. We entered the auditorium, which was constructed in 1891 by the architect-minister **O. A. Bartholomew**, to the strains of a pipe organ. This organ music was no more than we expected, but there was an absence of vocal music. We knew the organ had been in use there for over 85 years, but what was really astounding was the fact that the minister announced that the Lord's Supper would be served in memory of the death of Christ as a part of the efforts to pay tribute to the deceased father. Following a five-minute prayer, the ushers passed the bread and wine to the audience, both of them at the same time. While the organist played, the audience "communed" with the exception of Mignon and me and possibly a dozen others. We had neither seen nor heard of the Lord's Supper being served in a Christian Church as a part of a funeral service.

We have attended weddings and funerals of friends in cathedrals of Roman Catholic Churches when the "Eucharist" would be served, but on those occasions the communicants would approach the altar where the priest would place the bread on their tongues and would drink the contents of the cup himself. The question arises: are the Independent Christian Churches going as far as the apostate Roman Church has gone? They will not have to go much farther to join the Disciples of Christ whom **James DeForest Murch**, in his book titled, *Christians Only*, called "non-biblical inclusivist leftists." Murch said that what he styled the liberal left wing has "rejected the Holy Scriptures as authoritative and normative." When the Independent Christian Church renounces the authority of the Bible in practice by observing the Lord's Supper at a funeral on Wednesday morning at 11 o'clock, instead of reserving the breaking of bread for "the first day of the week when the disciples came together" (Acts 20:7), we

have reason to question that their roots are still in the Restoration Movement.

In face of the practices of the Christian Churches, it becomes all the more disturbing when self-appointed representatives of churches of Christ assemble with representatives of Independent Christian Churches at "Summit" meetings and in "Forums" to explore ways and means for establishing unity, knowing full well that the Christian Church has become more digressive and has gone farther down the road to apostasy. It is no wonder that the apostle Paul admonished the church in Corinth to cease their efforts to establish fellowship between righteousness and unrighteousness, communion between light and dark, concord between Christ and Satan and agreement between the temple of God and idols (II Corinthians 6:14-17). Surely, we will not reach the point in time when churches of Christ will observe the Lord's Supper as a part of wedding ceremonies and funeral services.

Some historians are concluding that if J. W. McGarvey had established a church of Christ in Lexington, in 1903, as **James Walter Harding** did at Winchester in 1887, when he left the organ-Christian Church and organized the Fairfax church of Christ, then conditions in central Kentucky today would compare favorably with middle Tennessee and parts of Texas.

P.S. We later attended a funeral where a woman preacher of a Christian Church officiated!—**Adron Doran**, in *Christian Light* for August, 1989.

#### PANDEMONIUM OR WORSHIP

Hand clapping at religious exercises is in vogue in some places in the brotherhood. The practice bothers me. On the face of it, it seems irreverent. It has been, for a long time, considered impolite to applaud any religious exercise, including a presentation of spiritual songs.

A thing is not wrong simply because I don't like it; but, then, neither is it right simply because it is in rebellion to established usage.

We are told that clapping, as an act of worship, was common in the Old Testament. Well, really, it wasn't all that common, but it did happen. Even the trees and the floods clapped (Psalms 98:8 and Isaiah 55:12). And, on at least one occasion, the people were told to clap their hands and shout in praise of God (Psalms 47:1).

The pious David also called upon the people to "**praise his name in the dance**" (Psalms 149:3). David himself danced mightily before the ark of the covenant when it was brought into Jerusalem.

But is it seemly for the people of God today to dance, shout and clap their hands in their solemn worship assemblies? Does such behavior comport with the Spirit's admonition for our worship to be done in decency and order (I Corinthians 14:40)?

We are amenable to the New Covenant and not to the Old Law. If we bring clapping into our worship of the saints because it was approved in the Old Testament, then dancing, hollering, instrumental music, incense and animal sacrifices would also have to be allowed.

One consideration that makes the innovation of mechanical instruments of music into the worship of the saints so grievous is that it is forced upon the conscientious objector. Hand clapping, as a part of the worship, has the same effect.

Besides, the applause usually is in honor of some person who is deemed to have done a good job in preaching a sermon or singing a song. The clapping of the Old Testament always was directed toward the heavens. It was God who was being applauded—not man. There is no instance, even in the Old Law, of the people applauding the High Priest when he came out from having offered a sacrifice.

The idea of applauding a man for having

done a good job in leading some act of worship shows that our concept of worship is seriously flawed. In worship, in spiritual worship, the object of our devotions is God. Our whole purpose in coming together to engage in acts of worship is to laud and magnify the name of the Almighty and incidentally to enhance our own spiritual discernment. It is not within the scope of true worship to heap praise upon *homo sapiens*.

While it is in order to give honor to whom honor is due, it is out of order to attempt to do so at a time when every heart and mind should be directed toward the great, white, blazing throne of the living God. Whatever happened to the desire to hide behind the cross and preach Jesus and him crucified? I am full of fear that we may be on the verge of turning what should be worship into a circus.

Worship is a highly individual and personal matter. The worshipper is charged with the responsibility of focusing his attention upon heavenly considerations and his affections upon Jesus. Feelings in worship, therefore, are controlled by the individual and come from within. Anything external to the worshipper that tends to disturb his meditations is offensive and wrong. Thus Paul's admonition to do things in an orderly manner and not in a boisterous way. A turbulent, rowdy demonstration, marked by exuberance and high spirits, is contrary to both sound doctrine and acceptable worship. The bedlam of the so-called Pentecostal-type worship is counter-productive to sober, sensible, scriptural devotions and is neither pentecostal nor worship. A study of I Corinthians chapters 11 through 14 reveals a scathing rebuke of stormy, tumultuous behavior in the assembly.

We must emphasize the importance of the worshipper's obligation to tune his heart as he thinks on things eternal. He who finds fault for not achieving a deep sense of reverence and feeling of profound joy in Bible-authorized acts of worship is self-condemned. We are to "*psallo*" our own hearts in the beauty of pristine worship, singing "**with grace in our hearts**" unto the Lord (see Ephesians 5:18-19; Colossians 3:16,17).

When we lose our sense of purpose in worship to the extent we applaud a performance we place the future of the church in jeopardy. There is a vast difference between worship and entertainment.

If we applaud the preacher today, what will the morrow bring? Will we be clapping, stomping our feet and shouting at a baptism? If it is correct to clap the hands during and at the end of a sermon, then why not give applause to the one who leads a prayer, or serves the bread and fruit of the vine?

I beg of you, my dear brethren, not to turn preaching into a performance and worship into a show. Let us remember that we are priests of God and we assemble to lay before the Lord a sacrifice of praise, "**that is, fruit of lips that make confession of his name, acceptable in his sight.**" Let the emphasis in worship be upon God and eternity.—**H. A. (Buster) Dobbs**, in *The Cullendale Harvester*, Camden, Arkansas.

#### THE HEADLONG RUSH TO FELLOWSHIP RELIGIOUS ERROR

Throughout our brotherhood college professors, preachers, editors, elders and members with one voice cry, "They are wrong; I am wrong; so let's fellowship each other."

This mad rush to fellowship those who use instrumental music in worship is a violation of Romans 16:17-18. Paul commands, "**Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine... and turn away from them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.**"

The book allows no equivocation—"mark them and turn away from them." Paul did not

say, "Fraternize with them, fellowship them or accept them." Yet so many refuse to do as Paul commanded and in fact do just the opposite. They list all the things we agree on, find every point of identity, admit we all have sin in our lives, then jump the gap and ask us to accept them as brethren, even as they continue in a course that will damn their souls at the judgment!

Of course that's the problem. While these false teachers in our brotherhood admonish us to accept them, and fellowship them, at the same time saying, "of course I do not believe they are right in their error," it is evident such brethren do not believe their error is soul damning; therefore they refuse to "**mark them and turn away from them**" as Paul commanded.

Instrumental music is an occasion of stumbling and has divided the body of Christ and is practiced contrary to the authority of Christ. Therefore, we refuse to count it as a matter of opinion and it is a violation of Romans 14 to use such to justify our acceptance of such. Most of these false teachers rush to pervert Romans 14.

Such false teachers are now dividing the body of Christ and need public "marking" and "turning away from." There is no other course left to faithful brethren as they rush headlong to fellowship religious error—**Andrew Connelly**, of Seagoville, Texas, in *Therefore Stand* for August, 1989.

#### ALL KINDS OF REASONS

An elder of the church went to visit a member well known for his stinginess. Being the bold sort, the elder thought facing the miser would be the only right thing to do. He sat down with the fellow and told him straight out that covetousness was idolatry, and that the elders were worried about his soul. "I know you are not giving as you should," said the elder, "and I want us to study about it for your own soul's sake."

Coldly the miser answered, "If you know that I haven't been giving as I should you probably know about my brother, too, huh?" "No," answered the elder, "I don't." "Well, sir, my brother was wounded in Viet Nam and has been confined in a hospital for the past 15 years at exorbitant cost." "Oh my," answered the embarrassed elder, "I didn't know. I'm sorry!"

"And I guess you know that my mother is in a nursing home. She's been there for the past five years and that takes a lot of money to keep her there. And did you know that my daughter and her husband face ruin unless they can scrape up enough money to pay for flood damage to their little shop?"

Dropping his head, the red-faced elder apologized and said, "Brother, you have shown me today that it is wrong to judge someone from afar. I hope you will forgive me for my harsh attitude. I understand completely."

"I knew you would," answered the man. "After all, if I'm not going to give to them, I'm surely not going to give to you."

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So many of the church publications which cross my desk would aptly be described as "junk mail" that it is like a "season of refreshing" when something comes along demonstrating initiative and thought.

Such a publication came to my attention recently, entitled, *The Home Train—Proverbs 22:6*, produced by **Mark and Teah McWhorter**, of Pell City, Alabama.

By way of introducing their 12-page monthly, they said, in part,

**We hope this newsletter will fill a void for others that has also existed for us, that void being communication with/between our homeschoolers that are also Christians. Yes, there are professed Christian homeschool**

organizations and newsletters. But, as true Christians, we recognize these as falling short and therefore limiting to our participation. We do not intend to malign any of those other newsletters or organizations. Many of them do indeed offer a great amount of good material and information. We encourage you to use those resources as your conscience permits.

We want this newsletter to encourage, educate, and uplift us all as we strive to educate and rear our children towards Heaven. Teah and I will be the editors. We want all of you to submit material. We are sure that many of you have much to offer and we encourage you to share your thoughts and skills....

Where they got the idea for their unique title, of course, is Proverbs 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." *THE HOME TRAIN* is intended for circulation among members of the churches of Christ interested in homeschooling. The subscription rate is \$12.00 for 12 issues—checks made payable to Teah McWhorter. I haven't asked them; however, I feel sure they would be happy to send you a sample, if you'd enclose a stamped envelope. In any case, I, personally, am

impressed with what I have seen thus far and would like to encourage this extraordinary publication. In particular, I'd like to call it to the attention of missionaries either already overseas or planning to go who have been particularly concerned for their own children's education.

Please address **THE HOME TRAIN, Mark and Teah McWhorter, Route 6, Box 5010, Pell City, Alabama 35125.** (1YR Jr.)

#### SIX-YEAR RENEWALS & SUBSCRIPTIONS

We continue to appreciate the confidence shown by those either subscribing or else renewing their subscriptions for another six years. Among those recently doing so, we note **Leon Woodyear**, of Roxie, Mississippi; **Franklin E. Thompson**, of Tulsa, Oklahoma; **Mark McWhorter**, of Pell City, Alabama; and **Sherrill S. Creamer**, of Childress, Texas.

#### OLD READERS KEEP SIGNING UP OTHERS AS NEW SUBSCRIBERS AND RENEWALS

Much appreciation is expressed to the many readers of *Contending for the Faith* who keep on introducing the paper to faithful Christian friends, signing up those interested and turning in subscriptions and renewals.

For example, **Harold Baugh**, of Jonesboro,

Arkansas, renewed his own and sent four new subscriptions; **Charles Grubbs**, of Garrettsville, Ohio, renewed his own and two more—all for three years each; **Wreath Kelley**, of Rantoul, Illinois, subscribed for himself and one more; **Mrs. Harold Caplinger**, of Akron, Ohio, renewed her own and one more; **A. Lowell Altizer**, of Collinsville, Virginia, sent three new; **Carl Siebenthal**, of Visalia, California, renewed four; **William Henry Large**, of Blountville, Tennessee, renewed his own, sent two new; **Woodrow Alderdice**, of Marion, Kentucky, renewed for three years, sent one new; **Joe Wilson**, of Kingsland, Texas, renewed four, sent two new; **Margaret Spear**, of Canon City, Colorado, renewed her own for three years, sent one new; **Mrs. Vernell Creech**, of Nowata, Oklahoma, renewed four, including her own, sent four new; **Mr. & Mrs. Glenn Atkins**, of Coalgate, Oklahoma, renewed five, sent one new; **Dewel Wood**, of Searcy, Arkansas, renewed two; **Lewis S. Felker**, of Bethlehem, Pennsylvania, renewed two for three years each; **Miss Jean L. Anderson**, of St. Petersburg, Florida, renewed her own, subscribed for two more; **Donald A. Burner**, of Philippi, West Virginia, renewed three; **Venessa Childers**, of Charleston, West Virginia, sent two new.

## An American Whirlwind

Goebel Music

In the long ago, the prophet Hosea, in relation to Israel's iniquity, yea, the quagmire and swampland of her sin, penned: "For they sow the wind, and they shall reap the whirlwind:..." (Hosea 8:7, *A.S.V.*, emphasis mine). That which was uttered by this great man of God, can very appropriately be applied to 20th Century America! We are, indeed, facing a mighty windstorm! Call it a tornado, cyclone, gale, squall, simoom, typhoon, tempest, twister, hurricane or monsoon, and you might get a glimpse of the blast and gust of sin's raging effect on America today.

The "whirlwind" to which I am referring is that dreaded and devastating, destructive and desolating effect of the sin of homosexuality called **AIDS!** [Someone speaking about these so-called "Gays" (?), gave this acrostic: **G**-ot **A**-ids **Y**-et?]

#### QUIVERING QUOTES

1. "Aids is the most devastating epidemic of the century," said **Dr. Mervyn F. Silverman** in late 1984 (San Francisco's Health Director resigned his post after trying to close gay bathhouses which spread AIDS).

2. "The polio epidemic (1915-1954) was 'relatively minor' by comparison to AIDS, first diagnosed in 1979," said Journalist/researcher **Anne C. Roark**.

3. "Republican **William Dannemeyer** (R-CA) calls actions by the U.S. Department of Health and Human Services to control AIDS 'completely inadequate.'"

4. "Every day that AIDS is allowed to spread unchecked, another 40,000 people will become infected! AIDS—it's the new leprosy of the 20th Century, and almost nothing is being done to stop the spread of it."

#### STAGGERING STATISTICS

1. "This plague, carried in the U.S. mostly by homosexuals, is multiplying so fast that at the present rate of new cases and deaths—doubling every six months—it will kill everyone in the U.S.... by the year 2000. This is of course unlikely... But the rate of increase does underscore the magnitude of the problem."

2. "Nearly two million Americans, mostly homosexuals, now carry the AIDS HTLV-III virus."

3. "There are 22,635 AIDS cases in the U.S. as of mid-1986, says the Center for Disease Control, and the number doubles every six months."

4. "By 1991, medical experts predict 270,000 AIDS cases and 179,000 AIDS deaths." (One study predicts as many as 500,000 AIDS cases within three years. Up to 200,000 homosexuals have AIDS-Related Complex (ARC), an early stage of AIDS).

5. "Seventy-three percent of AIDS victims are homosexuals or bisexuals. Lesbians have not caught the disease."

6. "Many AIDS victims have had as many as 1,600 sex partners... The rapid spread of AIDS among homosexuals is attributed to bathhouse 'orgy room' sex with ten or more partners a night."

7. "Known AIDS mortality rate is 50 percent; doctors believe it to be 100 percent when the disease runs its course. Some 12,422 have already died... There is no known cure for AIDS, and no one has recovered from it... Every gay known to have AIDS in 1979 is now dead, including over 50% of the 1980 victims... Fewer than 14 percent of AIDS victims have survived more than three years, and no victim has recovered fully."

8. "More people have already died from AIDS than from Toxic Shock Syndrome and Legionnaire's Disease combined."

#### REIGNING RELEVANT RELATIONS

1. "The incubation time for AIDS is three to seven years, during which a homosexual without symptoms can spread AIDS by sodomy, heterosexual contact, or to blood recipients."

2. "The AIDS virus can live up to 15 days outside the human body."

3. "Two hundred American children have died from AIDS due to close contact with homosexuals, mothers who had sex with bisexuals, or from blood transfusions."

4. "Hemophiliacs have caught AIDS through blood transfusions."

5. "AIDS cases caught through medical contact have caused the Los Angeles AIDS Task Force to recommend that dentists wear gloves, masks, and goggles and use heat-sterilized instruments to protect themselves and their patients."

6. "One homosexual man has transmitted AIDS to 40 other sexual partners."

7. "AIDS is the public health threat of the century."

#### CASUALTIES COSTS

1. "An AIDS case costs from \$100,000 to \$125,000 to treat."

2. "The cost of treating AIDS patients is more than \$300 million annually—and taxpayers are picking up the tab. This figure could reach \$8 billion within three years."

[NOTE: In 1984, the figure was from \$70,000 to \$100,000 to treat the typical AIDS case from diagnosis to death. This shows us the terrific increase in two years!]

It is indeed, a sad commentary on America when a health director loses his job because of criticism against him for

fighting the **Acquired Immune Deficiency Syndrome!** When our politicians have to sponsor five bills to keep AIDS from spreading to the public, only to find themselves defeated and note their fellow politicians dragging their feet on such legislation as stating such to be "too harsh and restrictive,"—it is later than we think!

Americans need to be reminded that "**Righteousness exalteth a nation, but sin is a reproach to any people**" (Proverbs 14:34). No one in America can escape the unalterable decree that "**we will reap what we sow**" (Galatians 6:7-8). The only "fallout shelter" there is for us today is to hear the prophet's cry: "**If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land**" (II Chronicles 7:14). May God help us to have the spiritual spunk and the moral fiber to stand up and fight (not sit down and cry) and stop this thing that I am calling, **AN AMERICAN WHIRLWIND!**

—5114 Montclair  
Colleyville, Texas 76034

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## The New Face On The Old Anti-ism

H. Daniel Denham

In the past few years there has arisen a "new" movement from within the mainstream of the brotherhood to make laws that God never made relative to church cooperation and support. Some of these brethren involved in this movement have in times past opposed the effort of the "anti" movement of the late 1940s and 1950s, which promulgated the *same basic views*.

This new effort to bind where the scriptures have not bound is the result of an over-reaction to the liberalism espoused by many in our current generation. The history of the Lord's church seems to confirm the social maxim: "For every action there is a reaction, and for every reaction there is an over-reaction (at least on the part of some)! The anti-ism of the previous era (which has ground almost to a halt, growth-wise) was the *over-reaction* in part, to the liberal efforts of some in the 20s and 30s. There was also prevalent a hefty dose of the party spirit.

This newest expression of the Judaizing spirit of law-making finds its origin in the fertile minds of some who have over-reacted to the current digression about us. In trying to keep the church from straying one way, they seek to push us to the other errant path, whereas both paths (that of the liberal and that of the anti) lead one away from Bible authority unto destruction and dissolution! The current form of the "new" anti-movement in actuality then is but a refurbishing of the "old" movement which has been close to suffering the moral equivalent to "heat death."

One writer pressing toward this advance *away from* Biblical authority has written:

**"Evangelistic organizations independent of the church and therefore not under the over-sight of the church or its elders, such as World Christian Broadcasting, a "missionary society" on par with the American Christian Missionary Society of the First Christian Church of the last century is not a work of the church. To this kind of works would be added colleges and other secular schools in the church budget, and independent secular organizations drawing from the treasury of the Lord Jesus Christ."** (*Emphasis mine, HDD*).

This same preacher has been known to denounce any preacher training school which is under the control of a board of directors rather than an eldership as being *unscriptural*. Any church, it is averred by him and those of like belief, that contributes financially to the support of such a school out of the "church treasury" sins! He and they are opposed to congregational support of college Bible departments, and such like, even as this quotation intimates. Those who support such a work are lumped into the same category with supporters of the missionary societies of the last century. The expressions "missionary society", "secular organizations", "institutions", *et. al.* are the buzz words used by this new movement and borrowed from the gainsayers gone before them! They castigate editors and publishers who receive support for services rendered as "digressives" and "monetary schemers." They have not yet reached the point of their predecessors relative to such "secular organizations" as orphan homes, but give them time! If a church must exercise direct control over the operation of an institution before it can be congregationally supported, then orphan homes not so constituted would have to be deemed unscriptural, as per their views. If not, why not?

The so-called parallels that this faction envisions between the missionary society and many of the objects of their crusade are purely fatuous, but they utter the words "missionary society" like some mystical and magical incantation that is supposed to frighten any who would support those things which they speak against from giving their support. But the spell of their self-made talisman is soon broken when the proper questions are asked! Does the missionary society have the scriptural right to exist? They would answer with a firm and resounding "NO!" May an individual scripturally contribute to the support of a missionary society? Again, the answer would roar forth, "NO!" However, NOW comes the questions they would prefer not be asked. (1) Does a college Bible department have a scriptural right to exist? (2) May an individual



contribute to its support scripturally? (3) What about a school of preaching which is under the guidance of a board of directors? (4) May it scripturally exist while receiving *only* individual support? (5) Is monetary support the only thing forbidden for such institutions? (6) Is there any difference between cooperation in the area of evangelism and the area of benevolence? If so, what? (7) May congregations send funds to a secular organization in exchange for *services rendered* in helping them to fulfill their obligation to evangelize? (8) May a college be supported by a congregation, if said college is helping to provide the necessary training for preachers and teachers of the gospel? Is the preparation of such people a work of the church? (9) May the college aid the church in fulfilling this great work? (10) Or are we to conclude that Biblical training *cannot* scripturally take place at a school not under the oversight of an eldership or specific congregation?

Let it be noted that we are not affirming that these things must be done, nor that these things necessarily are the most *expedient* means of meeting certain obligations that congregations are faced with in Holy Writ. However, it is to point out that these are scriptural alternatives or means to meet those responsibilities, and this in spite of the diatribes coming from certain ones among us who would bind their opinions as though they were Divine edicts. In the times ahead let us remember the advice given to Ezekiel from above, "...**fear them not, neither be dismayed at their looks, though they be a rebellious house**" (Ezekiel 3:9).

— Post Office Box 582  
Eagle Lake, Florida 33839

## BOOK OF MORMON

Bill Lockwood

Upon occasion I have had the opportunity in studies with Mormons to challenge them to show where the *Book of Mormon* adds to or clarifies any Bible subject. This should be a simple matter since the *Book of Mormon* claims the Bible has had "the most plain and precious portions" removed by the Catholic church, so much so that "Satan hath great power over men" (1 Nephi 13). To replace these stolen parts is the single excuse for the existence for the *Book of Mormon*.

Now, in *Ensign* magazine (December 1988), an instructor at an LDS Institute in Utah, lists 25 items wherein he thinks the *Book of Mormon* fulfills this promise to restore the "most precious parts." As expected, several of his points are flat contradictions to the Bible, such as the belief of the continuation of the miraculous. Still other mentions

on his list seem hardly the kind of truth the Catholics would rub out on the basis of preciousness. For instance, the author, **Gilbert Scharffs**, points to Mosiah 3:7 which describes the sweat of Jesus in the garden as *actual* blood coming from *every* pore. Again, it is the most puerile foolishness to consider this to be the kind of thing removed from the Bible so as to enable Satan to lead us to hell.

Even so, the stronger points seem to be very weak to those of us who are not scholars. To give a sampling, Scharffs says the Bible was not made plain until the *Book of Mormon* came along showing that "Christ's atonement reaches children who die without baptism." But this is already plain in Matthew 18:1-4. It has defeated pedo-baptists for years. Another: We learn from the *Book of Mormon* that "to be followers of Christ, we must have the option to reject him." But Joshua said, "**Choose you this day**" (Joshua 24:15), many years before **Joseph Smith** put similar words in Lehi's mouth. Again: "The Lord's love extends to all races and people." Scharffs makes his case as if the Bible does not meet this head on and quotes II Nephi 26:33 to show that the *Book of Mormon* does. But this is only a paraphrase of several inspired passages such as Galatians 3:28. Here is another: "Both the grace of God and good works are necessary to salvation." But the Holy Spirit said this all along (Acts 10:34, 35; James 2:17-24) and we have been trying to get our denominational neighbors to recognize it. Here is another: "The strength of any nation depends upon serving Jesus Christ." So also said David—in Psalm 33:12. Finally: "The *Book of Mormon* teaches us *more* about baptism." He points out that Matthew says Jesus was baptized to fulfill all righteousness but he queries, "since the Lord was holy, why was he baptized?" He supposes the answer is in II Nephi 31:5-9 which declares Christ submitted to baptism to demonstrate obedience to God's commandments. However, had he read Psalm 119:172 he would have found the answer already recorded and far less wordy than the five verses upon the subject to the *Book of Mormon*. David said: "**All thy commandments are righteousness.**" The truth of the matter is, Mormon inspiration tries to copy the SAME teaching here as the Bible, but only with MORE words.

The Bible is the perfect word of God. There is not one pretended revelation in Mormonism or any other religion which can give us a ghost of an idea not already contained in the Bible. Latter-day revelations are simple forgeries which either plagiarize or contradict the Bible. Further, the *Book of Mormon* stands self-convicted of falsehood since it cannot fulfill its own claims to give us additional truth, much less the "most plain and most precious."

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## INSTEAD OF ACKNOWLEDGING WRONG AND CORRECTION, MADISON ELDERS RATIONALIZE, DEFEND 'JUBILEE'

**After Being Inundated With Telephone Calls And Letters As To What Actually Transpired, Don McWhorter Addresses 'Open Letter' To Brotherhood. Will Madison Elders, Preacher Repent? We'll See.**

*[EDITORIAL NOTE: One item that Contending for the Faith did not include in our 8-page review of the so called "Nashville Jubilee," last August, was a private letter that brother Don McWhorter, of Fayette, Alabama, had written in response to inquiries from brother Jimmy Salmons, of Chattanooga, Tennessee. Actually, it was our judgment then (still is, in fact) that that letter should have been included in our report at that time. However, when we got in touch with brother McWhorter by telephone about it, he protested to me that it was supposed to be a "private" letter to brother Salmons, and that he would rather we not publish it. So we didn't. He did promise, however, to write something later that we could publish. And he has. Therefore, we now direct your attention to his following "open letter," which he sent to us under date of December 18, 1989, saying, "You have my permission to duplicate, distribute or otherwise use this material as your wisdom dictates." Please now read what brother McWhorter had to say.—Ira Y. Rice, Jr., Editor]*

## An Open Letter To The Brotherhood

Don McWhorter

### JUBILEE

In the days immediately following Nashville JUBILEE, a product of the Madison Church of Christ, I was inundated with calls and letters from brethren (both male and female) who told me of certain matters which they personally witnessed at that event and asked me of my convictions concerning the scripturalness of such matters.

For more than thirty years I have traveled all over the world in the Lord's work, preaching in more than 1,000 gospel meetings and campaigns. I have many I am privileged to call friends.

### PERSONAL LETTER

Among those who contacted me was brother Jimmy Salmons who worships in Chattanooga, Tennessee. Jimmy and I have known each other for more than 40 years. In answer to his letter (and his only) I related charges eye witnesses had made to me. A few days later he called and asked my permission to pass my personal letter to him on to a few mutual friends. Within the confines of that ring of personal friendship I granted permission to do so.

Several days later I began to receive telephone calls and letters

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXI, No. 2 February/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## What, After All, Does 'Thus Saith The Lord' Really Mean To Elders Of Madison Church?

Although "back to the Bible" has been the rallying cry of the great Restoration Movement for almost two centuries, it has been obvious to some of us for many years that scripturality and "thus saith the Lord" have little importance among the eldership at Madison, Tennessee.

Having lived personally in the Nashville area for seven years during the mid '60s and early '70s, I do not have to guess about this. Although it has pleased those elders to have Madison described as "the largest church of Christ in the world," what difference does that make if they no longer are committed to the restoration principle?

### PLAYING 'FOOTSIE' WITH THE DENOMINATIONS

All those years during his ministry at Madison while "marching for the Master" Ira North was "playing footsie" with denominationalists both in the Nashville area and elsewhere. What did we ever hear from the Madison elders by way of correction? Nothing.

When Pepperdine College (later Pepperdine University) left the truth of the gospel and allowed both the teaching as well as the practice of untold doctrinal error on campus (with North aiding and abetting them all the way), what did the Madison elders ever do to correct this? Nothing.

Even after liberalism of practically every sort and variety began invading the Nashville area from the 1960s onward, does anyone recall the Madison elders raising their voice against it?

### NORTH DID OPPOSE 'CROSSROADS'

Practically the only time that I can remember Madison's defending the truth of the gospel against error was when Ira North did (at long, long last) have something to say about "Crossroads." Other than that one instance, with the winds of doctrinal liberalism swirling all around them: silence.

When it was already clear brotherhood-wide that Pat Boone was heading into Pentecostalism, Madison invited him to appear on one of their programs. Even after the Inglewood (California) church finally (much too late) withdrew from Pat and Shirley for their Pentecostalism, the Madison elders permitted his being publicly recognized when he visited there—even being given a place to stand for those wishing to greet him to shake hands at the close of services!

## WHAT HAVE THEY DONE 'LATELY'?

For those among us who think that the passage of time washes away sins whether we repent and correct them or not, Madison's spurious, ill-conceived, so called "Nashville JUBILEE" demonstrates that Madison has not changed.

If they really have any commitment whatsoever to the restoration principle, why would the Madison elders invite the likes of **Marvin Phillips** and **Landon Saunders** to appear on their program? Neither one of these men is committed to there being just one true church. Both of them, repeatedly, have defended inter-denominationalism—and Phillips, even *since* their "Jubilee," has been having fellowship with the church of Christ/Crossroads (they have instrumental music) in the Portland, Oregon area on our West Coast.

As for their inviting that group of church-splitters calling themselves "Acappella" to do *anything* either *in* or *out* of the worship service, the fact remains that they *did* cause the church at Paris, Tennessee to divide contrary to the

doctrine—the latest word being they were singing for the Baptists, charging their usual fee and taking up a Baptist "love offering" on top of that!

## IT'S THE SIZE OF THEIR COMMITMENT THAT COUNTS

As soon as you have finished reading the Madison elders' response to what is being charged in *this* issue, please go back to our issue for August/1989 and study once again what was charged originally, re: the Nashville JUBILEE. If these misguided brethren really think that those of us totally committed to the restoration principle are going to sit silent while they play weevilly wheat with the restoration's enemies, we suggest they reconsider.

That the Madison elders are committed to the size of the Madison church goes without saying; however, it is not their commitment to size but the size of their commitment that counts. If truth really matters very much to them it isn't obvious—and has not been for a great many years.

—Ira Y. Rice, Jr., *Editor*

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# An Open Letter

(Continued from Page 1)

from far and near from people who were in possession of a copy of that personal letter and who were requesting permission themselves to copy the letter and distribute it. Though obviously many had done so without contacting me I refused every request to give wider distribution to the letter. I considered it (and still do) a personal letter.

### A LETTER TO THE MADISON ELDERS

I wrote the elders of the Madison church and explained the circumstances of the letter. I assured them I had no intention of letting the letter get beyond the boundaries of the aforementioned few. I apologized to them for the way in which this had happened, noting that had I intended to make a public attack on them or JUBILEE I would have published an article, not written a personal letter to someone.

But I did not apologize for the convictions I held concerning the matters I considered to be unscriptural. I asked if we might discuss these matters personally. They never even gave me the courtesy of a reply to my letter.

### PHONE CALL FROM ALAN BRYAN

On September 2, I received a telephone call from brother Alan Bryan. The Madison elders had discussed the much publicized personal letter with him and he related to me their anger regarding that letter.

They told him flatly: (1) No women taught classes in which men were present; (2) No woman was asked to teach a class as substitute for a male speaker who could not appear; (3) The Madison elders would consider such actions to be unscriptural; (4) My letter had "left the impression" that the Madison leadership had deliberately planned something unscriptural; (5) They admitted that sister Evans had sung a solo in the assembly and had served as song leader in a portion of the song as the assembly sang with her. Regarding this matter the Madison elders were sorry and would have given (a sum of money) if it had not happened; (6) The eldership planned to "deal" with me for making the charges I had made in the personal letter.

Brother Bryan would not tell me from whom he or the Madison

elders had secured a copy of the personal letter. In his words, "to reveal the source would be unethical."

### FOREST PARK, VALDOSTA, GEORGIA

Some time later brother Bob Bryson contacted me on behalf of his elders at the Forest Park church in Valdosta, Georgia. Madison had wanted to go to Valdosta and film *AMAZING GRACE BIBLE CLASS* in their building and conduct an area-wide meeting under their oversight. They had been assured by two Madison elders (brethren Brown and Ruhl) that all the charges I had made in the personal letter were false. In fact, brother Ruhl told them that I had sent a hand-written three page letter to the Madison elders in which I had "apologized and withdrawn all charges." During his stay in Valdosta brother Steve Flatt also gave them the same answer.

On that basis the Forest Park church worked with Madison in the production of both events. Now they feel they have been deceived. They want to go to Madison and meet with the elders. They want to see them deal with the evidence (signed letters, sworn affidavits, recorded statements, etc.). They asked if I would be willing to go. I assured them that I would. Later the Forest Park elders talked to me personally on the phone and, after having fully discussed the charges against JUBILEE and the Madison elders, they agreed to work out the details of the meeting with the people at Madison.

### LETTER TO ME FROM MADISON ELDERS

My next word from anyone about the matter was a letter to me from the Madison elders asking whether I had written the personal letter to brother Salmons and questioning why I had not in any way contacted them concerning the matter. In spite of their profession to know nothing about who wrote that letter, they informed me that they are questioning me rather than their source.

### MY REPLY TO MADISON ELDERS

In my reply I indicated my surprise and shock at their statements. They had been in receipt of my letter of explanation and request for further discussion for months. They had widely alluded to it in letters and telephone conversations. If (as they wrongly claim) I had withdrawn all charges and offered an apology, why are they publicly questioning me about the matter?

That they did possess the letter was shown both from allusions they made to it and from the physical description of it given much earlier by brother Ruhl: a handwritten three page letter from Don McWhorter.

I learned later that the letter sent to me by the Madison elders was also sent to others with a cover letter. It is obvious, now, that Madison plans some sort of publicity campaign concerning it. They ignore the fact that I took the initial steps in an effort to settle this matter and they refused to hear me, then refused to hear me in the presence of witnesses.

#### PLEASE EXAMINE THE FACTS OF THE MATTER

1. My wife, Jane McWhorter, spoke three times at JUBILEE. She was greatly concerned that, because no statement was printed in the program, no public announcement was made, and no signs were posted where women were speaking, men might attend these classes. She felt this would be a violation of I Timothy 2:11,12. She immediately contacted Dan Dozier, one of the Madison staff who planned JUBILEE and from whom she had received the invitation to speak. When she explained her concern to him he told her to simply tell the men that it "bothered" her for them to be present and would they please choose a different lecture to attend. Nothing was said or intimated to lead Jane to believe that either he or the Madison elders thought it would be unscriptural for men to be present when she spoke. Many men did try to attend Jane's lectures and had to be asked to leave.

2. Jane attended two sessions at which sister Nila Sherrill spoke. Men were in the audience at both sessions. They were publicly welcomed to the sessions by sister Sherrill. The first session, on the first day of JUBILEE, had two of the Madison elders present during the entire lecture. Sister Sherrill introduced them to the audience and asked one of them to lead a prayer. (Yet brother Bryan said the elders did not know any even tried to attend a class taught by a woman until 13 days after JUBILEE had ended.) When Jane asked sister Sherrill if it "bothered" her for men to be present at her lectures, she answered that it did not and that she considered it an honor that men would attend. She added that she believed the biggest change the church would undergo in the next ten years would be the role of women in the work of the church. Sister Sherrill is a member of the Madison teaching staff and her husband was a member of the committee that planned JUBILEE.

3. I received dozens of letters from both men and women stating that men were present in sessions where women were teaching. These letters were not from trouble makers but were from honest people who were disturbed. They knew what they had been taught and what they had read all their lives from the Bible about the roles of men and women in such teaching situations; they also knew what they saw and heard at JUBILEE. They honestly were not sure now whether they had misunderstood all these years or whether what the Madison elders had done in JUBILEE was wrong. Sister JoAnn Mills, of Deridder, Louisiana, well known as a writer and speaker in our brotherhood, knew her convictions on the matter and wrote a letter for general distribution in which she states men were present in the ladies classes she attended and commended Jane for the manner in which she handled the situation in her class.

4. On October 17 Jane talked by telephone with sister Joy McMillon in Oklahoma City. Sister McMillon confirmed that indeed there were men present in each session when she was speaking. She did not perceive it to be contrary to the wishes of the Madison elders or to the teaching of the scriptures.

5. On October 16 sister Linda Steinshouer of Springfield, Missouri, called me and inquired about the activities of sister Peggy Goldtrap at JUBILEE. Her elders in Springfield had agreed for sister Goldtrap to speak at a ladies' day function but, if the reports they had heard about her were true, they intended to cancel the appointment. "Did sister Goldtrap speak to a mixed assembly and did she take the place of a male speaker who could not attend?" I was asked. I told her that instead of answering the questions, in all fairness, she should simply call sister Goldtrap and ask her. I made no further comment except to assure her that

sister Goldtrap was honest and would answer her questions fairly. The next day sister Steinshouer and Jane talked by phone and we learned that it had been confirmed by sister Goldtrap that she did indeed speak to audiences composed of both men and women and furthermore she was asked to fill in for brother Mike Mazzalongo who could not be present. Sister Goldtrap felt she was fulfilling the wishes of the Madison elders and saw nothing unscriptural about either action. Yet the Madison elders contended (and still contend) that these things never happened. According to brother Alan Bryan in our telephone conversation, the Madison elders say anybody who says they did happen is mistaken. When I pressed Alan concerning things my wife had seen with her own eyes, he reiterated, "Anybody!" (A much stronger word than "mistaken" was used.)

6. Letters with the signatures of W. F. Ruhl and Steve Flatt have been circulated in which as an answer of the question, "Did women teach where men were present?" the answer was short and to the point: "No." Brother Flatt said by way of further comment that "one isolated incident" in sister McWhorter's class was responsible for the "rumor" that men attended classes with women as speakers. He said one man tried to enter sister McWhorter's class and was asked to leave. He emphasized that nothing even approximated fulfilling the "rumor" and advised people to contact Madison as the proper source before listening to "rumor" and then set those straight who were responsible for the "rumor." Jane, who was the speaker when the "one isolated incident occurred," will testify that some seven or eight men were asked to leave the day the "one isolated incident occurred" and that at least a dozen men were asked to leave class on each of the two days following. Would she not be the proper source to ask? No one from Madison has called her.

7. The same letter states that no woman was asked to take a man's place as a teacher. Instead, they contend, a woman could not appear and a man was asked to take her place. Again, this was supposed to be the basis of a rumor that it was otherwise. Sister Peggy Goldtrap stated to my wife, to Linda Steinshouer, and to at least three others (who have written letters to me) that she was asked to speak in brother Mike Mazzalongo's place. She could have easily been asked by brother Flatt or the Madison elders about the matter. Evidently they did not ask before presuming to answer the question. She, too, has been a long-time member at Madison and a part of their teaching staff. They should have known what happened among their own staff at JUBILEE without even having to ask. The matter of women teaching men could be documented by listening to tapes of the women speakers who greeted the men in their audiences. However, for some strange reason, friends of mine were told when they ordered the tapes that those tapes had been withdrawn from circulation with the explanation that "technical problems" ruined all the tapes by women speakers.

8. In regard to sister Evans' solo and song leader's role brother Flatt's letter defends it because it wasn't a part of the official service. Yet Alan Bryan said the Madison elders would not defend it and would have given a large sum of money had it not happened. In a letter circulated over the name of W. F. Ruhl the explanation was that it was an action that took the elders by surprise and certainly was not a planned event. He made no effort to defend it as an elder. In spite of his effort to defend it in writing brother Flatt told the Forest Park elders that when it happened he dropped his head into his hands and said to himself, "Oh no! What's happening?"

9. In the same letter written by brother Ruhl the statement is repeated that was given by telephone to the Forest Park elders: (Don McWhorter) has written a letter of apology to the Madison elders and has retracted... charges made against JUBILEE. (The phrase "some, if not all" appearing in the letter was not made in the phone conversation.) Why the much later letter to me from those elders stating they did not know whether or not I had ever made any charges against them and that I had not contacted them in any way about the matter? Why state they were questioning me rather than their source?

10. In the closing paragraph of Steve Flatt's letter he states that

Madison has done nothing contrary to the Spirit or to the teaching and worship of the New Testament and therefore has no intention of repenting or of offering any further explanation of the events of JUBILEE.

My brethren, I take no delight in writing this or in the controversy that surrounds it. I have written no letters or articles (not even in the local church bulletin), preached no sermons, delivered no lectures about JUBILEE or the Madison eldership. Though I have participated in several debates over the years, I never challenged for one but responded only when compelled. I have always felt there are many men in our brotherhood far more capable than I of handling controversy and refuting false doctrine but neither am I a coward. I am being pressed by the Madison elders and asked to account to them personally on it. I am not ashamed for the brotherhood to know where I stand and what my convictions are. Therefore I make this response. May truth prevail. The final judgment of who should be believed or not believed is in your hands, brothers and sisters. The Madison elders insisted on drawing a line and asking you to stand on one side or the other. To do so you must have the facts.

As you now know, I wrote a personal letter that was somehow circulated far beyond the range of intention or permission. I wrote the Madison elders and fully explained what happened and offered my apology for the manner in which the controversy had come about. I asked for the opportunity to discuss our differences privately. They completely ignored me and my plea and misrepresented my letter to them. Now they are wanting to take me to task about a matter which I made every attempt to settle several months ago. On the other hand, I charge and have given irrefutable proof that the Madison elders are guilty of unscriptural actions and practices in regard to JUBILEE. They had publicly stated that they intend neither to repent nor to discuss these actions further. I call upon you as a brotherhood, in view of Bible teaching on purity of teaching and practice and love of the truth, to do what is scriptural. You must decide both what is right and wrong and who is right and wrong.

Yours in the spirit of Christ,

(Signed)

Don McWhorter  
December 18, 1989

(You have my permission to duplicate, distribute or otherwise use this material as your wisdom dictates. DM)

Attached to brother McWhorter's foregoing "OPEN LETTER TO THE BROTHERHOOD" were photocopies of several letters supportive of what he had written, per foregoing. The first was a letter by **Steve Flatt**, minister to the Madison church of Christ, under date of August 16, 1989, addressed to brother **Randy Davis**, of Winchester, Tennessee, as follows:

August 16, 1989

Mr. Randy Davis, Minister  
Owl Hollow Church of Christ  
Rt. 4, Box 4020  
Winchester, TN. 37398

Dear Randy:

Thank you for your letter and for your inquiry about the Nashville JUBILEE. We appreciate brethren who take the time to go directly to the source when inquiring about matters of potential controversy. This letter will serve to answer, as best we can, your questions.

1. Were classes which had women teachers opened to both men and women? No. There is only one episode of which I am aware which could have led to this rumor. In Jane McWhorter's class a man was present, but was asked to leave by Jane. A bit disgruntled, he did so. I am not aware of any other incidences where men were present in the women's classes. If you have any information to validate such, please have that source contact us immediately.
2. Were these classes of both men and women, led by women in

prayer and song? Classes involving both men and women were only led by men in both prayer and song.

3. When one of the male speakers did not show for one of the major lectures, was a female speaker asked to speak in his place? No.
4. Did Accapella perform as part of a worship service? No.
5. Did Accapella perform as entertainment? Yes, in exhibit area during breaks and after our Saturday night assembly time.
6. Did Jack Evans ask his wife to sing a solo before those assembled? Yes, but you need to know the particulars regarding that episode. As we assembled each evening, there was a preliminary time for announcements and a recognition of those who were honored as "JUBILEE Jewells." These jewells were great leaders of the past who had done so much to see the kingdom of God spread. The ones so honored this year were Ira North, Batsell Barrett Baxter, and Marshall Keeble. Jack Evans was asked to pay the tribute to Marshall Keeble before our prayer, singing, and keynote address. In his tribute, Jack asked his wife to sing the song that she had sung at Marshall Keeble's funeral 20 years before. She did so, and when she got to the chorus of the third verse, the audience sang along. At the conclusion of the song, she was given a standing ovation. Afterwards, we had our opening prayer, singing, and message.
9. Do you believe that the presentations given compromised or minimized the truth in such areas of baptism, worship or the oneness and distinctive nature of the Lord's church? No, absolutely not.

In answer to the questions you asked at the conclusion of your letter, we do not believe that the events which occurred at the Nashville JUBILEE were out of harmony with either the Spirit or the practice of teaching and praise in the New Testament, nor do we find any reason to publicly correct or offer greater explanation for these events. I hope these comments have cleared up whatever rumors you have heard. I know that you will be anxious to see that your sources are accurately informed of such.

May God bless your work for Him.

In Christ,

(Signed)

Steve Flatt

Two months passed; then, under date of October 19, 1989, **William F. Ruhl**, one of the Madison elders, replied to a letter from **Mrs. Edna Davis**, of Red Boiling Springs, Tennessee, as follows:

October 19, 1989

Mrs. Edna Davis  
R. R. 1, Box 264  
Red Boiling Springs, TN. 37150

Dear Mrs. Davis:

We received your letter concerning the Nashville JUBILEE, and deeply appreciate your contacting us rather than spreading rumors.

The letter quoted by Virgil Hale was from a preacher whom I know. He has more recently written to the elders at the Madison Church of Christ apologizing for the first letter and retracting at least some of the accusations he thought he was making in confidence.

I personally was present for each evening session and for some of the daytime sessions. I, like you, and your daughter, did not hear any of the so called "unscriptural messages". As a matter of fact, I heard some outstanding scriptural lessons delivered. I have also listened to some of the lectures on tape that I did not hear personally, and the same thing can be said about them.

Under Item Four in the article by Virgil Hale, Jack Evans did, in fact, ask his wife to sing a solo. No one in charge had any previous knowledge that this was going to occur, but Item 5, which states that the truth was compromised in practically every speech made and the other references were totally incorrect. If you know Virgil Hale, I suggest that you have him contact the

preacher who wrote the letter he quotes. I believe he will learn that he, in fact, did not attend any session of JUBILEE and that he now wishes to retract some, if not most, of his accusations.

Thank you for your concern. I assure you we share your interest in proclaiming God's Word to a lost world, and regret anything that is done to the contrary. We are trying to be what God would have us be.

Sincerely,

(Signed)

William F. Ruhl, Elder

Just why brother Ruhl should seek to mislead sister Davis into thinking that brother McWhorter had written the Madison elders "apologizing for the first letter and retracting at least some of the accusations," when he had done NO SUCH THING, is, to say the least, puzzling. Please re-read brother McWhorter's "open letter" and see what he said. Certainly, *Contending for the Faith* does not get that impression at all!

The next document that brother McWhorter attached was an undated letter, written by the Madison elders, postmarked to him under date of 22 November 1989, as follows:

Dear Bro. McWhorter:

For some time and from many different sources, we have heard that you contend the elders of the Lord's body here at Madison are responsible for some very serious mistakes as a result of the recent Jubilee event here in Nashville. Because we have not heard from you directly, we have no way of knowing whether what has been attributed to you is accurate or not.

In the spirit of Matthew 18:15 and in an attempt to comply with its terms, we would welcome an opportunity to meet with you personally and clear up any misunderstandings either of us may have about Jubilee. Please let us know if you are interested in seeking to resolve these differences in this Biblical manner and we will arrange a mutually convenient time to meet.

In Him,

(Signed)

The Elders

If you will go back now and re-read elder Ruhl's letter of the preceding month to sister Davis, please note his telling her that brother McWhorter had "more recently written to the elders at the Madison Church of Christ apologizing for the first letter and retracting at least some of the accusations..." Yet, in the above letter sent over a month later, elder Kenneth Rice, writing for The Elders, stated, "...Because we have not heard from you directly...", which, of course, they had!

No wonder, then, under date of November 27, 1989, brother McWhorter replied to them, as follows, saying,

November 27, 1989

Elders Madison Church of Christ  
106 N. Gallatin Road  
Madison, Tn. 37115

Brethren:

I was both surprised and shocked when I received your letter on November 25 stating you had heard nothing from me relative to the events of JUBILEE nor to a personal letter I had written to someone about those matters. In fact, I sent you a three page hand-written letter some four months ago. In that letter I explained that the wide circulation given the letter was without my permission and that had I intended to publicly accuse you I certainly would not have chosen to do so by way of a personal letter to someone else. In my letter to you I made every attempt at reconciliation with you without sacrificing my convictions on the matters about which we differ. You made no reply to my effort toward reconciliation.

You did, however, discuss my letter (which I asked to be kept personal and promised such confidentiality to any correspondence you would send me) with several others, including the elders of the Forest Park Church of Christ in Valdosta, Georgia. In their concern for truth they contacted me and offered to arrange a meeting with you in Madison and to accompany me there to discuss this matter with you. They asked me to supply some additional information relative to such a meeting, which I did. In turn, they contacted you and you agreed to such a meeting. It is my understanding that the only detail left to be worked out is the date.

Inasmuch as the elders of the Forest Park church are handling all the arrangements (this because you refused to discuss the matter with me personally) I suggest that you contact them and proceed to set up the meeting.

Your brother in His service

(Signed)

Don McWhorter

DMcW/lm

copy: Forest Park Church of Christ Eldership

Having learned, to his sorrow, that the Madison elders could not be trusted, he sent his foregoing letter by certified mail so that he would have their signed postal receipt that they had received this one. He reasoned that if they would deny receiving his first letter—even after making wide use of it—they would deny receiving another! Following is a photo-reproduction of their signed receipt:

<p>SENDER: Complete items 1 and 2 when additional services are desired, and complete items 3 and 4. Put your address in the "RETURN TO" space on the reverse side. Failure to do this will prevent this card from being returned to you. The return receipt fee will provide you the name of the person delivered to and the date of delivery. For additional fees the following services are available. Consult postmaster for fees and check boxes for additional services requested.</p> <p>1. <input type="checkbox"/> Show to whom delivered, date, and addressee's address. (Extra charge)</p> <p>2. <input type="checkbox"/> Restricted Delivery (Extra charge)</p>		<p>4. Article Number P 690-538-296</p>		<p>Type of Service:  <input type="checkbox"/> Registered  <input checked="" type="checkbox"/> Certified  <input type="checkbox"/> Express Mail  <input type="checkbox"/> Insured  <input type="checkbox"/> COD  <input type="checkbox"/> Return Receipt for Merchandise</p>	
<p>3. Article Addressed to:          ELDERS          MADISON CHURCH OF CHRIST          106 N. GALLATIN RD.          MADISON, TN. 37115</p>		<p>5. Signature Addressed  <i>William F. Ruhl</i></p>		<p>6. Addressee's Address (ONLY if requested and fee paid)          MADISON TN          37115</p>	
<p>7. Date of Delivery          11/27/89</p>		<p>8. Agent and DATE DELIVERED</p>		<p>DOMESTIC RETURN RECEIPT</p>	

Shortly after the Madison elders received this second letter from brother McWhorter, they got in touch with the elders of the Forest Park congregation, at Valdosta.

Georgia, arrogantly informing them that they would neither meet with them nor in any other manner discuss this matter with them. This, in spite of already having given their word to them that they would. Brother **Bob Bryson**, of Forest Park, then called brother McWhorter giving him the advice of his elders to use the material he had in his

possession to expose **JUBILEE** and the Madison elders publicly.

In addition to all the foregoing correspondence, brother McWhorter also enclosed the following "open letter" authored by his wife, sister Jane McWhorter:

# An Open Letter To My Christian Sisters

Jane McWhorter

Due to the controversies concerning the role of women teachers at the **NASHVILLE JUBILEE**, I feel that the time has come when I must make a statement concerning what occurred. I submit it in all humility and fully accept the responsibility for my statements. To the best of my knowledge, with God as my witness, all that I am about to relate is true.

## MY CLASS

On July 6,7,8, 1989 I spoke at the **NASHVILLE JUBILEE**. Since this event was under the oversight of the elders of the Madison church and funded by the Lord's money from many church treasuries, I naturally considered myself to be there doing God's work and acting in compliance with His commands as I taught Biblical principles concerning marriage.

Fearful that men might try to come to my class since nothing to the contrary had been designated on the program, I asked Dan Dozier, one of the directors, what I should do in the event that possibility should occur. He advised me to tell such men that it bothered me for men to be present and would they please select one of the other classes to attend.

On the first day some six or seven men did come to the class which I taught and either I, or some women whom I designated, explained to them that, due to the admonition of I Timothy 2:11,12, I could not conscientiously teach a class under those circumstances. After the class had been in session some ten minutes or so, a man came in and sat down. I hesitated for a minute but decided that it would be best to take a stand from the beginning. As tactfully and gentle as I could, I explained my convictions on the matter and asked him to please find another class. (I have in my possession an open letter written by JoAnn Mills, a widely accepted writer in the brotherhood, in which she commended me for the Christian manner in which I had handled the event and deplored the presence of men in women's classes.) The next day the man's wife came to me, very much upset. She asked me if I would please reconsider my convictions on women teaching over men stating, in effect, that my beliefs were archaic and out of touch with the times. When I refused to back down, she stated that we would simply have to agree to disagree but went on to say that there was nothing on the program to indicate that this was a class for ladies only nor was there a sign on the door. I suppose I honestly believed that all well-grounded Christians would understand the restrictions of I Timothy 2:11,12.

The next day I posted signs on the doors to my classroom which stated **LADIES' CLASS** and asked women at the back of the room to please ask any man to leave. On each of those last two days about a dozen men tried to come but respectfully left.

## NILA SHERRILL'S CLASS

On July 6 and 7 I attended a class taught by Nila Sherrill, a long-time friend from high school and Lipscomb days. On the first day two men were present during the entirety of Nila's class. She introduced them as being from the Madison church, and I understood her to say that they were elders there. She called upon one of them to lead the opening prayer. The next day I personally saw at least two other men in the audience. Nila openly welcomed them to the class. It was a lesson on relationships, based upon scripture which she read in class.

After the class was over, I asked Nila if it bothered her for men to be in her class and she replied that it did not; she felt honored to have them there. We did not have time for a long discussion, but she told me that one of the biggest changes she felt the church

would see in the next ten years would be the role that women would play.

I have been hesitant to mention this incident, due to friendship; but I have not related anything that Nila would not openly admit herself. We simply disagreed upon the scripturalness of women teaching men at **JUBILEE**. In all fairness, I would like to state publicly that Nila respected my own convictions enough to take it upon herself to ask the men to leave my class on the last day as they entered the door. I cherish Nila's friendship and do not want this statement of facts to mar that relationship.

## PEGGY GOLDTRAP'S CLASS

I personally do not know whether or not there were any men present in Peggy Goldtrap's regularly scheduled classes because they were full when I arrived each day. However, Peggy told me on July 7 that she was speaking that day in the place of Mike Mazzalongo, a missionary from Canada, who could not be present. This greatly concerned me because I knew that there would be men there, expecting to hear brother Mazzalongo, as it was listed on the program. I later learned that she did indeed speak to a mixed audience and did not consider her actions to be wrong.

## JOY McMILLON'S CLASS

On July 6 Joy McMillon taught two classes on methods of getting the local church in the news. I was unable to attend either of them due to a conflict with my own schedule. Later I called Joy and asked her whether or not men were present in her classes. She replied that there were about six or so in each of her classes but she did not see a problem.

## MY CONCERN

I will have to admit that I came home from **JUBILEE** greatly disturbed. I suppose that every Christian woman who has ever spoken publicly to women has, at some time or another, been faced with the dilemma of having a man slip in near the back of the class without knowing quite how to handle the situation. At **JUBILEE**, however, I had firsthand accounts of three women (two of which were from Madison's own teaching staff) who, at an evangelistic event that was under the oversight of the elders and financed through the treasuries of many congregations, openly and willingly spoke to mixed audiences. I have simply stated the facts. The speakers saw nothing wrong with their actions. To me, it was unscriptural for a woman to assume the preeminence in teaching men in the work of the church.

I voiced my concern to my husband, Don. We began receiving letters and phone calls from many friends who were also concerned about the events at **JUBILEE**. One such inquiry was from Jimmy Salmons, Don's friend of 40 years. Don responded **ONLY** to HIS letter, relating the scenes which I have just described in this open letter in addition to voices of concern from others regarding events at which I was not present. Jimmy then called Don and asked permission to send copies of the letter to four or five of their mutual friends. Don granted permission within this circle of friendship. Evidently the personal letter got outside its intended confines and has become widely circulated. Don received many requests to reprint the letter, but he denied them all. In all sincerity, he wrote the elders at Madison a three-page, handwritten letter in which he apologized to them for the information circulating in the form of a copied personal letter. However, he did not back down on his convictions and asked the



Madison elders to discuss the scripturalness of women teaching over men in view of I Timothy 2:11,12.

The Madison elders never even gave him the courtesy of a reply to that letter. Instead, they made written statements that he had apologized and had withdrawn all charges. That was not true.

In the meantime the Madison church leaders began circulating conflicting explanations to those who were concerned over some of the events of JUBILEE in which they categorically denied that women ever taught men at JUBILEE. Their answer was a resounding "No!" However, too many people were witnesses and the facts could not be denied.

### CONFLICTING POSITIONS

For several months the Madison elders have firmly and steadfastly denied that women ever taught men publicly at JUBILEE. Alan Bryan told Don that they would consider such actions to be unscriptural. More recently I have heard a different explanation. It seems that some are now stating that no men were in BIBLE classes taught by women. The classes were supposed to be designed more like social studies classes at a community college and no scriptures were assigned. I was never given any such guidelines and naturally assumed that, in this work of the church, all teachers were there to do the Lord's work in a scriptural manner.

### CONCLUSION

As I mentioned at the beginning of this open letter, I have remained silent for too long, primarily for reasons of personal friendship. However, this letter is not an attack upon personalities. I have simply stated facts that are true according to the best of my knowledge.

I am not a troubemaker. Neither is my husband. Neither of us has, before this time, said anything publicly, either written or spoken. Because of friendship, when I returned home from JUBILEE I did not want anything mentioned in a public sense. I simply made a vow to God to intensify the teaching of woman's role in the work of the church as I had opportunity.

However, the time has come when I no longer can remain silent. Realizing that I will one day have to give an answer to God, I felt that it was necessary to make a statement of facts with God as my witness. You may agree or disagree with me upon the scripturalness of women openly teaching men in the work of the church, such as the event of JUBILEE. But the facts cannot be denied. It happened, even in classes based upon the reading of scriptures.

My heart bleeds over any disagreement in the church. I am cut to the quick, however, over transgressions of the scriptures. As difficult as it is to take a stand, sometimes it must be done.

This letter goes out to you after many, many hours of agonizing prayer. I appeal to my Christian sisters to be aware of the events which occurred at the NASHVILLE JUBILEE. In this open letter I have discussed the ones of which I have personal knowledge.

Nearly 20 years ago, your love and concern reached out to help me and my family during my recovery from a near-fatal accident. Through the providence of God, good has come from that tragedy as my own personal working through of my feelings found a way to the hearts of so many in LET THIS CUP PASS. My prayer, through all the struggles of just what would be the best course of action concerning the events of JUBILEE, has been, "God, please make something good come from this, too." And I believe He will. I pray that Christians who are honest and sincere will resolve to take a firm stand for the truth. The same heart that wrote LET THIS CUP PASS is also the one that writes this open letter of concern. I pray that you will receive it in the same spirit in which it is written.

Your sister in Christ,

(Signed)

Jane McWhorter

[The reader has my permission to duplicate this open letter. I simply ask that you do not isolate lines that might be misconstrued.]

### FOOTNOTE

After the above material had been prepared interested brethren supplied several pieces of vital information. Brother Bob Bryson

read me a letter received by the Forest Park elders that was labeled as a "copy" of a letter the Madison elders had purportedly sent me. I never received such a letter. It said nothing new, only that the Madison elders would not talk to the Valdosta elders in my presence nor to me if they were present. But why send it to them as a "copy" of something never sent to me? I did receive two copies of that same document from other sources, one from Atlanta and the other from Nashville.

Brother Randy Davis told me that shortly after receiving the letter from Madison (which is reproduced in my open letter) he called brother Steve Flatt and talked with him personally about JUBILEE. Brother Flatt informed him that they had checked with the women who spoke and all assured them that no men were present in their classes. The elders met personally with sisters Sherrill and Goldtrap, brother Flatt said, and both told the elders: "There were no men in any of our classes." That is not true and the facts have been carefully documented. These two sisters have not denied what happened to anyone else. Did they deceive the elders in this matter? If so, what action has been taken? OR DID THE ELDERS DECEIVE THE BROTHERHOOD ABOUT THIS MATTER? Something needs to be explained to everyone. SOMEONE is not telling the truth!

Someone very close to Jane and me, who has wept and prayed and worried about this matter as much as we have, made an effort to talk to the Madison elders in our behalf. He spoke on the phone to brother Rice, one of the elders. Concerning the matter of a woman speaking in the place of a man he was told that it was a misunderstanding. Brother Rice explained: "We knew brother Mike Mazzalono had informed us that he could not be present as originally planned but it was too late for us to change the printed program (this was some six weeks prior to JUBILEE). Therefore they asked sister Peggy Goldtrap to speak at that time and in that room." He explained, "We did not consider that to be a request to replace him." Yet a letter was mailed to many congregations AFTER that time in which brother Ruhl (another of the elders) denied categorically that any such thing happened. In that letter he accused me by name of misrepresenting the situation and said "NO WOMAN COULD HAVE TAKEN THE PLACE OF A MAN BECAUSE EVERY MAN SCHEDULED TO SPEAK AT JUBILEE WAS PRESENT AND DID SPEAK." Two elders of the same congregation are telling completely different stories about the same matter. The one who spoke to brother Rice is willing to take a lie detector test if brother Rice and brother Ruhl are willing to do the same. These two elders need to get their stories right between them before accusing me of lying.

I have letters from several sources in which the Madison elders claim that classes taught by women at JUBILEE were designated "for women only" in the printed program. I have examined several of the programs carefully. THAT STATEMENT IS NOT IN THE PRINTED PROGRAM.

This has been one of the most trying experiences I have faced in our brotherhood. I am thankful for the many hundreds who have held up my hands (and Jane's, too). To men like Bob Bryson, Virgil Hale, Houston Bynum, Randy Davis, Malcolm Hill, Basil Overton, Wayne Coats, the Forest Park elders, my own elders here at Fayette, and countless others I owe a special debt of gratitude. Please make this matter one of constant prayer. Pray for Jane and me, for the Madison elders, and the brotherhood. A special word of thanks to brother Ira Rice who was the first (months ago) to ask to make these matters public. I asked that he not do so at that time and he fully respected my wishes. My hope at that time was to settle the matter privately but that was impossible. (Signed) Don

It was not until February 14, 1990, that I actually could find the time to respond personally to the foregoing material received from and through brother and sister McWhorter. However, under that date, I finally wrote to him as follows:

February 14, 1990

Don McWhorter, evangelist  
Fayette church of Christ  
P. O. Box 24  
Fayette, Alabama 35555

Dear brother Don,

Thank you for sending along the "open letter to the brotherhood" you wrote in December—and also several photocopies of correspondence, together with Jane's "open letter to my Christian sisters." I should have been happy to run all this in our January issue; however, by the time I received it, that issue already was brimfull. Therefore, I am planning to run it in our February issue, which should be ready for typesetting either today or tomorrow.

What has been particularly astonishing to me over the past 24 or 25 years—going all the way back to our three volumes of *Axe*

on the Root and now through 20 volumes of *Contending for the Faith*—is the way most elders (and preachers, too) have studied to avoid knowing what *actually* was being taught and done *right under their own noses* contrary to the scriptures. All across the years, the Madison elders and preachers have been doing this. And when such things were pointed out, instead of becoming aware of the errors they were aiding and abetting and *correcting* them, as a rule they would do exactly what they are doing in *this* case—either deny or else try to rationalize their error. This kind of compromise seemingly endeared them to others who react similarly; however, by so doing, Madison has done almost as much as anyone to undermine the restoration principle among the churches of Christ.

Just what the overall response will be in all this is anybody's guess. However, Lord willing, we are hoping to spread this particular issue far and wide among the churches. Meanwhile, thank you for the effort you are making.

Yours in the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

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Two days earlier, writing "for the elders" of the Arlington church of Christ, Route 5, Box 36, McMinnville, Tennessee 37110, brother **Howard Greene** favored us with a packet of material, including some additional information, saying.

February 12, 1990

Bro. Rice—

We are sending you three tapes of the sermons delivered by Bro. Garland Elkins here at the Arlington congregation the first week of December 1989. The theme of the three-night meeting was "Enemies of the Cross." We are trying to do all we can to stop the spread of the liberal teaching by some of our brethren. We thought you might like to have these tapes. We are sending them free to anyone who would like to have them and can make good use of them.

Also, we are sending a copy of a letter received last week from the Madison Elders, which is a rebuttal of the material sent out by Bro. McWhorter and Bro. Virgil Hale.

You will also find a copy of our bulletin that has a reproduced copy of an article by Bro. Hale. We feel it is probably what triggered the letters from Madison.

Sincerely,

(Signed)

Howard Greene, elder,  
for the elders,  
Arlington church of Christ  
Route 5, Box 36  
McMinnville, TN. 37110  
(615) 668-4481 (church)  
668-8345 (my number, H.G.)

The article by brother Hale to which brother Green alluded appeared in Arlington/McMinnville's church bulletin, *The Light*, for January 28, 1990, as follows:

#### WHAT WILL BE NEXT? THE "NASHVILLE JUBILEE"

It is most disheartening to hear of things that are being done among brethren—things that would have been unheard of just a few years ago. A case in point is the much publicized "JUBILEE" that took place in Nashville, Tennessee. As I understand, many congregations in the Nashville area cooperated in this endeavor. However, reports of the events that transpired are most discouraging. Let me give you some quotes from a letter that I have a copy of where one brother wrote: "*Not only was Truth compromised in most of the messages at the Jubilee meeting; some of the practices were so unscriptural as to be almost blasphemous. I will mention only those things I know personally to be factual.*" He began his list.

1. "Though there were several women teachers, there were no women's classes as such; all classes were open to both men and

women regardless of the gender of the teacher." He then pointed out that his wife, who was one of the invited teachers, refused to speak with men present, and saw to it that only women were present in her class. As a result, he said, "Most of the women thought it was 'quaint' and 'old fashioned,' but many publicly called it 'legalism,' 'lack of love,' 'enforcing the letter of the law instead of the spirit,' etc. One young woman did everything but curse her in a bitter display of uncontrolled temper. When other women teachers were asked how they felt about men in their classes, such replies as 'it's an honor to have them' or 'it's about time,' or even 'I'm so used to it I didn't even give it any thought' were given." He went on to say that "when asked to explain I Timothy 2:-11-12, there was always a refusal to discuss scripture and the remark, 'The freedom Christ gives us looses us from the letter of the New Testament and lets us walk only by the spirit.' The phrase 'old tradition' was often heard." He goes on with point number two.

2. "The women who taught classes had full control over the classes. Since classes taught by other women had many men present, almost without exception, the woman teacher called on a woman to lead a song and a woman to lead prayer."

3. "One of the male speakers did not show up for a major lecture and one of the women teachers was asked to speak in his place."

4. "Jack Evans, one of the keynote speakers before the entire assembly, asked his wife to sing a solo before the congregation. After the first verse, he asked the assembly to join her in singing the rest of the song. She was then the song leader."

5. "The truth was compromised in practically every speech made. The sentiment was often expressed that every baptized believer was saved regardless of how little he understood or believed, when he went to church or how he worshipped. Landon Saunders said environmental organizations were as necessary as the church and that 'saving the whales' was as necessary for one to go to heaven as was baptism or the Lord's supper."—(Signed) Virgil Hale

Several days later, under date of February 8, 1990, brother **Doug Cope**, elder, writing "for the elders" from Madison, Tennessee, addressed the following letter to the *Arlington/McMinnville* elders. Although, as the letter points out, the Arlington elders did not request such a letter, Madison's wording misleads the reader to think they *had* when they had *not*. But read it for yourself:

February 8, 1990

The Elders  
Arlington Church of Christ  
Falkener Springs Rd.  
R.R. 5  
McMinnville, TN 37110

Dear Brethren:

We understand that there was some question in your mind about some of the activities during the Nashville JUBILEE. We are so grateful that you have come directly to us for the answers to these questions. I am sure that these questions have arisen as a result of the article that was written by Virgil Hale.

We would like for you to know the following facts about each of the allegations:

1. & 2. It is true that a few men attended classes designed for women. This was not the intent of this eldership, and we were not aware that this took place until well after the event was over. We were aware that one man had attempted to attend Jane McWhorter's class and that she kindly asked him to leave. When she reported this to JUBILEE personnel, she was commended for her actions by such personnel.

In the JUBILEE program, all women's classes were designated as such. Frankly, it never occurred to us to have these classes monitored, but we have recommended to the Antioch congregation (this year's sponsor) that they consider doing so.

3. Don McWhorter's letter and Virgil Hale's article claim that a woman was asked to replace a male speaker who was unable to

speak. This is simply not the case. In fact, the only speaker who could not appear was a woman, and she was replaced by a man.

4. The aforementioned letter alleges that Jack Evans, one of the keynote speakers, asked his wife to sing a song before the congregation and that after the first verse, she asked the assembly to join her in singing the rest of the song, thus becoming the song-leader.

This episode is falsely represented. Before our worship time each evening, there was a commemorative presentation called a "JUBILEE Jewel" given to the families of great workers in the Kingdom. On each of the three evenings, Ira North, Batsell Barrett Baxter, and Marshall Keeble were honored respectively. Individuals who knew each man well were asked to make the tribute. Jack Evans gave the tribute to Marshall Keeble. In so doing, he noted that Bro. Keeble's funeral was held 20 years ago and that his wife had sung a song at that service. He then asked her to come and sing that again. An accomplished opera singer, Mrs. Evans did so, and on the last verse the crowd, on their own, joined her in singing the chorus.

After this tribute, other announcements were given and then the worship started. By comparison, Sister Avon North gave a brief response to Ira's tribute before the Thursday evening worship, but no one accused her of "preaching" during an assembly.

5. The letter and article stated that "the truth was compromised in practically every speech made. The sentiment was often expressed that every baptized believer was saved regardless of how little he understood or believed, where he went to church or how he worshipped."

We dispute this statement and ask for examples to the allegation. The only example offered was an alleged statement supposedly made by Landon Saunders about environmental organizations being as necessary as the church and that saving the whales was as necessary for one to go to heaven as was baptism or the Lord's Supper. This eldership was present for Brother Saunders' lesson and reviewed the tape carefully. These statements simply were not made.

As you can see, much of what was printed into articles in bulletins was hearsay, gossip and wrong. As the ones responsible for the first Nashville JUBILEE, we wanted you to know these facts. Being godly men, we know you, along with other brethren in your congregation, will want to inform your friends of these facts.

Thank you for your inquiry so that we could respond to these facts. If you need further information, please do not hesitate to contact us.

Sincerely,

(Signed)

Doug Cope, Elder  
For the elders

Written across the bottom of the photocopy of the foregoing letter, which we received, were these words: "Please Note—The above letter was not requested by the Arlington Elders, (Signed) Howard Greene, Elder, for the Elders."

In my reply of February 14, 1990, my response to all this was as follows:

February 14, 1990

Howard Greene and fellow Elders  
Arlington church of Christ  
Route 5, Box 36  
McMinnville, Tennessee 37110

Dear brother Greene and brethren,

Much appreciation for your letter and enclosures of February 12, which came to hand yesterday afternoon. I am sure that the brethren there were much informed and strengthened by the coming of brother Garland Elkins for the first week of December. I am grateful for the three tapes you sent.

Perhaps it should not astonish me that the Madison elders should even try to rebut what brethren McWhorter and Hale had put out; but it does, nevertheless. How supposedly perceptive brethren, such as they, can be so utterly deceived by what goes on right under their noses is incredible.

I was planning to publish brother McWhorter's latest statement, Lord willing, this month. I think perhaps I'll include what the Madison elders have written along with same, together with some comments of my own. Watch for it.

God bless you for caring,

(Signed)

Ira Y. Rice, Jr.

[NOTE: For my own comments, referred to above, please read my editorial on pages 2 and 3. IYR Jr.]

Most of our readers will recall our reproducing an advertisement from the July 26, 1989 issue of the *Nashville Tennessean*, bought and paid for (\$1,500.00) by the Robertson County church of Christ, of Greenbrier, Tennessee, just north of Nashville, which was the first whistle blown exposing this spurious, so called Nashville Jubilee.

Shortly thereafter, their local preacher who also is one of their elders, brother Roy McConnell, wrote a much appreciated note, saying, "Brother Rice, The people of God owe you a debt that only generations to come will realize. Thanks for your help. (Signed) Roy McConnell."

Then again, under date of February 2, 1990, he wrote saying, in part, "...You will find inclosed Don McWhorter's material and an article by me. I thought you probably had Don's material, but I wanted to be sure.

"Notice that my article has an appeal for funds for another advertisement in the *Tennessean*. You may not wish to run it or you may wish to write some sort of appeal instead of the way I worded it. We would like to see who is committed to doing this. We may do this before the next Jubilee. Several have said they would help... Sincerely, (Signed) Roy McConnell"

The article, which brother McConnell enclosed, is as follows:

### Why Didn't You Go To Them Privately?

Roy McConnell

Many criticize and condemn when one refutes a false teacher publicly. They cry, "Have you been to him (or them) personally?" Such an idea is based on a mistaken view of Matthew 18:15-18, but is often the excuse the weak, compromising person uses to fail to stand for the truth. They often say, "I agree with the fact that this was wrong, but you handled it in the wrong way."

Matthew 18:15-18 was intended to settle some matters, but was it intended to settle all? Jesus said, "Go tell him his fault between thee and him alone." If others were involved in this fault, this could not be done—you would have to discuss said fault with others. If the solution dealt with false teaching, the correction of necessity would have to be public.

Jesus did not follow this rule when he rebuked Peter in Luke 22:34—verses 30 and 35 show that the apostles were present. The same is true in John 18:10; John 21:15 and numerous other incidents. Jesus rebuked James and John before the others, as he also did Simon and the rich young ruler. Was Matthew 23 delivered in private to the Pharisees? Did he go to them first?

Paul did not follow this plan. He rebuked Peter "before them all" (Galatians 2:14). He did the same to the false brethren in Acts 15:1-2. He commanded Timothy to rebuke some elders publicly (I Timothy 5:20).

I care little whether the criticism of what I have done stops. But, it is wrong for this criticism to be used in the following way: "They practiced, and taught false doctrine. You rebuked them publicly. You both were at fault and that makes things equal." What about the false teaching? Does it not need to be corrected? Does it not affect more souls?

If you believe that false teaching should be exposed publicly and would like to support an effort to put another page in the 'Nashville Tennessean' to expose such false practices as happened at "The Jubilee", send your contribution to:

Robertson County church of Christ  
% Roy McConnell  
1444 Green Road  
Goodlettsville, Tennessee 37012

[Note: They condemn me for failing to go to others but they never came to me. "Oh, consistency, thou art a gem."]

[EDITORIAL NOTE: The only question that I personally had with the advertisement that the Robertson County elders ran in the Nashville Tennessean last July was that in trying to cram so much information into so restricted a space, the size of the type was so small it was hard to read. I am urging them not to limit themselves to a quarter of a page this time; rather, to make it a full page!

If that quarter-page ad cost \$1,500.00, no doubt a full

page ad would be approximately \$6,000.00. My wife Vada and I have agreed to contribute \$100.00 toward such an ad. If you or your local congregation would like to have a part in making a full-page ad possible, please address your contributions to Robertson County church of Christ as specified above.

In my reply, under date of February 14, 1990, I said, in part, "... I think your idea for another advertisement in the Tennessean is just what the situation calls for. Your thought of publishing it before the next 'Jubilee' is just right.

"You mentioned wanting support, not money, although that sort of help would be welcome, too. Jesus said that where our treasure is there will our heart be also. I plan to encourage others to put some treasure in with yours, so that the next ad you print will not have to be such small print. It needs to be large enough to be easily read for optimum results..." Ira Y. Rice, Jr., Editor]

BELVIEW CHURCH OF CHRIST ANNOUNCES

# You Are Invited To Attend The Fourth Annual Firm Foundation West Coast Lectures

March 14-18, 1990 (Wednesday - Sunday)  
Theme: "Jesus Christ, The Son of God"

San Lorenzo Church of Christ  
977 Grant Avenue, San Lorenzo, California 94580

(Sponsored by San Lorenzo Church of Christ, San Mateo Church of Christ  
and other congregations and concerned individuals)

## Schedule of Events:

### WEDNESDAY, March 14

7:00 P.M. Jesus Christ, The Son Of God  
..... Perry Cotham  
8:00 P.M. The Pre-existence And Birth Of Jesus  
..... Noah Hackworth

### THURSDAY, March 15

10:00 A.M. Jesus, The Incomparable Teacher  
..... Kenneth McLain  
11:00 A.M. Prophecy Fulfilled In The Life Of Jesus  
..... Thomas Allen Robertson  
Lunch Break  
1:00 P.M. The Hope Of The World ..... Max Crumley  
2:00 P.M. The Deliverer ..... Ira Y. Rice, Jr.  
3:00 P.M. His Second Coming and Judgment  
..... H. A. (Buster) Dobbs  
Dinner Break  
7:00 P.M. The Great Physician ..... Dub McClish  
8:00 P.M. Jesus, Maker of Men ..... Garland Elkins

### FRIDAY, March 18

10:00 A.M. What Think Ye Of Christ,  
Whose Son Is He? ..... LeRoy McGrue  
11:00 A.M. The Life Bringer ..... Curtis A. Cates  
Lunch Break  
1:00 P.M. The Eternal Home In Which We Are To  
Dwell With Him ..... Mike Dill  
2:00 P.M. Man Of Sorrows ..... Al Brown

3:00 P.M. The Tragedy Of The New Versions  
..... Robert Taylor, Jr.  
Dinner Break  
7:00 P.M. Jesus, God's Only Begotten Son  
..... Robert Taylor, Jr.  
8:00 P.M. The Mission That Brought Him ..... Foy Smith

### SATURDAY, March 17

10:00 A.M. The Christ Of Calvary ..... Weldon Langfield  
11:00 A.M. The Decision We Make Concerning Him  
..... Eldon Lewis  
Lunch Break  
1:00 P.M. His Lordship ..... Jack Wooling  
2:00 P.M. The Cross Upon Which They Crucified Him  
..... Bobby Liddell  
3:00 P.M. The Head Of The Church ..... Jimmy Clark  
Dinner Break  
7:00 P.M. The Wrath Of The Lamb ..... Eddie Whitten  
8:00 P.M. The Exaltation Of Jesus ..... Winfred Clark

### SUNDAY, March 18

10:00 A.M. In The Garden ..... Ray Peters  
11:00 A.M. Jesus, Prophet, Priest And King ... Mike Hatcher  
Lunch Break  
2:30 P.M. The Cross Upon Which They Crucified Him  
..... William S. Cline  
3:30 P.M. The Name That Was Given Him .. George DeHoff  
Dinner Break  
7:00 P.M. The Love That Sent Him ..... Bill Jackson  
8:00 P.M. Face To Face With The Devil ..... Gus Eoff

# MORE ON THE MAYEUX MUDDLE

Stephen Wiggins

In the January 1990 issue of *Contending For The Faith*, I had a front page article entitled, "Lubbock Christian College Applauds As Randy Mayeux Announces Death Of The Churches Of Christ." This was a mistake. I was misinformed. The article should have been entitled, "**The 21st Annual Youth Minister's Seminar, Which Was Sponsored By Lubbock Christian University, Applauds As Randy Mayeux Announces Death Of The Churches Of Christ.**"

Note the following announcements that I have copied from *Image Magazine*: "Each year during the third week of October, youth ministers gather in Lubbock, Texas, for the annual *Youth Minister's Seminar*... Contact John Paul Blankenship at Lubbock Christian College for specific details" (9/15/85 p. 34). And again, "Each October, Lubbock Christian hosts a youth minister's workshop... We would hope that every youth minister in the country could be at this workshop" (December 1987, p. 34). And then the most recent: "The 21st Annual Youth Minister's Seminar will be October 16-19 in Lubbock. The keynote speakers are F. LaGard Smith and Randy Mayeux. Contact LCU at (806) 792-3211, extension 201 for more information... The Lubbock Christian University Bible Lectureship will be October 22-24" (September 1989, p. 34).

The reader will notice from the preceding quotations that this "Youth Minister's Seminar" is held on a yearly basis in the city of Lubbock, Texas, and is "hosted" by Lubbock Christian University. The reader should further note that this past October 16-19, 1989, this seminar was held with brother Randy Mayeux as one of the keynote speakers. Whereas the "Lubbock Christian University Bible Lectureship" was held one week later on the dates of October 22-24, 1989. On this point is where I received my misinformation.

When I purchased the cassette tape of brother Mayeux's Lubbock lecture, I was mistakenly informed that he delivered the lecture on the campus of Lubbock Christian University at their annual lectureship. In fact, the Mayeux lecture was delivered a week *prior* to the lectureship in the Lubbock Civic Center building at this "Youth Minister's Seminar" which is always sponsored by Lubbock Christian University. The mistake is here acknowledged and publicly corrected.

In reality, the only mistake made was as to the **when** and **where** the Mayeux lecture was delivered. Instead of the lecture being delivered the *fourth* week of October, it was delivered the *third* week of the same month. And, instead of the lecture being delivered on the Lubbock Christian University *campus*, it was delivered in the *Civic Center* as a sponsored work of Lubbock Christian. The lecture still was given by **Randy Mayeux**. The lecture still was delivered in Lubbock. The lecture still was filled with doctrinal error. The lecture still was applauded by compromising Lubbock brethren. The Youth Minister's Seminar still was the work of Lubbock Christian University. And, Lubbock Christian University still upholds Mayeux's liberalistic error till this good hour. If not, then let them come forth with a public statement saying so. What will they do? Time will tell.

I now wish for every reader to understand clearly that I am NOT retracting even one word from the Mayeux quotations that I gave in my last article or my responses of

opposition thereto. Those quotations from Mayeux's Lubbock lecture were transcribed personally *verbatim* from the tape and were put into my article just as they came from our wayward brother's mouth. They represent *exactly* what he said, word for word. Mayeux's teaching in this lecture was false doctrine then and it is still false doctrine now. Error is error whether in Lubbock or anywhere else in the world.

I also wish for the reader to know that, to this very moment, brother Mayeux has not denied making the statements as I quoted him in my earlier article. Nor has he retracted even one single syllable of the error that he taught in his Lubbock lecture. Rather, he freely confesses that this is exactly what he said, what he believes, and what he continues to teach. But why should we be surprised? This is exactly the type of men that brother Rice has been trying to warn the brotherhood of for years. And now they are upon us. The liberals are coming out of the closet. And why shouldn't they? They now have exactly what all liberals need and want—large applauding audiences on our college and university programs!

Randy Mayeux, who preaches for the Preston Road Church of Christ in Dallas, Texas, is a false teacher through and through. And, with his appealing looks, dynamic personality, and smooth and fair speech is doing an effective job of promoting the current apostasy and digression among us. Way back when the very first issue of *Image Magazine* made its debut in June of 1985 with its by-then-liberal editor **Reuel Lemmons**, I noticed that brother Mayeux's name was right smack dab in the middle of its listed staff writers. There he was, having cast his lot with those other staff writers such as **Rubel Shelly**, **Marvin Phillips**, and **Landon Saunders**—men who have done more to please the devil and hurt the churches of Christ in the past ten years than any other living men among us. There is not even one single solitary thing that *Image* has done in the past five years to promote New Testament Christianity. It has and continues to be detrimental to the cause in every way. And Randy Mayeux is one of its helpers.

Not only so, but brother Mayeux also has proved himself to be in love with the Independent Christian denomination and a dedicated compromiser of God's truth when it comes to the ever-popular "Shelly-DeWelt Unity/Fellowship" meetings—even promising that he and others will continue to meet with the Christian Church in hopes of attaining some sort of psuedo "unity." Hear him: "I have attended the meetings with the members of the Independent Christian churches at Joplin (summer, 1984) and at Malibu (summer, 1985). The people at these meetings want to usher in a new century of unity... And so, we will continue to meet with our brothers in the Christian churches" (*Image*, 4/1/86, p. 26). Knowing such as this, it should come as no surprise to us that brother Mayeux is right now slated to be one of the keynote speakers on the upcoming 47th Annual Pepperdine University Bible Lectureship for the week of April 24-27, 1990.

Brethren, I have brought the preceding things to your attention concerning brother Mayeux—not to be ugly or unkind to him or to cause any embarrassment among his family and friends—but only to make this point: **Why in the world would Lubbock Christian University pay a**

known compromising and liberal false teacher to come to Lubbock and teach error to our youth ministers, who, in turn, now will be encouraged to go back to their own home congregations and teach the same error to our young people everywhere. Oh! If Lubbock Christian only knew the untold damage that they have done and are continuing to do to our young people and to the church in general by holding up the hands of false teachers like Randy Mayeux!

What I said in my first article concerning Lubbock Christian University still holds true and so say I now again: **Their crime is that of aiding and abetting the liberals in their undermining work of taking the church into apostasy.** This college was started by faithful brethren as an instrument of good for New Testament Christianity. But now it obviously is seeking to turn and tear down the very thing it was erected to promote—the truth. No one should think that he can be faithful to the Christ and at the same time put his support, trust, and confidence in such a school as Lubbock Christian University who invites, upholds, and even applauds doctrinal error such as we have gleaned from Mayeux's lecture. No, brethren, we cannot, should not, and must not lift our right hands to fellowship such apostates from the truth. Let them first come clean and make amends by turning from their current course. Then—and only then—will we help hold their hands high in the realm of Christian education as we once did in days gone by—*but not until.*"

I would encourage every reader to call or write Lubbock Christian University and voice your concern. You may call either **John Paul Blankenship** (Assistant to the President)

or **Charles B. Stephenson** (Chairman of the Bible department) at (806) 792-3221; or write the school at: **Lubbock Christian University, 5601 West 19th Street, Lubbock, Texas 79404.** Numerous people have written or called me wanting the tape of Mayeux's Lubbock lecture that they may hear him for themselves. If you wish to purchase a copy of the tape, order it from: **Paul Tuller, 504 Cosgrove, San Antonio, Texas 78210.**

I hereby extend my sincere gratitude to brother **Ira Y. Rice, Jr.** editor of *Contending For The Faith*, for allowing me the space to make this public correction; and to further expose the "muddle" that Randy Mayeux and Lubbock Christian University continue to perpetuate. Neither brother Rice nor any other brother or sister is to be held responsible for the misinformation that I placed within my other article. I place the blame totally upon myself and now count it as corrected.

I do not think brother Mayeux—or others in the brotherhood like him—ever will turn from their current course of compromise. But, then again, I really do not know whether they will or not. So, the thing for me to do is to make myself an enemy of all their unrighteousness and liberalism; and just keep hitting them over the head with the gospel hammer in hopes that some of them eventually will crack. Brethren, let us all just keep on prodding them with the sword of the Spirit with prayerful expectations of bringing at least some of our wayward brethren back to the strait and narrow.

—Post Office Box 233  
Jonesboro, Arkansas 72401

## Seventh Annual Southwest Arkansas Lectureship

CONDUCTED BY:

### Cullendale Church of Christ

2707 Mount Holly Road • Camden, Arkansas 71701

501-231-5228

March 16-18, 1990

Theme: "Teach Me Thy Statutes (Psalm 119:12)"

#### FRIDAY, MARCH 16:

7:00 P.M. The New Birth . . . . . Gary Workman  
8:00 P.M. Life As A Christian . . . . . Garland Elkins

#### SATURDAY, MARCH 17:

9:00 A.M. False Teaching On Marriage . . Gary Workman  
10:00 A.M. The "New" Hermeneutics . . . . . Dub McClish  
11:00 A.M. Mission Of The Church . . . . . John Bowles  
12:00-2:00 Lunch Break  
2:00 P.M. Are We Witnesses Today? . . . . . Ken Hope  
3:00 P.M. Fellowshiping False Teachers  
. . . . . Ferman Carpenter  
4:00 P.M. Questions And Answers  
. . . . . Shirey, Musc, Hope

5:00-7:00 Supper Break

7:00 P.M. What It Takes To Save A Sinner  
. . . . . C. F. Shirey  
8:00 P.M. Fellowship Among Congregations  
. . . . . Goebel Music

#### SUNDAY, MARCH 18:

9:00 A.M. The Church: The Fulness Of Christ  
. . . . . Steve Gunter  
10:00 A.M. Saved By Faith And Works . . . . . Curtis Cates  
11:00-2:00 Congregational Meal  
2:00 P.M. Separation And Divorce . . . . . Goebel Music  
3:00 P.M. Entertainment Or Worship? . . . . Charles Coats  
4:00 P.M. Inspiration Of The Bible . . . . . Tim Ayers

BELVIEW CHURCH OF CHRIST ANNOUNCES—

# Notes & Quotes...

## 'ACAPPELLA' NOT ONLY CAUSED DIVISION OF THE CHURCH AT PARIS, TENNESSEE, BUT NOW SINGS FOR BAPTISTS, TOO!

The Madison (Tennessee) elders affect not to see anything wrong with having the singing group that calls itself "Acappella" to appear on the program during the so called "Nashville JUBILEE" last July—particularly so, they point out, inasmuch as they did not sing "during worship."

Just how it is possible to sing worship songs and it not be "during worship" remains unclear.

Be all that as it may, do the Madison elders not know that it was this very vocal group and those who uphold their many unscriptural activities who caused the church at Paris, Tennessee, to divide? They had to be withdrawn from because of it and remain so to this very day!

*Acappella* demonstrates such little loyalty to the truth or to faithful brethren and churches of Christ in general, that they will have fellowship with the denominations (or with almost anyone) who will pay their fee for making an appearance.

The most recent such appearance that we can document was their singing earlier this very month—February 9, 1990—for the Riverside Baptist Church at Fort Myers, Florida. For evidence of what we are saying, please study the circular they put out advertising this event, which we are reproducing on right.

If it is right for them to invite such a withdrawn-from, renegade outfit to appear on *Nashville JUBILEE*, church discipline, as far as the Madison elders are concerned, would be non-existent among the churches of Christ.

\*\*\*\*\*

The same thing is true, in principle, as far as the **Skillman church of Christ**, of Dallas, Texas is concerned. Someone just sent us some advertising from Skillman advertising that their "Adult Education Ministry invites you to join us for our monthly meeting on Sunday, November 12, at 4:45 p.m. Our guest will be **Dr. Ken Gangel of Dallas Theological Seminary**. Dr. Gangel is noted around the country for his expertise in the field of church administration and education. He will direct us in a discussion concerning the philosophy, goals, direction, and organization of our adult education program at Skillman... Come with your questions and be part of this insightful discussion. We look forward to seeing you then..."

[NOTE: And whose seminary is the Dallas Theological Seminary? They affect NO affiliation at all, claiming to be Protestant, evangelical, dispensational, i.e., *inter-denominational*. No wonder Skillman appears to be headed out somewhere into left field! IYR Jr.]

Brother & sister **H. B. Harris**, of Clarkson, Kentucky, let us know that "Crossroads" is hitting the University of Kentucky now. We have sent for documentation.

**Steve Miller**, Garrettsville, Ohio: "... about the information I sent you concerning Max King and Cuyahoga Falls, I hope it will be of help to the brotherhood to help fight false doctrine... I am currently enrolled at Ohio Valley College in Parkersburg, West Virginia. I am majoring in Bible. Liberalism has really got a hold on the people of my generation and the ones around it. Modern perverted versions of the Bible are being used without question and things that were immoral years ago are now all right—such things as dancing, the clothes we wear, and the like. The Bible department here is very sound in

the faith. I am getting the chance to preach often at some small congregations and I love it. I am so anxious to declare the whole counsel of God... You have really influenced me in standing for the truth and learning early to look and stand in the old paths. I really appreciate the work you have done and continue to do in the Lord's service..."

[NOTE: "It was encouraging that you could say the Bible Department there (at Ohio Valley College) is sound in the faith. So few such are sound, take us brotherhood-wide. Thank you for what you said about... our stand for the truth." IYR Jr.]

**Fred Thomason, Jr.**, of Henderson, Kentucky, is now deceased. Much appreciation to **Laverne E. Thomason** for renewing another three years.

**Weldon Langfield**, of Bakersfield, California, now is preaching at Brentwood, California.

## SMALL CONGREGATION NEEDS PREACHER

A very small congregation is in need of a sound, mature, full-time preacher. He must have most of his support, although the congregation can help in a very small way. For more information, call (615) 323-7672 or (615) 349-4527 or write:

**Blountville church of Christ**  
P. O. Box 582  
Blountville, Tennessee 37617

**Nils Donnell**, Alice, Texas: "Too many falsely believe that the decline of the original Crossroads church and the rise of the Boston church means that Crossroadism is dead. Anyone who has tangled with zealots of this Pharisical tenet knows that it is the current embodiment of what is described in Romans 16:17-18 and Jude 4, 10, 12-13, 16, 19..."

"Brother Ira, thank you for loving Christ's church enough to take the abuse and hatred of those you are attempting to turn back again to sound doctrine..."

[NOTE: "You are so right that just because of the rise of Boston this in no wise indicates that Crossroadism itself is dead. It is not. It is simply that now we have TWO types of Crossroadism to contend with instead of only ONE." IYR Jr.]

# Have You Heard? **Acappella** Is Coming!

## Where?

**Riverside Baptist Church**  
940 Tarpon St.  
Ft. Meyers, FL.

## When?

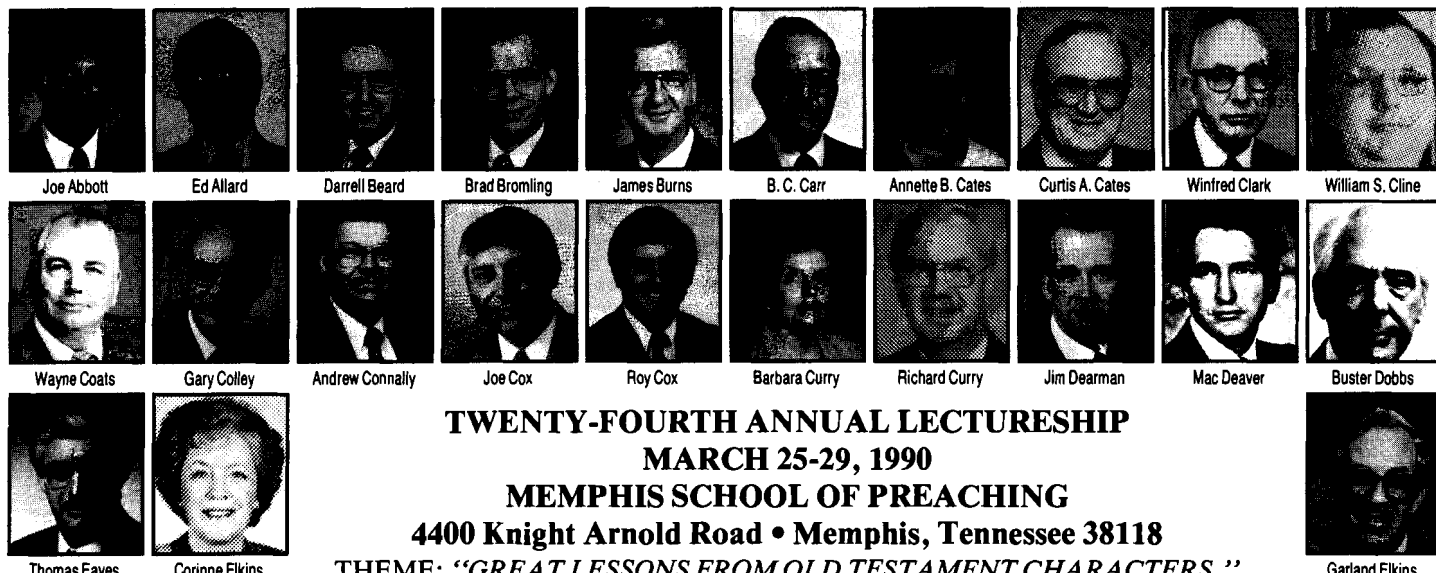
February 9, 1990  
7:30 P.M.

"If I need more info, who do I call?"

332-1109



Tickets at the door \$3.00  
plus love offering.

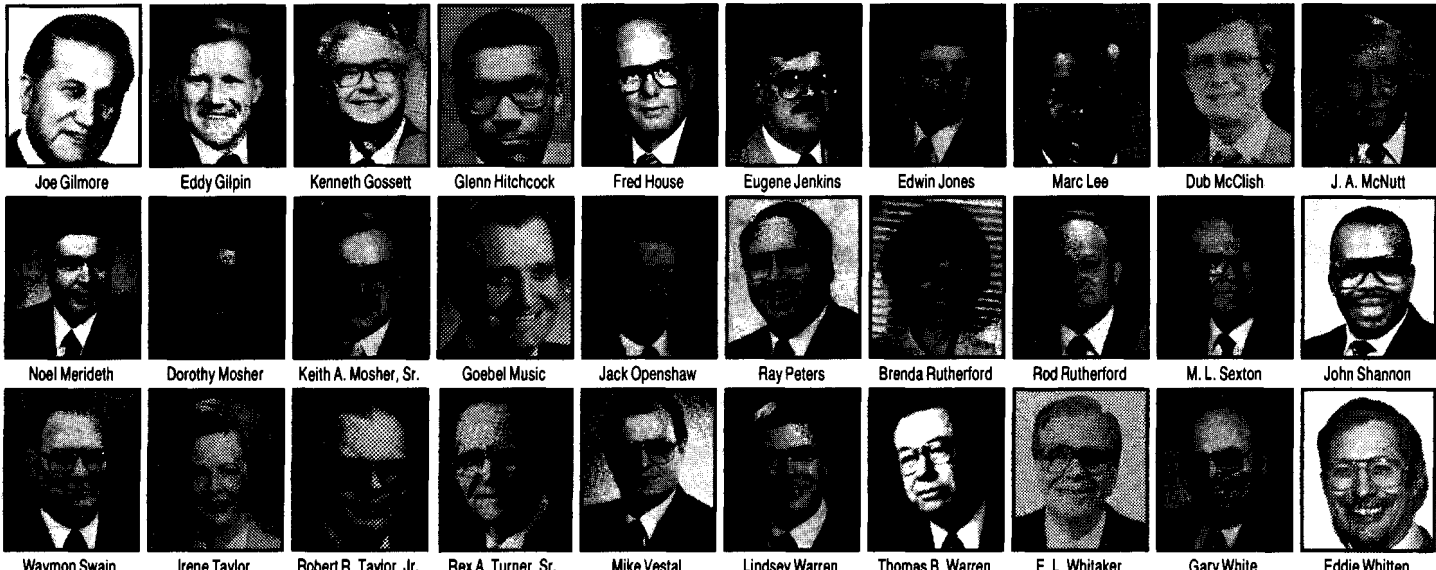


Joe Abbott    Ed Allard    Darrell Beard    Brad Bromling    James Burns    B. C. Carr    Annette B. Bates    Curtis A. Gates    Winfred Clark    William S. Cline  
 Wayne Coats    Gary Colley    Andrew Connally    Joe Cox    Roy Cox    Barbara Curry    Richard Curry    Jim Dearman    Mac Deaver    Buster Dobbs  
 Thomas Eaves    Corinne Elkins    Garland Elkins

**TWENTY-FOURTH ANNUAL LECTURESHIP**  
**MARCH 25-29, 1990**  
**MEMPHIS SCHOOL OF PREACHING**  
**4400 Knight Arnold Road • Memphis, Tennessee 38118**  
**THEME: "GREAT LESSONS FROM OLD TESTAMENT CHARACTERS."**

**SUNDAY, MARCH 25, 1990**  
 9:30-10:20 A.M. "Adam, Father of the Race" ..... (Rex A. Turner, Sr.)  
 10:30-11:30 A.M. "Abel, Who Yet Speaks" ..... (E. L. Whitaker)  
 6:00- 7:00 P.M. "Caleb, the Great, Faithful Optimist" ..... (Thomas B. Warren)  
 4:00- 7:00 P.M. INTERMISSION  
 7:00- 7:30 P.M. CONGREGATIONAL SINGING  
 7:30- 8:30 P.M. "Joseph, the Optimist Whose Sorrow Was Turned into Joy" ..... (Andrew Connally)

**MONDAY, MARCH 26, 1990**  
 9:00- 9:50 A.M. "Noah, Who Found Grace in the Eyes of the Lord" ..... (Keith A. Mosher, Sr.)  
 10:00-10:50 A.M. "Hermeneutical Problems in the Contemporary World" ..... (Thomas B. Warren)  
 10:00-10:50 A.M. "Eve—Mother of All Living; Sarah—Mother of Nations" ..... (Mrs. Annette Bates)  
 (Women's Class)  
 11:00-11:50 A.M. "Achan, Who Brought Defeat to God's People" ..... (Eddie Whitten)  
 11:00-11:50 A.M. Class 1 - *Great Leadership* "Moses, Who Saw Him Who Is Invisible" ..... (Gary White)  
 Class 2 - *Major Prophets* "Isaiah, Gifted Reformer and Harbinger of Christ and His Kingdom" ..... (Roy Cox)  
 Class 3 - *Minor Prophets* "Hosea, Preacher with an Unequal Yoke and a Broken Heart" ..... (Marc Lee)  
 Class 4 - *Evil Leadership* "Rehoboam, Who Substituted Shields of Brass for Shields of Gold" ..... (Robert R. Taylor, Jr.)  
 11:50- 1:10 P.M. LUNCH  
 1:10- 2:00 P.M. "Isaac, the Peaceable" ..... (Joe Cox)  
 1:10- 2:00 P.M. Class 1 - *Kings* "Saul, whose Envy Brought Moral Collapse" ..... (Jack Openshaw)  
 Class 2 - *Profiles of Rebellion* "Esau, Worldly Father of the Dukes of Edom" ..... (James Burns)  
 Class 3 - "Rebekah—Mother of Favoritism; Jezebel—Wicked Wife" ..... (Mrs. Corinne Elkins)  
 (Women's Class)  
 2:10- 3:00 P.M. "Naaman, Whose Own Thoughts Nearly Cost Him His Cleansing" ..... (Joe Gilmore)  
 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. "Abraham, Father of the Faithful and Friend of God" ..... (Noel Merideth)  
**WEDNESDAY, MARCH 28, 1990**  
 9:00- 9:50 A.M. "Job, Who Was Tried as Gold" ..... (Curtis A. Gates)  
 10:00-10:50 A.M. "Hermeneutical Problems in the Contemporary World" ..... (Thomas B. Warren)  
 10:00-10:50 A.M. "Deborah—Courageous Patriot; Delilah—Betrayer of Her Husband" (Women's Class) ..... (Mrs. Dorothy Mosher)  
 11:00-11:50 A.M. "Lot, Who Chose the Best(?)" ..... (John Shannon)  
 11:00-11:50 A.M. Class 1 - *Great Leadership* "Gideon, the Humble, Who Learned There Is Strength in Small Numbers" ..... (Joe Abbott)  
 Class 2 - *Major Prophets* "Ezekiel, Old Testament Preacher Most Like Jesus" ..... (Kenneth Gossett)  
 Class 3 - *Minor Prophets* "Jonah, Who Was Angered by His Preaching's Success" ..... (Eugene Jenkins)  
 Class 4 - *Evil Leadership* "Jehu, A King Governed by Policy, Not Principle" ..... (Lindsey Warren)  
 11:50- 1:10 P.M. LUNCH  
 1:10- 2:00 P.M. "Elisha, Kindred Spirit and Imitator of Elijah yet Strikingly Distinct" ..... (Goebel Music)  
 1:10- 2:00 P.M. Class 1 - *Kings* "Solomon, From Excellent Beginning to Almost Total Infamy" ..... (Glean Hitchcock)  
 Class 2 - *Profiles of Rebellion* "Nadab and Abihu, Who Did Not Honor the Principle of Silence" ..... (William S. Cline)  
 Class 3 - "Naomi—Great Mother-in-Law; Ruth—Beautiful Gleaner" (Women's Class) ..... (Mrs. Irene Taylor)  
 2:10- 3:00 P.M. "Josiah, a Royal Reformer" ..... (Dub McClish)  
 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. "Samuel, Savior of the Nation of Israel" ..... (Winfred Clark)  
**THURSDAY, MARCH 29, 1990**  
 9:00- 9:50 A.M. "Jonathan, A Man of Generosity and Humility" ..... (Jim Dearman)  
 10:00-10:50 A.M. "Hermeneutical Problems in the Contemporary World" ..... (Thomas B. Warren)  
 10:00-10:50 A.M. "Esther—Savior of Her Nation; Athaliah—Ruthless Killer" (Women's Class) ..... (Mrs. Brenda Rutherford)  
 11:00-11:50 A.M. "Ezra, Ready Scribe Who Revered God's Word" ..... (Edwin Jones)  
 11:00-11:50 A.M. Class 1 *Great Leadership* "Nehemiah, Profile of Strength" ..... (Richard Curry)  
 Class 2 *Major Prophets* "Daniel, Greatly Beloved Preacher, Who Was Courageous and Unservingly Loyal" ..... (Mike Vestal)  
 Class 3 *Minor Prophets* "Malachi, a Negative and Positive Preacher" ..... (Mac Deaver)  
 Class 4 *Evil Leadership* "Jehoiakim, Who Showed Brazen Disrespect for the Word of God" ..... (Thomas Eaves)  
 11:50-1:10 P.M. LUNCH  
 1:10-2:00 P.M. "Melchisedek, Who Prefigured the Kingship and Priesthood of Christ" ..... (Buster Dobbs)  
 1:10-2:00 P.M. Class 1 *Kings* "Hezekiah, Who Was Devout Albeit Not Perfect" ..... (Ray Peters)  
 Class 2 *Profiles of Rebellion* "Balaam, Who Was Rebuked by an Ass" ..... (Wayne Coats)  
 Class 3 "Hannah—Ideal Mother; Michal—Undermined Her Marriage" (Women's Class) ..... (Mrs. Irene Taylor)  
 2:10-3:00 P.M. "Josh, Who Loved Himself and Was Ruled by Ambition" ..... (B. C. Carr)  
 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. "Enoch, Early Picture of Immortality" ..... (Robert R. Taylor)



Joe Gilmore    Eddy Gilpin    Kenneth Gossett    Glenn Hitchcock    Fred House    Eugene Jenkins    Edwin Jones    Marc Lee    Dub McClish    J. A. McNutt  
 Noel Merideth    Dorothy Mosher    Keith A. Mosher, Sr.    Goebel Music    Jack Openshaw    Ray Peters    Brenda Rutherford    Rod Rutherford    M. L. Sexton    John Shannon  
 Waymon Swain    Irene Taylor    Robert R. Taylor, Jr.    Rex A. Turner, Sr.    Mike Vestal    Lindsey Warren    Thomas B. Warren    E. L. Whitaker    Gary White    Eddie Whitten



## SOUTHWEST HOSTS NINTH LECTURE SERIES

The Southwest church of Christ, 8900 Manchaca Road, Austin, Texas 78748 announces its upcoming annual lectureship, the ninth in its series, to be held April 15-18, 1990. The theme will be "The Book of Psalms—II," concluding the lectureship/commentary series on this Old Testament book. Featured will be these speakers: **David Baker, Bob Berard, John Bowles, David Brown, Dan Carter, Kerry Clark, Darrell Conley, Perry Cotham, Mac and Roy Deaver, Frank Dunn, Foy Forehand, Carl Garner, Steve Gibson, Joe Gilmore, Ron Greiner, Ted Horn, Darwin and Ray Hunter, Bill Jackson, Lynn Matheny, Dub McClellan, Dave Miller, Dick Sztanyo and Robert Taylor.** Irene Taylor also will be speaking to the ladies twice on Tuesday.

As in the past years, the lecture series will be in book form, as well as available on audio and video cassettes. Vans and campers are welcomed, and we have many who exhibit materials relating to the work of the kingdom. We urge that you make plans to be with us for this series of lectures. For more information, write to us or call us at 512/282-2486.

**Marlin Kilpatrick**, who had been preaching in Goldsboro, North Carolina, now has removed to Suffolk, Virginia.

## ELDERS AND PREACHERS DINNER TO FEATURE "PUTTING CONGREGATIONS TO WORK"

On March 29, 1990, a "first-time" event will happen in the Memphis School of Preaching Lectureship—the **Elders and Preachers Dinner**. The theme will place emphasis upon involving *each Christian* in the work of the church. A very effective work program will be outlined, and materials regarding setting up the program will be distributed. It has something that every member can do and accomplish. And, it builds greater closeness and unity in the congregation.

Featured in the program will be **Jim Foster**, one of the Shades Mountain (Birmingham, Alabama) elders; **Floyd Hayes**, one of the Knight Arnold (Memphis) elders; **Kelth A. Mosher, Sr.**, Head of Academics, MSOP; and **David Looney**, one of the Knight Arnold evangelists.

Elders and preachers (along with their wives) will want to be present for the fellowship and for the information presented, at 4:30 p.m.  
—Curtis A. Cates, *Director*  
Memphis School of Preaching

**Clyde Lacquement**, Emmett, Idaho: "The large and 'busy' congregations try out every new idea they hear, it seems. But the small 'stuck in the mud' churches don't learn so fast and tend to stay with the Bible pattern."

**Paul Curless**, minister to the Duluth (Minnesota) church of Christ, enclosed a copy of a four-page teaching publication, entitled, "Bible Truth," saying, "We sent this into 67,000 homes in the Duluth, MN and Superior, WI areas. Response has been great.

"I enjoyed the July issue of *Contending for the Faith*. I'm glad to see that the Philippine Christians are becoming aware of such false teachers as **Ray Bryan**! I would love to return there for one of your lectureships some day."

## THE PURPOSE OF BAPTISM

Recently a lady called and informed me that she had attended services here last summer. She commented that she had just moved back from a western state and had attended the church of Christ often. As we continued the conversation, the lady asked me if I would baptize her son. She indicated that she knew baptism was necessary to please God.

As the lady talked further, indicating that she wanted her son to go to heaven, I suggested to her that her son had to make that decision and that I would gladly set a time aside for Bible study to help instruct him. The lady told me that while she appreciated that, she felt it unnecessary since her son was only two!

Here was a person that wanted to see her child in heaven, wanted to please God, and yet did not have the foggiest idea of what to do to be saved, much less help her son! And to think that she commented that she attended the church services often. It makes one wonder how honest she was or what congregation she attended.

There is a teaching among us that one only needs to know that he is pleasing God or wants to go to heaven in order to be scripturally baptized. This lady obviously wanted this, at least for her son, but did not understand forgiveness of sins in the Biblical context.

Before the conversation concluded a good Bible study occurred and hopefully a face to face study will transpire.

Brethren, this lady could have been baptized in some of our buildings by some of our preachers. Do you think she comprehended the truth about forgiveness?

Think on these things—**William V. Clary**, via *The Editier*, Denton, Texas.

**Winnie Hightower**, of Lindsay, Oregon, in renewing for another three years, said, "I enjoy the paper and hope you continue the good work."

**Bill Higginbotham**, of Columbia, South Carolina, renewed, saying, "Thanks and God bless." So did **Ralph Aycock**, of Hermleigh, Texas, saying, "Thanks for your good work."



## ANDREW CONNALLY TO BE HONORED AT THE MEMPHIS SCHOOL OF PREACHING

On March 26, 1990, during the Twenty-Fourth Annual Memphis School of Preaching Lectureship, **Andrew Connally** will be honored for his great work in the kingdom, both in the United States and abroad. This outstanding evangelist and gifted author pioneered mission work in Nyasaland, Central Africa, and in Tanzania, East Africa. Nearly 30 years ago, he built [with the assistance of faithful brethren] the Chimala Mission Hospital. In addition to his many lectureship appearances and gospel meetings, he devotes his full-time efforts to the work in Tanzania.

Some ten noted and faithful preachers will speak at the 4:30 p.m. dinner. Many friends of Andrew and Claudene Connally will want to be present for the wonderful occasion of the **Andrew M. Connally Appreciation Dinner**.

—Curtis A. Cates, *Director*  
Memphis School of Preaching

**Aaron Wilkerson** and **Bill Brunts**, elders of the Rescue church of Christ, of Rescue, California, enclosed a check for \$1,000.00, saying, "Greetings from the congregation here in Rescue! We may not correspond very often but we are aware of the continued hard work in the 'harvest fields' of the Far East and elsewhere. The 'Far East' news letters and 'Contending for the Faith' help to keep us up to date on significant developments in the body of Christ. Awareness is more and more crucial to our ability to 'fight the good fight' through proclamation of the 'gospel once delivered.'

"An amount is enclosed to help in the expenses you incur in maintaining a continued source of training for preachers of the gospel at Four Seas. Use it in your best judgment and with the knowledge that we pray for your efforts in the Lord's work."

**SHOULD YOU WISH TO ORDER AN ADDITIONAL BUNDLE OF THIS OR ANY RECENT ISSUE, YOU WILL FIND OUR REGULAR BUNDLE RATES LISTED IN OUR MASTHEAD ON PAGE 2. WE TRUST THAT MANY SUCH ORDERS WILL BE FORTHCOMING. HELP GET THE MESSAGE OUT.**

# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## A Myriad of Errors

Lynn Parker

How far are some of our brethren going? How far have they gone? Many brethren are ignorant of the current digression among us, and what is sadder, some do not want to know! But for those who love the Lord and his church and oppose error, we present these matters.

A recent speech by **Randy Mayeux**, preacher for the Preston Road church of Christ in Dallas, calls our attention to some fundamental matters that are now the "springboard" for false teachers (like Randy Mayeux). Consider these excerpts carefully, and be forewarned and forearmed! (Randy Mayeux's statements are italicized throughout this article.)

***MAYEUX:** First, the facts. Number one, we have congregational differences.... There is a church in Houston—a church of Christ in Houston—where there are men and women co-presiding at the Lord's Supper, and whether you like that or not, that's fact. And if you believe in church of Christ doctrine, which as you know, does not exist—but does—you know we're the church without a creed. But you know good and well that we've got one. Part of that creed is that there is congregational autonomy and I'll tell you what's gonna be a flourishing business in the 1990's—are these congregations that believe it is their job to tell all the other brotherhood what's wrong with all these other congregations. 'Cause there's going to be a lot of congregations with a lot of stuff wrong with them. There are congregational differences.*

The fact that a congregation in Houston practices error proves one thing: they are in sin. Truth has never been decided by counting noses—or congregations—as the case may be. Regarding the allegation of a "church creed"—simple, unsubstantiated allegations prove nothing. Where is the creed to which Mayeux refers? What does it say? Where can we obtain a copy? Or, is Mayeux creating a straw man with which to do battle? Perhaps Mayeux has been watching the by-products of his own error, and sees many congregations leaving the pure doctrine of the New Testament for the polluted pools of denominationalism.

Amazing isn't it, that brother Mayeux feels comfortable doing that which he feels is wrong for others to do. Congregations that point out others' errors are put in a negative light by Mayeux as he rebukes others' "errors." Anyway, spiritual, sound brethren should do all they can to save the souls of others overtaken in sin (Galatians 6:1; James 5:19-20), and if they will not repent, brethren should mark them so that others will not fall prey to their error (Romans 16:17). Mayeux has rehearsed the old denominational cry, "You go your way, and I'll go mine, and we'll both end up in heaven together."

Randy Mayeux paints an erroneous picture of "unity-in-diversity" and adopts the worn-out denominational cliché of "We can't all understand the Bible alike." Note these comments:

***MAYEUX:** Number three, there are doctrinal differences. I love the church of Christ, but whoever wrote this tract, CAN WE ALL UNDERSTAND THE BIBLE ALIKE?, and the answer is "of course we can," forgive me. That's just an ignorant view—it's just ignorant.*

It's apparent that Mayeux and Jesus Christ are in sharp disagreement. Doctrinal division is condemned and doctrinal unity is commanded (I Corinthians 1:10). Jesus prayed for unity (John 17:20-21). Was our Lord praying for the impossible? Was his prayer then vain? No! Is truth attainable, or is it just the unreachable dream? Jesus answered the question in John 8:32, "And ye shall know the truth, and the truth shall make you free." Brethren, we CAN KNOW THE TRUTH! Regarding "ignorant views," brother Mayeux would do well to engage in serious study of his own.

***MAYEUX:** I've heard people like, and I love the man, Jimmy Jividen, say, "Why don't we give up the instrument? Why doesn't the Christian Church give up the instrument for the sake of unity? ... But I don't hear us rising to the occasion and being willing to give up our Sunday school and institutional support and our little multiple cups for communion for the sake of unity. Those are precisely the same kinds of questions. And*

(Continued on Page 4)

# Contending FOR THE Faith

Volume XXI, No. 3 March/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## Is Brotherhood Going To Continue In Fellowship With Randy Mayeux, Preston Road—Or Have We Had It?

Until Alan Cloyd, Rubel Shelly, Marvin Phillips and others allegedly from the churches of Christ met on the Plain of Ono at Joplin, Missouri, with Don DeWelt, Victor Knowles and others from the so-called *Independent Christian Church* as recently as August 7-9, 1984, who among the faithful of God ever had heard of anyone called *Randy Mayeux*?

I know that I personally never had heard of him; neither had any of the faithful brethren with whom I have spoken since. Evidently, he just did not travel among faithful brethren. The only thing that we could find out about him, once he surfaced six years ago at that violently misnamed "Summit," was that he seemed to be a likeable young man, who cared almost nothing for sound doctrine, being wholly committed only to SIZE—and that being "scriptural" was the least of his worries so long as the church where he preached was BIG.

### FIRST RECOGNIZED IN OPPOSITION

#### TO BOLES' TRACT

It was not until Alan Cloyd, who allegedly "came out of" the Christian Church several years earlier (did he really?), called Randy's name on the second day of that "Summit" that hardly any of us had ever even heard it.

What happened was that "brother" Cloyd was plainly vexed with regard to a gospel tract by H. Leo Boles, which someone was circulating at that Joplin meeting, entitled, *The Way of UNITY Between "CHRISTIAN CHURCH" and CHURCHES OF CHRIST, which had just been brought back into print (by special permission of the Gospel Advocate) by Garland Elkins and the elders of the Getwell church of Christ, of Memphis, Tennessee.* This cogent little 34-page tract just did not fit in with the type of "unity" that Cloyd and those standing with him clearly had in mind. Just as he was calling the afternoon session together on that second day, above the din of the crowd, Cloyd was recorded, saying,

"Randy... Randy Mayeux... do you have one of those little tracts left?... In order to get started—we are going to have to get underway because Wayne Kilpatrick is growing weary in well doing. He is about to collapse on us, wherever he is... I think our sessions are getting better... There has been one little tract here that is quite old really. This is it. [*He held up a copy for all to see. IYR Jr.*] It was printed many years ago originally. And it tends to lump all the Christian Churches/Disciples of Christ together. Now we understand that that is not representative of the meeting

that we have here today. And so, if you have picked one of these little tracts up, just kindly read over that part, will you? . . ."

The point here being made is that Alan Cloyd stood in diametric opposition to the Boles tract against so-called "unity" with the Christian Church—and that Randy Mayeux stood with Cloyd contrary to Boles in support of such false unity—hardly a recommendation for genuine churches of Christ to want to invite such an one into their pulpits! Yet this is the very man that the Preston Road church, of Dallas, Texas, hired to be their "pulpit minister" some three years later!

#### "KEEPING THE DREAM ALIVE"

If ever there was any doubt that Randy Mayeux was unalterably opposed to the Restoration Movement and everything that the churches of Christ are supposed to believe, teach and stand for, it should have been dissipated by an article that he ran in his church bulletin in California, not long before being called to Preston Road. Entitled, "Keeping the Dream Alive," *Contending for the Faith* photo-reproduced that article on Page 4 of our issue for April/1987. Completely abandoning the restoration plea and throwing his lot in with denominationalists of every sort and kind, here is what he said:

### *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 event. 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 sons 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!

**MAYEUX IS COMMITTED TO SOMETHING—**

**BUT TO WHAT?**

As I read these words from the abundance of the heart of Randy Mayeux, I realized that he was committed to *something*—but to *what*? Certainly not to the church of our Lord or to the restoration thereof! Early in his article, he identified those he called "my teachers"—Stott, Swindoll, Packer, Baumann, Boice, Colson, Guinness, and countless others—not a Christian among them, denominationalists every single one! This should have been sufficient warning for Preston Road NOT to hire him—but you just can't warn *some* brethren!

In our January issue, *Contending for the Faith* front-paged an article by brother Stephen Wiggins, entitled, "LUBBOCK CHRISTIAN COLLEGE APPLAUDS AS RANDY MAYEUX ANNOUNCES DEATH OF THE CHURCHES OF CHRIST." In our February issue, on Page 12, he corrected that title a bit, saying that it should have read, "THE 21st ANNUAL YOUTH MINISTER'S SEMINAR, WHICH WAS SPONSORED BY LUBBOCK CHRISTIAN UNIVERSITY, APPLAUDS AS RANDY MAYEUX ANNOUNCES DEATH OF THE CHURCHES OF CHRIST." By whatever title, of course, the message in the article was just the same—and Randy Mayeux's speech just as damaging!

[What made Wiggins—and all the rest of us who got a copy of the tape of that speech—think it was delivered on the college *campus* was the misleading way it was *labeled*. The one I saw was labeled "Lubbock C.C."—which was the *short* form of saying Lubbock Christian College before it high-faluted itself into "university status." How could Wiggins (or anyone else) know that it stood for Lubbock Civic Center? Yea, verily! However, as Wiggins pointed out in correcting his title the following month, it *still* was LCU doing the *sponsoring*, it *still* was the *same false teacher* (Randy Mayeux) doing the *speaking*, it *still* was the *same false doctrine* being taught—the only difference being *when* and *where* it was delivered (one week earlier a few blocks away at the Civic Center) and the *audience* who heard it and applauded (LCU's "Youth Ministers Seminar" instead of LCU's lecture-ship). We leave it to our readers as to whether greater damage would have been done by thus affecting and influencing the *leaders* of our young people or the

*young people themselves. Either way, it was certain to falsely indoctrinate our youth once that message was carried back to the churches!]*

**DO PRESTON ROAD, LCU NOW MARCH  
TO A DIFFERENT DRUM?**

**By what right does Preston Road/Dallas hire such a known heretic as Randy Mayeux and still insist upon calling itself a "church of Christ"?**

**By what right does LCU sponsor this same known heretic to speak to their "Youth Ministers Seminar" and still call itself a "Christian" university?**

**In either case, just calling itself that does not make it so! Are "we" so far gone along the road to apostasy that it no longer makes any difference what one teaches or sponsors, he can continue in fellowship anyway?**

**How all this shall be weighed by others in this confused, divided, misguided brotherhood is anybody's guess. However, for those of us still committed to the restoration of Christianity as from the beginning, we have about had it both with Preston Road as well as LCU, except they repent. As long as they continue to use (and refuse to denounce) Randy Mayeux as a false teacher, we refuse to march alongside either one of them. In any case, much appreciation to Steve Wiggins for his two insightful articles!**

—Ira Y. Rice, Jr., *Editor*



## **A Myriad of Errors**

(Continued from Page 1)

*anybody who says that multiple cups is different from the instrument only says that because I don't really think he's, he's really being honest with the issues. Forgive me, of course they're being honest, but I think there's a blindness to the similarity.*

This seems to be a common mistake of brethren who hold to Mayeux's position. They compare "apples and oranges." Mayeux has singled out an issue of faith (the instrument) and placed it in the same category as a matter of opinion (multiple containers). Now I could do the same thing by rashly charging that the color of the drapes in the church building and a belief in Jesus Christ are parallels, and that they both are completely open to subjectivism. But then, as my grandfather used to say, "Sayin' something don't make it so!" Ephesians 5:19 specifies the *kind* of music God wants. I fear that this is just the tip of the iceberg and brother Mayeux and others will reject the sound reasoning of years gone by and jump headlong into what is being termed a "New Hermeneutic." Show us the scripture please, that would authorize instrumental music, and would put it in the realm of opinion! Some like brother Mayeux have made rash assertions but honest Bible students want to see the proof! But read on!

*MAYEUX: And Jeff Nelson will tell you, he has sat with me, when I talk to someone about becoming a Christian, I use Acts 2:36-38... I really believe that. But*

*if you ask me what happens to the person who loves their God and loves Jesus Christ and hasn't seen it that way, I defer to the view of Alexander Campbell in the Lunenberg Letter. I believe that view is accurate. That's where my heart stands. Campbell said in the Lunenberg Letter that when a person follows the will of God as far as they understand it, God accepts that person.*

If a person does not "understand" Acts 2:36-38 to teach baptism for the remission of sins, then HE DOES NOT UNDERSTAND THE SCRIPTURES! Now, following brother Mayeux's view, you can "understand" truth your way, and I can "understand" truth my way. Sounds familiar, doesn't it? Our denominational friends have said this too, for years. If truth is subjective, and varies with each person's "understanding," then it is no standard at all—it is not truth. Two plus two equals four in Russia and America, day or night, with the ditch-digger or the math teacher. You can say that you understand two plus two to equal five but the TRUTH is, it still adds up to four; you have a MISUNDERSTANDING! Again, Jesus said, "Ye shall know the truth..." (John 8:32). The word of God is truth (John 17:17), and by the Lord's words we shall be judged (John 12:48)! Brother Mayeux implies that God cannot communicate effectively his commands to his creatures. Regarding Alexander Campbell, I feel no allegiance to him or to any other man. Stop quoting Campbell and get back to what the *scriptures* say!

Space forbids here a line by line examination of the remainder of the speech by brother Mayeux but we summarize a few more of his errors:

(1) Mayeux misunderstands Romans 14 and matters of faith versus matters of expediency, claiming that this chapter applies to matters of faith.

(2) Mayeux erroneously says the Bible condones the use of wine provided that one does not abuse to the point of "drunkenness."

(3) Mayeux condones the preaching of error, and bids "Godspeed" to false teachers: "I don't know about you, but I hope Billy Graham gets some response when he preaches behind the Iron Curtain... I rejoice when anybody embraces anything close to Christianity."

(4) Using a hypothetical situation (Communist domination of the USA), Mayeux shows utter disregard for God's lines of fellowship and the doctrine of Christ: "Do you think anybody is going to be standing at the door with the following questionnaire: Immersion or sprinkling? Pre-millennial or post-millennial?... Calvinist or non-Calvinist? Instrumental or non-instrumental? I tell you that if the enemy succeeds in outlawing religion, doctrinal differences will disappear in a hurry. You will embrace anybody who is willing to hug you and sing a praise to God with you... Now don't misunderstand, I think sprinkling is wrong... I am not a full Calvinist—not even a half-Calvinist, but I think we have allowed doctrinal differences to absolutely thwart the cause of Christ in this era.

(5) Mayeux condones the sinful role of women as preachers and in other positions that violate I Timothy 2:11-15: "In one youth group... there is a woman, a—teenager in that youth group that wants to be able to preach in some fashion to men and women when she gets older. You want to kick her out?... The bottom line is that in the 1990's, diversity is the only game in town, folks.

This review was not intended to be exhaustive of Mayeux's speech. There were many more errors that are not dealt with in this brief effort. Be warned, brethren!

Propagators of error are continuing to lure members, even congregations of the Lord's church into compromise, digression, and union with the world. Teach the brethren; ground them in the fundamentals; call the names of the false teachers and have no fellowship with them! The

faithful are engaged in a mighty battle—now is the time for complacent brethren to repent, and join the fight!

—Post Office Box 7908  
Roanoke, Virginia 24019

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## I Believe in Unity in Diversity (or, I Believe in Agreeing to Disagree) —In Matters of Opinion, That Is!

Steven D. Cline

That's right! You read the title correctly. *But* before you decide that I've fallen into the liberal camp and am hopelessly meandering about in left field, please allow me to explain my statement.

The Holy Scriptures, which come from God (II Timothy 3:16,17) and from the Holy Spirit (II Peter 1:21), are our standard in things of a spiritual (religious) nature. It is by the scriptures that we must live, for Jesus will judge us on the last day according to his word (John 12:48). Truth is absolute... objective... universal. Truth is *not* pragmatic, subjective or relative. Truth *can* be known and understood (John 7:17; John 8:32). The old adage says, "God says what He means and means what He says." Therefore, when the God-given scriptures say that his people (Christians) are to be *united*, he *means* that very thing (Ephesians 4:1-3). Yet, we are to be united in *truth*. Unity that is based on *compromise with false doctrine*, unity that is founded upon compromise with worldliness or unity *at the expense of truth* is *not* really unity at all, but only union. Forsaking doctrine to achieve unity would *not* be a unity of truth, but of error.<sup>1</sup>

As N. B. Hardeman has said, this would be comparable to mud on an automobile's fender. That is to say, a union of mud and steel, and no real unity for the elements would be of a totally different chemical make-up.<sup>2</sup> The scriptures tell us that we are to be of *one* mind and *one* spirit (Philippians 1:27; II Corinthians 13:11; I Peter 3:8). Our unity is to be a *unity of the faith* (Ephesians 4:13) and *not* a *union* of many conflicting beliefs as the Ecumenical Movement desires.

Yes, Jesus would have all who believe in him to be one (John 17:20,23; Philippians 2:2; Romans 15:5,6). But while we remember that God desires unity among his people (Psalm 133:1), he does *not* want unity at the sacrifice of truth. In fact, sometimes, in maintaining the truth, division will result (Matthew 10:34-36). Faith comes by hearing God's word (Romans 10:17). If we are loyal to the word, then in matters of faith... in things that are essential in our relationship to God... in things that pertain to and affect our eternal salvation, we cannot, yea, we *dare* not compromise. Paul, Barnabas and Titus did *not* compromise with the legalists in Galatians 2:5. May we echo the words of Paul in that passage: "To whom we gave place by subjection, no, not for an hour: that the truth of the gospel might continue with you." We cannot have unity in diversity with any doctrine that is anti-scriptural, e.g., with legalism,

liberalism, existentialism, Communism, humanism, evolution, nihilism, hedonism, Spiritualism, the occult, the New Age Movement, Hinduism, *ad infinitum*.

There can be *no* agreeing to disagree in accepting denominational teaching, in receiving the unimmersed as fellow Christians or having concord with those who deny the deity of Jesus. There can be *no* unity in diversity with those who introduce unauthorized items of worship into the praise of God, with those who deny that the Bible is inspired and with those who rend asunder the body of Christ with manipulative cultic practices (even if it *is* to make the church grow!)

Sometimes the lines of fellowship are forced to be drawn by faithful brethren. In matters of *doctrine* we must adhere to the Bible and once more, as in generations past, be known as "the people of the Book, the Bible-speaking people." We must, in order to be faithful, in order to please God and in order to have an eternal heavenly home, be set for the defense of the gospel (Philippians 1:17), contend earnestly for the faith (Jude 3), reprove unfruitful works of darkness (Ephesians 5:11), stop the mouths of false teachers (Titus 1:11) and remain faithful unto death (Revelation 2:10).

And yet I still affirm that I believe in unity in diversity, also known as "agreeing to disagree." But, in what? Essentials? Matters of faith? Doctrine? Absolutely not! Even a casual reading of Romans 14 and I Corinthians 8 tells us that we must have Christian forbearance with others of like precious faith in matters of expediency; in matters of human opinion; in matters pertaining to non-essentials; in matters that do not pertain to our soul's salvation. The Bible teaches this in Romans 14:1, "**Him that is weak in the faith receive ye, but not to doubtful disputations**" (KJV). Other translations say this a little more clearly, but perhaps the best is found in the New American Standard Bible which states, "**Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.**"

Bear with me as I give some examples: Suppose a Mennonite lady is converted to the truth. She becomes a New Testament Christian, i.e., a member of the Lord's church. Yet, she still has personal scruples that she should wear a little cap (based on I Corinthians 11:5,6). She still feels that television and photographs are "graven images" and should be eschewed. I would disagree with her, but would respect her opinion. I would have no right to impose

my opinion upon her and thus cause her to stumble (Romans 14:13,21), but, in return, I would *not* welcome her forcing her opinion upon me. I proudly would extend the right hand of fellowship (Galatians 2:9) and be *glad* to agree to disagree in matters of human opinion.

Or, suppose a Jehovah's Witness submitted to Great Commission baptism and became a faithful Christian. Yet, he continued to feel that blood transfusions were tantamount to the "eating" of blood which God specifically condemns (Leviticus 7:26,27; Acts 15:28,29). Thus he holds a private view that blood transfusions are wrong. I may totally disagree, yet since it *is* only an opinion, and since the Bible *nowhere* mentions blood transfusions, I would be happy to have unity in diversity with my Christian brother.

For another example, imagine that a member of the tiny group known as the Pentecostal Fire-Baptized Holiness Church becomes a Christian. We have fellowship with each other. Yet, he still is adverse to wearing neckties on the grounds that he feels it to be worldly. Although we may disagree, this matter of opinion should not be a barrier to our blessed unity in Christ the Savior, and neither should pressure the other to accept what actually is a matter of custom.

Suppose still that a Jew or a Seventh-Day Adventist becomes a loyal member of the body of Christ, *i.e.*, the church of Christ. Yet, all his life he has been taught that the Sabbath (7th) day should be kept holy, and due to his background, he *continues* to keep it holy. Yes, he assembles with the saints on the first day of the week and he faithfully partakes in all the events of worship. He knows that he no longer is bound to the Sabbath (Colossians 2:13-17; Hebrews 9:16,17). However, he still has some nagging personal doubts and qualms concerning working on Saturday. So, he devotes Saturday (as well as the Lord's Day) to prayer, Bible Study and meditation. This would be a parallel to the one mentioned in Romans 14:5: "**One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.**" I would be proud to recognize such a one as my brother. In fact, I could wish that *all* Christians (including myself) could be as dedicated as the converted Jew or Adventist. Actually, *all* days belong to God (Psalm 118:24). We should devote twenty-four hours a day in living for King Jesus and not just a couple of hours on Sundays.

Or, perhaps the former Jew or Adventist, while a faithful member of the church, *still* feels guilty when eating pork. This would be a direct parallel to the weak Christian in I Corinthians 8 (the complete chapter) and Romans 14:14-23 who abstained from certain meats due to matters of personal scruples. Although I may love ham, sausage, pork chops and bacon, and know that all meats have been cleansed by God in these New Testament days (Acts 10:9-16; I Timothy 4:1-5), I would not force something on him that would offend his conscience and I would even, with joy, agree to disagree with him.

Once more, perhaps a Mormon would obey from the heart the gospel and be saved by God's grace. He would be added to the church for which Jesus died as per Acts 2:38-47. Yet, he felt that, in order to be pleasing to God, he must avoid drinks containing caffeine, *e.g.*, coffee, tea and cola. If he keeps this as a private restriction, *or* even if the church is aware of his belief and he loves the church so much that he would *never* think of coercing or intimidating others to accept his personal views, I would, in disagreeing with him in matters of human judgment, be glad to have unity in diversity with him.

Here is still another example: A gentleman of the Amish belief is convicted of the truth and becomes a member of the church. Yet, because life-long, ingrained beliefs die hard, he feels that he would be sinning to shave his beard. The converted Amish man does not try to legislate his belief among his fellow Christians who do not share his opinions. He should not be cast off, but be received with no one passing judgment upon him (Romans 14:1).

If we, as members of the family of God, would be quite candid with ourselves, we would admit that we *do* agree to disagree with each other in quite a few things. For example, some of us have Christmas trees while some of us do not. Yet I've never known of any lines of fellowship being drawn on the matter. Some believe that the Lord's Supper should be partaken of *before* the preaching. Others opt for the Supper being observed *after* the sermon. In these optional matters we *must* agree to disagree. Some of us believe that the "sons of God" in Genesis 6:2-4 who cohabitated with women were angels. Others of us feel that these "sons" were the godly line of Seth, good men who married worldly women. We can agree to disagree on these things and keep complete unity of the faith, as they do not affect our salvation.

To continue: One brother may believe in guardian angels while another brother may not. There is *no* reason that they cannot have unity in diversity. We may disagree as to who wrote the book of Hebrews, yet walk together in harmony. Two or more Christian brothers may adhere to conflicting views as to what Paul's thorn in the flesh may have been. Some brethren may prefer a three-day gospel meeting while others may desire a week-long meeting. One brother may dislike women wearing pant-suits to worship, while another sees no harm in the practice. Since both brethren realize that the Bible is not a textbook on American women's fashion, and since both know that as long as their attire is modest (I Timothy 2:9), neither brother demands that the other submit to his personal views.

We *must* agree that the account of the rich man and Lazarus in Luke 16 is inspired. Yet many scholars in the Body are convinced that it is a parable (and give good reasons) while others feel that it is an actual account (and *also* give good reasons). As long as we understand the *lesson* to be learned, we can have unity in diversity as to whether it is a parable or not. We must stand solid and united in the doctrine that the Lord's church was established on the first Pentecost after the resurrection of Jesus. This is *not* an optional matter and there can be *no* unity in diversity here. But the Bible is conspicuously *silent* as to the *year* of establishment. Hence, the brethren who are convinced that the church began in the year 29, those who believe the year was 30, those who adhere to the 33 view and those who are convinced that the year was 34, should and *must* agree to disagree and not become schismatic, forming an A.D. 29 congregation on *one* side of the street, an A.D. 30 fellowship on the *other* side of the street, an A.D. 33 group one block away and an A.D. 34 church half a mile down the avenue. Some faithful Christians feel that the "gift of the Holy Spirit" as per Acts 2:38 is the Holy Spirit himself who is given as an indwelling gift to the baptized believer, while others feel that the "gift" is a gift *given* by the Holy Spirit. Among those latter brethren, there is even *more* disagreement as to what the gift may be. And yet, there is unity in diversity in these things believed among us. Some brethren believe in pitch pipes/tuning forks prior to singing while the conscience of others view

the use of the same as equal with using a mechanical instrument in worship (or, at least, very close to using an instrument). And while we must *not* have unity in diversity in the use of the instrument, while we must “stick to our guns” and “stand our ground,” we must *not* divide over the use of an expedient like the pitch pipe. Some think that the references to Jesus in the works of Josephus are genuine. Others are convinced they are spurious. We have unity in diversity in this unsure matter.

Concerning our personal, private opinions in matters of non-essentials, the words of **Foy E. Wallace** to **Charles M. Neal** seem *apropos*: “We will not tell you to quit *believing* them. We only ask you to quit *pushing* them on us” [Emphasis his].<sup>3</sup> If, however, some *do* see fit to cause contentions and strife among the saints in bull-doing their personal opinions upon others, if they start to become “troublers in Israel” and after being given ample time to repent, they refuse, they must be marked and avoided as seen in Romans 16:17.

Yes, I affirm that we must have Christian forbearance and agree to disagree in matters of human opinion. In fact, Paul and Barnabas did. In the account of Paul, Barnabas and young John Mark (Acts 15), there was a huge difference of human judgment between Paul and Barnabas in using Mark. They were diametrically opposed to each other in *opinion* but NOT in *doctrine*. They continued to remain steadfast in the faith. Neither was guilty of laying down his sword in Zion. No one was accused of being a “church-splitter” or of being guilty of heresy, or of being the anti-christ or of being an apostate. True, their contentions were sharp, driving them apart for a while, but again, these were in matters of *expedience* and NOT in *doctrine*. In short, they had unity in diversity, they agreed to disagree, and all three preachers continued in the one body, carrying out the Great Commission in ways that each saw fit, or in ways that were best suited to them as individuals.

Yes, I believe in unity in diversity, *but* only concerning *non-essentials*. If Romans 14 teaches anything *at all*, it teaches that Christians *should* “agree to disagree” in matters of private judgment. The heartbreaking fact, however, is that many use that particular chapter to justify “unity” with denominationalists, or at least those within the church who are trying to “restructure” it. Yet, in the light of such scriptures as Romans 16:17, II John 9-11 and I Timothy 1:3, we *must* see that Romans 14 “is dealing with diversity in opinion, not in doctrine...yes, God wants unity and growth in the church, not union and swelling through compromise and abandonment of the doctrine of Christ, which some of our brethren are doing.”<sup>4</sup>

Doctrine *does* matter. Doctrine is crucial to the salvation of our souls. Paul wrote to the young preacher to continue in the *doctrine*, thereby saving himself and his hearers (I Timothy 4:16). Jesus said in John 8:31, “**If ye continue in my word then are ye my disciples indeed.**” Thus it behooves us to implore Christians to *keep* the *doctrine* that was delivered unto them. This doctrine was given by God himself (II Timothy 3:16), and therefore to lay aside doctrine just to have some kind of “unity” would be a flagrant rejection of God’s word and, consequently, rebellion against our Maker.

The mighty church for which Jesus bled and died must never turn her back on the teaching which he gave her. Restoration Movement history teaches us that this was done years ago when those who became the ultra-liberal

Disciples of Christ “went out from among us.” Carried to its logical extreme, if we were to forsake doctrine, we eventually would become Unitarians. We would have a syncretism of conflicting religious beliefs and have no real firmly grounded stance. In other words, should we lose respect for our source of authority (the New Testament) we ultimately would *also* lose our identity and, while possibly achieving some kind of *union* with all kinds of errorists, soon cease to be the New Testament church and finally forfeit our souls.

Brethren, we must stand as solidly firm as the Rock of Gibraltar when defending the Rock of Ages and his doctrine. But, there are *many* things in which the word has not spoken—things in which God, in his infinite wisdom has allowed us to exercise our right of opinion. Naturally, in these matters of opinion there will arise disagreement. *But*, let us never murder our blessed fellowship with one another due to our human judgment. Nay, rather, let us agree to disagree in optional matters and press on towards the mark, arm in arm, in a spirit of love and forbearance.

These days it is in vogue to say that we should lay aside doctrinal differences and warm up to each other like porcupines in November even if it hurts. With this sentiment we should strongly disagree. Let us *never* compromise Biblical truth by agreeing to disagree in matters of faith (e.g., unimmersed Christians, mechanical instruments in worship, the adoration of images, the destructive doctrines of cults, social drinking, abortion, *et. al.*) Let us be as inexorable and adamant as the apostles and prophets of old in our stance for truth.

However, we *should* be like said porcupines in exercising Christian forbearance when it comes to matters of inconsequential human opinion and in the realm of private judgment, for if we do *not*, we will fracture our fellowship into a multiplicity of tiny factions, all warring over non-doctrinal matters of non-essentials. As **Rice Haggard** so aptly stated in 1804, “One thing I know, that wherever non-essentials are made terms of communion, it will never fail to have a tendency to disunite and scatter the church of Christ.”<sup>5</sup>

In closing, it may be fitting to be reminded of the words of **Rupertus Meldenius** that later were adapted by **Thomas Campbell**: “In essentials unity; in non-essentials liberty; in all things charity.”<sup>6</sup> Or, if I may be allowed to rephrase it, “In matters of faith do not compromise; in optional matters, agree to disagree; but love each other no matter what.”

#### ENDNOTES

<sup>1</sup>Apple, Jody L., “Some Errors of the ‘Unity in Diversity’ Concept”, (*Spiritual Sword*, Thomas Warren, ed. Vol. 14, No. 2, January, 1983), p. 34.

<sup>2</sup>Hardeman, N.B., *Hardeman’s Tabernacle Sermons*, Vol. 5, (Gospel Advocate Company, Nashville, Tennessee, 1943, 1976), pp. 81,82.

<sup>3</sup>Wallace, Foy E., *Neal-Wallace Discussion on the Thousand Years Reign of Christ*, (Foy E. Wallace, Jr. Publications, Fort Worth, Texas, 1933, 1976), p. 195.

<sup>4</sup>Evans, Jack, “The Church: Growing or Swelling?”, (*Firm Foundation*, William S. Cline, ed., Vol. 103, No. 16, August 26, 1986), p. 4.

<sup>5</sup>Haggard, Rice, “An Address to the Different Religious Societies on the Sacred Import of the Christian Home,” *Footnotes on Disciple History*, No. 4, (Disciples of Christ Historical Society), 1954.

<sup>6</sup>Powell, J.M., “*The Cause We Plead*” (20th Century Christian, Nashville, Tennessee, 1987), p. 22.



# Colonel for Christ

## Radio minister still preaches out to touch someone after 55 years

By MELANIE WALL  
Of the Gazette Staff

**A**fter 55 years of religious radio broadcasting, V.E. Howard's basic message has not changed.

And his audience is still listening.

For that, Howard has been lavished with recognition from President Bush, Texas Gov. Bill Clements and National Association of Broadcasters President and Chief Executive Officer Edward O. Fritts.

He has even been commissioned as an honorary Kentucky Colonel by Kentucky Gov. Wallace G. Wilkinson. Commissions for Kentucky Colonels are awarded for contributions to the community, state or nation and for special achievements.

"It's just overwhelming," Howard said. "When you've worked on it for 55 years, it makes you feel good that people have expressed appre-

Please see HOWARD on Page 8A



Staff photo by ROBERT T. COLEMAN

8A  
Texarkana Gazette  
Wednesday, December 27, 1989

## From Page One

### Howard

Continued from Page 1A

ciation."

Not only has Howard been recognized by national and state leaders, he also receives stacks of letters from listeners requesting a free copy of his sermons and relaying their devotion to his program.

Howard's International Gospel Hour is broadcast over more than 100 AM radio stations across the nation and in other countries, including KCMC 740 AM in Texarkana. His sermons are broadcast from 7:30-8:30 a.m. on Sundays here.

Howard says tenacity keeps his ministry going.

"I have always devoted my primary intent to church work," the 78-year-old minister said.

During his career, Howard says his message has remained the same.

"In the Church of Christ, we have a saying - Let the Bible speak," Howard said.

And although his sermons may take a new angle, the basic truth behind his message is the same: Christ was crucified and was resurrected to become the Savior of the world.

"The Bible doesn't change," he said. "I try to present that message inside-out and upside-down."

Howard started his ministry in

1934 at the Hot Springs, Ark. Church of Christ when he was 22.

He also decided at that time that he wanted to broadcast his sermons.

"I went down to the radio station (KTHS)," he said. "I had no experience in radio."

But he made a deal with the station's manager: "He was a little skeptical. I told him, 'If you don't like the response you hear, you can cut it off.'"

And 55 years later, Howard is still going strong.

He says he developed his radio audience as he developed his congregation. The motivating force behind his decision to broadcast his messages is based

**HONOR TO WHOM HONOR.** When Wallace G. Wilkinson, Governor of the state of Kentucky, named V. E. Howard a "Kentucky Colonel" for having completed 55 years of religious radio broadcasting, he put him in the company of such men as Winston Churchill, John Glenn, President Lyndon B. Johnson, Bing Crosby and others who have been honored with this citation.

"I was overwhelmed at my 55th Anniversary Gospel Radio Ministry

Celebration during our 23rd Annual Gospel Sing Song, December 1," brother Howard wrote.

Among others joining in to honor Howard were President George Bush and the National Association of Broadcasters, the latter granting him their highest award in the radio industry. Please note what the *Texarkana Gazette*, of Texarkana, Texas, had to say as photo-reproduced above, continuing onto Page 9.

on his desire to minister to everyone.

"You've got millions and millions of people out there," he said. "How are you going to reach them?"

"I consider that (radio) audience a very special audience," Howard said. "To me that microphone represents people. I know somebody is in that audience."

And the positive responses he receives from listeners make it all worth while, he says.

"Those are the things that keep me going," he said.

His listeners identify Howard with the phrase "Are you listening?" - which has become an integral part of his sermons.

Before the days of cassette tape, Howard's sermon was broadcast off a 16-inch phonograph record on KWKH in Shreveport, La., he said.

The record needles had a tendency to stick, which sometimes caused problems for the announcers, he said.

During broadcast one time, the announcer left the control room for a few minutes, Howard said. While he was gone, the needle began to skip and repeat "Are you listening?"

When the announcer returned several minutes later, he yelled, "Yes, I'm listening!"

He did not realize his microphone was on, and anyone who

had tuned into the program heard him yell, Howard laughed.

During another broadcast, the needle stuck on the phrase "You must repent," and repeated several times before the announcer remedied the situation.

"That caught the attention of people all over the country," Howard said.

He says 55 years of radio ministry has been frustrating at times, mainly because it has been up to him to see that it kept going.

But his ministry has been rewarding.

"When I hear from people who tell me I am responsible for them becoming a Christian, I feel like I have helped people."

## 55 Years On The Radio: V. E. Howard Honored At Texarkana Sing-Song December 1

Noble Patterson

The 23rd Annual Gospel Sing-Song till Midnight was conducted on Friday night, December 1st, in the auditorium of the Walnut Street Church of Christ in Texarkana, Texas. V. E. Howard, originator of the Gospel Sing-Song, was coordinator.

Approximately 1200 lovers of gospel music crowded into the spacious church auditorium to participate and enjoy 5 hours of great gospel singing. The fact that so many people came from as far away as California, Michigan, Arkansas, Tennessee, Alabama and other places is indicative of unusual interest in this widely known annual singing event.

The congregational singing was directed by several outstanding song directors from various cities and states.

Special guest singers, the Harding University A-Cappella Chorus from Searcy, Arkansas, under the direction of Arthur Shearin, presented several selected hymns at different intervals during the Sing-Song.

One hour of the Sing-Song was recorded for delayed live broadcast over 50,000 watt radio stations KWKH in Shreveport, Louisiana and WOAI in San Antonio, Texas.

### HOWARD HONORED DURING EVENT

A special feature of the Sing-Song was a segment, 8:30-9:30, in which V. E. Howard was honored for his 55 years of radio ministry. W. E. Skipper, minister in Melber, Kentucky and one of the speakers on the International Gospel Hour, arranged this special program and served as master of ceremonies for the occasion.

Brief speeches were made by several well known

individuals commending V. E. Howard for his 55 years preaching the gospel on radio.

Jim Haltom, attorney and elder at Walnut Street Church of Christ, spoke on "V. E. Howard, Walnut Street Church and The International Gospel Hour."

A. W. Chism, minister from Fort Smith, Arkansas and speaker on 5 Gospel Minutes, spoke on the subject: "V. E. Howard—Are You Listening?"

Senator Ed Howard made a tender and affectionate speech: "My Father—Radio, A Part of His Life—Tributes and Honors." Ed also read letters of congratulations and commendation from President George Bush, Texas Governor Bill Clements, Kentucky Governor Wallace Wilkinson who commissioned V. E. Howard as an honorary Kentucky Colonel for his contribution to the community, state, nation and for special achievements. Also, special recognition was acknowledged from the Chief Executive Officer of the National Association of Broadcasters, Edward O. Fritts.

Jasper Howard, brother of Ed, made appropriate remarks which included reminiscing some of the early days in the history of the Gospel Hour and his father's 55 years on the radio.

John Stevens, Chancellor, Abilene Christian University, spoke on the subject: "V. E. Howard, As I Have Known Him." (Stevens and V. E. Howard have been personal friends since they were teenagers.)

Concluding speaker was Noble Patterson of Fort Worth, former Director of International Gospel Hour, who spoke on "My Respect for V. E. and Ruth, More Than 55 Years."

## RADIO MINISTRY STARTED IN 1934

"It's just overwhelming," Howard said. "When you've worked on it (the radio program) for 55 years, it makes you feel good that people have expressed appreciation."

Howard started his radio ministry in 1934 in Hot Springs, Arkansas and 55 years later he is still going strong. Howard's *International Gospel Hour* is broadcast over more than 100 AM radio stations across the nation and in other countries.

Not only has Howard been recognized by national and state leaders, but he also receives stacks of letters from listeners requesting free copies of his sermons and relaying their devotion to his program.

His 55-year radio ministry has been most rewarding.

"When I hear from people who tell me I am responsible for their becoming a Christian, I feel like I have helped people."

These positive responses he receives from listeners make it all worthwhile, he says.

"Those are the things that keep me going," he said.

Without doubt, the *23rd Annual Gospel Sing-Song* was one of the most successful and inspiring in the history of this unique singing event. The entire brotherhood is deeply indebted to V. E. Howard for his good influence in touching the lives of literally hundreds of thousands by means of radio and for the inspirational Sing-Songs conducted for many years.

—9900 Farmers Branch  
Fort Worth, Texas 76108

## GARLAND ELKINS, MINISTER TO SOUTHAVEN (MISSISSIPPI) CHURCH OF CHRIST, EXCELS IN PRINTED COMMUNICATIONS

Widely known for many years for his considerable ability both by radio as well as by television (witness his devastating appearance on *Donahue*, for example), if anything **Garland Elkins'** prowess in print journalism is not a whit behind.

Take his effective little tract, entitled, **Come And See**, as a case in point. When he first brought it out, back in the early '70s, he thought it might do well if he could get as many as 100,000 into circulation. Shortly after the tract was written, a number of congregations in Oklahoma cooperated in ordering 100,000 copies. At a later time those same congregations ordered an *additional* 100,000 copies. One congregation in Virginia ordered 50,000 copies at one time. The tract now is in its 23rd edition, and to date 840,000 copies have been printed. Not only has it been widely distributed in America, but it also has been sent to many foreign countries.

Brother Elkins has two other tracts in print, **The Lord's Church is Different**, and his and brother **Robert Taylor's** joint effort, entitled, **Gambling**.

Under date of January 27, 1990, in Memphis' leading newspaper, *The Commercial Appeal*, the "Letters to the Editor" page carried the following mention of the one on Gambling, as follows:

Earlier in the month, under date of January 13, 1990, *The Commercial Appeal* had run a paid advertisement by one **Louis J. Pierini, Jr.**, a Roman Catholic, reproduced on next page. Not one to let such things go without a reply, brother Elkins responded one week later, on the church page of *The Commercial Appeal*, with a paid advertisement, which read as follows:

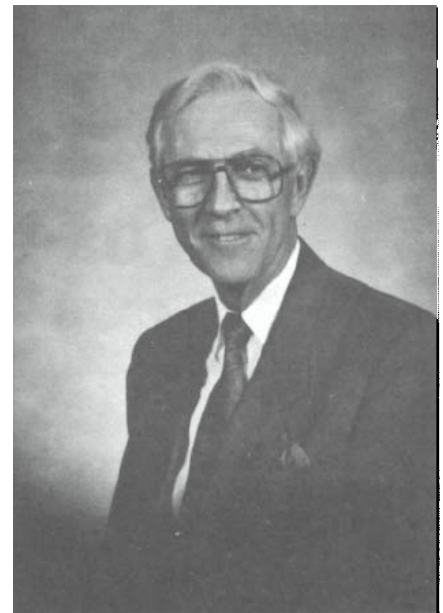
Mr. Louis J. Pierini, Jr. has achieved the dubious honor of teaching more error in a shorter space than almost any man from whose pen I have ever read. He, of course, wrote some truth: "Abortion is murder"—'Thou shalt not kill!' Drug abuse, Immorality, Corruption, and Violence ARE condemned by the Bible (Matt. 19:9; Gal. 5:19-21). Likewise I also oppose ALL these evils.

On the other hand he has taught much false and fatal error. For example, he says: "JESUS CHRIST founded His Holy Roman Catholic Church almost 2000 years ago. Guided by The Holy Ghost... Jesus Christ as God, founded one church, the Holy Roman Catholic Church." If Mr. Pierini's life depended on it, he could not from the Bible prove his above quoted affirmation!

It was not the Roman Catholic church that Jesus Christ built, but His church, the

Poverty and Perdition?" We have documented the tract heavily. We have the evidence, so we do not subscribe to the famous statement of Will Rogers, "All that I know I read in the newspapers." However, your own newspaper has presented ample evidence sufficient to show the greed, corruption and crime connected with bingo, and also with "legalized" horse racing, even before it becomes a reality in Memphis.

**GARLAND ELKINS**  
Minister  
Southaven Church of Christ



Garland Elkins

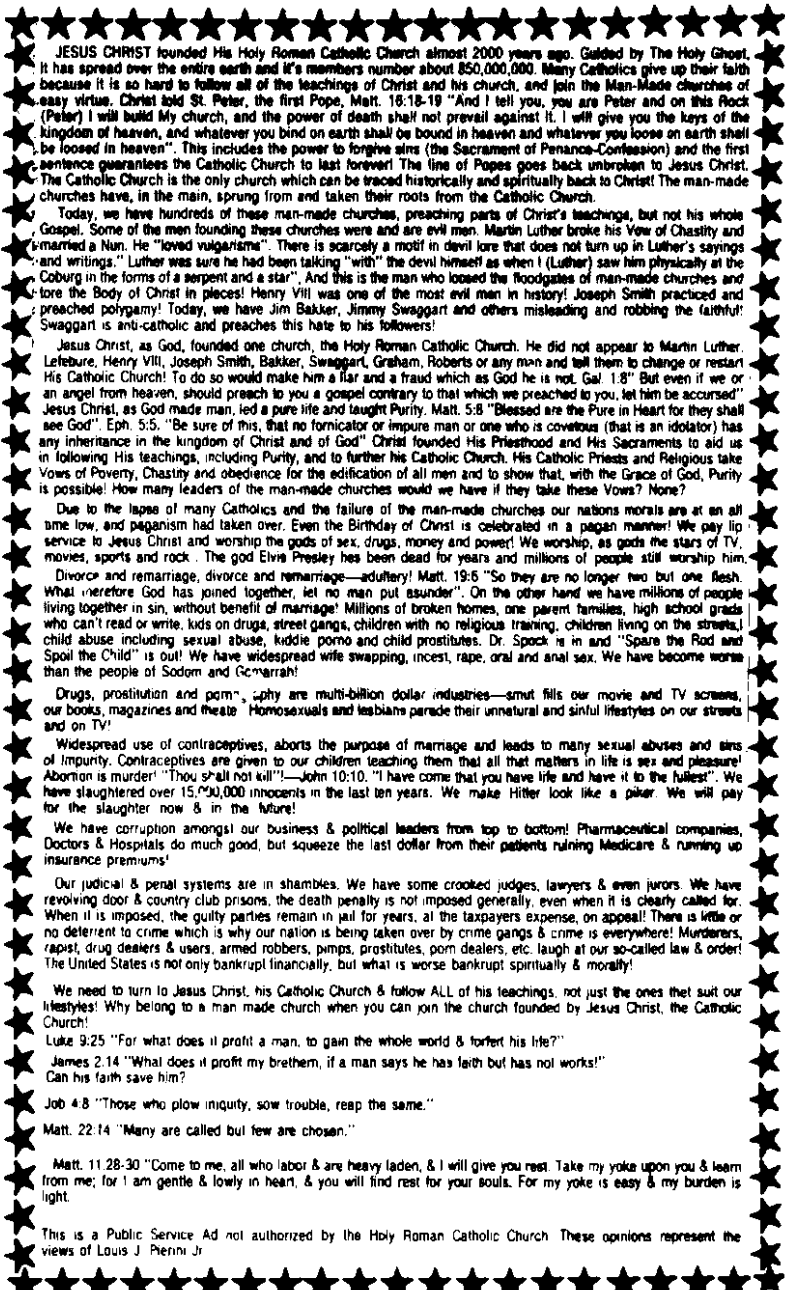
church of Christ (Matt. 16:18; Rom. 16:16). The church of Christ was built upon Christ, not upon Peter. To determine the identity of the foundation we must determine the confession to which it refers. Peter confessed Christ, he said, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus immediately confessed Peter: "And I say also unto thee, that thou art Peter..." Christ then promised to build His church, "upon this rock." The rock; therefore must refer either to Christ's confession of Peter or Peter's confession of Christ. Many have been led to think that it has reference to Peter, since the word "Peter" means a rock or stone, but the original language will not permit this interpretation, because two different words are used: "Thou art Peter (*Petros*, masculine gender) and upon this rock (*petra*, feminine gender) I will build my church" (Matt. 16:18). Thus Jesus did not promise to build His church upon Peter (*Petros*, masculine gender) but upon the rock (*petra*, feminine gender) instead: The church of our Lord was founded by Christ upon the fact that he (Christ) is the Son of God!

## Gambling's evils

To The Commercial Appeal:

During the 1987 election as to whether Memphis would "legalize" horse racing, some of us, on radio and television talk shows and in the newspaper, attempted to warn all that gambling, whether it be horse racing, bingo, *et al*, would be accompanied by greed, corruption and crime.

Robert R. Taylor and I have written a 53-page booklet, "Gambling: National Pastime to Prosperity or Sure Bet To



JESUS CHRIST founded His Holy Roman Catholic Church almost 2000 years ago. Guided by The Holy Ghost, it has spread over the entire earth and it's members number about 850,000,000. Many Catholics give up their faith because it is so hard to follow all of the teachings of Christ and his church, and join the Man-Made churches of easy virtue. Christ told St. Peter, the first Pope, Matt. 16:18-19 "And I tell you, you are Peter and on this Rock (Peter) I will build My church, and the power of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven and whatever you loose on earth shall be loosed in heaven". This includes the power to forgive sins (the Sacrament of Penance-Confession) and the first sentence guarantees the Catholic Church to last forever! The line of Popes goes back unbroken to Jesus Christ. The Catholic Church is the only church which can be traced historically and spiritually back to Christ! The man-made churches have, in the main, sprung from and taken their roots from the Catholic Church.

Today, we have hundreds of these man-made churches, preaching parts of Christ's teachings, but not his whole Gospel. Some of the men founding these churches were and are evil men. Martin Luther broke his Vow of Chastity and married a Nun. He "loved vulgarisms". There is scarcely a motif in devil lore that does not turn up in Luther's sayings and writings. "Luther was sure he had been talking "with" the devil himself as when I (Luther) saw him physically at the Coburg in the forms of a serpent and a star". And this is the man who loosed the floodgates of man-made churches and tore the Body of Christ in pieces! Henry VIII was one of the most evil men in history! Joseph Smith practiced and preached polygamy! Today, we have Jim Bakker, Jimmy Swaggart and others misleading and robbing the faithful! Swaggart is anti-catholic and preaches this hate to his followers!

Jesus Christ, as God, founded one church, the Holy Roman Catholic Church. He did not appear to Martin Luther, Lefebure, Henry VIII, Joseph Smith, Bakker, Swaggart, Graham, Roberts or any man and tell them to change or restart His Catholic Church! To do so would make him a liar and a fraud which as God he is not, Gal. 1:8" But even if we or an angel from heaven, should preach to you a gospel contrary to that which we preached to you, let him be accused" Jesus Christ, as God made man, led a pure life and taught Purity. Matt. 5:8 "Blessed are the Pure in Heart for they shall see God". Eph. 5:5 "Be sure of this, that no fornicator or impure man or one who is covetous (that is an idolator) has any inheritance in the kingdom of Christ and of God". Christ founded His Priesthood and His Sacraments to aid us in following His teachings, including Purity, and to further His Catholic Church. His Catholic Priests and Religious take Vows of Poverty, Chastity and obedience for the edification of all men and to show that, with the Grace of God, Purity is possible! How many leaders of the man-made churches would we have if they take these Vows? None?

Due to the lapses of many Catholics and the failure of the man-made churches our nations morals are at an all time low, and paganism had taken over. Even the Birthday of Christ is celebrated in a pagan manner! We pay lip service to Jesus Christ and worship the gods of sex, drugs, money and power! We worship, as gods the stars of TV, movies, sports and rock. The god Elvis Presley has been dead for years and millions of people still worship him.

Divorce and remarriage, divorce and remarriage—adultery! Matt. 19:6 "So they are no longer two but one flesh. What therefore God has joined together, let no man put asunder". On the other hand we have millions of people living together in sin, without benefit of marriage! Millions of broken homes, one parent families, high school grads who can't read or write, kids on drugs, street gangs, children with no religious training, children living on the streets, child abuse including sexual abuse, kiddie porno and child prostitutes. Dr. Spock is in and "Spare the Rod and Spoil the Child" is out! We have widespread wife swapping, incest, rape, oral and anal sex. We have become worse than the people of Sodom and Gomorrah!

Drugs, prostitution and porno, pornography are multi-billion dollar industries—smut fills our movie and TV screens, our books, magazines and theatre. Homosexuals and lesbians parade their unnatural and sinful lifestyles on our streets and on TV!

Widespread use of contraceptives, aborts the purpose of marriage and leads to many sexual abuses and sins of impurity. Contraceptives are given to our children teaching them that all that matters in life is sex and pleasure! Abortion is murder! "Thou shalt not kill!"—John 10:10. "I have come that you have life and have it to the fullest". We have slaughtered over 15,000,000 innocents in the last ten years. We make Hitler look like a piker. We will pay for the slaughter now & in the future!

We have corruption amongst our business & political leaders from top to bottom! Pharmaceutical companies, Doctors & Hospitals do much good, but squeeze the last dollar from their patients ruining Medicare & running up insurance premiums!

Our judicial & penal systems are in shambles. We have some crooked judges, lawyers & even jurors. We have revolving door & country club prisons, the death penalty is not imposed generally, even when it is clearly called for. When it is imposed, the guilty parties remain in jail for years, at the taxpayers expense, on appeal! There is little or no deterrent to crime which is why our nation is being taken over by crime gangs & crime is everywhere! Murderers, rapist, drug dealers & users, armed robbers, pimps, prostitutes, porn dealers, etc. laugh at our so-called law & order! The United States is not only bankrupt financially, but what is worse bankrupt spiritually & morally!

We need to turn to Jesus Christ, his Catholic Church & follow ALL of his teachings, not just the ones that suit our lifestyles! Why belong to a man made church when you can join the church founded by Jesus Christ, the Catholic Church!

Luke 9:25 "For what does it profit a man, to gain the whole world & forfeit his life?"  
James 2:14 "What does it profit my brethren, if a man says he has faith but has no works!"  
Can his faith save him?

Job 4:8 "Those who plow iniquity, sow trouble, reap the same."  
Matt. 22:14 "Many are called but few are chosen."

Matt. 11:28-30 "Come to me, all who labor & are heavy laden, & I will give you rest. Take my yoke upon you & learn from me; for I am gentle & lowly in heart, & you will find rest for your souls. For my yoke is easy & my burden is light."

This is a Public Service Ad not authorized by the Holy Roman Catholic Church. These opinions represent the views of Louis J. Pierini Jr.

WHEN MEMPHIS' LEADING NEWSPAPER, *The Commercial Appeal*, carried the above statement by Louis J. Pierini, Jr., as a paid advertisement in their January 13, 1990 edition, Garland Elkins answered it in like manner on their church page of the following week.

Other passages bear out this interpretation. (1) "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). (2) "Being huilt upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone" (Eph. 2:20). (3) "The stone which the builders rejected is become the head of the corner" (Psa. 118:22). Jesus applied this prophesy to Himself (Matt. 21:42). Peter also applied it to Christ (Acts 4:11). *This proof is overwhelming!*

Mr. Pierini chides others who believe in "man-made" churches, apparently unaware that the Roman Catholic church is the largest "man-made" church in the world! Mr. Pierini, Paul wrote, "Thou therefore that teachest another, teachest thou not thyself?" (Rom. 2:21). Since the church of

Christ was huilt by Christ, it is a divine institution, not a "man-made" church. However, the Roman Catholic church was not huilt by Christ, therefore, it is a "man-made" church! We are opposed to the Roman Catholic "man-made" church, and we are also opposed to the Protestant "man-made" churches. *The church of Christ is neither Catholic nor Protestant!* It is the church which Jesus Christ built (Matt. 16:18; Rom. 16:16).

I am aware that Mr. Pierini inserted at the bottom of his ad the following: "This is a Public Service Ad not authorized by the Holy Roman Catholic Church. These opinions represent the views of Louis J. Pierini Jr." However, in spite of his disclaimer, he has taught Roman Catholic doctrine. Therefore, on behalf of the

Southaven church of Christ, I am challenging the Bishop of the Roman Catholic Memphis Diocese to a public debate on the following propositions.

Resolved: Jesus Christ founded the Roman Catholic church on Peter, and I am a member of that church.

Affirm: \_\_\_\_\_  
Bishop of the Roman Catholic Memphis Diocese

Deny: Garland Elkins  
Garland Elkins, Minister of Southaven Church of Christ

Resolved: Jesus Christ founded His church, the church of Christ, and I am a member of it.

Affirm: Garland Elkins  
Garland Elkins, Minister of Southaven Church of Christ

Deny: \_\_\_\_\_  
Bishop of the Roman Catholic Memphis Diocese

[NOTE: Those interested in ordering Elkins' tracts may inquire of *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee 38118—telephone (901) 363-6498. Or you may order directly from *Garland Elkins, Southaven church of Christ, P. O. Box 128, Southaven, Mississippi 38671. 1YR Jr.]*

**PREACHER NEEDED**  
Metter, Georgia—The church meeting here needs a faithful preacher. We are located about midway between Macon and Savannah just off of I-16 and have our own adequate building facilities. There are about 12 members and we are able to supply considerable support weekly. Work is available immediately. Currently the preaching is done by two of its members. Those interested should contact **J. W. Blackburn** (912) 685-3459 or write to **Post Office Box 832, Metter, Georgia 30439.**

**T. F. Folks**, formerly of Ocala, Florida, now of Orlando, had been taking the paper for many years. However, in October, he advised us, saying, "I am 91 years of age and my wife is 92. We celebrated our 72nd wedding anniversary last May. We both are invalids and have had to move to Orlando to be with our son. My eyes are giving me trouble and makes reading difficult, so I am going to drop my subscription to *Contending for the Faith* & wish the paper the best of everything spiritually and materially. May God bless your efforts to proclaim the truth in Christ. Hope to meet all of you in heaven."

[NOTE: God bless brother and sister Folks as they head into life's sunset. What a joy it will be to greet such wonderful brethren when we all meet in glory by and by! 1YR Jr.]

**Irene Lawson**, of Walnut Ridge, Arkansas, subscribed for herself and one more. **Archie Collins**, of Memphis, Tennessee, renewed six. **Eloise Shires**, of Paris, Texas, subscribed, saying, "Keep up the good work." **Thomas W. Meredith**, of Coldwater, Mississippi, subscribed, saying, "Thanks for your stand."

**Mr. & Mrs. Herbert Brandon**, of Stilwell, Oklahoma, subscribed, saying, "Have enjoyed the ones we have borrowed to read. They are very informative about teachers that are preaching error."

# Notes & Quotes...

When the brethren at St. Albans, West Virginia, were planning their 3rd Annual Greater Kanawha Valley Lectureship last year, they asked us to send a large assortment of our back issues to distribute during the lectureship in hopes that many new ones might subscribe.

Among those who did so was sister **Vanessa Childers**, of Charleston, West Virginia. In sending in two new subscriptions, she wrote, saying, "I was visiting Washington Street church of Christ in St. Albans, West Virginia, during the 3rd Annual Greater Kanawha Valley Lectureship, when they had four or five different copies of 'Contending for the Faith'... Of course, I picked up one of each of the copies. To my surprise, you wrote what is wrong is wrong and right is right, without beating around the bush about it and using the Bible verses to prove it. There are a lot of papers, magazines and preachers who just beat around the bush afraid of hurting people's feelings. Please keep up the good work. My mother-in-law also got the different copies during the lectureship. She liked it, too; so I am ordering for me and her..."

[NOTE: Thanks to sister Childers—also to the Washington Street brethren who made this all possible. IYRJR.]

**Robert W. Doak**, of Pennsboro, West Virginia, subscribed for three years, adding an "extra" \$7.00 contribution to his check.

**Dottie M. Greer**, of Johnson City, Tennessee, ordered 25 copies of our August/1989 issue for distribution there.

**Magellan Stevenson**, of Statesville, North Carolina, ordered one of our "NIV Packet" and two of our "Boston/Crossroads Packet," saying, "May God continue to bless the work you are doing."

**Sandra Gentry**, of Troup, Texas, in ordering two sets of our "NIV Packet," said, "I know several people that have this version of the Bible, and I would like to have the knowledge to show them the error in it. Keep up the good work and keep printing the truth."

**Mrs. Judith Milteer**, of Chesapeake, Virginia, in renewing for another three years, said, "Please continue my subscription without interruption, if possible."

**Larry Cravens**, of Old Hickory, Tennessee, renewed his own, sent in seven new subscriptions.

**Winnie Hightower**, of Lindsay, Oklahoma, enclosed a gift subscription, saying, "He enjoyed reading my copies."

**Martha Lacy**, of Muncie, Indiana, renewed for three years and sent a three-year gift subscription for her sister **Esther Barton**, of Pottstown, Pennsylvania, saying, "I know she'll enjoy reading it."

**Eunice Fries**, of Tillamook, Oregon, appreciated our sending her some free back issues, subscribed for three years, saying, "Please keep on letting us know what is going on out there. 'Forewarned is to be forearmed.' Thanks again for those papers. God bless!"

**Hugo P. Blackstone**, of Canton, Texas, renewed for three years, sent in two new subscriptions.

**Don Brantley**, of Fletcher, Oklahoma, renewed his own and subscribed for the elders and deacons of the church in Sterling, Oklahoma, saying, "Hoping that things are getting better."

**Leslie J. Valouche**, of Converse, Texas, renewed his own, sent two new.

**Clark Elkins**, minister of *Beech Grove/Readyville*, Tennessee, renewing for three more years, said, "Just a note to let you know how much I appreciate your stand for the

truth! I spent several years in eastern Kentucky preaching the truth, and many honest souls came out of the Christian church... I wonder what would have happened if some of our liberal brethren would have been doing the preaching? I think all of us know!... If 'THE NASHVILLE JUBILEE' is any indication of further departures, some day we may have women in the pulpits. Thank God for our faithful gospel preachers who are 'Set for the defense of the gospel!'"

**Ralph T. Denham**, Hebron, Kentucky, renewed for three more years, saying, "I appreciate your effort. Can't say I enjoy reading of all the evil within, but I do think you are doing a great service by making it public so we can be prepared to fight it. Thanks."

## SINGING SCHOOL UPDATE

Burt Jones

(Written from Peoria, Illinois)

Since my last report to you, the enthusiastic interest of our brethren has not waned. On the contrary, if they were capable of displaying even more desire to learn the fundamentals of this much neglected part of our worship, indeed they have shown it.

The singing workshops thus far this year have, among other places, taken me to Wadsworth, Ohio; Millersburg, Ohio; Belle, Missouri; Ironton, Mississippi; Somerville, Alabama; Marion, North Carolina; Moulton, Alabama; Peoria, Illinois; with Lockport, New York; Beechmont, Kentucky; Shady Valley, Tennessee; Sparta, Missouri; Chattanooga, Tennessee; Indio, California; Ashland, Ohio; Atlanta, Georgia; Memphis, Tennessee; and a host of other motivated, organized, positive-thinking congregations making things happen.

Brethren, one factor constant in the makeup of each of the congregations visited has been that these singing schools are by no means the only activity on their annual planning. They have upcoming series on youth activities, visitation, mission work, giving, teaching, and an evident love for each other that manifests itself far beyond the pitifully few hours that we traditionally have set aside to come together at the church building.

Over the years I have heard excuse after excuse at congregation after congregation as to why *this* thing or *that* would not work. May I humbly suggest to you that on that Great Day when all will be gathered on His left hand or on His right, these thinly veiled and unimaginative excuses will be totally unacceptable in his sight.

Could I offer a suggestion to those brethren and those congregations who feel as though they take one step forward and two steps back? DO SOMETHING!

**Doyle & Lois Schmidt**, of Irvine, California, in changing their address to Prescott, Arizona, said, "This has been a gift, which we greatly appreciate for many years. We don't know the expiration date. Keep up the good work. You're appreciated, too."

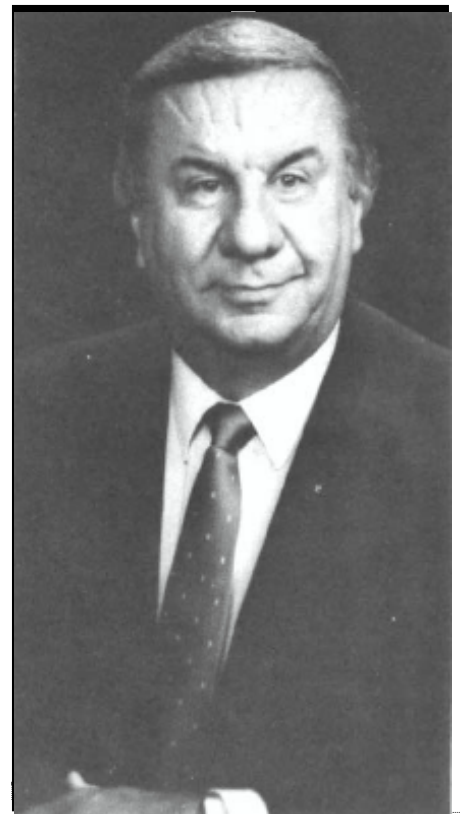
**W. F. Williams**, of East Wenatchee, Washington, subscribed for three years, saying, "Keep up the good work."

**Ferrol Gordon**, of Rock Springs, Wyoming, sent a gift subscription to a dear friend and sister in Christ in Montana, saying, "I gave her one of mine to read and she said she would like to get it. Keep ours coming, too."

Renewals received in Pensacola include **Mrs. W. B. Goode, Jack Bable, Jesse Whitlock, Francis Davis, Merle C. Speir, A. L. Keer and Eloise Shires**.

**Grady Baynes**, of Dalton, Georgia, ordered our "NIV Packet," saying, "It seems like a lot of gospel preachers are using the NEW INTERNATIONAL VERSION. I don't like it, but I was told it was OK."

[NOTE: The NIV is NOT OK. IYRJR.]



Burt Jones

PLAN SOMETHING! GET INVOLVED IN SOMETHING! Take a page from the planning books of those congregations mentioned earlier and establish a solid foundation for those who will come after us.

If you would be interested in a three-evening singing school at your congregation please write or call:

**The Knight Arnold church of Christ  
4400 Knight Arnold Road  
Memphis, Tennessee 38118  
(901) 363-3330**

This is a mission work of the Knight Arnold church of Christ. Fees are not charged for this work, but voluntary support of this effort will be appreciated.

**Steve Miller**, Garrettsville, Ohio: "On July 18-21 **Max R. King** and **Parkman Road Church of Christ** held their first *Covenant Eschatology Seminar*. **Charles Grubbs**, a fellow subscriber, and myself went to the seminar on Wednesday, July 19, to hear Max and his assistant, **Terry Siverd**. Max spoke very fast and jumped from one thing to the next so you couldn't follow him, of course. Terry Siverd, on the other hand, spoke slower, and we surely got the message when he said the brethren outside their A. D. 70 beliefs were ignorant brethren. Their latest bulletin says about 150 people attended each lecture.

"It's a sad thing that Max and Parkman Road church have left the gospel and are teaching the doctrines of men (Matthew 15:9). That congregation could be doing untold good if they were still in the old paths. Instead, every bulletin article has their false A.D. 70 junk all over it, and no doubt it's probably in about all of their sermons.

"To top it off **John Fisk** and the Cuyahoga Falls church video-taped the entire seminar. From reading bulletins from both places, I see they work together on many things in their continuing apostasy. Enclosed is a program of the seminar and a copy of an article on the Falls church and their Christian rock video show.

"One item of interest is that John Fish is the leader of an area association of Churches of Christ. As you can see, these two congregations are getting farther away from the Bible all the time."

Among the enclosures brother Miller sent was an item from *The Beacon Journal* for May

13, 1989, entitled "Christian Rock Video Show to Debut; 'Rock Solid' Will Test Market on Channel 23."

In an article by **Laura Haford**, *Beacon Journal* religion writer, she reported, in part, saying,

**MTV's Head-bangers Ball** is the national rock-music station's heavy metal show—not exactly your evangelical Christian's cup of tea. But *Head-bangers' Ball* plays videos by **Stryper**, a Christian rock band that has had two hit songs on the popular charts.

Christian rock music is still in its infancy, industry experts say, but its list of stars in styles from folk rock to rap is growing. Now an Akron TV station and a group of area video producers are about to launch one of the nation's first all-Christian rock video shows.

And the rock industry may be extra-rocked to learn that the show's monetary sponsors are politically conservative churchmen with backgrounds in traditional Bible broadcasting.

The half-hour show, *Rock Solid*, will debut at 6 a.m. Sunday on WAKC (Channel 23) in a time slot temporarily donated by the station.

For those who get up that early, or remember to set their VCRs the night before, the new-style Christian music will get its

chance to show whether it can attract an audience...

While *Rock Solid's* original producers were relative newcomers, the show has landed financial backing from the area association of Churches of Christ and its leader, the Rev. **John Fisk**, a 25-year religious broadcasting veteran and pastor of the Church of Christ in Cuyahoga Falls.

Fisk, who has produced audio Bible tapes for broadcasts to communist Eastern-block countries, said this week he will turn his attention to his longtime dream of a video company—the newly incorporated, non-profit Life Tree Productions in Cuyahoga Falls, which as sidelights also will film foreign-mission trips and church instructional videos.

Fisk's company has imported technical and artistic talent to produce not only the rock-video program but also Christian-rock videos themselves. The company already has a contract to produce a video for the nationally known Christian group *A Capella* from Nashville, Tenn.

The show began as an idea shared by **Greg Santos**, a 39-year-old Akron Fire Department paramedic, and a friend at the First Church of Christ in Clinton, **Eric Bacher**, a Channel 23 cameraman...

## THE NINTH ANNUAL SOUTHWEST LECTURES THE BOOK OF PSALMS — II April 15-18, 1990

### Sunday, April 15

9:30 a.m. (chapters 74-75) . . . . . **Perry Cotham**  
10:30 a.m. (chapters 76-77) . . . . . **Joe Gilmore**  
1:30 p.m. Open Forum  
6:00 p.m. (chapter 78) . . . . . **Darwin Hunter**  
7:00 p.m. (chapters 79-80) . . . . . **Darrell Conley**

### Monday, April 16

9:00 a.m. (chapters 140-143) . . . . . **Paul Sain**  
10:00 a.m. (chapters 83-85) . . . . . **Kerry Clark**  
11:00 a.m. (chapters 86-88) . . . . . **Ron Greiner**  
1:00 p.m. (chapter 89) . . . . . **Dan Carter**  
2:00 p.m. (chapters 90-91) . . . . . **Lynn Matheny**  
3:00 p.m. (chapter 119) . . . . . **Bill Jackson**  
6:30 p.m. Singing  
7:15 p.m. (chapters 95-98) . . . . . **Dick Sztanyo**  
8:00 p.m. (chapters 99-101) . . . . . **Joe Gilmore**

### Tuesday, April 17

9:00 a.m. (chapters 102-103) . . . . . **Mac Deaver**  
(Ladies) . . . . . **Irene Taylor**  
10:00 a.m. (chapters 131-134) . . . . . **Frank Dunn**  
11:00 a.m. (chapters 125-130) . . . . . **Robert Taylor**  
1:00 p.m. (Ladies) . . . . . **Irene Taylor**  
1:45 p.m. (chapter 106) . . . . . **Ray Hunter**  
2:45 p.m. (chapter 107) . . . . . **John Bowles**  
3:45 p.m. (chapters 135-136) . . . . . **Bob Berard**  
6:30 p.m. Singing  
7:15 p.m. (chapters 110-113) . . . . . **Dub McClish**  
8:00 p.m. (chapters 114-116) . . . . . **Robert Taylor**

### Wednesday, April 18

9:00 a.m. (chapter 105) . . . . . **David Baker**  
10:00 a.m. (chapters 117-118) . . . . . **Roy Deaver**  
11:00 a.m. (chapters 92-94) . . . . . **Ted Horn**  
1:00 p.m. (chapters 120-124) . . . . . **Dave Miller**  
2:00 p.m. (chapter 104) . . . . . **Steve Gibson**  
3:00 p.m. (chapters 108-109) . . . . . **Carl Garner**  
6:30 p.m. Singing  
7:00 p.m. (chapters 137-139)  
. . . . . **Foy Forehand**  
8:00 p.m. (chapters 81-82) . . . . . **David Brown**

- \* Accommodations in homes of members
- \* Hook-ups for vans, campers
- \* Exhibit space available—on prior approval

LECTURES AVAILABLE IN BOOK FORM  
(chapters 74-150)

TAPES AVAILABLE

Call or write for further information:

**Southwest Church of Christ**  
8900 Manchaca Road Austin, Texas 78748  
(512) 282-2486

Readers of *Contending for the Faith* may find the names of **Cuyahoga Falls, Ohio Church** and its preacher **Bob Fisk** familiar. In our issue for November/1987 we reported that this church and preacher were lining up with the Christian Church, being now actively in fellowship with same. If our information is correct, 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. We asked in that article, "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?"

In responding to brother Miller's letter, under date of September 24, 1989, I said, in part.

It was good that you and brother **Charles Grubbs** were able to observe what went on at that so-called "Covenant Eschatology Seminar" sponsored by **Max R. King** and company—otherwise how could you ever have found out how ignorant you were! I never cease to be amazed that those brethren think they know so much that isn't so!

Can you imagine **John Fisk** and the *Cuyahoga Falls church* wasting their time, energy and material *taping* all that junk? Yet, if he cannot see through "*Christian rock*" and that false group called "*A Capella*," it may be too much to expect him to see through *Max King-ism* either!...Still pressing toward the mark. (Signed) **Ira Y. Rice, Jr.**

**Alan Mullins**, Troy, Alabama: "In your... *Contending for the Faith*, June, 1986, I read an article, entitled, 'From Whence Cometh False Teaching Among Us?' I was, and still am deeply concerned about the false doctrines spreading among the churches of Christ today. I am an 18-year-old faithful Christian concerned with just doing what the word of God says do and staying on the 'old paths' of Christianity. I am attending Troy State University this fall with intentions of studying Bible at a Christian university during my career at Troy State University. If at all possible, could you and your staff send me updated information about all the Christian universities and schools of preaching which are teaching false doctrine and the ones which are teaching the truth? I would sincerely appreciate your assistance in making clearer this devastating problem of false doctrine killing the deeply beloved cause of Christ!"

(NOTE: If an 18-year-old faithful Christian young man wrote to YOU asking YOUR advice as to which of "our" schools are committed to the "old paths" and which are not, how would YOU answer him?)

"Your concern for the false doctrines that are infiltrating the churches of Christ today is well founded," I replied, in part. "We need great numbers of 18-year-olds, such as you, who deeply care about such things. Otherwise the coming generation will be lost to the 'old paths' of God's word almost entirely. Even now it may be too late for many..."

So few of "our" universities are militant for the truth of the gospel any more that I am hard put to recommend ANY of them. Even some of our schools of preaching are the same way. However, there still are a few of our schools of preaching that really care for the truth. I sent him a list of several that I personally could recommend. (YR Jr.)

**C. E. Dugan, Jr.**, Portland, Oregon: "In your June issue of *Contending for the Faith*, in 'Notes and Quotes,' there is a quotation from a letter by **Curtis Hall** regarding **Reuel Lemmons** and the **Christian Church** using the WBS (World Bible School) lessons.

"I was amazed to read of Lemmons' denial. Several years ago I also read a report that Christian Churches were using WBS. I wrote a letter to brother [Jake] **Coppinger**, West Coast coordinator for WBS, asking if this was true, and if so then brother Lemmons owed the brotherhood a public statement on the matter. Brother Coppinger replied that he

had no personal knowledge of this, and referred me to brother Lemmons.

"I then wrote to Lemmons and received a reply in which he admitted that this was so, and boasted of his accomplishment, rejoicing in the fact that the Christian Churches were using our material (with supplementary lessons on instrumental music, etc.?).

"At that time I saw no reason to doubt his admission, and still see no reason, as it is completely consistent with the ample evidences of his attitude toward the Christian Churches during the last years of his life.

"You have probably met my son, **Dave Dugan**, currently preaching for the congregation at Sparta, Missouri.

"You may quote or publish. Brotherly, (signed) **C. E. Dugan, Jr.**"

(NOTE: "Your letter of August 5, 1989, was much appreciated," I replied, in part. "I, too, was astonished that **Reuel Lemmons** would deny what had been reported about the Christian Church using the WBS lessons. His reply to you would seem to establish the fact. Why, then, would he try to deny it? The last 25 years of his life were a complete enigma to me.

"I do indeed know your son **Dave Dugan**. I have heard him speak more than once, and he enjoys my complete confidence... Thanks for permission to quote or publish your letter. I plan to use it, Lord willing, soon, in *Contending for the Faith*. In the cause of truth, (Signed) **Ira Y. Rice, Jr.**)

**Truman & Linda Combs**, Stockton, Missouri: "Thank you so much for your recent efforts in Manila. Our son **Darin** is in the air force and called to tell us that he had been able to go to the Lectureship and visit with a number of you. You were such an encouragement to him and we appreciate it so very much. He gives every bit of time that he can to teaching and preaching the truth. He is working 12-hour shifts, six days a week at Clark Air Base, so he isn't available as he would like to be. He seems to have tremendous energies when it comes to church work and feels there is always more that he needs to do.

"Enclosed you will find \$10.00. Please send a year's subscription to **Darin** and one to us. He needs these articles of good, sound doctrine and those of warning about the many false teachings entering in today, as do we. There seems to be no end to them and we stand in shock seeing long-known faithful men fall prey to them. Please pray for **Darin's** efforts and the good **Filipino** brethren who are striving to teach God's word."

**Juanita Lee**, of Wilsonville, Oregon, enclosed an extra \$1.00 with her three-year subscription, saying, "Please send me your February, 1989 issue on **Don Finto** elevating himself to apostleship, etc. I enjoyed reading a friend's copy, so I want to be a regular subscriber."

**M. A. Dill**, of Anacortes, Washington, ordered all the back issues for 1989, when sending in his subscription, saying, "Thank you for the good work you are doing in informing the brotherhood of the many sad digressions that are currently among us. It is my prayer that God will bless the efforts of all who faithfully contend for the faith once delivered to the saints..."

**Edward Lee Davis**, of Crossville, Tennessee, added an extra \$7.00 to his three-year renewal to help with our heavy expenses.

**Much appreciation to Mrs. Okey Tracy**, of Stuart, Florida, who, although her husband is deceased, renewed for three years, saying, "I want 'Contending for the Faith' to still keep coming."

**We hate to lose a subscription for any reason**—more especially for ill health. Brother **Fred Nichols**, of Evening Shade, Arkansas, wrote, "I really enjoyed your paper. But for the last three years I have been unable to read to do any good. I have lost one eye and the other is weak. I had a heart attack a little over three years ago. Have been in and out of

the hospital often... I still love you and always will..."

**R. H. McDaniel**, of Cowpens, South Carolina, believes in putting his money where his mouth is. Recently, he sent us \$100.00 "for support of *Contending for the Faith*," which help was both needed and appreciated.

(NOTE: The costs of getting out this paper are substantial. Subscriptions and renewals help, but contributions to our "Contending for the Faith Fund" also are both needed, welcome and tax-deductible. It would help in our contending efforts if more would see fit to help in this way. Please make checks payable to **Bellview church of Christ**, clearly earmarked, "for Contending for the Faith Fund," and address them to **4850 Sautley Field Road, Pensacola, Florida 32526**. (YR Jr.)

**Clarence Barron**, of Doniphan, Missouri, in renewing for three years, added \$12.00 onto his check, saying, "Use the rest for what is needed."

**Hazel Powell**, of Cincinnati, Ohio, who helps regularly each month, wrote, saying, "I just received the Far East Newsletter... It just thrilled me to the depths of my soul and spirit to read about the great things going on in such a far-away land.

"I ordered Volumes I, II and III of 'Axe on the Root' and just could not put one down until it was finished except for dire needs. How many more volumes were there? Are the others out of print? I surely would love to read them if there are more... So many things are troublesome with this area among the Lord's people. We can't give up and we know the Lord is the 'scorekeeper'."

(NOTE: Of the "Axe on the Root" series, we published only the three volumes, back in the '60s. Seeing that apostasy was attacking the church faster than we could get the message out through such occasional volumes, we began our monthly "Contending for the Faith" in 1970, now in its 21st year of publication. Those interested in obtaining all three volumes of *Axe on the Root* as well as all 20 bound volumes of *Contending for the Faith*, please send inquiries to us at **2956 Allshore, Memphis, Tennessee 38118** and we'll tell you how to order. (YR Jr.)

**Harry H. Ledbetter**, one of the elders at *Pearl Street/Denton*, Texas, is someone we deeply appreciate and trust. In renewing for another three years, he said, "I hope the church situation will be much improved before my next renewal. We will do our best to help bring it about as we know you will... We will be taking a campaign team to **Kenai, Alaska** for a couple of weeks in October. The brethren there need help and we are sure the Lord will bless our efforts..."

**Harold G. Beale**, now stationed in Panama, contributes \$20.00 each month to our "Contending for the Faith Fund" and has done so for many years.

**Norman Barnes**, of McCloud, Oklahoma, in ordering a bundle of 12 copies of our issue for August/1989, added an "extra" \$13.15 onto his check, saying, "use remainder as needed."

**David H. Dyer**, of Gamaliel, Kentucky sent us two checks for \$25.00 each, which surely helped.

**Louise Lavender**, of Valdosta, Georgia, sent in ten renewals and one new.

**Jimmy D. Jackson**, of Paducah, Kentucky, renewed for three years, adding \$7.00 "extra" to help out.

**Mrs. Joyce Boyd**, of Centerville, Tennessee, ordered our *Boston/Crossroads* packet. (NOTE: Others needing this packet to combat the *Crossroads/Boston virus* in your area, please send \$9.95 per packet with your order, addressing it to **CONTENDING FOR THE FAITH, 4850 Sautley Field Road, Pensacola, Florida 32526**. (YR Jr.)

Special thanks to **William E. Simpson**, of St. Louis, Missouri, who sends us \$20.00 each month to help with our expenses of contending for the faith—worldwide.

Barry Pidcock, of Jacksonville, Illinois, wrote: "I appreciate the Boston-Crossroads package of materials. Enclosed is a check for \$9.95. I would really appreciate materials on the Christian Church tilt within the church of Christ, including the so called unity movement heresy. Advise me as to whether you have such a packet."

[NOTE: We do not—but we agree that one is needed. We like brother Pidcock's suggestion and may decide to put such a "Christian Church/Unity Heresy Packet" together. IYRJR.]

Don R. Carroll, of Odessa, Texas, ordered our "Boston/Crossroads Packet." Mrs. Madolyn Huckabee, of Malakoff, Texas, ordered our "NIV Packet." Dave Komisak, of Rochester, New York, ordered 11 copies each issue of *Contending for the Faith* for one year. Ada & M. O. Wells, of Port Charlotte, Florida, ordered a gift subscription for Betty Reynolds, of Garland, Texas.

Boots & Mary Bacon, of Batesville, Arkansas, enclosed \$25.00, saying, extend their subscription three more years and "use balance as needed."

Duluth church of Christ, of Duluth, Minnesota, contributed \$50.00 to our *Contending for the Faith Fund*.

Clyde E. Bennett, of Madison, Alabama, when renewing for another three years added \$25.00 to his check, saying, "to be used in an area(s) under your stewardship. Keep plowing in the field of hope (I Corinthians 9:10)."

Jim & Joyce Massey, of Temple Terrace, Florida, ordered both our "Boston/Crossroads" as well as our "NIV" packets. Brodie Johnson, of Savannah, Tennessee, ordered our "NIV Packet."

# 1990 BELLVIEW LECTURES

## May 9-13, 1990

### "What Does God Authorize In Worship?"

#### Wednesday, May 9

- 7:00 P.M. Singing
- 7:15 P.M. Worship In The Old Testament Period ..... Curtis A. Cates
- 8:00 P.M. The Development And Influence Of Synagogue Worship ..... Rex A. Turner, Sr.

#### Thursday, May 10

- 9:00 A.M. Worship With Gladness ..... Curtis A. Cates
- 9:45 A.M. Should Our Desire Be To Worship God Or To Entertain Men? ..... Ira Y. Rice, Jr.
- 10:30 A.M. Ascertaining Bible Authority For Acceptable Worship ..... Roy Deaver
- 11:15 A.M. Singing And Christian Worship ..... Noah Hackworth
- 1:30 P.M. What Day Has God Authorized For Christian Worship? ..... Jerri Manasco
- 2:15 P.M. The Restoration Of Worship According To God's Pattern .. B. C. Carr
- 7:00 P.M. Singing
- 7:15 P.M. Is It Possible For A Christian To Worship Acceptably In Or With A Denomination? ..... Andrew Connally
- 8:00 P.M. The Lord's Supper And Christian Worship ..... Joe Gilmore

#### Friday, May 11

- 9:00 A.M. Preaching And Christian Worship ..... Alton Hayes
- 9:45 A.M. Has God Authorized Different Roles For Men And For Women In Christian Worship? ..... H. A. (Buster) Dobbs
- 10:30 A.M. Ascertaining Bible Authority For Acceptable Worship ..... Roy Deaver
- 11:15 A.M. Shall We Worship In Truth And/Or By Tradition? ..... Dub McClish

- 1:30 P.M. Our Fathers Worshipped In This Mountain ..... Bobby Liddell
- 2:15 P.M. The Priesthood Being Changed. Has The Worship Changed? ..... Jerry Martin
- 7:00 P.M. Singing
- 7:15 P.M. Practical Suggestions For Improving Our Worship ..... Foy Smith
- 8:00 P.M. Does One Sin When He Chooses Not To Assemble With The Saints To Worship? ..... Bob Duncan

#### Saturday, May 12

- 9:00 A.M. Giving and Christian Worship ..... Shan Jackson
- 9:45 A.M. Attitudes Toward Worship In The Book Of Acts ..... Winfred Clark
- 10:30 A.M. Ascertaining Bible Authority For Acceptable Worship ..... Roy Deaver
- 11:15 A.M. Are There Essentials and Expedients In Worship? ..... Flavil Nichols
- 1:30 P.M. The History And Growth Of Satan Worship ..... Garry Brantley
- 2:15 P.M. How Shall We Teach Our Children To Worship ..... Stephen Waller
- 7:00 P.M. Singing
- 7:15 P.M. Prayer And Christian Worship ..... Ray Peters
- 8:00 P.M. Four Types Of Worship ..... William S. Cline

#### Sunday, May 13

- 9:00 A.M. Does Man Worship By Instinct And Or By Revelation? ..... Stanley Ryan
- 10:00 A.M. Is Everything The Christian Does Worship? ..... Eddie Whitten
- 7:00 P.M. Singing
- 7:15 P.M. A History Of Idols And Idol Worship Through The Ages ..... Daniel Denham
- 8:00 P.M. Thou Shalt Worship The Lord Thy God ..... Guss Eoff

For further information about housing, exhibits, lectureship books, or tapes, send for a free brochure or call (904) 455-7595.

**Bellview Church of Christ      4850 Saufley Road      Pensacola, FL 32526**



**Wadi Khoury**, of St. Marys, Georgia, in sending in his change of address to Kings Bay, Georgia, wrote, "I've enjoyed *Contending for the Faith* for years and [Lisa and I] are looking forward to the coming issues."

**Guy Weddel**, of Hereford, Texas, renewed two. **Jay Yeager**, of Overbrook, Kansas, sent three new. **Louie W. Fuqua**, of Pulaski, Tennessee, sent two new. **Ed Taylor**, of Chattanooga, Tennessee, renewed two for three years each. **Sheldon Rapert**, of Biggers, Arkansas, renewed four. **Sara Gilbert**, of Murfreesboro, Tennessee, renewed for another year, contributed \$5.00. **Myrtle C. McNabb**, of Memphis, Tennessee, renewed her own, sent one new. **Mrs. Avis E. Pirtle**, of Canon City, Colorado, renewed her own, sent five new. **Hugh & Pauline Henson**, of Benton, Kentucky, renewed their own, sent five new.

**Forest Creamer**, of Paducah, Texas, wrote, "Please remove my name. I do not care to renew my subscription."

#### SIX-YEAR SUBSCRIBERS APPRECIATED

The routine office work connected with subscriptions and renewals to *Contending for the Faith* gets to be quite a hassle sometimes. For this reason, the more who take advantage of the \$5.00 advantage, sending in \$25.00 (instead of \$30.00) for six-years, the more it cuts down on office work on this end.

When **J. D. Wardlow** renewed for six years earlier, he said, in part, "I enjoy reading the paper and keeping up with what is going on in the brotherhood. I sure don't like to see our brethren fighting with each other, as in the January '89 issue. My dear brethren, we have enough to fight without fighting each other such as that. So come on, let's get on with the 'work.' What will be next?"

**Flora Davis**, formerly of Hiwasse, Arkansas, renewed for six years, sending in her change of address to Bella Vista, Arkansas.

**Roland O. Glover**, of Dallas, Texas, renewed for six years. So did **Ralph Eagleman**, of Caulfield, Missouri; so did **Gary Blasingame**, of Katy, Texas; so did **Howard Fulmer**, of Barstow, California; so did **C. W. Sedman**, of Ooltewah, Tennessee; so did **Elton Jackson**, of Hohenwald, Tennessee; so did **Charles Gatton**, of Gainesville, Florida; so did **Troy Thomason**, of Wellington, Texas.

**Trieber F. Acre**, of Maumee, Ohio, renewed six years, contributed \$25.00 for our expenses.

**Keith L. Thomas**, of Mt. Washington, Kentucky, renewed for six years; so did **F. H. Jones**, of Olive Branch, Mississippi; so did **Gene Nesler**, of Paducah, Kentucky, adding an "extra" \$25.00 for our Far East work, and saying, "Keep them coming."

**William P. Towry**, of San Antonio, Texas, renewed for six years. So did **Donald Finney**, of Alma, Michigan. So did **Jesse A. Baird, Jr.**, of Lawrenceville, Virginia. **Carl Harris**, of Huntsville, Alabama, sent a six-year subscription for **Mrs. W. A. Smith** of Scottsboro, Alabama.

**Thomas J. Mayo**, of Elephant Butte, New Mexico, subscribed for six years. So did **Joe W. Nichols**, of Natchez, Mississippi. So did **Ken Chumbley**, of Peterborough, England.

**Eugene L. Conger**, evangelist of Elizabeth, West Virginia, renewed, saying, "May God bless your work." **Frank J. Pons**, of Lockesburg, Arkansas, ordered a bundle of 25 copies each month. **Celina Mason**, of Provencal, Louisiana, renewed her own and subscribed for one more, saying, "Keep up the good work. We are in desperate need of strong Christians. May God bless you richly."

**Darrell & Ruth Hanson**, of Stephenville, Texas, renewed three, saying, "Thank you very much and may the Lord bless you... in the good work that you are doing."

**Bill McCleery**, of Odessa, Texas, renewed three months, saying, "We enjoy 'Contending for the Faith' very much." **Bill Coe**, of Celina, Tennessee, sent 21 new subscriptions. **Jerry T. Snow**, of Graham, Texas, wrote, saying, "A good family in the congregation where I attend passed on to me several copies of your periodical 'Contending for the Faith' which I read with much interest, so I desire to subscribe... [NOTE: He did so for three years. IYRJR.]"

**Mr. & Mrs. E. P. Browne**, of Loraine, Texas, renewed for another three years, saying, "We hope you have many more years to keep up the good work you are doing." **Joe Wilson**, of Kingsland, Texas, renewed his own and six more. **Mrs. Jim Thompson**, of Bullard, Texas, sent three new subscriptions. **D. R. Seay**, of Portsmouth, Virginia, renewed his own, sent one new.

**William E. Pittman**, of Cleveland, Ohio, renewed, saying, "Enjoy your labor of love. My prayers are for you and the faithful Christians who write in *Contending for the Faith*. May God grant you all a long, happy life in service to him. Keep up the good work. Your labor is not in vain in Christ."

**Clarence Barron**, of Doniphan, Missouri, sent three new subscriptions; so did **Roy H. Cobb**, of Crestwood, Missouri. **Mrs. Elmer Bowen**, of Jonesboro, Arkansas, renewed her own, sent two new. **Kenneth Badgett**, of Scranton, Pennsylvania, renewed his own and one more. **Jack Burch**, of Cartersville, Georgia, sent three new.

**Joyce Bennett**, of Rockford, Illinois, renewed her own and one more. **William D. Sloan**, of Cadiz, Kentucky, renewed for three years, sent one new. **Thomas Fillingham**, of San Diego, California, renewed his own; sent one new. **J. M. Boothe**, of Carthage, Texas, sent two new. **Bob Stafford**, of Granby, Missouri, sent one new.

**Louise Crain**, of Oklahoma City, Oklahoma, renewed, saying, "I am receiving 'Contending for the Faith.' So informative as we need to be on our toes concerning all that would try to take away the pure, undiluted message that came to us straight from heaven. Impure hearts here can not find their way into heaven, if they die in this state. May you continue to prosper in saving souls."

**W. E. Jenkins**, of Nesbit, Mississippi, renewed three, sent one new. **J. T. Griggs**, of Aberdeen, Mississippi, subscribed, saying, "I enjoy the paper very much." **Beth McIntosh**, of Mesquite, Texas, renewed, saying, "My husband, **Ken McIntosh**, passed away suddenly in June. He loved reading your publication. I attend Seagoville church of Christ."

**John L. Toney**, of Tornado, West Virginia, added an "extra" \$3.00 onto his three-year renewal for us to "use as you want," saying, "I surely don't want to miss one, surely look forward to each month's issue and never stop being amazed at the things that some of our 'brethren' now teach. We have all of it in this area, as the preachers go to the schools in different states where these false teachings are being taught. Keep up the good work."

**Nathan Wright**, of Florence, Alabama, in turning in his subscription, ordered our "NIV Packet," too. **John Milligan**, of Milan, Tennessee, renewed for another year, adding an "extra" \$5.00 for us to "use as needed." **Jack Stewart**, of Bakersfield, California, renewed for three years, sent a new three-year subscription for a friend.

**Jerry Pritchett**, of Chattanooga, Tennessee, ordered both our *Boston/Crossroads Packet* as well as our *NIV Packet*, saying, "As a new subscriber to *Contending for the Faith*, I wonder why so much space is used for your notes & quotes section (in March 1989 issues over 4 pages—one-fourth of issue) to cover readers' orders, comments, etc. With the cost of publishing so expensive now, couldn't this space be put to better use?"

[NOTE: Great numbers of our readers tell us that they read and study our "Notes & Quotes" section avidly before reading any other part of *Contending for the Faith*. It is through this section that we try to keep our finger on the pulse of the brotherhood. If anyone does something special to help in the fight, we want our readers to know it. When one makes a comment, we find such of intense interest ourselves and feel that others will also. Brother Pritchett may not realize it, but he probably ordered our "Crossroads/Boston" as well as our "NIV" packets because he read in our "Notes & Quotes" section of so many others doing the same thing. We may not please everyone, but at least we try to present information we deem to be important. IYRJR.]

In subscribing for three years, **Mark A. Mayes**, of Belton, Kentucky, wrote, "I appreciate your stand for the truth. I especially appreciate issues dealing with the Boston/Crossroads heresy, as I have seen the effects of this cult... Please keep up the good work."

**Charles Hagerman**, of Evansville, Indiana, renewed, saying, "I enjoy it very much and your stand for the truth."

Each year we receive complaints that folks missed their December issue. This is understandable. We publish 11 months each year. January through November—not in December. Please note.

# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Why Does Harding University Continue To Aid And Abet False Teachers?

Tim Ayers

The definition of "abet" is "to urge on or help, esp, in crime." That fits exactly what we are discussing here. For those who read and study their Bibles, the passages in II John 9-11 and Ephesians 5:11 ought to be familiar. John wrote, "**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and BRING NOT THIS DOCTRINE, RECEIVE HIM NOT INTO YOUR HOUSE, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds**" (emphasis mine, TA). And the apostle Paul wrote, "**HAVE NO FELLOWSHIP WITH the unfruitful works of darkness, but RATHER REPROVE THEM**" (emphasis mine, TA). Now that seems fairly straightforward, wouldn't you agree? And yet we find in our brotherhood today innumerable brethren who think that they can continue to bid God speed to error, fellowship false teachers, and that with impunity!

Ever since the egregious errors of brother J. D. Bales were revealed in 1979 in his book *Not Under Bondage*, a cloud of doubt has descended on Harding University in Searcy, Arkansas. It seemed that one by one, through the '80s, the Bible faculty there followed in brother Bales' footsteps. Now, Harding has announced their "Church Leadership Seminar" to be held May 4-5, 1990. On the program is Truman Scott, Dean of the Sunset School of Preaching in Lubbock, Texas, who holds views on Marriage, Divorce, and Remarriage that are at odds with the truth. He basically agrees with the Edwards-Hicks brand of heresy, mainly on the redefinition of adultery, and the "easy repentance" doctrine. In other words, adultery is just "breaking a covenant," and has no sexual connotation at all in the word. Thus, in Matthew 19:9, when Jesus said the unscripturally divorced and remarried person "committeth adultery," he is guilty only of breaking the covenant, a past action, and there is no continuing relationship involved. So, all he has to do to repent is say, "I'm sorry for breaking the covenant." Then he

can keep his current companion. This makes Jesus' words in Matthew 19:10-12 utter nonsense! Who would have to make himself a "eunuch for the kingdom of heaven's sake" if this doctrine is true?

Also on the Harding seminar is James Woodroof, whose false teachings on Divorce and Remarriage also have been well-documented. Not only is his book, *The Divorce Dilemma*, a veritable fountain of spiritual poison (claiming that Paul contradicted Jesus and "countermanded" himself), he is also currently on the Bible faculty at Harding University. So he has much more opportunity to pollute the minds of the children of unsuspecting brethren who trustingly send their young ones there hoping to get a "Christian" education (although, if anyone thinks that the whole truth has been taught in the Bible Department at Harding for at least the last decade, he must have been living under a rock!).

Not only are these two false teachers on the "Church Leadership Seminar" (with men such as those two on the schedule, they will lead all right—straight into apostasy!), but also in the Harding University Bookstore catalog there is a full-page ad for the University, which features Jeff Walling. Brother Walling is another known compromiser and false teacher. For example, in February of 1987, brother Walling participated in the 45th birthday celebration at Ozark Christian College (a Christian Church school!). In speaking of being a member of a "non-instrumental" church, he said, "I'm not there because I got to be." Later he stated, "My commitment is to God's word and doing things as effectively and Biblically as I can. For that reason I don't go around the country preaching against instrumental music... Some things really aren't very important but other things are extremely important." Brother Walling has stated that: (1) he does not believe instrumental music in worship to God is a sin; (2) we do not have to have Biblical authority for all we do in Christianity (Colossians 3:17); (3) those who use instrumental music in their worship can be approved of

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXI, No. 4

April/1990

Ira Y. Rice, Jr., Editor

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ALL COMMUNICATIONS received by Contending for the Faith and/or its Editor are viewed as intended FOR PUBLICATION unless otherwise stated. Whereas we respect confidential information so described everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us NOT for publication, please indicate this clearly when you write. Please address ALL communication to: CONTENDING FOR THE FAITH, 4850 Sauffley Field Road, Pensacola, Florida 32526.

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## Editorial...

### Memphis School of Preaching's 24th Annual Lectureship Breaks All Previous Attendance Records

It is 3 o'clock the morning after Memphis School of Preaching's 24th Annual Lectureship came to a close last night here in my home town of Memphis, Tennessee. Noteworthy for having broken all attendance records (by far) relative to all such lectureships held here previously, while events still are fresh in mind it seems good to record what happened.

It was obvious from the very first day of the lectureship that we were in for an extraordinary week, when the parking lots, both front and rear, were filled to overflowing—and attendants even were having to double-park many of the cars. [The Knight-Arnold elders had been trying for weeks to put in an additional 60-foot strip of parking space—had even laid the gravel—but, before they could get in the black-top, incessant rain prevented. All this will be completed, Lord willing, well before the 25th Annual Lectureship next March.]

#### 64 OLD TESTAMENT CHARACTERS PRESENTED

No doubt one of the great drawing influences for the lectureship this year had to do with the marvelous overall theme that had been chosen: "GREAT LESSONS FROM OLD TESTAMENT CHARACTERS." From the morning of Lord's Day, March 25th, when Rex A. Turner, Sr., opened with "Adam, Father of the Race," until Robert R. Taylor, Jr., closed it last night (March 29) with "Enoch, Early Picture of Immortality," a total of 64 such Old Testament characters had been presented by more than 50 speakers.

Not just the nighttime audiences were packed, but the daytime crowds were impressive for all lectures.

Speakers were presented from many states, all the way from the East Coast to the West Coast and from border to border.

#### EVEN DEATH—COULD NOT HINDER LECTURESHIP

Some had wondered, of course, whether Eddie Whitten would be able to speak so soon after his wife Maxine and her mother had been killed in a terrible head-on collision with an 18-wheeler in Texas only nine days before. However, when Monday rolled around, there was brother Whitten speaking on

"Achan, Who Brought Defeat to God's People."

**Ray Peters** was scheduled to speak on "Hezekiah, Who was Devout Albeit Not Perfect" on Thursday; however, his father died in Pensacola early in the week necessitating his return to Pensacola for the funeral; so **Bobby Liddell** was conscripted to fill in for him.

When **E. L. Whitaker**, who was recovering from by-pass heart surgery, could not take his turn, **Skip Andrews** delivered his address on "Abel, Who Yet Speaks." And when **Lindsey Warren** was unable to come, **Arnold Sexton** handled his lecture on "Jehu, A King Governed by Policy, Not Principle."

**William S. Cline**, who was present but could not speak due to ill health, was to have given a profile of rebellion, "Nadab and Abihu, Who Did Not Honor the Principle of Silence." **Buster Dobbs** filled in for him.

With such masterful speakers stepping in where needed, it soon became evident that neither heart surgery nor cancer nor even death itself were going to hinder *this* lectureship!

#### THREE SPECIAL DINNERS HIGHLIGHT EVENT

Even the regular noonday meals, provided by the ladies of the Knight Arnold congregation together with student wives and ladies of *other* congregations in the new building, were wonderful; however, the more than 300 who attended the **Andrew Connally Appreciation Dinner** the second evening of the lectureship will never forget it! Seldom, if ever, have we seen such an outpouring of public affection for one singular brother who has accomplished so much both as a preacher, writer and publisher in *this* country but in almost 30 years of service as a missionary in and for Nyasaland, Central Africa, and Tanzania, East Africa. A plaque of appreciation was presented to him upon this occasion.

The annual alumni banquet, on Tuesday, was filled almost to overflowing; and many stayed for the **Elders and Preachers Dinner**, on Thursday, featuring **Jim Foster**, **Floyd Hayes**, **Keith A. Mosher, Sr.**, and **David Looney**, as speakers, emphasizing involving each Christian in the work of the church.

#### GOSPEL SINGING LIKE YOU WOULDN'T BELIEVE!

Many song leaders, of course, conducted singing for the various lectures throughout the day each day of the lectureship; and **Glen Wilson** was superb in this capacity both on



Andrew M. and Claudene Connally

the Lord's Day (with a special area-wide song service in the afternoon) as well as during the evening lecture services all but Tuesday night.

On *that* night, brother **Willie Bradshaw**, of Georgia, so uplifted us all by his masterful song direction in the special song service at 7 o'clock that brother **Wilson** asked him to continue right on through the lecture service, as well.

Several different brethren conducted these special half-hour song services at 7 o'clock the four weekday nights of the lectureship, including **Keith A. Mosher, Jr.**, brother **Bradshaw**, **Kevin Beard**, **Ray Penna** and **Ira Y. Rice, Jr.** The great crowds of singers responded to their song direction like you wouldn't believe. Undoubtedly, it was a foretaste of glory divine.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Well, it is now 5 o'clock the same morning (March 30th). I'm feeling sleepy again; so, I'll sign this off and head back to bed. After such a thrilling and deeply meaningful week, I felt I needed to set these thoughts down while they still were fresh. God bless the **Knight Arnold elders**, **Curtis A. Cates** and all who had a part in making the *24th Annual Memphis School of Preaching Lectureship* the memorable and significant occasion that it really was!

—Ira Y. Rice, Jr., Editor

## HARDING (Continued from Page 1)

God; (4) participation in joint activities with denominations is scriptural (e.g., ministers' prayer breakfast); (5) the "doctrine of Christ" in II John 9-11 is the doctrine Jesus taught about himself. Is this the sort of doctrinal looseness that Harding wants to be associated with? If that's what they

want, so be it! But don't blame faithful brethren for "opposing the colleges" when the colleges drift away from the truth! "**Am I therefore your enemy because I tell you the truth?**" (Galatians 4:16). "**If thou doest well, shalt thou not be accepted?**" (Genesis 4:7). If the colleges remain faithful, then faithful brethren will support them. But many of us have "had it up to here" with the doctrinal shenanigans of "our" schools.

Brother Walling appears on youth programs all over the country, usually with the singing group *Acapella*. This group also has appeared at Harding, and their errors are again well-known among faithful brethren (e.g., see "ACAPPELLA in Retrospect," *Contending For The Faith*, Vol. XX, No. 4, April, 1989, page 8). Brother Walling and *Acapella* are both wrong for fellowshiping denominationalists, thus violating Ephesians 5:11, II John 9-11, Romans 16:17, II Corinthians 6:17, and like passages. So where does that put Harding University, when they place a full-page ad featuring brother Walling in the bookstore catalog? The spiritual "crimes" of brethren Scott, Woodroof, and Walling are not imaginary—they are real! And as far as I know they have not repented of any of these matters. Thus the charge of "aiding and abetting" is proven to be true.

How long will faithful brethren continue to have anything

to do with these colleges, universities, and preaching schools that have wandered (or are in the process of wandering) from the "old paths"? **HOW LONGSUFFERING MUST WE BE?** Paul told Titus, "**A man that is an heretic after the first and second admonition reject**" (Titus 3:10). My beloved brethren, the liberals have sounded the battle cry (cf., "Nashville Jubilee," July, 1989; **Randy Mayeux** in Lubbock, October, 1989). They are on the offensive! Shall we roll over and play dead? **NO!** Let us rise up and fight! "**Watch ye, stand fast in the faith, quit ye like men, be strong**" (I Corinthians 16:13). Let us take up the sword of the Spirit (Ephesians 6:17), put on the armor of God (Ephesians 6:11ff), be set for the defense of the gospel (Philippians 1:17), and contend earnestly for the faith once delivered to the saints (Jude 3). Let us fight the good fight (I Timothy 6:12), and never be guilty of an uncertain sound (I Corinthians 14:8). "**Be not afraid of them, for the Lord thy God is with thee...let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them**" (Deuteronomy 20:1-3), "**for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind**" (II Timothy 1:7).

—2707 Mount Holly Road  
Camden, Arkansas 71701



## Fire In The Red-Hot Iron

Bill Lockwood

In almost any community where a gospel preacher proclaims the truth regarding the essentiality of water baptism for salvation, he will discover the extreme difficulty of breaking through denominational prejudice. Try as he may to explain simple gospel principles, he will be charged with believing that there is some mystical power in the water *itself* which cleanses us. We cannot blame sectarian partisans too quickly for this misimpression since their leaders have toiled for years to implant this bias in their brains.

However, it seems to me that the Bible principle here is simpler to grasp than denominations try to make of it. The following illustration, though it does not elucidate the essentiality of baptism for salvation, should be sufficient to remove the charge that we think there is some saving element in the water *itself*. This is especially so since it is taken from the classic work *A History of the Baptists*, by **Thomas Armitage**, Vol. 1, pages 391-393.

During the Reformation Movement of the 16th century the "Protestants" began to form themselves into various factions opposing one another. Each party held different ideas regarding separate aspects of religion. **Martin Luther**, for instance, continued to believe a form of the Catholic doctrine of transubstantiation—that the LITERAL body and blood of Christ were *actually* and *physically* present in the elements of the Lord's Supper. He was opposed in this idea by many Reformers.

One opposer to this doctrine was a man named **Langenmantel**, who, it was claimed, was a Baptist preacher. We

quote from Armitage here: Langenmantel "defended the Gospel Supper as a simple memorial, in reply to Luther's absurdity that Christ is in the bread, as fire is in the red-hot iron."

Now, these Baptists believed it was necessary for a Christian to partake of the Supper because it is a command to be obeyed. However, they rejected Luther's superstition that Christ was *literally* in the bread. In this they were right.

Now, isn't this what we have been saying regarding baptism all along? It is *necessary* for salvation because it is a command to be obeyed. But this does not mean that we think there is some saving element *literally* in the water itself as "fire is in the red-hot iron." The only difference in the two commands as far as this illustration is concerned is that the Lord's Supper is for a Christian to do to remain faithful and baptism is for the non-Christian to do to become a child of God.

Once again: Luther thought the *real* presence of Christ was in the wafer itself. Baptists said: "not so." But did the fact that they rejected the idea mean they supposed we could dispense with the Supper altogether? Not at all. The *Free-Will Baptist Treatise* says that the Supper is a "DUTY of all who have spiritual union with Christ." (page 37). We must eat it—but no power in the wafer *itself*. So also with baptism: no mystical, actual power in the water *itself*, but it is essential to our salvation.

—Post Office Box 159  
Bay, Arkansas 72411

# FOUR NEW WRITERS NAMED TO EDITORIAL STAFF

*It is not often that we name new writers to the Editorial Staff of Contending for the Faith; however, this time, we are naming four, including David P. Brown, Director of the Southwest School of Bible Studies, of Austin, Texas; Bill*

*Lockwood, minister to the church at Bay, Arkansas; Stephen Wiggins, minister to the Fisher Street church of Christ, at Jonesboro, Arkansas; and Tim Ayers, minister to the Cullendale church of Christ, of Camden, Arkansas.*



**BUSY BUT NOT TOO BUSY** to serve on the Editorial Staff of *Contending for the Faith* is David P. Brown (above), Director of the Southwest School of Bible Studies, of Austin, Texas. Born in 1946 in Camden, Arkansas, he is married to the former Joann Anglin of Jackson, Tennessee. They have four children: Timothy, Carrie, Rebekah and Joanna. Holding the B.A. and the M.Ed. degrees from Northeastern Oklahoma State University, Brown lacks only his dissertation for his doctorate in Educational Administration at Oklahoma State University. Having served as assistant director of Turley Children's Home before his present work in Austin, Brown has preached for more than 20 years and is active in gospel meeting work and lectureships brotherhoodwide.



**AMONG RECENT WRITERS** added to the Editorial Staff of *Contending for the Faith* is Bill Lockwood, of Bay, Arkansas (see above). Born in 1958 at Chandler, Arizona, brother Lockwood attended Alabama Christian College (now Faulkner University) and graduated in 1982 from Oklahoma Christian College. Having preached full time since then, he has ministered to churches at Sulphur, Oklahoma; Earle, Arkansas; Flagstaff, Arizona; Paintsville, Kentucky; and now at Bay, Arkansas. He is married to the former Starr Stidham, of Hamilton, Alabama. They have three children.



**THE LATEST ADDITION** to the Editorial Staff of *Contending for the Faith* is Tim Ayers, of Camden, Arkansas (see above). After graduating from the University of Texas with a degree in Accounting and serving as a bank auditor for a year and a half, Ayers then attended the Southwest School of Bible Studies at the Southwest Church of Christ in Austin, Texas. He has preached full time in Texas and Arkansas, and currently is preaching to the Cullendale congregation in Camden, Arkansas. He has spoken on several Bible lectureships and has held gospel meetings in Arkansas and Louisiana. He is married and has three sons, ages 8, 4 and 2.



**A WELCOME IS EXTENDED** to Stephen Wiggins (shown above), of Jonesboro, Arkansas, to the Editorial Staff of *Contending for the Faith*. A 1985 graduate of Freed-Hardeman College, brother Wiggins is 29 years of age, having been born and reared at Carthage, Texas. Married to the former Royce Ann Mosely, of Dunlap, Tennessee, he ministered for three years to the church at McDougal, Arkansas, before moving to the Fisher Street church of Christ, in Jonesboro, Arkansas, where he now preaches. He has held two debates with sectarian preachers, including one public oral debate with Mike Chadwick, a Missionary Baptist, and one written debate with Billy Lewis, a Pentecostal.

## Help Is Needed To Get Contending For The Faith Mailing List In Order

Although all subscriptions that are more than three months past due normally are cancelled, in going through the list 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 January/1990. (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.)

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. 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."

## Contending for the Faith Begins Indexing Bound Volumes of Our First 20 Years; Let Us Know If We Should Reserve You A Copy

*Even though several hundred sets of bound volumes of Contending for the Faith have been purchased by churches, colleges, schools of preaching, elders, preachers and large numbers of our readers in general, many have lamented that your sets would be enormously more valuable for your reference if only a proper index by topic as well as by author could be supplied.*

*More than one have offered to work up such an index if only we should grant permission—among them being such esteemed brethren as **Tom Bright**, **Dennis Gullede** and **Louis Rushmore**. Sister **Lina Munroy**, of El Paso, Texas, even went so far as actually to index the first 18½ volumes by title and author, in 1988, of which she supplied us with a computer print-out free of charge—something indeed valuable which we appreciated immensely. Even though this was helpful, so far as it went, yet it seemed to us that what was needed should go more into detail.*

*When I took a set of bound volumes with me to the Florida School of Preaching Lectureship, in January, brother **Larry Williams**, of Tampa, Florida, kept wanting to purchase it. He would have done so in an instant if only it had been indexed. We assured him that such an index was being contemplated, and that, Lord willing, we hoped to have it ready for publication within this current calendar year. He bought the set!*

*Since returning to Memphis, already I have indexed both **topically** as well as by **author**, Volume I/1970, which is being published herewith. Please study through the indexing already done to see if this is what you had in mind. Any suggestions for improvement, please call to our attention.*

*Seeing that just the **index** for Volume I has required four pages, already we can see that to index the **full 20 volumes** published to date will require quite a volume within itself. At this point we have no way of knowing just how many pages it will require or how much it will cost in order to produce. Also, if we are to proceed, we need to know just how many of you who have the set already (or who contemplate buying a set) would order the complete index once it is available.*

*We are not asking anyone to send any money with your order at this time. However, if you are interested in purchasing a copy, once it is published, please let us know so that we may reserve you a copy. Our plan is to bind it in beautiful red cloth, gold-stamped, to match the rest of the set. Write to me personally in care of **Contending for the Faith, 2956 Allshore, Memphis, Tennessee 38118**. I'll be watching for your letter.—Ira Y. Rice, Jr.  
Editor*

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### Inglewood (California) Elders

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Archie W. Luper opines that "patience can sometimes be a lost virtue." (November, 1970, Pages 3 and 4)

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With Hiring of Dudley Lynch, as Director of Communications, "Campus Evangelism" Goes "Liberal"—All the Way! (February, 1970, Page 3)

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Lipscomb Is Not Alone in Harboring Heretical Teachers on Its Faculty; What of the Others? (January, 1970, Page 8)

### Lovell, James L.

Lovell sneers at what he calls "old pathers" in recent issue of *Action*. (July, 1970, Page 2)

Knowing full well that Pat Boone already had abandoned all pretense of sound doctrine and practice, having embraced Pentecostalism, claiming the baptism of the Holy Spirit and the gift of tongues, nevertheless Lovell proposed cooperative effort with "all faiths"—with Boone to head it up! (July, 1970, Page 2)

Lovell reports getting in touch with Norvell Young, Bill Banowsky, Frank Pack, J. D. Thomas, Reuel Lemmons and others—all agreeing to cooperate in this compromising effort. (July, 1970, Page 2)

Movement to restore Christianity to its original New Testament faith and practice meant little or nothing to Lovell. (July, 1970, Page 2)

Luper resigns as president of West Coast Christian Corporation, removes name and influence from *Action*, *Miss-A-Meal*, and *Lovell's Bible-Foundation* programs. (July, 1970, Page 3)

Lovell and Reuel Lemmons refuse to give up on Pat Boone—sit down with Inglewood elders to talk some more. (November, 1970, Page 8)

### Luper, Archie W.

Luper withdraws name, influence from all Lovell enterprises as Boone and others abandon restoration movement. (July, 1970, Pages 1-3)

Luper had Jimmie Lovell and Ira Y. Rice, Jr., both down on their knees praying for each other in a motel room in Dallas. (July, 1970, Page 2)

Luper worked intimately in Jimmie Lovell's projects for over 23 years. (July, 1970, Page 2)

Luper opines that "patience can sometimes be a lost virtue." (November, 1970, Pages 3 and 4)

### Lynch, Dudley

With the Hiring of Dudley Lynch as Director of Communications "Campus Evangelism" Goes "Liberal"—All the Way! (February, 1970, Page 3)

Lynch, Bevis, Shelton and those connected with them had spread Campus Evangelism onto 350 campuses in the U.S. and trained a cadre of more than 4,000 students to teach and practice something they were calling "witnessing for Christ." (April-May, 1970, Page 1)

### Malherbe, Abe

Malherbe leaves Abilene Christian College, starts teaching at Dartmouth (April-May, 1970, Page 5)

### Massive Distribution

Elders, Preachers, Others Begin Ordering for Massive Distribution as *Contending for the Faith* Deals with Issues. (March, 1970, Page 1)

### McRay, John

Lipscomb College allows John McRay to continue undermining faith on campus. (April-May, 1970, Page 5)

What About Churches and Colleges Continuing to Use Such False Teachers as Wesley Reagan? (August, 1970, Page 1)

McRay teaches that churches of Christ must be willing to make doctrinal concessions for the sake of unity. (August, 1970, Page 3)

McRay had approved publication of [Ritter] article, although he contends that he did not agree with it even then! (August, 1970, Page 4)

How is it that McRay can take all the right facts and come up with all the wrong answers? (August, 1970, Pages 5 to 7)

"Church Unity Still Tall Order"—by Frank Ritter, re: McRay (August, 1970, Page 5)

McRay (Like Boone, Osborne, Lynch and Others) Has Abandoned Restoration Cause. (August, 1970, Page 7)

### Miao, Samuel

Writings of Roy J. Osborne infects thinking of Samuel Miao, leading to division of Moulmein Road congregation, in Singapore. (June, 1970, Page 7)

### "New Breed of Cowboys"

Noble Patterson reviews statements of John Allen Chalk, reprinted from August, 1970 *Christian Journal* (August, 1970, Page 8)

### New Format

James Judd makes suggestion for improvement. (June, 1970, Page 1)

### Nostalgia

Wouldn't It Be Wonderful If We Could All Get Back Together and Close Ranks Against Error! (September-October, 1970, Pages 1 and 2)

Herschel E. Patton radio broadcast helps

to strengthen this conviction. (September-October, 1970, Pages 2-4)

### Osborne, Roy J.

ACC administration was warned that he is a false teacher; but they had him speak anyway! (April-May, 1970, Page 6)

Now That Pat Boone Is Gone, Will Roy Osborne Be Far Behind? How Long, O Lord, How Long! (June, 1970, Page 1)

Osborne is known false teacher—yet is widely used as featured speaker on college lectureships, seminars, youth meetings, workshops, and supposed-to-be gospel meetings. (June, 1970, Page 4)

Elbert R. Garretson Goes on Record as to False Teaching Condoned and Encouraged by Roy Osborne in San Leandro Lectures. (June, 1970, Pages 4-6)

Osborne does not have common courtesy to reply—but turns it over to San Leandro elders, instead. (June, 1970, Page 6)

Division at San Rafael and in northern California directly traceable to Roy Osborne's secret class at San Leandro. (June, 1970, Page 7)

Samuel Miao infected by Osborne's writings, leading to division in Singapore. (June, 1970, Page 7)

Osborne is no longer "of" us any more than Pat Boone; both have gone out from us doctrinally. (June, 1970, Page 7)

### Over-Protection

Over-Protection of Their Flocks by Elders and Preachers Gives Advantage to Enemy. (March, 1970, Page 2)

### Publications (False)

If you really want to keep your congregation doctrinally pure, you should check to see if any of the following "liberal" publications are infiltrating your membership; if so, stop them: *Christian Chronicle*, *MISSION Magazine*, *Action or GO*. (March, 1970, Page 8)

### Publications (Sound)

Let's Put Our Congregations on the Mailing Lists of Several Other Publications As Well. (March, 1970, Pages 7 and 8)

### Reagan, Wesley

Burke Road and local evangelist "go liberal." (February, 1970, Page 7)

What About Churches and Colleges Continuing to Use Such False Teachers as John McRay and Wesley Reagan? (August, 1970, Page 1)

### Restoration Movement

Restoration Movement Is at the Crossroads; Whither in the '70s? (January, 1970, Page 1)

### Restructuring

O. H. Tallman II Was Progenitor of this Whole "Restructuring" Process. (January, 1970, Page 2)

### Rice, Marion P.

Son of John M. Rice, one of the founders of Abilene Christian College, believed that ACC no longer stands for what Uncle John stood for. (April-May, 1970, Page 6)

### Roberts, Oral

April 9, 1970 letter to James D. Bales confirms Roberts knew that Pat and Shirley Boone had "received the gift of the Holy Spirit and tongues." (November, 1970, Page 2)

### Sanders, J. P.

Why was he granted three-year "leave of absence" from Pepperdine to go to Columbia Christian College? (April-May, 1970, Page 5)

### San Leandro (California) Elders

Statement in re: Elbert R. Garretson's letter concerning San Leandro Lectureship (June, 1970, Page 6)

San Leandro and its elders but continue their history of harboring heresy; they did the same over anti-cooperation! (June, 1970, Pages 6 and 7)

Robert R. Price and Ira Y. Rice, Jr., were prevented from answering Roy Cogdill and his anti-cooperation speeches by same church back in 1946. (June, 1970, Page 6)

### Shelton, Charles

Shelton antagonistic to restoration principle (February, 1970, Page 6)

Shelton, Bevis, Lynch and others connected with them had spread Campus Evangelism onto 350 campuses in the U.S. and trained a cadre of more than 4,000 students to teach and practice something they called "witnessing for Christ." (April-May, 1970, Page 1)

### Standing Orders

Many congregations place standing orders for bundles of *Contending for the Faith* for local distribution among their members. (June, 1970, Page 8)

### Taking A Stand

Time Is Now Here for Churches of Christ and Christian Colleges to Take a Stand, If We Ever Are Going to Do So Again! (June, 1970, Page 3)

### "Testimony"

Issue No. 30 carries articles by Pat Boone, Dean Dennis and Ben J. Franklin upholding miracles, gift of the Holy Spirit and gift of tongues today. (June, 1970, Pages 1 and 2)

Perry B. Cotham answers "Testimony" articles in *Gospel Advocate* for May 28, 1970, entitled, "Brethren Receive the Holy Spirit (?)" (June, 1970, Pages 2 and 3)

Issue No. 30 front-covers the Ben J. Franklins. (November, 1970, Page 3)

Issue No. 31 front-covers Pat Boone with inter-denominational charismatic. (November, 1970, Page 3)

### Utley, Morton T.

San Leandro (California) church and its elders harbored Morton T. Utley and his anti-cooperation the same as they now are harboring Roy J. Osborne and his liberalism. (June, 1970, Page 6)

### Ventura County (California) Star-Free Press

People's Church presents inter-denominational charismatic forum, including Dean Dennis. (November, 1970, Page 7)

**White, Bob J.**

Withdrawal Action by the Elders at Miami, Oklahoma, Taken Against Bob J. White. (March, 1970, Page 2)

**Witch Hunters**

Vogue in certain circles to pass off warnings as merely the work of "witch hunters" or "hatchet men." (June, 1970, Page 3)

**AUTHOR INDEX****Bales, James D.**

Article, entitled, "Is This What Campus Evangelism Will Communicate?", reprinted from February 19, 1970 issue of *Gospel Advocate* (April-May, 1970, Pages 2 and 3)

**Bevis, Jim**

Letter of September 13, 1967, to Ira Y. Rice, Jr. (February, 1970, Page 6)  
Letter of January 15, 1968, to Ira Y. Rice, Jr. (February, 1970, Page 7)

**Camp, Franklin**

Matter regarding Pat Boone reprinted from his May 10, 1970 issue of *The Word of Life* (July, 1970, Page 6)

**Chalk, John Allen**

Confession of fault, presented May 24, 1970, at Highland church of Christ, Abilene, Texas (December, 1970, Pages 2 and 3)

**Cotham, Perry B.**

Article, entitled, "Brethren Receive the Holy Spirit (?!)," reprinted from May 28, 1970 issue of *Gospel Advocate* (June, 1970, Pages 2 and 3)

**Garretson, Elbert R.**

Letter of May 12, 1967, to Roy Osborne (June, 1970, Pages 4 to 6)

**Hooker, Harbert D.**

Article, entitled, "False Doctrine" (December, 1970, Pages 5 and 6)

**Hunnicut, Chester**

Letter of December 7, 1970, to Ira Y. Rice, Jr., re: Camp Shiloh (December, 1970, Page 5)

**Jackson, Wayne**

Article, entitled, "Pat's New Song," reprinted from May, 1970, *Christian Courier* (July, 1970, Page 5)

**Key, Bobby**

Article, entitled, "A Review of Divergent Views" (March, 1970, Pages 3 to 6)

**Lovell, James L.**

Lovell proposes cooperative effort with "all faiths"—Pat Boone to head it up! (July, 1970, Page 2)

**Luper, Archie W.**

Letter of July 17, 1970, to James L. Lovell, resigning as President of West Coast Christian Corporation, removes name and influence from "Action," "Miss-A-Meal," and Lovell's Bible-Foundation programs. (July, 1970, Page 3)

**Merle, Dominick A.**

*National Enquirer* article, entitled, "Pat Boone Quits Hollywood & Tours the U.S. As an Evangelist" (July, 1970, Page 4)

**Miami (Oklahoma) Elders**

*Withdrawal letter of October 24, 1969, against Bob J. White* (March, 1970, Pages 2 and 3)

**Moulder, Joe**

First-person account of hearing Pat Boone's speech at Charismatic Clinic, entitled, "I Was There" (December, 1970, Pages 4 and 5)

**Overton, Basil**

Editorial reprinted from February 26, 1970 issue of *Gospel Advocate*, entitled, "Christ's Emphasis on Himself and His Church" (April-May, 1970, Pages 3 and 4)

**Patterson, Noble**

Editorial, entitled, "A New Breed of Cowboys!," reprinted from August, 1970 issue of *Christian Journal* (August, 1970, Page 8)

**Ramsey, Foster L., Sr.**

"What Is 'Liberalism'?" (February, 1970, Pages 2 and 3)

**Roberts, Oral**

April 9, 1970 letter to James D. Bales confirms Roberts knew that Pat and Shirley Boone had "received the gift of the Holy Spirit and tongues." (November, 1970, Page 2)

**San Leandro (California) Elders**

Statement in re: Elbert R. Garretson's letter concerning San Leandro Lecture-ship (June, 1970, Page 6)

San Leandro and its elders but continue their history of harboring heresy; they did the same over anti-cooperation! (June, 1970, Pages 6 and 7)

**Santa Ana (California) Elders**

Northside/Santa Ana elders' letter of June 7, 1970, announces withdrawal from Dean and Joyce Dennis (November, 1970, Page 6)

**THOSE WHO WANT TO ORDER INDEX OF FIRST  
20 YEARS NEED TO LET US KNOW**

As we said before, we do not know, as yet, if we'll be publishing the index for the first 20 years—or, if so, how much it will cost. It will depend largely on how many let us know they want such an index. If the demand is strong enough, of course, we then will proceed to work it out, letting you know later what the price will be. Meanwhile, if you have not already ordered your set of BOUND VOLUMES, we'll gladly inform you how to order. Please write to us, as follows: **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, TN 38118.—The Editor**

# Pharaoh's "Unity Meeting"

David P. Brown

"...Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness." (Exodus 5:1ff)

When Moses and Aaron had delivered the specified will of God concerning Israel to Pharaoh, the monarch was not long in seeking to get Moses to "water down" the authorized message that God had revealed. But Moses would change nothing. There was nothing to discuss. There was not one thing that Moses could alter and continue to be faithful to God. God had specified what he expected Pharaoh to comply with regarding Israel, and that ruled out anything but total and complete obedience to God's specific will on the part of Pharaoh!

Study with me the approach of Pharaoh as he sought to turn Moses from that which God had authorized. Pharaoh said:

**1. Worship here in Egypt** (Exodus 8:25). Now just what was Moses' reply? Was there anything open to discussion? Did Moses and Pharaoh decide to get 50 "representative men" from among the Egyptians and 50 of the same from among the Israelites to sit down and discuss the matter? Did they decide that each "representative" must have the all-important "irenic" spirit (peaceful attitude) before he could be chosen? Moses would have none of it! In no uncertain terms Moses said, God has specified what he wants done and that will we do! But like all of the Devil's crowd, Pharaoh knew that in most cases if you will keep after some people they finally will give in. Pharaoh now temporized:

**2. I will let you go, but not too far** (Exodus 8:28). Again, did Moses give one split second in considering the offer? Did he conclude that it was just a matter of opinion as to where the Israelites could worship, and that, therefore, where God had specified for them to worship made no difference? Was it their own "Israelitish Hermeneutics" that had led them to conclude that they must "...go three days' journey into the wilderness, and sacrifice to the Lord..." (Exodus 8:27)? Of course Moses could not unite with Pharaoh, for it would

have meant transgressing God's law (I John 3:4). But again Pharaoh proposed another plan for "unity." He stated:

**3. Let only those who are men go** (Exodus 10:9). Again Moses did not entertain this offer for one moment. I suppose Moses could have reasoned that since the Israelites have only a slave mentality; and that they are certainly a weak people; and if Pharaoh is willing to let them go worship, it is probably the more mature position to agree with Pharaoh. None of this kind of silliness crossed Moses' mind. The only thing that was mature and wholesome was to obey the commands of God! Pharaoh, however, had one more plank in his platform for "unity." Pharaoh suggested that...

**4. The people can go, but you must leave your flocks and your herds behind** (Exodus 10:24). Moses did not waste any time with this suggestion of compromise. He answered: "**There shall not a hoof be left behind**" (Exodus 10:26). Had God's will changed from what Moses had originally commanded Pharaoh? There was still no room for discussion. Compromise was not Moses' order of the day! What God had authorized, and complete obedience to the same, was all that mattered to Moses!

Pharaoh's "Unity Meeting" failed. The only way for it to have worked would have been if Moses had compromised the truth. There was a natural division between Moses and Pharaoh. That division was what God wanted. It was created because Moses obeyed God and Pharaoh disobeyed him.

Today we hear much about "Unity Meetings." But there is nothing for those who walk in Moses' steps to discuss. The Independent Christian Church long ago left the authority of God's word and compromised with the "Pharaoh" of the world. Now they want to talk about "unity"—a "unity" like Pharaoh wanted with Moses. Faithful servants of the Lord will remember Moses' answers to Pharaoh and answer Pharaoh's descendants accordingly (Romans 15:4).

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## Arnold Hardin and 100% Grace

Stephen Wiggins

There is right now a liberal, digressive, spirit permeating the brotherhood of the churches of Christ in many places. This is being accomplished by wishy-washy compromises and subtle assaults upon the principles of truth within God's word. There are many men among us who no longer are satisfied with the distinctive stance that we have taken in years gone by. These men have resolved to be different and are out to change the church by dressing her up in a complete new image. And they are determined to do it by making *doctrinal* changes.

I have noticed especially that it is characteristic of these men to couch their error in ambiguous terminology. This, they think, allows them the advantage of an easy escape in explaining away their false doctrines to gullible brethren

when called to the public's attention. This sly method of propagating their liberalism is helping them to condition and soften the minds of many brethren into slowly accepting what they would have rejected as downright error 20 years ago. The result of all this is that a gradual apostasy of the Lord's church currently is in progress.

This current digression is being promoted, at least in part, by those who are intent on teaching their "grace only" theories. I now wish to call the reader's attention to one false teacher in particular as being indicative of this liberal leaven working among us. **Arnold Hardin** is a preaching brother with the Scyene Road Church of Christ in Dallas, Texas, and editor of a small publication called *The Persuader*. The following quotation is taken from an

article, entitled "100% Grace," that he wrote and published in his paper on August 6, 1989. Read it:

**"Recently a preacher among us addressed a group of preachers and exclaimed that salvation is 100% by grace! I can imagine the religious consternation of most of those brethren. But bless their hearts—how else can it be? There is absolutely nothing more plainly taught than the fact that our salvation is by grace—100%"**

First of all, I wish to say that for one even to speak of God's grace and its relation to our salvation in terms of "percentages" is misleading, confusing, and certainly is no part of the divine vocabulary of the Bible. But what does brother Hardin care? I will tell you for sure, brethren, the more vague, obscure, and indefinite these liberals are in their preaching and writing the more they seem to delight. It is characteristic of every one of them never to come out and plainly say what they are wanting to say. Brother Hardin here is straining hard to say that we are saved by grace alone. Yet, at the same time, he is desperately trying not to say it in such a way that would clearly identify him as a "grace only" advocate to the brotherhood. This is exactly the way these liberal type fellows work.

Brother Hardin says in the above quotation that there is nothing more plainly taught in the Bible than the fact that our "salvation is 100% by grace." But every schoolboy

knows that a "percentage" is merely a part of the whole expressed in hundredths. Thus, if our salvation is one-hundred percent by grace, this would make our salvation wholly, solely, and completely by grace alone. Obviously, then, this would result in universal salvation since God's grace has appeared bringing salvation to all (Titus 2:11). I cannot help but feel sorry for my brother's ignorance at this point. Why, even Sunday school children will laugh and poke fun when they hear of his silly blunder. We kindly suggest that brother Hardin drop the mathematician bit with the percentages and begin to "**speak as the oracles of God**" (I Peter 4:11).

Furthermore, if the phrase "saved by grace" means that our salvation is one-hundred percent by grace; then the almost identical same phrase "saved by faith" would mean that our salvation is one-hundred percent by faith. And, if this is true, then it would likewise be correct to say that "saved by baptism" means that our salvation is one-hundred percent by baptism. Do you not see the unenviable position that your foolishness puts you in, my dear brother Hardin? Why not rather just be content to teach the truth as it is in Christ Jesus and thus save yourself all this embarrassment? We sincerely hope and pray that you will.

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## The Importance of Small Things

Donald Jones

I suppose everybody, from baby to Medicaid patient, has some problem with which they're dealing. The little tykes no doubt worry about how to get what they want. Mamas are awfully hard to manage, aren't they? You wave your hands and legs frantically, roll over and grit your gums, burp as loud as you can, and finally take a breath so deep it hurts, and yell as loud as you can. You keep it up till you turn red and finally almost black. Eventually, after you're worn out and about ready to give up, mama comes running with a frown on her face. And after she comes, you've forgotten what you wanted in the first place. She doesn't appreciate the work you've done.

The newlyweds worry about their image. The wife worries about whether her husband finds her as attractive *after* the honeymoon as *before*, about what *his* parents think of *her*, about whether he thinks she's a good cook, about how they'll manage a baby when they have one. But what if she can't have one? What if she is "defective"? "What if he'll think less of *me* if I can't?"

On the other side of the marriage, the young man worries about how *masculine* he appears to *her*—what if she thinks he's a "wimp"? What if someone insults her in front of him and he has to fight? What if he's shamed before her? Also, what if he can't make it financially? "I'm the provider—what if I just can't make enough money? If the car breaks down, can I fix it? How can I assert myself as head of the household and not be domineering? If she tries to dominate me, how do I stop it without starting an argument?"

### WE ALL HAVE PROBLEMS

Everybody has problems, real or imagined. Take, for example, a Christian psychiatrist who hasn't been practicing long. He's idealistic and wants to do a good job of helping

people put their lives together, but he doesn't know if he can. Human nature is so uncertain and the motives of men are so complex and his past so tangled.

**Dr. Frederick Young** was treating a man with a serious drinking problem. What the doctor realized was that the drinking was part of a larger syndrome of mental illness. Patient X had a habit of procrastinating about anything that presented any difficulty, of making commitments he didn't keep.

Years ago, before the drinking started, he'd occasionally broken his promises to mama, daddy, and his brother and sister. At first he didn't intend to break the promises. It developed that later it was too hard to keep the promises. He just couldn't cut all that firewood, he just couldn't quit cussing. He knew mama wanted him to, but he just couldn't. She ought to know he'd lie about it. He also couldn't help it if Mrs. Henderson gave him too much homework and he couldn't do it and he had to lie to mama and daddy about it. He hated homework! Patient X progressed from the spur-of-the-moment lie to the premeditated falsehood.

When **Fred Johnson** brought the bottle and offered him a drink, he took it and it didn't taste good. But Fred kept drinking in front of him and kept talking about how good it was, so he started believing it was good. As weeks went by and Fred and others tried to talk him into drinking and made him feel he had to drink to prove himself a man, he tried again and it tasted good. He felt like a man and could lick the world. Naturally, when daddy asked him if he was drinking he lied about it.

It was so hard to do what daddy wanted. He dodged work all he could. He dodged guilt over things he'd done,

and squirmed out of every tight he got into. Like getting *her* pregnant. He told his father she'd slept with a bunch of boys and it wasn't *his* baby. She ought to have known better, anyway.

#### DRINKING WAS PART OF A SYNDROME

Dr. Young knew that X's drinking problem was part of a syndrome, a cluster of inter-related difficulties. Now X was 45, divorced and behind on his child support. In fact, he'd only paid for the first two months. He couldn't hold a job and his future was black. He no longer loved whiskey—he hated it like he hated himself. But he had to do something to ease the pain of self-recrimination and sense of hopelessness, so he drank.

A thousand times he'd promised friends and concerned church people he'd quit, but he couldn't stick to it. He no longer thought it was funny to lie, but he couldn't help it. It was as though lying and drinking had a *physical* hold over his mind—as though countless evasions, untruths, refusals to face reality, constant reversals of self had worn a boomerang path in the tissue of his brain.

Dr. Young was new to his profession, but he was wise. He knew he couldn't cure X in a few sittings—in fact, he knew he couldn't cure him at all. He could only guide, encourage, and persuade X to help himself. He could get X to pray—if X had the little germ of faith to start his inner fire—and Christ would help him. But X had to be willing. He had to *will* to be helped. And if a person doesn't *believe* he can help himself, he can't *will* to be helped.

#### SMALL ACTS PILE UP INTO SOMETHING LARGER

Dr. Young knew he had to gnaw at the problem like a rat chewing his way into a corncrib. He had to find that little spark of faith—in the self and in God—and nurture it like a fledging swan.

Young was mindful of a spiritual reality—small acts pile up into larger stacks. He remembered Jesus' parable of the talents, in which a master gave one servant ten talents, another five, and another one. He charged them to put his money to good use while he was gone. He went away, but when he came back he asked the ten-talent servant to make an accounting. The servant had said, "**I've gained ten more talents with the ten you gave me.**" The master said, "**Well done, good and faithful servant; you've been faithful over little, so I'll give you charge over ten cities.**" Virtually the same thing happened with the servant given the five talents. He was given charge over five cities. The one-talent man had been fearful, and buried his talent. He had gained nothing. The master said, "**Thou wicked and slothful servant, depart from me! Give the talent to the one that had ten.**"

Dr. Young understood the rule—he that is faithful over little things, the Lord will give charge over larger things. Therefore in dealing with X he determined to whittle at the syndrome—a lack of self-esteem brought on by years of denials, procrastination, lies, and self-reversals. He devised a program whereby X could establish a success pattern by doing small things and giving himself credit for it. It was important to persuade X to reward himself. Self-reward would help X break out of the syndrome. The first thing that he'd get X to do would be to eat three meals a day regularly. Now, X would say, "What difference would that make? How will that help me to overcome my drinking?"

Young would quote him the rule—regularity with any good thing cuts down on time spent negatively. Part of the battle is for time—spend the maximum amount of time positively, so that only a minimum is left for negative

thought. The battle between good and evil is won over time. As regularity with meals gave way to keeping a diary, doing things like bowling, playing ping pong, to going to church, to spending time in prayer and reading the Bible, to holding a job, X's need for alcohol would be pushed to the background and eventually would be overcome.

**He who is faithful over small things I'll give charge over much.**

Everybody has a problem, from baby to Medicaid patient. For solutions some must learn to whittle before using an ax.

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Carrollton, Mississippi 38917

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## Guardians of the Faith

Keith Marshall

When anyone takes a false teacher to task, especially in the church, he is told that he must think that he is the guardian of the faith. Such do not mean this to be a compliment. Some have the strange idea that we can combat error in the denominational world, but if a false teacher rises up among the brethren no one can, in love, rebuke or correct him. These brethren simply shut their eyes a big part of the time.

I think we all believe there can be a right way and a wrong way in which to correct. But I am told that I cannot take on false teachers in the brotherhood and use the same means they used to teach their false doctrines. I will take the New Testament exhortation over that of men or women.

An inspired man, Paul, wrote to a younger preacher concerning what he was to do when he got to the congregation where he was being sent.

**"As I urged you when I went into Macedonia, remain in Ephesus that you may charge some that they teach no other doctrine." (I Timothy 1:3).**

Timothy was told quite clearly what his job was once he got to Ephesus. Go back to Acts, chapter 20, to get the setting for such a charge as this. False teachers were to come forth, right from their spiritual leaders.

Anyone who does not think we have false teachers among us does not get around much, or read much, or does not know truth from error when he hears it. You can get on their mailing list. You can order tapes of sermons and lectures. I believe there is such a state as the blind leading the blind! Error is even more dangerous if it is coming from the leadership. This was to be Timothy's challenge.

Listen to inspired instruction to spiritual leaders and the attitude they are to have toward such false teachers: "**Hold-ing fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and to convict those who contradict.**" (Titus 1:9). How many elders can do this? I just cannot have any patience with a false teacher who has been enjoying the fellowship for years and continues in his false ways. I can have only a little less patience with those who shut their ears and accept such teachers and say I have no right and show no love when I take false teachers on! Love — the biblical kind — is *responsible* love and looks out for the good of the object of its love. I love my Lord and His church and will not sit silent while its identity and purpose is being attacked. My love will not allow me to be silent!

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Levelland, Texas 79336

# Maxine Whitten And Her Mother, Mary Belle Sivils, Are Killed Instantly In Truck Collision

We never know, of course, the time or the circumstances that will surround our passing from this life. Certainly, when **Eddie Whitten** left his home in Bedford, Texas, to speak on the 1990 *Firm Foundation West Coast Lectures*, in March, he had no premonition that his wife **Maxine** and her mother **Mary Belle Sivils** would be killed in a truck accident before his return.

It was on a Friday night, March 16, 1990, that the telephone rang at the San Lorenzo (California) church of Christ, where the lectureship was convening for the third evening service. Called to the phone, brother Whitten was shocked to learn that his wife and her mother had been killed instantly at 2:40 that same afternoon in a collision with an 18-wheel truck and trailer on a Texas highway.

Leaving immediately accompanied by **Perry Cotham**, brother Whitten flew back to Bedford on the next plane out. **W. N. (Bill) Jackson** agreed to speak in his stead on the lectureship.

We are indebted both to brother Whitten and also to **Noble Patterson** for filling us in on the following details:

Maxine, 61, was returning her mother, Mary Belle Sivils, 79, to her home in Valley Mills, Texas, when the accident occurred on Texas State Highway 174, approximately 14 miles south of Cleburne in North Central Texas.

According to the official Texas Department of Public Safety accident report, an 18-wheel truck and trailer veered into the path of sister Whitten's van at the crest of a hill and



**Maxine Whitten**

struck her head-on. The impact of the collision was so violent that the van was thrown instantly backward, rolled completely over and landed on its wheels. The 80,000-pound truck was deflected approximately 40 feet through a grassy area and two fences, coming to rest in a bar ditch.

The driver of the truck was not seriously injured and has been charged with "criminally negligent homicide" by the Department of Public Safety. According to the investigating officer, there were no indications either of alcohol or drugs involved. The van was totally destroyed and death came instantly both to Maxine and her mother.

Maxine was a medical records technician for the Harris Methodist Hospital in Bedford, Texas, at the time of her death. She also was well known as the wife of brother Whitten, gospel preacher and former Director of the Brown Trail Preacher's Training School.

Witnesses said the 18-wheeler collided with the van at Texas Highway 174 and Farm Road 933 just north of Blum. The driver of the truck was not seriously injured. Rescue workers spent more than four hours trying to free the bodies.

Funeral services were conducted at 10 a.m., Monday, March 19, in the auditorium of the Brown Trail church of Christ. Delivering the messages of comfort at the funeral were Perry Cotham, of Grand Prairie, Texas, and **Roy Deaver**, of Austin, Texas. Congregational singing was conducted by **Mike Wyatt** of Canton, Texas. Burial was in the Boonville Cemetery, near Bryan, Texas.

Survivors of sister Whitten include her husband, **F. E. "Eddie" Whitten**, of Bedford; three daughters, **Cheri Foster**, of Baytown, Texas, **Janice Boyle**, of Clear Lake City, Texas, and **Patti Allen**, of Anchorage, Alaska; two brothers, **Thomas Sivils** of Valley Mills, Texas, and **Michael Sivils**, of Comfort, Texas; a sister, **Margie Cooper**, of Laguna Park, Texas; nine grandchildren and one great-grandchild.

In commenting upon his wife's passing, brother Whitten wrote, under date of April 5, 1990, "Although the pain and anguish left to those who survive is great, the comfort the scriptures give regarding those who 'die in the Lord' is such



**SOME FOUR HOURS** were required for rescue workers to cut loose the bodies of **Maxine Whitten** and her mother, **Mary Belle Sivils**, after being struck by an 18-wheel truck-trailer rig the afternoon of March 16, 1990, on a Texas highway approximately 30 miles south of sister Whitten's home, in Bedford, Texas. The photo of the van sister Whitten was driving (see above) shows graphically how their instant deaths occurred. Driver of the 18-wheeler that killed these two sisters in Christ has been charged with "criminally negligent homicide" by the Texas Department of Public Safety.

that a seeming unbearable tragedy has been turned into a wonderful victory for them, and leaves us with a greater desire to partake, ourselves, one day, in that same victory.

"Men are not prepared for the suddenness which characterized this tragedy. This is but one more illustration of the frightful reality that life is fleeting and brings home the words of James, 'Come now, ye that say, Today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away' (4:13,14)."

## Pulpit Magicians

Dan Jenkins

"Churches are having trouble hanging on, just like sororities and lodges are having hanging on. They're all going down the drain." So states a recent article in the *Wall Street Journal*. Such is also evident from the reports in newspapers as they detail the declining membership of some of the larger denominations of our land. There is a decline in the active religious life of most Americans and many are wondering just what should be done to stop such a decline.

But wait a minute, the same article tells of how many churches in the Bible-belt are solving the problem. It states, "Preacher Townsend looks positively bewitching in the pulpit this evening. He is wearing a red evening jacket with velvet lapels, ruffled shirt, red bow tie and two-toned shoes. A small embroidered rabbit is popping out of a small embroidered hat on his right lapel.

"His sermon is enchanting, too. 'Thy word is a lamp unto my feet,' he says, and his Bible bursts into flame."

It seems that churches are facing up to the problem and by hiring touring magicians or by taking up magic themselves they are again filling their buildings. One preacher reported, "When a magician occupies the pulpit, people who haven't attended in months show up for the services." Nationwide over 1,000 people are preaching with the assistance of magic and a summer convention attended by nearly 800 people is held where individuals can learn new tricks. The problem is being solved.

But is it really? Can we not take a long look again at the appeal of the gospel and God's plan for reaching lost

mankind? Have these modern theologians discovered something that works far better than that which God in His wisdom has planned? Did Christ overlook something long ago when He spoke of the fact that the lifting up of Himself would be that which would draw all men to Him? Perhaps the Bible itself should be rewritten to allow such "wisdom" to be included!

Is it possible that Paul should have said, "For I determined not to know anything among you, save the latest tricks to draw crowds . . ." (I Cor. 2:2, NVM)? Should his instructions to Timothy not have read, "Till I come give attendance to reading, practice and magic . . ." (I Tim. 4:13, NVM)? "For the time will come when they will . . . turn away their ears from the truth . . . watch in all things, endure afflictions, practice magic, do the work of a magician and be ever diligent in devising new ways to attract such . . ." (II Tim. 4:3-5, NVM).

Is it possible that advertizing in the first century was wrong? Could you imagine the front page of the *Roman Times* reading, "Marvelous Miracle Worker Arrives. Performance Planned for Coliseum"? Surely with the powers of heaven behind them the early church could have attracted any and all who would come! If Jesus had only had a modern promoter those who were only interested in the sensational, those only interested in seeing loaves and fishes multiply before their eyes, those who could only be appealed to through human means could have been attracted to Him in multitudes without numbers! What opportunities the first century missed!

The truth of the matter is that such was not used for such never has been the plan of God to reach lost man. The appeal of the cross is to the inner man and never has God used the fleshly appetites to bring men to Him. It has never been God's plan for such appeals to the flesh to be used, for the glorious spiritual nature of the church could not exist unless those interested in the spiritual were brought into it.

Men seemingly have lost sight of God's desire for men's hearts to be won by the story of a crucified Christ, they have lost faith in the power of the gospel to win men to Him, they have lost sight of the spiritual nature of the church and, with a world uninterested in the spiritual, they have turned to the carnal aspect of man and appealed to him through carnal things.

The tragedy is that some in the Lord's church are losing sight of this very thing!

## Let's Be Fishers Of Men

Cliff Lyons

Jesus saw two fishermen, Peter and Andrew, casting a net into the sea. He said to them, "**Follow me, and I will make you fishers of men**" (Matthew 4:18-19). They did follow Jesus, and he did make them "fishers of men." Indeed, one of the great needs in the Lord's church today is for soul winners. But who were the apostles? They were common, honest, teachable men; not chosen from among the Jewish leaders,

but fishermen, tax collectors, and the like. Jesus trained them for about three years, then placed upon their shoulders the responsibility of preaching the gospel to a lost world when he returned to heaven. About 30 years after Christ gave the "Great Commission" Paul wrote that the gospel "**was preached to every creature which is under heaven . . .**" (Colossians 1:23).

How would you describe our effort

as a brotherhood to preach the gospel to all men for the past 30 or so years? Not many of us, if any, could use the words of Paul in Colossians 1:23. Yes, I'm aware of some fine, sound, fruitful works; and certainly there are good works of which I am unaware. But a growing question for us to face up to and do something about is: *Why aren't we doing more?* Much more!

Much could be stated in an effort to



answer this question, but that is not the goal of this article. Certainly there is much room for improvement, both as congregations and as individuals as we endeavor to preach the gospel to a lost world. We used to emphasize that it is the duty of the whole church to preach the whole gospel to the whole world. That fits Mark 16:15-16. True, we'll never convert the whole world (Matthew 7:13-14), but we must do our part in sowing the seed, going with the gospel of Christ (Matthew 13:1-23; Romans 1:16). Our Lord has placed this great responsibility upon us as laborers in his vineyard (Matthew 20:1-16; I Corinthians 3:9). In short, he expects us to be "doers" of his will (Matthew 7:24-29; James 1:23-25)—and that includes evangelism. Without evangelism the church would die, and we should be lost because we did not love the Lord and obey his command to GO with the gospel (John 14:15; Mark 16:15-16).

Brethren, let us awaken to the opportunities to preach the gospel; let us with Acts 20:20 vision go forth to preach the gospel to all men. Question: What if YOU were Chinese, Russian, Polish, Indonesian, Indian, Czechoslovakian, Romanian, or such like? Wouldn't you want the Lord's church, not just in the U.S., but around the world, to DO everything within its power to teach you and others the certified gospel of Christ? Yes, the counterfeiters are at work, but *our Lord is depending upon us* (his church, the church of Christ identified in the New Testament) to teach and preach the gospel today (late 20th century). Yes indeed, let us determine to *do more* to reach precious lost souls (Matthew 16:26) in the 90s than we did in the 70s and 80s. True, denominationalists, liberal brethren, et. al., may look upon us as "unlearned and ignorant" (Acts 4:13) men as we preach the "old Jerusalem gospel," but preach it we must. We believe we can know the truth (John 8:32) and that we must

preach it (Mark 16:15; Acts 2; 8; Galatians 1:6-12; Ephesians 5:17; I Thesalonians 5:21; Revelation 22:18-19) to others (all).

With the cross before us, giving our Lord first place in our lives; and the things of this world (excuses, worldliness, materialism, fear, laziness, false doctrine) behind us, let us GO marching forward upon all nations as faithful soldiers of King Jesus.

There are faithful, sound preachers saying, "Here am I, send me." Let's help them go. Don't be concerned about guarding (keeping) \$25-, \$50- or a \$100,000 in the bank for a "rainy day." Be concerned about being a faithful steward in helping preach the gospel to lost men and women. "... **He that winneth souls is wise**" (Proverbs 11:30). If you have 2 or 3 or 4 or more "supported preachers" in a local congregation, why not *send one* of them to a needed mission field? Get some of the able and talented brethren to help teach the young people, lead the singing, do personal work, visit, and such. Let's "lift up our eyes" and recognize afresh our great responsibility and privilege to *teach* the gospel to others at home and abroad (Matthew 28:18-20; Acts 8:1-39; II Timothy 2:2; 4:2; 2:15; I Peter 3:15). *Let's go fishing for men!* How many "Ethiopian eunuchs" and "Lydia's" are out there? Let's preach Jesus to them as did Philip and Paul, and see them baptized into Christ for remission of sins.

—2141 Kingston  
Muskogee, Oklahoma 74403

#### DEBATE ON THE MUSIC QUESTION W. Terry Varner

We are pleased to announce a public debate between Paul Vaughn, minister of the Brown County Church of Christ, and Dennis Lewis, minister of the Georgetown Church of Christ (Independent Christian Church) on April 2-3 and 5-6, 1990, at the Southern Hills Joint Vocational School, Georgetown, Ohio. The debate will begin each evening at 7:00 p.m.

The debate proposition on Monday and Tuesday evenings, April 2-3, 1990 which Mr. Lewis will affirm and Paul Vaughn will deny is:

The New Testament teaches that all things which are not explicitly forbidden by the New Testament may be done by men living today without their being guilty of sin in so doing (the use of mechanical instrumental music in the worship of God is a specific instance of an act not forbidden by the New Testament).

On Thursday and Friday evenings, April 5-6, 1990, Paul Vaughn will affirm and Mr. Lewis will deny:

The New Testament teaches that only those things which are authorized by the New Testament are things which can be done by men living today without their committing sin in so doing (the case of mechanical instrumental music in the worship of God is not authorized by the New Testament and is a specific instance of an act not authorized by the New Testament).

Each evening, each speaker will have two 30 minute speeches. There will be a break between the first negative and the second affirmative. W. Terry Varner will be moderating for brother Vaughn. The debate will be video and audio taped. Further details are available from Paul Vaughn, 6434 U.S. Ripley, Ohio 45167 or from Varner at P.O. Box 104, Marietta, Ohio 45750.

#### PREACHER URGENTLY NEEDED IN CHEROKEE INDIAN RESERVATION MISSION

There is an urgent need for a preacher to take up the work in this beautiful area of the Smokey Mountains. The church here is a mission work, depending on the generosity of brethren for its existence. The work is small during the winter, but really picks up during tourist seasons. This winter we are counting 15 to 25 for almost all services.

This would be an ideal work for some congregation to sponsor a young preacher, or for someone on retirement and Social Security. There is about \$500.00 monthly support that most likely can be counted on to continue with the new preacher.

E. R. Bruce and wife will have completed three and a half years as of June 1, 1990. Several factors, including age, health, and such like, make it best for them to retire and move back to their home in Tupelo, Mississippi.

Anyone interested in this work should make the following contact: E. R. Bruce, P.O. Box 1202, Cherokee, North Carolina 28719; Phone: 704-497-9576.

Any congregation interested in sponsoring and working in a V.B.S./Gospel Meeting for this summer, please make the same contact. This is a fascinating experience.

Jean E. Little Johns, of Sandy, Oregon, subscribed, ordered our NIV packet, asked for \$10.00 worth of back issues, and added \$5.00 onto her check for our "Contending for the Faith Fund."

Morris S. Thomas, of Weatherford, Texas, renewed for three years, saying, "You are doing a good job."

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## THE NEW HERMENEUTIC "SOUR GRAPES"

Bill Lockwood

Jeremiah repeated a common proverb among the Jews when he said "the fathers have eaten sour grapes and set the children's teeth on edge." This was not to say that successive generations inherit the guilt of progenitors but it is to point out the tendency to sin is aggravated in each successive generation. From the standpoint of one who believes the simple New Testament, the New Hermeneutic (NH) is the sour grapes of modernistic fathers who do not wish to believe the Bible.

Our collegiate professors who defended the sour grapes of the NH at the Freed-Hardeman Forum last year, **Thomas Olbricht** and **C. Leonard Allen**, showed that their teeth have been set on edge. First, their format of information was borrowed from Biblical Criticism. Second, they were existential in outlook and approach. We were not surprised at this for the NH represents leftovers from both fields.

### I. BIBLICAL CRITICISM

Modern biblical critics wish us to refer to their theories as "science." However, we never have cared to use that designation to refer to so many wild vagaries which have so little basis in factual information. We further have learned even in the field of geologic evolution that scientific status is awarded by virtue of two things: 1) the length of time the theories have been admired; and 2) the number of people who have been swindled by them. We desist therefore, from such misuse of language.

Modern biblical criticism is NOT, as our collegiate scholarly class gives out, a neutral field of study hatching assured results. It is mere propaganda to say that biblical criticism is only the effort to discover the context, author, purpose and such of a particular passage. These areas of study were maintained centuries before the advent of modern biblical criticism. What then *is* biblical criticism?

The Historical-Critical Method (Biblical Criticism)<sup>1</sup>

arose in the 17th and 18th centuries and centered on a new MOOD toward scripture. Hear **Ian Fair** of Abilene:

**Prior to the Enlightenment of the seventeenth and eighteenth centuries, the human dimension of Scripture, although acknowledged, did not play a significant role in biblical interpretation, and the Scriptures by and large were accepted uncritically. The partial reason for this lay in the fact that scholars prior to the Enlightenment did not have adequate tools available for critical research. The Renaissance, however, ...together with the Enlightenment mood, awakened the desire of scholars to look upon the Scriptures not only as the sacred literature of the church but also as the literature of antiquity. In fact, the Enlightenment introduced a significant change in regard to concepts regarding the nature of Scriptures. (Ian Fair in *Biblical Interpretation, Studies in honor of Jack Pearl Lewis*, ed. by Furman Kearley, Edward Myers, Timothy Hadley, p. 36).**

We learn: (1) Prior to the Enlightenment no correct interpretation of the Bible was possible because the "proper tools" forged by the Historical-Critical Method were not yet available, unless it be supposed that we can arrive at correct interpretation without proper tools. In which case, we have no need of biblical criticism. Fair shows himself to give this honor to Criticism again on page 39 when he says "This kind of research is absolutely essential to a correct interpretation of the text." This is called giving honor "to whom it is NOT due." (2) Though Fair goes on to say that the Method only becomes dangerous in the hands of radicals, the "tools" about which he speaks are primarily a "NEW MOOD" with which Scripture is approached. If you do not see this new mood you do not see the NH. Now do you remember that "new mood" emphasized by Olbricht and Allen?

Biblical criticism brings to stage a new mood not seen before the Enlightenment. This is why biblical criticism of the moderns differs widely from the simple innocuous definition usually handed out: that is, a study of the context, background, and the like. To those who have done just a little reading the "mood" easily is defined. In the name of

(Continued on Page 3)

<sup>1</sup>See end of paper for endnote

# Contending FOR THE Faith

Volume XXI, No. 5 May/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## Can It Truly Be Said Today, "Father, Forgive Them; For They Know Not What They Do"?

Ten of Jesus' most poignant words during his first coming to the earth just had to be his prayer on the cross for those who crucified him: "Father, forgive them; for they know not what they do."

If we do not misunderstand what he was saying, the forgiveness for which he prayed was based on their ignorance. In other words, if they had *known* "what they do," then he should not have prayed such a prayer on their behalf.

### DO THESE TODAY "KNOW WHAT THEY DO"?

Personally, I have been having some difficulty reconciling such a prayer with certain present-day "enemies of the cross of Christ," who, evidently in *full knowledge* of "what they do," nevertheless seem determined to "crucify to themselves the Son of God afresh, and put him to an open shame."

Should any want to know, I am referring, of course, to such knowledgeable false brethren among us as **Rubel Shelly, Marvin Phillips, Randy Mayeux** and others like them, who, all the while pretending to be friends of the truth are doing everything in their power to undermine and destroy it.

### DID SHELLY "KNOW" AT CENTERVILLE, TENNESSEE?

Up until the infamous, false speech that he made at Centerville, Tennessee, Rubel Shelly gave every evidence of *knowing* "what he do." How could he *not* have known and be able to teach, preach, write and debate for the truth the way he did prior to that speech—though never since!

In fact, even during that speech—and since—why was it that he kept apologizing over and over for the *true* things he used to teach and contend for if he did not know them at the time?

### DID PHILLIPS "KNOW" AT CANTON, OHIO?

We already had been hearing "uncertain sounds" out of Marvin Phillips, of course, even *before* he went to Canton, Ohio, to teach the Christian Church how to grow. However, prior to that speech few of us were aware just how far away from the truth this advocate of error was prepared to go.

When Phillips, years ago, was serving as a missionary overseas, what was he teaching all that time? Did he not know the truth enough to teach it to others that they might be saved? Why, then, at Canton did he protest that they need not have left off their instrumental music in deference to him! No wonder they later appointed him an "adjunct

professor" in one of the Christian Church's institutions of "higher learning"!

#### **DID RANDY MAYEUX "KNOW" AT LUBBOCK, TEXAS?**

As for that scurrilous attack on the churches of Christ by Randy Mayeux at Lubbock, Texas, did he not know the truth of the gospel before the Preston Road church, in Dallas, hired him away from Long Beach, California, to be their preacher?

He seemed to know it well enough to know where to attack to accomplish the most possible harm to the churches of Christ. It makes no sense at all that a well known church, long famous for its Preston Road School of Preaching, would hire an outright doctrinal ignoramus to teach them from their own pulpit!

#### **IF THEY KNOW, WILL GOD FORGIVE THEM?**

No, brethren, as near as we can tell, it is not a lack of *knowing* the truth—but of *loving* it—that is causing these three false teachers and others following their lead into apostasy. We can think of many passages of scripture which appear to fit their case far better than Luke 23:34. Take, for example, the following:

Paul warns of "...them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thessalonians 2:10-12).

While they are at it, perhaps they should refresh their memory of Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

—Ira Y. Rice, Jr., *Editor*



## **"SOUR GRAPES"**

(Continued from Page 1)

placing emphasis upon the *human* element in scripture it connivingly brings a naturalism: a denial of verbal inspiration! This is why it is asserted by authorities on the subject that the idea associated with aspects of Historical-Criticism (such as Form Criticism which states that gospel material circulated earlier in the form of brief memorabilia, "which the gospel writers used") "and any view remotely resembling it is incompatible with verbal inspiration." (Stephen Neill, *The Interpretation of the New Testament, 1861-1961*, p. 9). The Historical Critical Method says that verbal inspiration of the Scriptures is going too far (p. 114) and the Critical effort today is to get back to the very words of Jesus—as if

we did not already have them! Shades of infidelity! The "advancement" that Biblical Criticism offers is the wholesale adoption of UNIFORMITARIANISM as THE explanation for things. As a matter of fact, that is one of the very definitions given of Historical Criticism.<sup>2</sup>

Now, what is the connection between the Historical Critical Method and the NH? Just this. The NH is only a branch on the Critical tree. This is why the founders of the NH (Ebeling and Fuchs) insist on the "necessity of historical-critical research." (*New Testament Interpretation*, A. C. Thiselton, ed. by I. Howard Marshall, p. 309). Ian Fair states: "the NH grew out of the neo-orthodox view that conceived of Scripture... as containing the Word of God."

Those who believe the NH do not believe the verbal inspiration of the scriptures if they understand their own theology. We are fortunate that Paul has informed us he himself does not believe a bit of the Historical-Critical method nor in Olbricht's and Allen's NH when he tells us that every word is inspired of God (I Corinthians 2:13). By this statement he also wants us to avoid falling into the modernistic error of seeking the Word of God "within the Scripture" as NH tells us to do.

The NH is a denial of historic Christianity. It is built on the foundation of "whipped cream" lathered by modernistic minds who vainly suppose we can join Christianity with atheism.

## **II. EXISTENTIALISM**

Existential philosophy is at the bottom of the NH. This philosophy, popularized by **Karl Barth**, **Emil Brunner**, and **Rudolph Bultmann** denies that reality can be known as a rational system. To them, no objective revelation is accessible. Rather, God meets us personally in the Word. Religion then becomes "experience." As a matter of fact, revelation "exists only in our response." By this poppycock theology, when they run headlong into historical problems or supposed contradictions which they are sure abound in the Word, they fly to the "self-communication of God." Hereby they count themselves as positive in goal.

Historical reality ("scientific history") is not the goal of the Bible, we are informed. Instead we should be interested in the "immediacy of Jesus for me" and the "encounter with the selfhood of Jesus." We each will have a "burning bush experience" which will call us out of the world!

This philosophy *IS* the NH. When listening to Leonard Allen discuss how we have trod roughly over the literary nature of scripture he sounded as if he were reading from an existential handbook as he distinguished between "types" of literature and "types" of history.

Olbricht, Allen, and their NH allies are actually fashioning a NEW RELIGION that is destined to die as soon as the Existential philosophy goes out of vogue. It is a system of arrogance that even presumes to teach God, for they say: "God does not and cannot reveal himself in any propositions." It is true, Olbricht watered his position down at the Forum by saying "The NH places LESS EMPHASIS upon propositions than upon piety." The NH, however, sneers at propositions such as "There is one God over all the universe," and by so doing cuts itself off from ANY criteria by which to judge the piety of which they fluidly speak! The NH is a modernistic leech which has already drained the blood out of several religious groups and fossilized them to the point of impotency and it will seek to do the same to the churches of Christ. Their only converts, generally speaking, come from within the churches and if "driven into the wilderness" would die the death of all parasites.

### III. AN EXERCISE

I found the following illustration in a local paper of recent issue. This will demonstrate the NH method at work on a practical level.

It seems a Catholic priest in Arizona, who is a D.J. "to boot," has taken up lecturing to teens on rock music. Says he: "Teens will find God speaking to them in many lyrics. . . . Rock-n-roll songwriters are inspired by God and often don't even know it." Again, he deceives himself to think that in many of their favorite songs, teens are "unwittingly" singing prayerfully to God or God is speaking to them. . . . "Lyrics that speak passionately of love or hurt involving another person easily speak of feelings for God. . . ." "Within three songs," he tells us, "I can always find a song I can pray to, no matter what station I turn on my car radio."

The above ideas I urge you to consider carefully. It represents the NH at its most "practical" teen-age level. We see: 1) the INTENTION of the writer of a song is to be completely disregarded. What matters is what it means "to me;" 2) the context of a passage or verse is the context of the listener; 3) inspiration by God of a writer may be true to one person, false to another, and both of them are to be counted as correct; 4) "inspiration" is not an objective fact but a "perception" of an outsider; 5) the message of a song is dependent upon the mood or ideas of the hearer at a given moment, not the writer; 6) encounter with God can be done unknowingly; 7) a song may be factual or a fairy-tale set to music; but still "truth to the listener;" 8) God speaks to us through words that are meaningful to us and through no other.

The above D.J. seems to be well-trained in the NH. If he

and our NH professors are correct in their thinking, God may even be speaking to us through Karl Marx, Sigmund Freud, or Adolph Hitler! The NH is existential. It is an undertow to replace historic Christianity with an existential point of view which will behave like the camel in the tent in the churches of Christ if we sit idle.

I asked a question at the Freed-Hardeman Forum which was misunderstood by Allen and Olbricht, probably because it was poorly worded by myself. I now re-ask it in better form to the brotherhood. How can professors who teach ANY form of Modernism (inclusive of the above characteristics) remain honest with themselves, God and the brotherhood while sowing their views in institutions which were founded for the purpose of aiding and training preachers/laborers for the churches of Christ who have FROM THE FIRST CENTURY taught the verbal, plenary inspiration of the scriptures? The churches of Christ, perhaps ignorantly, have looked to our Christian Colleges/Graduate Schools for the training of young men to preach what we KNOW is the truth—and, lo and behold, those very institutions are feeding the poison of *liberalism* and atheism to our youth! It is dishonest, despicable, and deceptive but I declare that it is *exactly* what is taking place.

#### Endnotes

<sup>1</sup>The Historical-Critical Method is synonymous with Biblical Criticism. We are aware, however, that some say a distinction has arisen in the past few years because of such studies as Structuralism within BC which is not legitimately historical. Generally speaking, however, they are the same.

<sup>2</sup>Richard Soulen says: Historical-Criticism "came to full flower in the 19th century" and holds that "all events historical and natural occurring within it are in principle comparable by analogy, and that man's contemporary experience of reality can provide objective criteria by which what could or could not have happened in the past is to be determined. (*Handbook of Biblical Criticism*, p. 87-88). The same method, applied to geology, eliminates Genesis. It is a presupposition which, it seems, no amount of scholarship can erase quite to the contrary of what "unbiased scholarship" would have us think!

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## THE "CHURCH COUNCILS" ARE MEETING!

Bill Jackson

A few years ago, when some of the first "unity" meetings were initiated with the Christian Church—and especially when some of our own brethren began to confess our "sins" regarding non-use of the mechanical instrument of music in worship—we then wondered how some few men obtained the authority to speak for the church in the over-all. It was a matter, resented not just a little, that some few would meet thus and confess for the rest of us, and then begin to labor to show the entire brotherhood that the instrument was just a "matter of judgment." We then said that some men were "meeting in council," and speaking without authority!

Taking just a glance at church history reveals that, with the apostasy, "church councils" then began to meet and speak. *After* men had determined that they no longer were going to abide by the New Testament order of things—forsaking the pattern (Hebrews 8:5)—they bestowed upon themselves offices and titles foreign to the New Testament, and in their "official" capacities began to hold council meetings to determine matters of both polity and doctrine. Hence, we read of "the Bishop" of this city, and "the Bishop" of that city, with others of the same non-New Testament authority, meeting in a called council to bring forth proclamations for the then apostate church. Clothed with

authority God never gave, holding offices God never established, they met in councils God never authorized, and uttered dogma contradictory to the will of God!

Someone might well say, "Well that was a long way from our time." Do we think so? Just this past year, there was held a "Christian Scholars Conference" at Pepperdine University, with the intent to further formulate a "New Hermeneutic" for the body of Christ, and thus to bring into a "new day," wherein our "traditional interpretive approaches" will be vacated. Bear in mind that these men are, by "hermeneutic," meaning "interpretation," and that at the basis of it all is the development of the old sectarian "your interpretation" and "my interpretation" idea for the church.

The printed manuscripts make it most clear, and the intent of these "scholars" is first of all to imply that we, in the kingdom, have not been thorough in our study and teaching down through the years. They urge this idea upon us in stressing that correct study involves the "contextual, historical and cultural" setting of the Biblical material. Then, where is this going? Finally, the view is that when one considers the "contextual, historical and cultural" aspects of any Bible portion, one really cannot be confident that his present view is that which God intended for modern-day

man. And, concerning virtually every Bible matter, as one of these "scholars" put it, "It's vital to me if I think it is, and if you think that it is or is not vital, you hold your view and I'll hold mine, and neither of us can state that the other is wrong." And, presto, as he views it, UNITY!

Brethren, that is not unity as taught in the Bible. The inspired apostle pointed out the need to speak the same things, with no divisions (I Corinthians 1:10), and the need to walk by the same rule (Philippians 3:16). That "new hermeneutic" rule these "scholars' councils" have come up with is the old denominational concept of "you have your interpretation, and I have my interpretation. Make no issue of anything, and let's get along!" Included in these "scholars'" ridicule of the church of Restoration times, and the church of our time, are such as these: Rejection of "proof-text" type preaching; our traditional approach to the Bible causes many un-called for problems today; an attack against Bible authority being found by command, inference and example; and a mocking of the idea of the Bible as "a constitution or code book"—rather, it is a love letter from God! Interwoven in all of this is the idea that modern times, modern problems, and modern cultural matters demand some view of the Bible other than the one the body of Christ has maintained in all of its history.

It requires no super-ability for one to see what is behind it all: REJECTION OF THE WORD OF GOD AS AUTHORITY! And, it is indeed true that one can be in rejection of the Word at the same time that he is proclaiming his love for it and loyalty to it! We can think of no move in modern times any more calculated to destroy the work of the kingdom of God than this! If the "new hermeneutic" view catches on, never could any man point to any New Testament point and state, "This is truth, and it is God's demand upon my life." Rather, "it might or might not be, when one considers all the contextual, historical and cultural aspects." Finally, "it is authoritative for you if you insist on it—but only for yourself—however, it is not authoritative for me, and you dare not tell me it is for me!"

O yes, the "councils" are meeting! Still, one wonders at the very audacity of men who proclaim themselves the brotherhood "scholars," and the gall possessed in calling a "council" to determine that the kingdom of God needs a "new hermeneutic," and that these "councils" will be formulating such for the rest of us! Indeed, Satan is arrogance personified, and the men meeting in "council" are truly his representatives, ready, as it were, to take on God!

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## What Was That Last Question Again?

Kevin Cauley

**"Brother Olbricht, you have constantly talked about lifting up God, about loving God—talking about God's sovereignty and I think all of us agree with that, that we should point people to God, and in fact your first statement here is that we should start with the theological center of the scriptures—God, Christ, the Holy Spirit who act on behalf of mankind. What hermeneutic—what principle when you say we should do this, or we should not do that—what principles of hermeneutics are you using to derive the fact from scripture that we should lift up God—that he ought to be this, that or the other to us? To me that has not been clear. What is your basis? How are you approaching that in order to determine and tell these people in the mission field God should be first—not instrumental music—instrumental music is down here, God is up here—what is your criteria for deciding that—your hermeneutical principle?"**

This is it. This is the last question that was asked at the 1989 Freed-Hardeman Open Forum which was a discussion of the New Hermeneutic. It is a most significant question—more significant than the panelists made it out to be. As a matter of fact, the panelists DID NOT ANSWER THE QUESTION AT ALL. However, they did ATTACK THE QUESTIONER. Let us examine, then, some possible answers to this question, and maybe then we can understand why the panelists attacked the questioner instead of answering the question.

### THE QUESTION RESTATED

Brother Olbricht, you say that we must start our hermeneutic with God. Fine. Obviously, this is a conclusion of yours. You did not just arbitrarily decide one day that we must start with God. You had to think about where the starting point would begin. Correct? Of course. The question then is: What method of interpretation, (i.e.,

principles of hermeneutics, criteria) did you use to derive this conclusion? Let us look at some possible legitimate answers to this question.

1. Brother Olbricht could have said, I came to this conclusion just by using my *common sense*. However, brother Olbricht cannot afford to answer in this fashion because (according to his hermeneutic) if he were to do this, then he would be putting something before God, namely, his own common sense. Thus, he would be starting with his common sense instead of with God. Since he says that we must start with God, there can be no other starting point! This would exclude common sense. He cannot answer "common sense" and be consistent with his hermeneutic.

2. Brother Olbricht could have said, I came to this conclusion by using *logic*. Once again, brother Olbricht cannot answer in this fashion. For, if he were to say I used logic to come to this conclusion, then he would be putting logic before God and (according to his belief), this would be a "humanly devised" starting place. So, if answered, "I started with logic," he would still be inconsistent with his hermeneutic.

3. Brother Olbricht could have said, I came to this conclusion by *scripture*. According to brother Olbricht, however, the "prooftexting" method of Biblical interpretation is *not adequate*. To cite a scripture in support of his starting place (God) is using the "prooftexting" method of hermeneutics. Thus, citing scripture in support of his starting place (God) is not adequate, according to his own hermeneutic.

4. Brother Olbricht could have used some other method of interpretation to come to the conclusion that God must be first in our hermeneutic. Again, whatever method he uses to determine that God comes first in his hermeneutic will be a

method that is used before it is determined that God comes first. Thus, God would not come first, but the method by which it was determined that God comes first.

So, brother Olbricht is a man without a method of justification for his belief. This is why he cannot answer the question, because any answer that he gives is going to be a hermeneutical principle that comes before God. But, he already has said that God comes first. **SO, HE CANNOT ANSWER THIS QUESTION WITHOUT AT LEAST BEING INCONSISTENT.**

Let us now look at what brother Olbricht *did* say in answering the question. He said,

**“Well, I want to apologize for being ambiguous [made in response to a remark that the questioner had said concerning the definition of the New Hermeneutic being ambiguous—KC]. Paul was put in that category by Peter in Second Peter, and Jesus was put in that category by the people who listened to him, . . . but it could be that the ambiguity is in your mind. It is not in where one comes from. So I say to you, brother, it might be that you should read the scripture more carefully to see where it comes out and I can only repeat what is being said that all the commands of God grow out of who God is. Would not it be strange if God had commands that did not grow out of who God is and all that we are taught to do because of Jesus Christ is because of who he was that he was, and if that is ambiguous then that is the Bible. The Bible is ambiguous, and I am pleased to stand on it. You are a brother for whom Christ died, but you are taking a position that is not a biblical position if I can understand what you are trying to do between the lines.”**

Now, did brother Olbricht answer the man's question? Look at the question again, and then look at Olbricht's "answer." Was the question really answered? Did brother Olbricht say, "This is the hermeneutic I used to come to this conclusion"? **NO!** As a matter of fact, he attacked the questioner on a perfectly legitimate question. Brother Olbricht accused this anonymous brother of "taking a position that is not a biblical position." Then brother Olbricht said, "If I can understand what you are trying to do between the lines." Friends, there was nothing "between the lines" about it! The anonymous brother had asked a simple question, to which brother Olbricht *failed to give an answer*—the question being, What principle of hermeneutics did you use in order to determine that God should be the first principle in our system of hermeneutics? There is nothing that is "not a biblical position" in this question. It is simply a question, and a good question at that!

Brother Olbricht had no right to assume that this brother was 1) insincere in his question, 2) taking a position that was not biblical, and 3) trying to do something between the lines in his question.

## **OLBRICHT CANNOT ANSWER**

The fact of the matter is, brother Olbricht did not, nor can he, answer this question—given his position. If he had given an answer, whatever it might be, then this answer would have been a hermeneutical principle *prior* to starting with God as our hermeneutical principle, and thus God would not be the starting point at all. Brother Olbricht then would have contradicted himself. So, he *had* to attack the questioner instead of answering the question. This is a tactic used by many to **EVADE THE ISSUE**. Such is unscholarly, inconsiderate, and un-Christ like.

Let us go on and examine brother Olbricht's position. The question is: Is *God* the starting point in the true system of hermeneutics (the true system being the system that God expects us to use). The answer is: No, he is not. Why? Because before we even can *begin* to think about anything, we must be able to **REASON CORRECTLY!** If we do not know how to reason correctly, then we cannot *know* anything. **REASONING CORRECTLY IS THE STUDY OF LOGIC.**

If one does not understand what I am saying here, I am saying that the *starting point* in our hermeneutic must be with reasoning correctly—*logic*. This is where God expects us to start, because **THIS IS THE WAY HE MADE US**. Before we come to any conclusions, God expects us to reason correctly about these conclusions. The law of rationality states, "We ought to justify our conclusions by adequate evidence." This is what God expects us to do—**"Prove all things"** (I Thessalonians 5:21).

Contrary to God, brother Olbricht would expect us to accept what he has to say without adequate evidence. Did he make any attempt to give *evidence* for his conclusion that we should start with God? No. Would he do this? No! Why? Because, if he tried, then he would be starting with something besides God, namely, the evidence that he sets forth! To subscribe to this view—the view that we do not have to have adequate evidence for our conclusions—is to be an existentialist. Thus, brother Olbricht would have us to be existentialists.

Friends, we beseech you not to be led into error by the "New Hermeneutic." It is simply another one of the devil's ploys to undermine reasoning correctly, and respect for Bible authority.

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[**EDITORIAL NOTE:** Brother Kevin Cauley, the author of the foregoing insightful article, is a student at Southwest School of Bible Studies, at Austin, Texas. Contending for the Faith agrees entirely with his correct reasoning in this splendid article and commends it to our readers. We expect to hear more from brother Cauley.—Ira Y. Rice, Jr., Editor]

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## **WE NEED TO CHANGE?**

Steve Miller

A recent editorial in the *Christian Chronicle* by a brother who wants us to open up more in our worship, had some far-out comments about the church of our Lord which I don't think should go unnoticed.

Sometimes I think brethren will try to see how far they can push things, by making statements without scriptural backing concerning things in the church.

The title of the editorial is "church needs doctrinal balance." I have heard and read where the *Christian Chronicle* was shaky, but I didn't realize it was this bad. In the first part of the article the writer makes some general comments about things going on in the world recently (Third world countries opening up). The theme of the article seems to be if the world changes so should the church.

In the fifth paragraph he says that the future of the church on the human side, will depend on what local churches do in Nashville, Mexico City, Birmingham, and various other big cities the author mentions. I thought the congregations of the Lord's church were autonomous and were separate governing bodies of Christians. Since when does the congregation where I attend have to follow what the church in Nashville or Tulsa does! The all-inspired scriptures say that we are to follow the pattern of the New Testament church and have a "thus saith the Lord" for everything (Colossians 3:17; John 14:15). In the first century each congregation was independent of each other.

The next change that he thinks ought to occur in the church is "a change of attitude, concerning truth, tradition, doctrine, and method." That pretty much covers everything.

He goes on to inform us that we have become "uncompromising in our stand for revealed truth, we have unfortunately become uncompromising and dogmatic on a host of other things that have nothing to do with biblical truth."

One of his examples is about singing during the Lord's Supper. He thinks it's all right because he says the argument that says you can't perform two acts of worship at once is FALSE. He goes on to say that this argument didn't come from the Bible or what we have practised, but is a tradition.

It seems to me that a lot of people in the church today are getting mixed up on whether something is a tradition or a scriptural duty. I think this is one of them. There are many things that we are to do that are found in the word of God that people today say, "Well that is just tradition; it doesn't make any difference." If this is not proof that we are getting away from the Bible I don't know what is. Concerning two different acts of worship being done at the same time, we quote Guy N. Woods.

**Observance of the Lord's Supper and singing are two separate and distinct acts of worship, involving very different, physical, mental and spiritual participation. There are four things we must do in order properly to partake of the Supper. We are to look (1) inward, "examine" ourselves (I Corinthians 11:28); (2) outward, "proclaim the Lord's Death" (I Corinthians 11:26); (3) backward, remember Calvary (I Corinthians 11:25); and (4) forward, look for his return (I Corinthians 11:26).**

**We who sing "with the spirit and with the understanding," as all must do in order to praise God acceptably, must (1) give attention to the lyrics as much so as if we were actually composing them at the moment in praise to God; and (2) we must follow the music to which the lyrics are set in order properly to sing in unison with others. Neither act—singing or partaking of the Lord's Supper—can be properly engaged in while attempting the other... The practice is without apostolic precedent and wholly unacceptable to those who are content with the New Testament order (P. 336, *Questions and Answers, Open Forum, Freed-Hardeman College Lectures.*)**

I think that answers his question of where the argument comes from, the Bible, our only all-inspired authority (II Timothy 3:16-17).

The writer goes on to say that he "grew up in a church of Christ that had a children's chorus at every single Sunday service. We also had quartets, trios, and duets; but there are people in our fellowship today who are ready to fight rather than allow an occasional special song to be a part of the worship service." He says the Bible doesn't say it is wrong and cites the reason "that we don't do it is because it was not done traditionally."

The scriptures are very clear as to what form of singing we are to have in our worship to God. All New Testament Christians are to participate in our worship to God. Singing

is one of the acts of worship as prescribed by our heavenly Father (Ephesians 5:18,19; Colossians 3:16; Acts 2:42). Choirs, quartets, and special singing groups doing our singing *for us* in worship is without scriptural backing, apostolic example and without precedent in the First Century church.

Then he does a complete turn around and says that "We have some in the church today who do approve of things in worship that are anti-biblical, (e.g., instrumental music, women preachers, and the Lord's Supper any day of the week), and we steadfastly oppose these ideas." With this we wholly agree because we want to "speak where the Bible speaks, and be silent where the Bible is silent." But why does he think instrumental music and such are anti-biblical when the other things he grew up with also are anti-biblical? I guess some people like to just see the Bible when it's convenient.

Another thought that seems a little "off the wall," is that "Nothing in God's word requires us to be dogmatic and narrow in our methods just because we believe that we must faithfully obey biblical teaching." I can understand a person in the denominations calling us narrow and dogmatic because we "do Bible things Bible ways and call Bible things by Bible names," but it is hard to swallow when a brother in Christ says we are narrow and dogmatic. If we are narrow and dogmatic God is the same because we do everything with a "thus saith the Lord" (Colossians 3:17). When God says sing, we sing. When God commands us to partake of the Lord's Supper, we do it. We don't mix these separate acts of worship because God never authorized it. Why can't brethren be content to "speak as the oracles of God"? According to Matthew 7:13-14, there will "be few that find it," referring to salvation in heaven. This is a "narrow" statement made by our Lord. I truly believe God's word, so I am narrow.

As his liberal views come to an end in the article he makes some compromising comments. "As we move toward the third millennium, we have two great concerns. The first is that one group in our brotherhood is willing to give away the store in order to grow. The other is that a second group is so wrapped up in its own traditions that it is unwilling to part even with a can of beans. It will not compromise human opinion one iota so the church can grow."

I agree with him on the first group that he mentions. There are many in our brotherhood who have compromised God's word and the Lord's ways to be able to hold hands with the denominations and especially the instrumental Christian Church. The second group he mentions as being "wrapped up in its own traditions" seems to me to be closer to the Bible than the first group.

I think he needs to reexamine what he calls "traditions" with the Bible. Too many people in the Lord's church are calling Bible truths traditions because they don't agree with them or don't fit their lifestyle or their modern worldly trends.

He finally says the second group "will not compromise human opinion one iota so the church can grow." Here again he is calling things we have examined as Bible truth to be human opinion. It is gravely important for us as a brotherhood to do as Paul commanded Timothy to do in II Timothy 1:13: "Hold fast the form of SOUND WORDS, which thou hast heard of me, in faith and love which is in Christ Jesus."

Before we start slamming what we think are traditions in the Lord's church we had better make sure we go to the Bible



first and see whether or not there is authority from Christ. Let's get back to using God's word as our only authority in matters of faith.

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## Why The Digressions?

Norman Davis

Among the churches of Christ today a number of serious digressions from the truth threaten an unprecedented upheaval in the body. Not the least of these harmful digressions are the "Crossroads/Boston" movements and the "Unity in Diversity"/fellowship movement. These current perversions vary in degree and scope from one locality to another but all share a common element: they are wrong and have no place in the true churches of Christ. It is an abomination and is tearing asunder that which must of necessity be unified. Such unification must be based upon unadulterated truth.

One wonders how and why this distressing state of affairs has developed. It seems unthinkable that it could reach the point it has. How could it happen?

### SACRIFICING QUALITY FOR QUANTITY

There are a number of factors, a major one of which is the diminution of the quality of teaching at many of the "Christian" colleges. Some appear to bear little resemblance to what we used to expect of a Christian college. It isn't that they just fail to bear down on the truth, but in many cases they teach flagrant error; and from these schools come shallow, superficially-educated preachers, so ungrounded as to drift whichever way the prevailing wind blows. These fellows concentrate on numbers, which is not altogether bad, except that too often *quality* is sacrificed for *quantity*.

Thus, many members are woefully ungrounded, unable to ascertain if they are hearing the truth from the pulpit and not

really caring. To many, the church is regarded as a means of recreation, titillation and excitement. Remove these elements from many present-day congregations and their doors would be forced to close in a matter of months. The Lord's church was not founded to be a social organization or a community action project.

All the foregoing are factors in varying degrees in the current digressions, but when you bring it down to the individual congregations, you must look to the office of the ultimate responsibility and authority—the eldership—those who are supposed to feed the flock spiritually and guard against straying from the old path.

### ACCEPTING AUTHORITY BUT NOT RESPONSIBILITY

Sadly, it is obvious that many men have accepted the awesome authority of the eldership without realizing what the office requires of them. So many are not apt to teach because they have not been taught, or at least have not learned and are therefore ungrounded. Too many elders are installed on the basis of qualification from the marriage/family standpoint only, disregarding the lack of depth in knowledge and training. Many elders seem to think their responsibilities are confined to maintaining the physical plant, finances and generally doing the work of deacons. They are reluctant to rebuke and edify wayward, troublesome members and don't dare admonish the preacher when he gets off the track. They are content to abdicate the duties of the office in favor of the lightweight preacher we briefly examined earlier, making him in essence, a "pastor" in a denominational sense.

To be sure, the office of elder carries an awesome burden with it and those accepting it should be wholly cognizant and responsible. Clearly, many have not been so. We firmly believe that if all the elders of the churches where the current digressions have flourished had been as strong, knowledgeable and dedicated as they should have been before accepting the office, indeed there would be no such digressions.

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## Christian Ethics And Denominationalism

Tommy L. Blewett

**"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13).**

In spite of the principles of obedience God has put before him, man has devised countless ways and degrees of unfaithfulness. Our rebellion ranges from blatant rejection of God and the Bible as his word to subtle, sometimes unintentional, mishandling of scripture by religious-minded people. We want to focus on the latter group because they are the rank and file of denominationalism.

Denominationalists subscribe to creeds which they claim are the commandments of God. They generally agree that God is pleased with their efforts even though each sect has a different, and sometimes conflicting, doctrine from other sects. One denomination, the Baptists, takes pride in the fact that "...they also insist that every man shall be free to decide for himself in matters of religion."<sup>3</sup> Surely, we all want freedom of religion, but what they mean is that each

person is free to interpret scripture, correctly or incorrectly, and be equally pleasing to God. Some even have gone so far as to preach that it doesn't matter what you believe, truth or error, if you are sincere in your belief God cannot reject you. This doctrine ultimately reverses Ecclesiastes 12:13 and has God fearing man and keeping his commandments!

The God of the Bible is not the god of denominationalism. Jesus taught that man must do the will of God if he is to enter the kingdom of heaven (Matthew 7:21). Denominationalism teaches "...the competency of the soul in religion."<sup>4</sup> In other words, every man does that which is right in his own eyes and God will lay aside his commandments and accept the doctrines of man.

### JESUS IS THE GOOD SHEPHERD

Regarding Christ, I call your attention to the words of the Lord in John 10:11-18:

**I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose**

own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Why is Jesus "the good Shepherd?" He answered that question in the passage quoted:

1. He gave his life for the sheep.
2. He was resurrected.
3. The Father commanded it.

Jesus is THE good Shepherd because no one else is capable. No one else could die for the sins of others. No one else was resurrected from the grave to die no more. No one else was commanded by God to do this work. Therefore, no one else has either the qualifications or the authority to be the good Shepherd.

Search out among the founders of denominationalism and you will not find one among them who can begin to compare with the good Shepherd. Nevertheless, they claim that role for themselves when they lead men according to their doctrines. This is the case because the Lord identified his sheep as those that "hear my voice." When one hears the voice of a denominationalist he is no longer following the good Shepherd. He is simply following men.

Denominationalists destroy the concept of Christ being the good Shepherd, feeding and protecting his sheep. Furthermore, they cast for themselves the part of the shepherd, but their doctrine consigns them to the role of the wolf, scattering and devouring the sheep.

#### JESUS CHRIST AND TRUTH

As we leave the good Shepherd and move on to the subject of truth, I hasten to point out that there is no real separation between Christ and truth. "...The truth is in Jesus" (Ephesians 4:21). If one holds to truth he holds to Christ. Jesus taught that truth is a genuine revelation from God and he spoke only the truth (John 8:40; 17:8). He had a great love for it because only the truth will free man from the bondage of sin (John 8:32).

We, also, must have a great love for the truth. Paul warned that many would perish eternally "...because they received not the love of the truth, that they might be saved" (II Thessalonians 2:10). God has commanded "...speak every man truth with his neighbor" (Ephesians 4:25).

With such emphasis on truth it is not surprising to know that Christ never contradicted the Father. The apostles never contradicted each other or God. The writers of the New Testament never contradicted the writers of the Old Testament. This is so because truth does not contradict itself. However, denominationalism has no problem with embracing two contradicting doctrines. Notice these statements taken from the same book:<sup>5</sup>

**"Pluralism is a major tenet affirms the 1972 Doctrinal Statement."**

**"With this pluralism, however, there is a core of truth which we affirm along with other Christian people."**

**"But there is no theological party-line in our denomination to which all must subscribe."**

**"Nevertheless, there are two assumptions we must reject."**

Do they have "a core of truth which we affirm" or pluralism? Who can tell? How can they claim to have "no theological party-line in our denomination to which all must subscribe" while at the same time say "there are two assumptions we must reject"?

Not only do they contradict themselves, they contradict God:

**"Baptism is not the new birth, it is not regeneration, but it does save us..."<sup>6</sup>**

**"Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 5:5).**

**"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).**

**"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (I Peter 3:21).**

The context of John 3:5 and Titus 3:5 demands that one is born again by baptism; that regeneration comes by baptism. Not only does their doctrine contradict this teaching, it goes on further to deny the same words of the Lord by teaching that one is saved by baptism but is not born again or regenerated by it. Can one be saved without being born again? Not according to Christ.

#### IS BIBLE VERBALLY INSPIRED?

When pressed on these verses they charge us with taking too literal an interpretation of scriptures. "The theory of verbal inspiration of the Bible; God dictated the Bible, so that every word represents the divine mind... is rejected by most United Methodist scholars..."<sup>7</sup> However, I have heard many expository sermons on the radio from their pulpits and the preacher built his sermon on every single word in the text and expected the listener to accept that it was inspired. Their argument that the Bible contains the word of God is nothing more than an excuse for accepting from it those teachings that fit their doctrine. "All scripture is given by inspiration of God..." (II Timothy 3:16), but, denominationalism teaches that *some* scripture is given by inspiration of God.

The reason Paul wrote by inspiration was that "...when ye read ye may understand my knowledge in the mystery of Christ" (Ephesians 3:4). Further he declared, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ" (Galatians 1:12). To confirm this revelation, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II Corinthians 12:12). May we understand Paul's knowledge in the mystery of Christ by reading denominational doctrines? No, because they were not written by revelation of Jesus Christ! How do we know? Because they have not done the signs of an apostle!

#### THEY CAN'T HAVE IT BOTH WAYS

With their doctrines that teach everything from Catholicism to Calvinism, from Pentecostalism to Premillennialism, denominationalists have established churches and built elaborate shrines and places of worship. But a church founded on denominationalism is not founded on Christ.

Jesus said, "...I will build my church" (Matthew 16:18), and he did so to the exclusion of all others.

Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18). No other person can make this claim.

Jesus was "...the only begotten Son" (John 3:16). No other person can make this claim.

Jesus was, "...the Lamb of God, which taketh away the sin of the world" (John 1:29). No other person can make this claim.

Because of his sinless sacrifice he "purchased with his own blood" (Acts 20:28) his own church. No other person can make this claim.

As a result of his power, Sonship, and sacrifice, Jesus proclaimed, "...Go ye into all the world and preach the gospel to every creature" (Mark 16:15). No one has the right to preach any other doctrine, and therefore, establish any other church.

No doubt all denominationalists are shaking their heads in agreement to each of these points. But, when they put aside the Lord's doctrine in favor of their own, they likewise put aside his power in favor of their own. They put aside his qualifications in favor of their own. In short, they put aside his church in favor of their own!

#### CONCLUSION

Denominationalism, when examined in the light of Christian ethics, is seen as an effort to rebel against God, reject Christ, pervert truth, and make a mockery of the church. The results of such can be only eternal condemnation.

Paul wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Romans 1:16). Denominational doctrines are not the gospel of Christ, therefore, they have NO "power of God unto salvation."

"And ye shall know the truth, and the truth shall make you free" (John 8:32). "Sanctify them through thy truth: thy word is truth" (John 17:17). Denominational doctrine is not

the truth, the word of God, therefore, it will not free anyone from sin.

We have but to look to the true gospel of Christ to see the bitter condemnation of denominationalism:

**"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).**

We have seen that their doctrines are another gospel. Can we not see that they are condemned?

**"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 4:1-4).**

By inspiration of the Holy Spirit Paul prophesied of denominationalism. It is truly the most dangerous of all religious beliefs because it teaches that people are saved, when in reality they are lost. It teaches people that they are obedient, when in reality they are in rebellion. It teaches people that they have the hope of heaven, when in reality they stand condemned.

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## Congregations That Have Forgotten Their Work

Lynn Parker

For the most noble purpose of making known the "manifold wisdom of God" is the glorious church of our Lord in existence (Ephesians 3:10). The truth of God's word finds its "pillar and ground" with the church of the Savior (I Timothy 3:15). Lost humanity for which the Master died, though ignorant of the fact, is depending on the Lord's church to proclaim boldly the soul-saving gospel. Tragically, some congregations have lost sight of their purpose, their greatest work—the salvation of souls. Consider several "reasons" why so many congregations throughout the brotherhood are failing in their greatest commission.

I. Some congregations have departed from efforts to win souls in order to major in volleyball, softball, games, parties, and otherwise appeal to the sensual, the mundane, the temporal. "Satisfy carnal needs and draw in the numbers" is the philosophy of some; and so the gospel takes a "back burner." The simple and undisguised appeal to honest hearts is not the "church league playoffs" but the crucified Christ (John 12:32).

II. Some congregations are much like the slothful one-talent man who was afraid and hid his lord's money in the ground (Matthew 25:25-26). They have a perpetual fear of some future, unknown "catastrophe" so they open bank accounts, deposit the Lord's money, and then enter into the

"banking business." Rather than getting on about the urgent work of saving souls they watch dollar signs as interest accumulates. All the while, souls—countless souls—die daily outside the Christ.

A young man wanting to preach in a mission area recently approached some sixty (60) congregations only to be often turned away like a common beggar. One congregation, having several thousand dollars sitting idle in a bank account, told him they were "afraid" to get involved in the work lest they need a new roof and lack the money. It's a crying shame, brethren!

III. Quite a number of congregations are doctrinally sound but evangelistically dead! Do some regard the Great Commission as an option? One elder told me that the congregation with which he labored was "apathetic" and "cold" in regard to lost souls. Truly a sad commentary! Brethren, our work is more than opening the meeting house doors three times a week! It is amazing, in view of the teaching of Christ and the example of the early church, that so many brethren give no serious thought or effort to spreading the gospel in their community or the world. Wake up, elders! Get on fire, preaching brethren! Don't leave the truth in the pew, brothers and sisters!

IV. Lastly, some congregations are interested only in

what benefits themselves. Brethren that feel like they are in competition with other faithful brethren (or congregations) for "numbers" have some serious growing to do! We must open our eyes and possess a wider view of the Lord's kingdom. One unlearned brother told a preacher, "Do your writing [for brotherhood publications] on your own time—not the church's." We've heard of short-sighted brethren who complained when the local preacher helped with a gospel meeting or campaign in another location—all because they could not see the benefit to the "home" congregation. From time to time, we conduct Bible studies here in Virginia in cases where we know that if the person obeys the gospel he will attend at another congregation. The Lord's church extends beyond the four walls of our local church building, yet many times gospel preachers have been told, "That's not gonna help us *here*" when they wanted to participate in some effort which would benefit the kingdom of Christ.

Peter said, "Love the brotherhood" (1 Peter 2:17). Whatever we can do, and wherever we can upbuild the church, save and edify souls, and spoil Satan's plan, we must realize our obligation and seize the opportunity.

Brethren, we must always keep our spiritual priorities straight. Elders have a most important role in making sure that this emphasis is kept before the membership. Preachers can help set the tone by biblical, challenging sermons that motivate congregations to action on behalf of the lost. Both the shepherds and the preacher must set an example if the congregation is to be zealous in this work of soul-winning.

The hour is late and the need to set our sights on lost souls is pressing. Let's get on with the real "business" of the church.

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## When Does God Join A Man And A Woman As Husband And Wife?

David P. Brown

Would you affirm that: **The New Testament teaches that a scripturally qualified man and woman who have taken their marriage vows and have been pronounced to be husband and wife by the appropriate official, only and actually are joined together by God to be husband and wife when they first engage in sexual intercourse?** Do the scriptures teach the aforementioned proposition?

Some have appealed to I Corinthians 6:16 to substantiate this assertion. The passage reads: "What? know ye not that he which is joined to an harlot is one body? for, two, saith he, shall be one flesh." Why anyone would attempt to cite this passage as proof that a couple is married when they have their first sexual relation is beyond me. The passage is discussing sexual intercourse with a "harlot" (prostitute). God is not "joining" such a couple together. The scripture is forbidding this kind of sexual "joining". "Joined" is from the

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word "*Kallomenos*"; it is a present, middle, participle, nominative, singular, masculine verb. "The middle voice differs from the active in that it calls special attention to the subject while the active merely represents the subject as acting" (A. T. Robertson and W. Hersey Davis, *A New Short Grammar Of The Greek Testament* (Grand Rapids: Baker Book House, 1958, p. 289). "In the middle voice the subject is acting so as to participate in some way in the results of the action" (Ray Summers, *Essentials Of New Testament Greek* (Nashville: Broadman Press, 1950, p. 38). It is obvious that it is the man's will and not God's will that joins the man to the harlot.

Matthew 19:6 reads in part: "**What therefore God hath joined together, let not man put asunder.**" The verb "*sunezeuxen*" is the word translated "joined" in this verse. It is the aorist, active, indicative, third person singular of "*suzeugnumi*". Said word appears only in Matthew 19:6 and Mark 10:9. A. T. Robertson in his *Word Pictures In The New Testament* writes concerning "*sunezeuxen*": "The word for "joined together" means "yoked together," a common verb for marriage in ancient Greek. It is the timeless aorist indicative (*sunezeuxen*), true always." (p. 154).

It is God who does the "yoking" when a scripturally qualified couple is married. It is man who joins himself to a harlot in fornication; and such "yoking" God has nothing with which to do and forbids man to do it himself!

Marriage is a contractual agreement between two scripturally authorized people, to take each other in the holy estate of matrimony as the laws of God and man prescribe. When the one officiating at the marriage ceremony pronounces the man and the woman to be husband and wife, they are at that moment what the official pronounced them to be husband and wife! The sexual union that follows is a privilege, blessing and responsibility resulting from the two being joined together by God (Matthew 19:6). If a marriage does not exist until the aforementioned man and woman have their first sexual relations (consummation), **THEN SAID COUPLE MUST ENGAGE IN FORNICATION IN ORDER FOR THEM TO BECOME HUSBAND AND WIFE!** I do not believe that I have ever heard of a more stupid, dangerous and false view set forth as to exactly when a man and woman becomes husband and wife than the one herein examined.

Mary and Joseph were betrothed when the angel of the Lord told Joseph to take Mary as his wife. Joseph took Mary to be his wife as the angel instructed him. Furthermore, Joseph "knew her not" (he had no sexual intercourse with Mary) until after the birth of Jesus (Matthew 1:25). If it is true that a scripturally qualified man and woman are not married until they consummate the marriage, then, (a) the angel lied to Joseph because it was the angel who authorized Joseph to take Mary to be his wife, and (b) it would have been impossible for Mary to have been Joseph's wife unless and until Joseph and Mary engaged in sexual intercourse! If such were the case Jesus was born to a couple who were just "living together" and who were not married.

In the light of this study please consider the following true false statements:

1. T F When the proper official pronounces scripturally qualified persons to be husband and wife, they are in God's sight husband and wife.
2. T F When the proper official pronounces scripturally qualified persons to be husband and wife, they are NOT in God's sight husband and wife.
3. T F A marriage does not exist until consummated.
4. T F Scripturally qualified persons may marry without ever having sexual relations.
5. T F Mary and Joseph were NOT married in God's sight until they consummated their marriage.
6. T F In the United States, scripturally qualified persons who love each other and plan to be married are married by God when they engage in their first sexual intercourse with each other before and without a marriage license or the taking of vows.
7. T F Matthew 19:9 does NOT apply to persons who are scripturally qualified to be married and have been pronounced to be husband and wife by the proper official IF they never engage in sexual intercourse.
8. T F Matthew 19:9 applies only to scripturally qualified persons who have been pronounced husband and wife by the proper official and who have had sexual intercourse with each other.
9. T F A scripturally qualified couple must engage in fornication in order for them to become husband and wife.

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## NEITHER ANTIS NOR LIBERALS

Stephen Wiggins

Antiism and liberalism are two words that identify two movements away from God's truth. Both movements are alike in that they have caused untold damage and division to the peaceful harmony, unity, and fellowship of God's people. Yet they are different from each other in that they both represent two opposite extremes. Liberalism, on one hand, is the loosing of what God has bound or commanded within his word. Antiism, on the other hand, is the binding of man-made laws upon Christians wherein God has loosed and made no law.

Liberalism is a veering to the left of Bible truth. It treats matters of faith as if they were nothing more than matters of opinion. It believes in taking unauthorized liberties with God's word. On the other hand, antiism is a veering to the right of revealed truth. It believes in taking matters of

opinion and then treating them as if they were matters of faith. It will take a method or judgment that falls into the realm of expedience and then bind it as God's law. It is the restricting and binding of man-made law wherein God has not bound any law. In short, liberalism is the LOOSING OF GOD'S LAW wherein God has not loosed; and antiism is the BINDING OF MAN'S LAW wherein God has not bound.

In II John 9, the apostle says: "**Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son.**" Note here that one must "abide" or continually remain in the doctrine of Christ in order to be a faithful Christian. If one chooses to ignore the boundaries of truth and "goeth onward," he then severs his relationship

with the Father and the Son. Yet this is the very thing liberalism attempts to do. It seeks to expand and make wider the parameters of truth. It is a going beyond the boundaries of the doctrine of Christ. Antiism, on the contrary, attempts to restrict and make smaller the boundaries of truth by binding restrictions upon the church that are not a part of the doctrine of Christ.

Christians must be neither antis nor liberals. We must not forbid what God allows. Neither should we allow what God forbids. We must veer neither to the right nor to the left of God's truth. "**Ye shall observe to do therefore as Jehovah your God hath commanded you; ye shall not turn aside to the right hand or to the left**" (Deuteronomy 5:32). We must never be guilty of adding to, subtracting from, modifying or substituting God's word in any way. "**What thing soever I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it**" (Deuteronomy 12:32). To pervert God's truth by being liberal or anti is to commit sin. God says so!

The apostle Paul said in II Timothy 1:13, "**Hold to the**

**pattern of sound words.**" There is not and cannot be anything wrong with simply obeying God's word by holding fast to the gospel pattern. To continually abide in and remain within the limits of truth is to do exactly what God wants us to do. Everything, however, is wrong with treating God's word with flippant disrespect by seeking to release us of any obligation of obeying a gospel pattern—this is liberalism. Others show contempt and disrespect for God's word by inventing their own man-made pattern and then obligating us to obey it as gospel—this is antiism.

Antiism and liberalism are two false extremes. Both are apostasies from the truth. Both demonstrate a lack of respect for the authority of God's word. Both are displeasing to the Father. One cannot be liberal or anti and at the same time be faithful to God. Christians everywhere would do well to inform themselves as to what these two movements entail so as to guard themselves and others from such error.

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## LET THESE FIRST BE PROVED

W. Wayne Coats

Almighty God knew exactly what man needed when the inspired word was revealed. A very timely piece in that divine record states, "**And let these also first be PROVED; then let them use the office of a deacon, being found blameless**" (I Timothy 3:10). To prove signifies to try and examine. Thus Paul wrote, "**Examine yourselves, whether ye be in the faith; PROVE your own selves...**" (II Corinthians 13:5).

In writing to the church at Rome, Paul said, "**...for we have before PROVED both Jews and Gentiles, that they are all under sin**" (Romans 3:9). These brethren were to, "**...PROVE what is that good, and acceptable, and perfect, will of God**" (Romans 12:2).

It should be obvious that at least some of the brethren in Corinth loved the Lord, but nonetheless, Paul instructed them to give liberally, "**...to PROVE the sincerity of your love**" (II Corinthians 8:8). Surely they could contend that they loved the Lord and why would anyone desire proof? Our Lord required proof. Some of those in Corinth questioned the credentials of Paul. He said, "**...ye seek a proof of Christ speaking in me...**" (II Corinthians 13:3). Well, of course, Paul gave them plenty of proof: in fact, more than some of them wanted.

### PROOF NEEDED TODAY

There has been no time in the history of the Lord's people when proof and proving people are needed more. The libertines can wail all they please, but there are some of us who continue to read and respect the word of my God. Indeed we desire proof.

We live in lascivious, loose and wanderlust times. Some elders, preachers, and congregations are almost frenetic in their efforts to pad the church rolls. Anything that looks like a human being will be "taken in," excused and used. Church members can commit every sin from adultery to murder—and half-baked, ungodly brethren and sisters will extend to them the right hand of fellowship and the left hand of license. Someone says, "When a brother repents and makes

a confession, we must forgive him." That is absolutely correct—and for 45 years I have labored hard in teaching what the Bible says along that line. Indeed we must forgive the erring—but does that mean that an erring brother is to be placed immediately before the church in a place of public leadership? Must this be done in order for me to be forgiving?

### EXAMPLES OF SOME NEEDING TO BE PROVED

An elder left his wife and family to be with an immoral member of the church. Eventually he came back and confessed his sin. He said he had repented. Question! Should he start serving as an elder the next Lord's Day? Can we truly forgive him, yet refuse to accede to his wishes to be a shepherd? I would refuse to submit to this tomfoolery.

A Sodomite had been teaching a class of young boys in Sunday school, and it became known that he had molested two of the students. He was indicted, tried and sentenced to prison, but he came back to services before he began the prison term. He made a confession before the church and behold, the preacher and some others got him to go in and teach the boys' class. Everyone needed to be quiet because the Sodomite confessed his sins, and if we were loving we would not rock the boat.

A gospel preacher ran away with the wife of a deacon. They lived together for some time, but the woman eventually kicked the old boy out and he came back whimpering and whining to the brethren. Oh, he was so penitent. Rivers of waters rolled from his cheeks as he confessed. Someone asserted in somber tones, "Brother Amnon has confessed, so now forgive him and call him up to the pulpit to preach." I hereby declare to the whole world that if I was in that church building, there would immediately be one empty seat. You say, "But you are judging." Certainly, I'm judging—and I hereby challenge one and all to get the Book and prove that judging is sinful and wrong. Please read John 7:24 and then let's get busy and do what the text says—"**Judge not according to the appearance, but judge righteous judgment.**"

One of the most damnable, despicable, destructive, soul-destroying and costly practices known to any age, is the trafficking and use of narcotics. As a former Emergency Medical Technician I witnessed first-hand the horrors connected with drugs. Young lives were blasted, brains were destroyed, death stalked and subdued. Homes were shattered, hearts were broken, tears were shed, lonely vigils were spent beside hospital beds by parents, brothers, sisters and others with the final trek being made to a newly-made grave. Yes, I've seen this and more. Have you? Maybe you have never worked on an emergency ambulance as an E.M.T. You perchance have not spent a training period in Nashville General Hospital, and it's unlikely that you have served as a funeral director when some young person has died due to drugs. Well, I have! And may God spare you the trauma and heartache which I have seen.

Some dope-pushing brother becomes involved in drugs and God alone knows the hurt, harm and hell-bound souls which have resulted. The dope handler gets caught, indicted and sentenced. He repents and confesses. (Did not Judas Iscariot do the same—Matthew 24:3)? Someone declares, "We need to let brother Psalms lead the singing of our hymns." I say we need to let brother Psalms *prove* that he has genuinely repented. But you say, "How do you know that brother Psalms has not repented?" Aha! How do you really and truly know that he has? You want me to take the word of a fellow who has been lower than a viper? I prefer to see some real evidence, some fruit.

#### JOHN DEMANDED FRUIT

When John the Baptist was approached by those who wanted to join his crowd, he plainly said, "**Bring forth therefore fruits meet** (answerable to amendment of life) **for repentance**" (Matthew 3:8; Luke 3:8). John demanded fruits which would absolutely show an amended life. Brethren, is this wrong? Can we not forgive erring brothers, and yet at the same time demand, yes, even require, that they show by their fruits that their lives have changed? I believe I know what the Spirit of Christ is, and I trust that I may truly imbibe this Spirit (Romans 8:9). This does not mean nor imply that I must be completely blind to sin, or does it?

When we study the text given at the beginning of this lesson, we note that men would have to be proven before they could later serve as deacons. How are men proven? The elders are to, "...**have a good report of them which are without...LIKEWISE** (caps mine, w.c.) **must the deacons be..., and let these first also be PROVED...being found blameless.**" Does God require elders and deacons to demonstrate a blameless life before they begin their public service? The Book so declares! I contend that the rest of us also must be proven before we try to occupy the chief seats in the synagogue.

There is not a farmer in Tennessee with so little sense as to buy a yoke of oxen without first going to "**prove them**" (Luke 14:19). I do not plow oxen, but if I did I would want the animals to know "gee" from "haw." I'm convinced that a large segment of my brethren haven't learned this. The point is that they are apt to take off in any direction, oblivious to what the word of God teaches.

Our blessed Lord taught a lesson about the son who would not work, but later he repented and went out to the vineyard (Matthew 21:29). Would it not seem that after he repented, his life demonstrated a change of mind and

conduct? Did he not truly prove himself? At least, he didn't run in and try to be the foreman!

When Paul wrote to the brethren in Corinth, he had to deal with a serious problem. His first letter really disturbed the church, but it did much good. The members repented, and in his second letter Paul commended the brethren by saying, "...**what carefulness it wrought in you, yea, what clearing of yourselves...In all things ye have approved yourselves to be clear in this matter**" (II Corinthians 7:11). Could anyone ask more—or LESS? We believe this is the desire of sound and godly brothers and sisters in the family of God today.

There is no question at all that good men were needed to preach and teach in carrying out the great commission. After his conversion, Saul of Tarsus became a great missionary. Oftentimes there were faithful brethren who would accompany Paul on his journeys. John Mark helped in the work at Seleucia, Cyprus, Salamis and Paphos, but when Paul and Barnabas arrived in Perga, John left them and returned to Jerusalem (Acts 13:5; 13:13). John escaped the persecution which later came to Paul and Barnabas in Antioch of Pisidia. He did not have to flee from Iconium, neither was he stoned with Paul at Lystra. He apparently was spared "much tribulation" (Acts 14:22). When time came to go on another preaching journey, Paul refused to take John Mark, "...**who departed from them from Pamphylia, and went not with them to the work**" (Acts 14:38). Barnabas and Mark left together. What happened to them? Barnabas had succumbed to false teachers and had previously compromised (Galatians 2:13). No doubt he and John Mark were suitable to each other.

Paul and Silas continued the great work, but be it remembered that Paul refused to let John Mark go along. Were there songs to lead? I do not know, but I do know that if there were, Paul would not let Mark lead them. Was there communion to pass to the audience? I do not know, but I do know that Paul would not permit Mark to pass it. Were there sermons to preach? Yea, verily, but I know for a fact that Paul would absolutely refuse to introduce John Mark as the preacher. Did Paul do right? Did he judge Mark? Do you not think that we are in good company when we stand beside Paul? Time passes on and we are certain that John Mark made many improvements in his life. The same inspired apostle who earlier refused to accept Mark, later wrote to Timothy and said, "...**Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry**" (II Timothy 4:11). Had Paul changed his convictions? No, but rather Mark had *proved* himself with the passing of time. This is exactly what my brethren have every right to expect of me if I act a fool. I would hope that God would spare me so that I could change my wicked ways and prove my sincerity by love and loyalty to him.

None of us are immune from temptation and sin. We must be forgiving till seventy times seven (Matthew 18:22). When a brother becomes guilty of a flagrant and grievous sin he must repent and confess the sin. He should do all within his power to remedy the situation. This would undoubtedly take time in many instances. When a brother proves himself by a change of mind and life, I stand ready to help, assist, forgive, and lift up whomever—but **let them first be proved!**

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- 10:30 a.m. "Religious Compromise:  
A Perpetual Danger To The New Testament Church" . . . . . Ira Y. Rice, Jr., Memphis, Tennessee
- 11:15 a.m. "Religious Liberalism Is Not New Testament Christianity" . . . . . Bubba Phillips, El Paso, Texas
- Lunch Break: 12:00-1:30
- 1:30 p.m. "The Holy Spirit" . . . . . Buster Dobbs, Houston, Texas
- 2:15 p.m. "Love Keeps, Defends And Obeys The Commands Of Christ" . . . . . Allen Robertson, Marina, California
- Dinner Break: 3:30-6:30
- 6:45 p.m. Singing
- 7:00 p.m. "Denominational Baptism Is Not New Testament Baptism" . . . . . Eddie Whitten, Bedford, Texas
- 7:45 p.m. "The Necessity Of Doctrinal Preaching" . . . . . Ken Willis, Chattanooga, Tennessee

## Friday, August 3

- 9:45 a.m. "The Christian Must Keep Himself Unspotted From The World" . . . Keith Keever, Kennewick, Washington
- 10:30 a.m. "The Doctrine Of Situation Ethics  
Is Opposed To New Testament Christianity" . . . . . Don Ruhl, Klamath Falls, Oregon
- 11:15 a.m. "The Only Christians Are Christians Only" . . . . . Joe Gilmore, San Lorenzo, California
- Lunch Break: 12:00-1:30
- 1:30 p.m. "The Holy Spirit" . . . . . Buster Dobbs, Houston, Texas
- 2:15 p.m. "The Relevance Of The Old Paths" . . . . . Greg Weston, Ashland, Oregon
- Dinner Break: 3:30-6:30
- 6:45 p.m. Singing
- 7:00 p.m. "The New Testament Church Was Established  
On The First Pentecost After The Resurrection Of Christ" . . . . . Perry Cotham, Grand Prairie, Texas
- 7:45 p.m. "Apostasy: A Perpetual Threat To The New Testament Church" . . . Ira Y. Rice, Jr., Memphis, Tennessee

## Saturday, August 4

- 9:45 a.m. "The Redeemed Must Say So" . . . . . Don Ruhl, Klamath Falls, Oregon
- 10:30 a.m. "The Second Coming Of Christ" . . . . . Perry Cotham, Grand Prairie, Texas
- 11:15 a.m. "Denominationalism Is Not New Testament Christianity" . . . . . Mike Dill, Benicia, California
- Lunch Break: 12:00-1:30
- 1:30 p.m. "The Holy Spirit" . . . . . Buster Dobbs, Houston, Texas
- 2:15 p.m. "That Which Is Perfect Has Come" . . . . . Eddie Whitten, Bedford, Texas
- Break: 3:00-6:30 p.m.
- 6:45 p.m. Singing
- 7:00 p.m. "Man Cannot Go Beyond That Which Is Written" . . . . . Waymon Summers, Chattanooga, Tennessee
- 7:45 p.m. "Remarriage, When Fornication Is  
Not The Cause For Divorce, Is Adultery" . . . . . Allen Robertson, Marina, California

## Sunday, August 5

- 9:45 a.m. "New Testament Christianity Is Made Possible By The Blood Of Christ" . . M.L. Sexton, Fort Worth, Texas
- 10:30 a.m. "God's Plan For Church Finance Is Freewill Offerings" . . . . . Eldon Lewis, Brentwood, California
- 11:15 a.m. "The Weekly Observance Of The Lord's Supper" . . . . . Al Brown, Spring, Texas
- Afternoon Free
- 5:45 p.m. Singing
- 6:00 p.m. "The Authority Of Silence" . . . . . Noah A. Hackworth, San Mateo, California
- 6:45 p.m. "God Sets The Boundaries Of New Testament Fellowship" . . . . . Eldon Lewis, Brentwood, California

Contact: Pasco Central Church of Christ, Route 14 Box 2418, Kannewick, WA 99337 or Telephone (509) 547-5736 or (509) 586-9291.



# We, Too, Must Wait

Shan Jackson

Year after year, generation after generation, the children of Israel waited in Egyptian captivity for a deliverer. During this time they were forced to live as servants and slaves but still they waited because they believed in God as Father and protector. They were a proud people with a history of greatness in their veins.

Abraham, Isaac, and Jacob reminded them of this greatness but serving others as slaves did not become the children of the great God. Sustained by the promises God made to their fathers, they continued to wait for the promised land—sustained on hope for a new and better life—a life with joy instead of pain was with them during their trying times.

And they waited. Waited for nearly nine generations for God to remember their plight. And God did remember them and sent Moses to demand of Pharaoh to "let my people go." For them the promised land did not come cheaply. But their wait was worth it in the end.

## OUR WAIT WILL BE WORTH IT

Today, we too, wait for a promised land—a land flowing with spiritual milk and honey. A land that is fairer than day. A land where we can see Jesus as he really is, the Son who replaces the sun in the Christian's sky. For Jesus, too, is a promised land, not just a place but a blessed plan.

And we, too, must wait. Wait as servants for the Master. Wait as a people with greatness in our veins. Wait as a people who still believe that God will protect and provide. Sustained through the promises of God through Jesus that "I will never leave thee nor forsake thee."

We have waited for nearly 2,000 years for God to remember us in our plight and God will remember. For us our promised land also will not come cheaply but, like Israel, our wait will be worth it.

We know that God has a plan for our lives. But like Israel had to wait, and as Jesus also waited, we, too, must wait. And though his delay in coming has covered many years he will return.

"I go to prepare a place for you, and if I go and prepare a place for you I will come again..."—so said our Lord before he ascended home. And if we remain "faithful unto death" we shall receive his "crown of life" and forever reign with him in the glorious by and by. But we, too, have to wait.

## WAITING IS NEVER EASY

In God's wisdom he realized the plan for Christ's life. He saw the work that needed to be accomplished and the place for Christ to fill. God's plan was for Christ to build God's kingdom. This called for Christ to establish his church, his body, upon the earth. But this church, this body for

—believers, was simply a place of waiting until the Lord returns. And in his church must all believers and followers aline.

Just as there is no salvation without Christ, there also is no salvation without the church. Such is God's design. But the church, too, must wait for his return.

Waiting is never easy. How slow the days of waiting for the Christian. But wait we must. So fill your days with labor in the vineyard of the Lord and be secure in the fact that your wait will not be in vain. God can use our life only when we place it in his hands.

—Post Office Box 904  
Palacios, Texas 77465

## "Fun Night"

Bobby Key

A recent bulletin announced "Fun Night Saturday Sponsored by the Church of Christ." I will admit to being somewhat Old Fogie, but such an ad doesn't look good. The church is to sponsor (support) the gospel—but Fun Night?—that is something else!

A bulletin some time back read, "Baptist Wallop Church of Christ." I thought there had been a debate and our brethren got licked; but that wasn't the case at all. Our brethren were defeated on the baseball field!

It is little wonder that many church members don't know what they believe—some couldn't even tell another the plan of salvation. Some urge joint church services with denominational churches. The use of instrumental music is no longer opposed by others. One brother said recently that he didn't believe immersion was necessary to salvation. Could it be that we are having too many "Fun Nights" and two few Bible studies?

Can you imagine Timothy or Silas promoting anything of this kind? When Paul told Timothy, "Let no man despise thy youth", did he mean, "Timothy, you be an all 'round sport and show the young folks some real stunts on 'Fun Night'?" Was he telling Timothy to be a good baseball coach for the church at Ephesus?

If you would like to know what Paul meant, read what he said. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine... Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (I Timothy 4:12-16).

Timothy needed to read and meditate on God's word if he were to save himself and the people about him. Every Christian, whether young or old, must do the same thing. Really, the church has no responsibility to furnish recreation for anyone. You may think me a "Kill Joy", but if you have studied the Bible very much you will have to admit that I am right.

—Guest Editorial  
Palm Beach Lakes church of Christ Bulletin  
1111 36th Street  
West Palm Beach, Florida 33407-3999

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# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Reviewing the Current Unity Movement

Lynn Parker

From time to time, we realize the truth behind the old adage, "history repeats itself." Currently, there is a tremendous push by some Christians and some members of the Independent Christian Churches to "unite" or "merge." Those who advocate this union are not putting forth a novel or original idea; this movement has been revived more than once in the past century or so. **Alan Highers** accurately described the current movement when he wrote:

**Unity movements are not new, but new faces periodically appear on the scene to renew the positions and platforms of the past. (*How Do You Spell (F) (f)ellowship?* Henderson, TN: Alan Highers, 1985, p. VII).**

### THE SINGLE, MOST IMPORTANT CRITERION

The current movement, like some that preceded it, has ignored the single, most important criterion as a basis for unity: faithful and complete adherence to the New Testament! Instead of promoting *Biblical* unity, we see quite clearly that there are those advocating "unity-in-diversity," which is actually just another term for compromising the truth. These advocates of the current "unity movement" and "unity-in-diversity" propose to ignore the differences separating the Independent Christian Church from the church of Christ, and claim that fellowship can be enjoyed between the two despite doctrinal differences that obviously exist. But, of course, this is really nothing new at all. Many denominations that exist today practice this notion of "unity-in-diversity," and this attitude is manifested in their declaration, "We're all going to Heaven, just by different roads." Sadly enough, those who promote the idea of "unity-in-diversity" are standing in opposition to the will of God Almighty, and they are leading countless men and women away from the truth to eternal perdition!

Let us consider some fundamental teaching of the Bible that is especially relevant to this study.

First, we must look at HOW a person becomes a Christian. Paul told the jailer, "**Believe on the Lord Jesus,**

**and thou shalt be saved...**" (Acts 16:31). We understand that "**without faith it is impossible to be well-pleasing unto him...**" (Hebrews 11:6). After a stirring message that pricked the multitude in Jerusalem, Peter commanded them to, "**Repent ye...**" (Acts 2:38). Jesus plainly taught that without repentance, we shall perish (Luke 13:3); and in plain words, Paul preached that, "**The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent...**" (Acts 17:30). In Acts 8:37 is recorded the confession of the Ethiopian eunuch: "**I believe that Jesus Christ is the Son of God.**" Romans 10:9 plainly states, "**because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved...**" And then, we understand that one must be baptized for remission of sins (Acts 2:38; 22:16) and are told in clear terms that "**baptism doth also now save us...**" (1 Peter 3:21). In John 3 is recorded the words of the Lord Jesus, "**Except one be born of the water and the Spirit, he cannot enter the kingdom of God**" (John 3:5). Paul wrote in Galatians 3:26-27: "**For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.**"

In 1 Corinthians 12:13, the word says, "**For in one Spirit were we all baptized into one body...**" This body into which the obedient subject is baptized is the church. (Note Ephesians 1:22-23 and Colossians 1:18.) It also is referred to as the "**kingdom**" (John 3:5; Colossians 1:13). Upon being saved, the Lord adds Christians, his children, to the church (Acts 2:47).

### LORD ADDS THE SAVED TO HIS CHURCH

Next, we must understand that the saved are added, not to a denomination, but to THE church, the body of Christ (Acts 2:47; Galatians 3:26-27; 1 Corinthians 12:13). They become members of the *same* church which we can read about in the New Testament, having fulfilled the same requirements for entrance that previously have been set

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# Contending FOR THE Faith

Volume XXI, No. 5 May/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## Battle Of The Lectureships, Jubilees And Workshops

Great numbers of brethren—brotherhood-wide—appear not to be aware of what is taking place; however, almost as never before, 1990 is shaping up as one long battle for the minds and hearts of our people.

On the side of *truth*, lectureships are being held in January at Florida School of Preaching, of Lakeland, Florida—in March, at *Firm Foundation West Coast Lectures*, of San Lorenzo, California, and Memphis School of Preaching, of Memphis, Tennessee—in April, at Southwest School of Bible Studies, of Austin, Texas—in May, at Bellview church of Christ, of Pensacola, Florida—in August, at the *Firm Foundation Northwest Lectures*, at Pasco, Washington; at the *Greater Kanawha Valley Lectureship*, of St. Albans, West Virginia; at the Annual South Texas Summer Lectureship, of Beeville, Texas; and at the Power Lectureship, of Southaven, Mississippi—in September, at the *Annual Robertson County Lectureship*, north of Nashville, Tennessee—in October, at the *Firm Foundation Lectureship*, of Chattanooga, Tennessee—in November, at the *Annual Denton Lectures*, of Denton, Texas—and, no doubt, several others.

On the side of *error*, none could surpass the *International Soul Winning Workshop* in March at Tulsa, Oklahoma. Among the many well known false teachers they featured this year **Jim Woodroof, Calvin Warpula, Jerry Jones, Rubel Shelly, Stanley Shipp, Max Lucado, Marvin Phillips** and numerous others all were included.

Also on the side of error, July 4 through 7, the so-called *Nashville Jubilee*, at Nashville's Convention Center is advertising such famous false teachers as **Lynn Anderson, Joe Beam, Ray Fulenwider**, and many others.

Not to be outdone on the side of error, the Lakeview Church of Christ, of Tacoma, Washington, in sponsoring the *Great Northwest Evangelism Workshop* (also July 4 through 7) is featuring false teachers such as **Rubel Shelly, John Willis, Tony Ash, Charles Hodge, Milton Jones, Marvin Phillips, Jerry Jones** and others.

Besides which many, many more major events are paying homage to error this year by deliberately choosing and featuring false teachers such as these as their speakers.

And what is the prognosis for the outcome of

this brotherhood-wide battle for the minds and hearts of our brethren? God only knows. Surely some of the most personable, persuasive, effective speakers in the brotherhood are false teachers. If our brethren generally follow those who teach “for doctrines the commandments of men,” possibly the majority will go that way; but their worship will be “in vain.” (See Matthew 15:9.) As for those events that are careful to present *faithful* men who teach *only the truth*, their gate may not be broad, neither their way wide; however, the way leading to life always has been strait and narrow. They may have *only the truth*—but at least the truth still makes men free.

—Ira Y. Rice, Jr., *Editor*

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## Reviewing the Current Unity Movement

(Continued from Page 1)

forth from God’s word. The saved do NOT make a choice to “join” a denomination! God *adds* the saved to *his* family, Christ’s body, the kingdom, the church. Therefore *all* who are *saved* are *members of the Lord’s church*. The New Testament speaks of only “one body” (Ephesians 4:4); hence, only one church. Christ refers to the church possessively: “...upon this rock I will build my church ...” (Matthew 16:18).

The church belongs to Christ because he purchased it with his own blood (Acts 20:28; Ephesians 5:25ff). The *body* of Christ also is known as the *church* of Christ (Romans 16:16). This is not a denominational title; it simply is a statement of possession. The church of Christ is not a denomination; denominations are parts or sects of a larger group. The church of Christ is not a *part* of anything! It is *the body* of Christ. It is *his church*! While denominations trace their origins back to an individual or group of men, the church we read of in the New Testament had its establishment on the day of Pentecost in Jerusalem, in fulfillment of prophecy (Daniel 2:44; Isaiah 2:2-4; Mark 9:1; Luke 24:47-49; Acts 1:4-5,8; Acts 2:1-4ff). Is it possible that the church of Christ which we find on the pages of the New Testament still exists? YES! Wherever men are willing to receive with honest and sincere hearts, and FOLLOW the pure word of God, then we will see undenominational Christianity flourish! Men and women can be Christians (nothing more or less) through obedience to the word of God (nothing more or less). As Christians (every Christian), we are members of the church of Christ which is the “one body” of Christ, and not a member of a man-made and ruled denomination.

Those who sincerely would seek after Biblical unity will gladly accept the New Testament teaching on how to become a Christian and be a member of the undenominational “one body” of Christ. Those who are sincere, upon hearing the will of God in this matter, will eagerly repent of the sin of denominationalism and obey the gospel, becoming a Christian after the Bible pattern. Those sincere individuals who have become Christians through obedience to the commands of the Lord but have erred in joining themselves to a denomination (see Matthew 15:7-9,13; I Corinthians 1:10ff), will repent forthwith.

### UNITY-IN-DIVERSITY TRANSGRESSES GOD’S LAW

Those that preach “unity-in-diversity” neglect God’s guidelines and limitations for Christian fellowship. The Bible teaches that to be in fellowship with God’s people requires one to be in fellowship with God. John writes,

**If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin (I John 1:6-7).**

Certainly we realize that for a Christian to have Christian fellowship with another, he must be IN CHRIST. If one has not complied with the terms God sets forth for salvation and entrance into the kingdom, then he is not a child of God and certainly does not enjoy fellowship with God’s family. Paul, in writing to the Ephesians reminded them that they were at one time

...separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in this world. But ye that once were afar off are made nigh in the blood of Christ... So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God ...” (Ephesians 2:12-13,19).

If one has not become a child of God, then certainly he is not “walking in the light as he is in the light”; consequently he does not receive the soul-cleansing power of Christ’s blood, nor does he enjoy the “fellowship one with another” that occurs between faithful children of God.

### FELLOWSHIP IMPLIES CONTINUING IN THE DOCTRINE

But I John 1:6-7 also teaches us that to be in fellowship with God’s family, one not only must have been baptized into Christ’s death and raised to walk a new life (Romans 6:2-6), but he must CONTINUE in the doctrine of Christ. John later wrote,

**Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works (II John 9-11).**

Some today cry, “Don’t draw lines!” We do not draw lines in this matter of fellowship and unity... GOD ALREADY HAS! To be *in fellowship* with God’s faithful children requires one also to be a *faithful child* of the heavenly Father.

The late brother H. Leo Boles, in addressing a “unity-meeting” similar to those currently being held, succinctly stated the solution to disunity between the church of Christ and the Independent Christian Church when he said,

**The “Christian Church” is a denomination... It feebly preaches unity, but boldly and openly practices division as a denomination; it has wrecked the movement for unity by its denominational attitudes and practices. There can be no unity until it ceases to be a denomination, then, and not until then, will there be unity between these great bodies on this point. Brethren, the churches of Christ occupy the same ground now in opposing all denominations that our fathers occupied; the churches of Christ are standing now in spirit and attitude toward denominationalism where the fathers stood, and where you left them. You know where you left the churches of Christ, hence you know where to find them; come back and unity is the inevitable result. There will be no compromise or surrender on this point. The churches of Christ, so long as they are loyal to the New Testament cannot compromise on this or any other point so clearly taught in the**

**New Testament. You should not want any compromise on error; there will be no compromise. Do you now see the way to unity? (Boles, H. Leo. *The Way of Unity Between The "Christian Church" and Churches of Christ*. Memphis: Getwell church of Christ, 1985).**

Unity is a precious and much desired goal. Would that we might see a day in the near future when men far and wide would renounce the sectarian spirit of denominations and unite on the *only* acceptable basis—the will of God. Then we would not have the “Christian Church,” the “Episcopal Church,” the “Baptist Church,” the “Methodist Church,” and such like, nor would we have men and women wearing any man-designated religious name; all we would have is *Christians* (see Acts 11:26). Despite a desire for unity, we as Christians still are bound by the divine command: “**And have no fellowship with the unfruitful works of darkness, but rather even prove them**” (Ephesians 5:11).

To those who would plead unconditionally for unity between the churches of Christ and the Independent Christian Churches, we submit the wise question of old, “**Shall two walk together, except they have agreed?**” (Amos 3:3). There can be no unity here unless those who are walking contrary to God’s word by being a part of the Independent Christian Church will turn from their sin. They must first make themselves right with God before they can enjoy the blessing of fellowship with God or his people.

#### **DEWELT’S ‘ONE BODY’ PLAN WON’T DO**

In attempts to promote the current “unity movement,” a publication entitled “*One Body*” has been sent to many, if not all congregations of the church of Christ throughout the nation. Consider with me the basic thrust of this publication, which is published by **Don DeWelt** of the Independent Christian Church. Listed below are several statements which I believe to be typical and representative of those promoting the idea of “unity-in-diversity.”

1. “*For over twenty-five years, I have been able to attend the ‘independent’ Christian church or the ‘non’-instrumental Church of Christ and accept either as part of the body of Christ. I have chosen to serve in that part of the body which uses instruments in worship but I could, as easily, serve in the non-instrumental church. I can respect the persuasion of those who would exclude instruments even though I do not personally find reason to reject them as a worship form. I could not and would not, however, be willing to compromise basic Biblical teaching.*” (Fuzzell, Jameso. “By What Authority.” *One Body*, June 1985, p. 4).

**Response:** To “accept either as part of the body” is to condone the division which God condemned (1 Corinthians 1:10-15)! Has the “one body” of Ephesians 4:4 now been neatly broken into two separate but completely scriptural bodies of Christ? Ridiculous! In this writer’s statement is evidence that more than the instrumental music issue divides the Christian Church and the church of Christ. The writer **DOES** compromise basic Biblical teaching by making optional that which is a matter of faith.

2. “*The controversy over instrument or no instrument may never be settled by man’s interpretation, but what an insignificant thing this discussion is compared to the evangelizing of the world.*” (Fuzzell, Jameso. “By What Authority.” *One Body*, June 1985, p. 4).

**Response:** No doubt Nadab and Abihu thought that offering “strange fire” (Leviticus 10:1-2) was “an insignificant thing” but God did not. We believe in evangelism which

includes pointing out error to those who are in sin, such as those who use instruments of music in worship to God.

3. “*If you cannot concur, I will love you just the same. ‘Loving you just the same’ is my ultimate solution to our problem.*” (“Diagnosing Our Symptoms.” *One Body*, June 1985, p. 6).

**Response:** Because of love for those lost in sin we **WILL POINT OUT ERROR**. We will speak the truth in love (Ephesians 4:15). But love for each other is **NOT** the solution to the division. Instead, members of the Christian Church must love God above their denomination and their instruments of music. John wrote, “**Hereby we know that we love the children of God, when we love God and do his commandments**” (1 John 5:2).

4. “*What is essential to salvation is Jesus Christ. Must I drink out of one cup to be saved? Must I participate in Sunday School (or refuse to do so)? Must we have women teachers (or refuse to do so)? Must we cooperate with sponsoring churches in mission work (or refuse to do so)? Must our women wear hats in the assembly (or refuse to do so)? May our women wear pants in the assembly or must they forbid it in order to be saved? May a congregation have an evening communion service and still go to heaven? Must we refuse to go to war? May a brother be mistaken about marriage and divorce, or missionary associations, or special days, or *EVEN* instrumental music and still be saved? Here is the issue, brethren. Do you really believe that we must agree on all these subjects (and a hundred others we might mention) in order to be saved eternally? If so, then all of us are lost, because no two of us believe everything alike!*” (Minick, Bill. “A Plea for Preachers To Lead The Way To Unity.” *One Body*, June 1985, p. 9).

**Response:** If this writer would be consistent with his argument, then he must tell the Catholics that infant baptism is just a difference of opinion and therefore he can extend the right hand of fellowship to those who practice such! Note that Minick compares some apples with some oranges, i.e., some matters of faith with some matters of opinion. If a brother is in error about marriage and divorce for example, he may very well be himself caught up in an adulterous relationship and consequently lose his soul. On the other hand, I can drink from only one cup and still partake of the Lord’s Supper acceptably. The illustrations used by Minick to support instrumental music are not **ALL** equivalents. Alan Highers wrote,

**There is a difference in belief and practice. One may have an erroneous belief because he is a novice in the faith or because he misunderstands a scriptural principle, but he neither promotes his belief nor causes division over it. Fellowship need not be broken because a brother holds an erroneous private opinion (so long as it does not nullify his faith). The circumstances are different, however, where one not only believes a false doctrine (e.g., that instrumental music is acceptable in worship), but he also teaches it, practices it, and creates division over it! It is sheer folly to equate these two situations. (*How Do You Spell (F) (fellowship)?*, p. 36).**

Brother Highers went on to write,

**Some matters of belief and practice are matters of personal conscience that do not affect the life of the congregation. Instrumental music is an unauthorized addition to the worship that implicates every participant wherever it is used (*How Do You Spell (F) (fellowship)?*, p. 36).**

In summary of the argument, the illustrations are not equivalents—some are matters of faith and some are not.

What is at issue specifically is the instrument of music, which is a matter of faith, NOT EXPEDIENCY OR OPINION!

This is not intended to be an exhaustive look at the current unity movement, nor at the false doctrine of "unity-in-diversity." However, it is my hope and prayer that we all may better understand that the so called "unity movement"

is actually nothing more than the same call for compromise that has been rejected by faithful Christians for centuries. As much as we long for religious unity, we hold truth too dear and precious to compromise!

—Post Office Box 9708  
Roanoke, Virginia 24019

## THE NEED TO TEACH AGAIN THE FIRST PRINCIPLES OF GOD

Howell Bigham

The Hebrews writer says in Hebrews 5:11-12, "**Of whom we have many things to say, and hard to be uttered, seeing we are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.**" This scripture vividly portrays many in the kingdom of our dear Lord and Savior Jesus Christ. "For when for the time" they "ought to be teachers" they need to be taught again the first principles of the oracles of God.

What are some areas in which some in the church today need to be taught again the basics of the oracles of God?

1. Some in the church of our Lord have the need to learn again the Bible's teaching concerning **THE CHURCH OF CHRIST!** When these ought to be teaching others concerning this divine institution, they have need to learn what the Bible says once more on the subject. The Bible teaches that there is only "one body" (Ephesians 4:4), which is the church (Ephesians 1:22-23). In his letter to the brethren at Colossae, Paul states that Christ is "**the head of the body, the church**" (Colossians 1:18). Furthermore, Christ in responding to the good confession of Peter in Matthew 16:16 that Christ is "**the Son of the living God**" stated, in verse 18, that "**upon this rock I will build my church; and the gates of hell shall not prevail against it.**" Continuing, we read the apostle Paul's instructions to the Ephesian elders to "**feed the church of God, which he hath purchased with his own blood**" (Acts 20:28).

Notice in these scriptural references that the church is referred to in singular terms by the phrases of "one body", "the church", "my church", "it", and "the church of God." Therefore, we learn that Christ did not say "many bodies", or "churches", nor did he state "my churches!" Christ promised to build **ONE** church in Matthew 16:18 and he did build only **ONE**—the church of Christ! Brethren are in sympathy with the denominational bodies of men when they make statements such as "We are not the only Christians but are Christians only"! When members of the church of our Lord believe that the Bible teaches anything other than that Christ purchased only one church, the church of Christ, and that men must be in that saved body of believers to go to heaven (Ephesians 5:23), then they are **IN NEED OF BEING TAUGHT AGAIN THE FIRST PRINCIPLES OF THE ORACLES OF GOD CONCERNING THE LORD'S CHURCH!**

2. Some in the kingdom of God have need to be taught again concerning **GOD'S PLAN OF SALVATION** in the New Testament! For by the time when they should be sowing the seed of salvation among the lost, they need instruction from God's book concerning what to do to be saved! There are those in the church who teach that one can

stay in an adulterous marriage after baptism because baptism washes away one's sins! When one states this he is removing the step of *repentance* from God's plan of salvation (Acts 2:38; Luke 13:3)! Those who alter God's word in any shape, form, or fashion have the woe "**let him be accursed**" pronounced upon them (Galatians 1:6-9)! What they need is to be taught again these basic lessons of the steps of salvation!

There also are some in the Lord's body who would be hard pressed to state the steps of obedience to the gospel of Christ! It makes one wonder if they were ever really converted to Christ in the first place! Let us teach them once again the basics of: 1) hearing the word (Romans 10:17); 2) believing Christ to be the Son of God (Hebrews 11:6; Mark 16:16); 3) repenting of one's sins (Luke 13:3; Acts 2:38); 4) confessing that Christ is the Son of God before men (Matthew 10:32-33); and 5) being baptized for the remission of sins (Acts 2:38; I Peter 3:21; Acts 22:16).

3. There are still others who have the need to be taught again concerning the **ACTS OF WORSHIP** we engage in toward God. The Bible instructs us to: 1) pray (Acts 2:42); 2) sing (Colossians 3:16; Ephesians 5:19); 3) preach the word (Acts 20:7); 4) partake of the Lord's supper (I Corinthians 11:20-29); and 5) to give as God has prospered us (I Corinthians 16:2). Every member of the blood-bought institution of Christ should know the acts of worship and be able to give Bible authority for them. We are living in an age where the false doctrine of "unity in diversity" is cheered on by many. The Christian Church and her sympathizers are claiming that we could engage in singing with or without the use of mechanical instruments of music. We who are members of the church found in the Bible, the church of Christ (Romans 16:16), contend earnestly (Jude 3) that we must use vocal music *only* in worship to the Creator (Ephesians 5:19; Colossians 3:16). Those in the Lord's body who do not know what type of music is to be offered to God should learn what the *Bible* has to say on this important matter. There is no choice in the matter—if we want to do things in Bible ways (I Peter 4:11)!

It is indeed sad, yea, tragic when brethren who have been in the church ten, 20, 30 years or longer who "ought" to be "teachers" but instead "have need to be taught again" the first principles of God!

—1412 Parsons Avenue  
Sheffield, Alabama 35660

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"The church will never restore its power until it restores the New Testament and the cross as its central message."—**E. L. Whitaker**, Knight Arnold church of Christ, Lord's Day morning worship service, July 23, 1989

# The Crisis of Leadership in the New Testament Church

Bob Nienstadt

In recent years there has been developing in the church a situation which could be termed a crisis because of its magnitude. That crisis is in the leadership of the Lord's church.

A sound leadership is vitally important to the church because without a leader its members have no direction as a body of people. Jesus was concerned with the guidance of people. In Mark 6:34 he said, "And when he went ashore, he saw a great multitude, and he felt compassion for them because they were like sheep without a shepherd; and he began to teach them many things."

Jesus felt compassion for those without guidance. According to the *Reader's Digest Great Encyclopedic Dictionary*, compassion is pity for the suffering or distress of another. Jesus knew that people without proper guidance would suffer.

Jesus knew that we, as Christians, would suffer without leadership. That is why he wants each congregation to have overseers (Acts 20:28). The leadership of our elders—overseers—should be stressed as to its importance. Judges 17:6 says, "In those days there was no king in Israel; every man did what was right in his own eyes." The Lord stresses this again in Judges 21:25, "In those days there was no king in Israel; everyone did what was right in his own eyes." Without proper guidance, the church would be split apart with each man following his own opinions and the life of the church would be threatened. If we are to have a strong church, we must have a strong leadership and members who are united behind that leadership.

## MANY ELDERS LACK LEADERSHIP

In many congregations in this country there seems to be a decrease in the quality of leadership on the part of the elders. If this were not so, we would not have so much discussion on the subject. Every brotherhood periodical usually has at least one article concerning elders. Either their qualifications, their leadership problems, or their lack of leadership is discussed. This discussion can be constructive when written in the proper attitude and accepted with a mind that is willing to learn and work toward perfection.

We know elders have the authority to exist and oversee the flock. Christ as Lord, King (I Timothy 6:14-15), and the church's head (Colossians), has the right and authority to establish overseers over each congregation and to charge them with certain responsibilities. He also has the right and authority to command us as members to follow the elders' guidance.

First Timothy 3 and Titus 1 list the qualifications for those men who are to be selected as elders. However, we will not list them here because of our limited space. These qualifications must be adhered to, but I believe we get so wrapped up in these specific rules that we forget the most important qualifications, possibly because they are not listed with the others.

## ELDERS SHOULD BE CHRISTIANS FIRST

First of all, a man must have a burning desire to please God. He should not be guilty of the weaknesses of the weaker members, such as irregular attendance. He first must be a Christian. We have a tendency to think of a Christian as just a baptized believer, but being a Christian involves a

commitment to Christ as our source of life and salvation. Also, we have a commitment to the obedience of his commands in our lives. He must be a man who has been diligently working for years to develop the Christian characteristics mentioned in Galatians 5:22-23.

If he has developed these, he will be loving toward his brethren and love lost souls enough to want to teach them the way to salvation. He will have joy because he has found Christ, and he will be at peace with himself because he knows he has salvation. He will be patient with the weak and show kindness and goodness to them and all those around him. He will be faithful in upholding all of God's teaching in his own life. He will be gentle in his approach to teaching the lost for fear of driving them away with a haughty attitude. He will be in control of his own physical being. If we look at the prospective elder first as a Christian, and if he is not the proper Christian he should be, then we should not even apply the other qualifications to him.

## WHAT OF LEADERSHIP QUALITIES?

Secondly, the prospective elder should display some leadership qualities in his life; such as, gentleness, patience and self-control. These are some of the same qualities that all Christians are to establish within themselves, but the prospective elder must *already* have them even to be considered as an elder.

The Lord gave an indication of this very thought in I Timothy 3:4-5, which says, "He must be one who manages his own household well, keeping his children under control with all dignity, but if a man does not know how to manage his own household, how will he take care of the church of God?" A man who is not a good leader will not have a family totally dedicated to him or willing to follow him. There will be more questioning than following. The eldership is not a proving ground or morale-building tool. We should not place a man in this position in order to build him into it. He must be established in these qualities *prior* to his ordination. It has been a personal observation that a man usually will be the same type of man after taking office as he was before.

## HOW MUCH MUST HE KNOW?

Our third qualification is that a man must have a thorough knowledge of God's word. A man can be a leader without a knowledge of God's word, but he will not lead down the path that leads to Christ and salvation. Instead, he will lead for selfish gain. Titus 1:9 is speaking this very thought which says, "holding fast the faithful word which is in accordance with the teaching, that he may be able to exhort in sound doctrine and to refute those who contradict." If an elder does not know and understand the word of God it is very possible for him to make decisions that are contrary to that word. No man has a right to impose on Christians regulations that have not already been imposed by Christ. I am not speaking of methodology used in evangelism, teaching and benevolence, but of the doctrinal principals and moral edicts stated already by Christ. The elder must know the word of God in order to know what incorrect teaching is so that he can refute it (Titus 1:10-11; Acts 20:28-31).

I believe we have become so caught up in our strictness of rules that we have overlooked the obvious. A man cannot be a leader of men unless he already has submitted to the leader of us all, and that is Christ (Matthew 23:10). If this were not so, the Lord would not have said to elders, "Proving to be examples to the flock" (I Peter 5:3).

## CARE IN SELECTING ELDERS

We must take greater care in the selection of our elders.

We make mistakes just as everyone else does, but our mistakes can be minimized. In the beginning of the church, the Holy Spirit chose these men through the apostles (Acts 20:28), but since we do not have the direct influence of the Spirit, we must gauge these men ourselves. Let's be very careful.

We all have seen or heard of congregations that have suffered the consequences of unqualified men in the elder-ship position. There is genuine suffering on the part of the people afflicted by these men. There is spiritual unrest in these situations and this unrest compels members to make decisions they never should have to make. In other words, should I rebuke this elder? should I form a coalition with other members to remove this elder? or should I just attend and work with another congregation and hope they do not have the same problem?

I am thankful that some of our Christian schools have started teaching programs for elders and that some congregations are holding teaching seminars for these men. I genuinely believe that constant and persistent teaching in this area will succeed. Teaching is the method of learning

established by our Lord and Savior, Jesus Christ, and this is the avenue we must travel in solving our problems in the church.

I commend those men among us who have taken on the responsibilities of overseer and are genuinely doing the best they possibly can. As I Peter 4:11 states, we are to serve God with all the strength with which he supplies us.

We must also remember that our elders are not infallible men, and they make mistakes just as we sometimes do. When they make a mistake, please forgive them for the very unity of the church depends on our acceptance of them as our shepherds. Give them your respect not only for their knowledge and leadership ability, but because they have taken the responsibility of safeguarding your soul (I Thesalonians 5:12-13).

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[NOTE: Brother Nienstadt is a student at Preston Road School of Preaching, in Dallas, Texas. IYRJR.]

## Worship In Spirit And In Truth

Keith Alarid

We have certain liberties guaranteed to us as Americans living in these United States. We are at liberty to choose the line of work we wish to pursue, to buy, to sell, to own, and/or trade almost anything our hearts can imagine. We must, however, as Christians, remember that God does not allow all the liberties that we can imagine, particularly with regard to the worship service. We are told in John 4:24, "**God is a spirit: And they that worship him, must worship him in spirit and in truth.**" Concerning Christian worship, one author notes that the passage reveals:

- (1) the **ACTION** of Christian worship—**worship**
- (2) the **AIM** of Christian worship—**him**
- (3) the **ABSOLUTE** of Christian worship—**must**
- (4) the **ATTITUDE** of Christian worship—**spirit**
- (5) the **AUTHORITY** of Christian worship—**truth**

A person seated in the rear of one of our brotherhood auditoriums during a worship service should be able to observe people worshipping God. And, indeed, the mere presence of the people would seem to indicate their genuine interest in pleasing the Almighty in worship. However, the observer will behold note-passing, giggling, elbowing, fingernail clipping, people up walking around, and such like during the singing and sermon portions of the worship. Would these same people be so bold as to get up to get a drink during the Lord's supper or during a prayer? (Or during a mathematics or an English class?) They seem to forget two very important facts about Christian worship:

- (1) There are **FIVE** elements in true Christian worship, and no one is any more important than the other. We are to:
  - a) **Sing**—Colossians 3:16; Ephesians 5:19; I Corinthians 14:15; James 5:13
  - b) **Pray**—Acts 2:42; 4:24-37; I Corinthians 14:15
  - c) **Preach or teach**—Luke 4:16-21; Colossians 4:16; Acts 20:7

d) **Observe the Lord's Supper**—Acts 20:7; I Corinthians 11:20-30

e) **Give of our means**—Romans 15:26; I Corinthians 16:2; II Corinthians 8 & 9

(2) God is present during our worship and **HE IS WATCHING!** (Proverbs 15:3; Matthew 18:20).

I realize that emergencies do arise. Unruly children should be removed, disciplined, and returned. People do get ill or contract a "tickle" in their throats. Unfortunately, *emergencies* are not the problem under consideration (although a *spiritual* emergency obviously exists.)

We must recognize that we are in the presence of Almighty God and are to seek to please him and him only. Our constantly being up and around and traversing to and fro to the water fountain or to the restroom is to say we do not care who is present or who we may disturb. (There *are* others present also!)[I might also point out that if a child (or an adult) cannot go for one hour without a drink of water or a trip to the restroom, he or she should consult a physician for their problem. Unless a genuine medical emergency exists, (and it is difficult to imagine that so many people would have the same medical emergency) these items should be handled **BEFORE** the worship hour begins.]

Let us study carefully the following passages: Psalms 89:7; 33:8; Habakkuk 2:20; Isaiah 66:2; Nehemiah 8:1-8; and Exodus 20:18-23. Applying these passages will help all of us cultivate a more spiritual and reverential attitude during the worship service. We can then say with the psalmist, "**I was glad when they said unto me, Let us go into the house of the Lord**" (Psalms 122:1). We also shall be more pleasing to God for we shall be able truthfully to say that we are worshipping in "spirit and in truth."

—91 April Wind South  
Montgomery, Texas 77356



# Singapore Brethren Ask Final, One-Time Contribution To Help Complete Jurong's Building-Extension Program By May 1991

It is not often that *Contending for the Faith* goes out of the way to enlist the aid of brethren in general in a particular building project—especially one halfway around the world across the seas. However, there are many important, unusual and significant aspects of the effort being made by the Jurong church of Christ brethren, in Singapore, that we believe merit special consideration. They have been struggling valiantly toward a three-story extension to their building over the past several years. Finally, with just a little extra boost from faithful brethren and churches elsewhere, they envision being able to complete construction of their building-extension by May, 1991, having it ready to occupy, Lord willing, in June.

It was in March, 1973, that a group of faithful, dedicated Christians, led by brother **Eddy Ee**, began a new work in Jurong, an industrialized town (city, really) situated in the western part of the island of Singapore. Being in the center of a predominantly industrialized estate, the work was aimed at meeting the spiritual needs of the workers and near-by residents.

From the beginning, it was a long, hard, uphill struggle for those who took the initiative in this new work. For a time, the church met in the homes of various brethren, as there was no permanent place for worship. This did not hinder them from extending and defending the gospel of our Lord, however; they continued to plant and water, and God caused the church to grow.

## PRESENT BUILDING ERECTED IN 1976

Ere long, the new congregation managed to rent a hall at the Jurong YWCA Hostels to serve as their meeting place. The work enjoyed steady growth. By 1976 membership had climbed to about 30. It was that year that they were blessed with a new and permanent building to accommodate their increase, made possible by many sacrifices and generous contributions from many parts of the world, for which they continue to be grateful.

Since moving into their new building in May, 1976, they have not allowed these facilities to remain idle, holding many gospel meetings, lectureships and workshops annually. Always, they have kept in view five objectives:

1. To be sound in doctrine.
2. To be a base for evangelism.
3. To be strong in discipline.

4. To be a giving congregation.
5. To be a scripturally organized congregation.

## FIRST FULLY SELF-SUPPORTING CONGREGATION

Continuing to press toward the above goals, by 1980 they had become the first fully self-supporting congregation in Singapore.

In 1981, they began a Chinese-speaking work, in addition to their English-language congregation, to serve those who speak the Mandarin Chinese language.

From 1982 to 1987, they supported foreign missionary work in both East and West Malaysia. They also helped one of their local sister congregations secure a place of meeting.

Four Seas College of Bible and Missions has received Jurong's financial assistance, and they also have sponsored several students for full-time study in the college.

In 1986, they extended themselves to engage a full-time worker to lead the work among the Mandarin-speaking people.

## MORE HELP NEEDED TO MATERIALIZE EXTENSION

From the outset, the Jurong brethren always have been great givers—and by far the greater part of their present **THREE-STORY BUILDING EXTENSION FUND** has been contributed by their own members locally.

Through the years, the congregation has grown steadily and always is running out of space for needed Bible classes. Presently, they have approximately 140 faithful members.

The building extension project was conceived as early as 1980 to cope with space constraints and to accommodate their vision for greater and better service for their Master and King.

At their invitation, on May 20, 1990, I was invited to speak to the Jurong congregation on "AFTER THE BUILDING EXTENSION, WHAT THEN?" At the close of the service, the Building



**AN IMPRESSIVE AGGREGATION INDEED** is the young-middle-aged leadership of the Jurong church of Christ, in Singapore, when you can get them all together for a photo, such as the one above. Flanked by **Ira Y. Rice, Jr.** and their preacher **Eddy Ee**, the first row includes **Lim Cher Yam, Soon Choon Lin, Wong Kum Kay, Goh Liang Chuen, Tommy Nyau and Tan Yiu Huat**. Back row: **Chang Yee Chong, Lim Cher Kiat, Ho Fook Wal, Cheong Chee Meng and Ullas Nair**. It is in their hands that the future of the church in Jurong/Singapore largely rests.

Extension Committee made an up-to-the minute financial report. Among the things reported, they now have on hand \$491,024.45 (Singapore dollars—\$1.85/ Singapore equals \$1.00/ U.S.); \$64,400.33 in pledges still is to be collected, hopefully between May and November, this year.

Although they still need considerable outside help in order to complete their building, they now have targeted construction to begin either in August or September, 1990, to be completed by May, 1991, *i.e.*, in eight months time.

#### LOCAL MEMBERS BEING STRETCHED TO LIMIT

Rather than sitting back and expecting overseas brethren to do it *for* them, they are challenging their own local members, as follows:

- 1) Each local member to give all he (or she) can in one lump sum between now and March, 1991.
- 2) Those who feel that they have *given* their limit, are being asked to *lend* what they can to the church—interest-free.
- 3) As a last option, they are asking local members to *borrow* what they can from local banks and either *give* or *lend* that, too.

As matters now stand, there seems to be no way for the local congregation, on its own and by itself, to be able to erect more than just *two* stories—although *three* stories are sorely needed.

If U.S. brethren and churches might stretch themselves to make one-time gifts of \$1,000.00 or even \$500.00, totaling approximately another U.S./\$150,000.00 or so, they could go ahead with their original plans for three stories instead of only two.

#### MEN AND BRETHREN, WHAT SHALL WE DO?

Of course, we are aware that quite a number of our Stateside brethren and churches have responded on this already—for the most part (let's face it) in a very modest way. Would it not be wonderful if we might recognize the necessity of this strong, hard-working, generous-giving, faithful congregation as our opportunity to help in an exceptionally worthy missionary cause?

By the time this report reaches our readers, we all shall be in the second half of our fiscal year for 1990. In many cases, we have been holding something in reserve in our treasuries to be able to respond should a special need arise. Well, if there ever was one, let's face it: **THIS IS A SPECIAL NEED.**

Whatever either you personally or your local congregation can send to



**SOME IDEA OF THE REGULAR** Lord's Day morning attendance of the Lord's church at Jurong/Singapore can be gleaned from the above photo taken by brother Phillip Tang, one of our students at Four Seas College, in Singapore, the morning that Ira Y. Rice, Jr. (right front) spoke May 20, 1990, on "AFTER THE BUILDING EXTENSION, WHAT THEN?" Seated just behind Rice, Eddy Ee, minister at Jurong and Rice's son in the gospel, is seen.



**AFTER SERVICES** the Lord's Day morning that Ira Y. Rice, Jr., spoke, May 20, 1990, to the Jurong congregation in Singapore, some of the Building Fund Committee invited him to lunch. On the way over to the restaurant, he asked them to pose on the plot of ground behind their present building where the **THREE-STORY BUILDING EXTENSION** proposedly is to be built. Left to right, they were Patrick Ang, Vincent Lim, Eddy Ee, Lim Cher Yam and Tommy Nyau.

help on this the second half of the current year, please do not hold back. **THE NEED IS NOW.** And, whatever we can be able to include in our budgets for the first half of 1991, surely \$500.00 or \$1,000.00 would not break most of us or even slow us down.

Whatever you can send, brethren, the elders of the **Bellview church of Christ, at 4850 Saufley Field Road, Pensacola, Florida, 32526-1798**, who have my over-

sight as a missionary, are prepared to receive, receipt and relay your contributions to the Jurong brethren within 30 days after you send them in. Let's don't wait. **WHAT OUR HANDS FIND TO DO, LET'S JUST DO IT—WITH ALL OUR MIGHT.**

—Ira Y. Rice, Jr., *Editor & Missionary to Singapore and the Far East, since 1955*

# SOME COUNTRIES ARE NOT OPEN TO MISSIONARIES; BUT WE MUST DO SOMETHING FOR THOSE THAT ARE!

Let us be the first to admit that NOT EVERY country remains open to those who would enter as missionaries—also that some which *are* open have restrictions making it difficult to enter for such work.

Contrary to naive, wishful thinking, on the part of some, mainland China *still* remains closed to ALL missionaries, whether of the Lord's church or of some other, as far as entering *legally* is concerned. (Some have asked, "What about **Billy Graham**?" His case was a one-time, public relations tactic only. But if you think that China is *really* open, let's just see YOU try getting in *as a missionary*!)

Even such otherwise "free" countries as Singapore are not without restrictions. Nevertheless, many countries *are* open for the gospel.

Liberalistic missionaries, such as **Ray Bryan** and others, have tried to limit those entering the Philippines to other liberals like themselves; but the truth of the gospel still can find a way.

Indonesia, with its 13,000 islands, is not easy for getting a missionary visa; but some still are being issued. And Hong Kong appears to be still wide open.

Many of us seem to have "written off" most countries between Hong Kong and Europe; but we should not do so until we try. With the unrest now evident throughout the

Communist part of the world, who can say that opportunities will not soon open in Russia, Siberia, and even China!

Has anyone tried getting into Ceylon (Sri Lanka) lately? India still is restricted, as far as *Americans* are concerned; but we still can get in as "tourists" for three months at a time—and a Christian "tourist" can accomplish a lot in 90 days if he really tries! What of Nepal, Sikkim and Bhutan? Think of the Near East, the Middle East, the Balkans and Scandanavia.

We have some few workers still in Europe and in *some* of the African countries; but it is a mistake if we think that *all* of those nations have been reached for Christ. Large areas of South America remain virtually untouched with the gospel. Central America and the Caribbean areas we have given only a "lick and a promise." Do we feel no responsibility to all those thousands of Eskimos who live above the Artic Circle in Eskimoland? Not to mention New Zealand, Australia, and islands almost innumerable in the Pacific area.

Those who think in terms only of our own *convenience* and *comfort* may wonder if I am serious to suggest we look into all these places. Well, was Jesus serious when he died on the cross not for *our* sins only but for the sins of the *whole world*? (I John 2:2).

YOU ARE INVITED TO ATTEND THE . . .

## ARK-LA-MISS BIBLE LECTURESHIP

CONDUCTED BY:

### CENTRAL CHURCH OF CHRIST

Mer Rouge Road • P.O. Box 34 • Bastrop, Louisiana 71221 • 318/281-4959

July 19-21, 1990

### THEME: THE BOOK OF JAMES, THE BOOK OF PRACTICAL CHRISTIANITY

#### Thursday, July 19th

- |  |                       |
|--|-----------------------|
| 1:00 P.M. Introduction And Overview Of James .....                                       | Curtis A. Cates       |
| 2:00 P.M. The Perfect Law Of Liberty .....   | Joe Nichols           |
| 3:00 P.M. What Is Pure Religion? .....   | Waymon Swain          |
| 3:45 P.M. Discussion Forum: Is The Church To Furnish Recreation For The Church?<br>..... | Cates, Nichols, Swain |
| 7:30 P.M. The Use And Misuse Of The Tongue .....   | Curtis A. Cates       |

#### Friday, July 20th

- |  |                          |
|--|--------------------------|
| 9:30 A.M. Blessedness Through Temptation .....                   | Jurd Brantley            |
| 10:30 A.M. The Begetting Power Of The Word .....                 | John Bowles              |
| 1:00 P.M. The Responsibility Of The Word .....                   | Dub McClish              |
| 2:00 P.M. Faith And Works .....                                  | Bill Jackson             |
| 3:00 P.M. Patience In The Life Of A Christian .....              | Darwin Hunter            |
| 3:45 P.M. Discussion Forum: The Woman's Work In The Church ..... | Jackson, McClish, Hunter |
| 7:30 P.M. Converting Sinners From The Error Of Their Ways .....  | Buster Dobbs             |

#### Saturday, July 21st

- |   |              |
|---|--------------|
| 9:30 A.M. What Is Involved In Confessing Your Sins? ..... | Neil Kucera  |
| 10:30 A.M. Praying For Wisdom .....                       | Buster Dobbs |

We used to sing that old song, "You Never Mentioned Him to Me." Think of the words of that song, which most of us have sung scores—even hundreds—of times but may have thought little about:

*When in the better land  
Before the bar we stand,  
How deeply grieved our souls may be;  
If any lost one there  
Should cry in deep despair,  
"You never mentioned Him to me."  
O let us spread the word  
Where'er it may be heard,  
Help groping souls the light to see,  
That yonder none may say,  
"You showed me not the way,"  
"You never mentioned Him to me."  
A few sweet words may guide  
A lost one to His side,  
Or turn sad eyes on Calvary;  
So work as days go by,  
That yonder none may cry,  
"You never mentioned Him to me."  
"You never mentioned Him to me,  
You helped me not the light to see;  
You met me day by day  
And knew I was astray,  
Yet never mentioned Him to me."*

When I think of all the fussing, fighting, fuming and fulminating that goes on in this brotherhood almost constantly, I often ask myself, to what purpose? Truly, as long as we have those rising up among us teaching false

doctrines to lead souls away into this or that perversion, a certain amount of this may be unavoidable.

However, when such becomes our chief object in life, with the vast majority of mankind never yet having heard the word, how can we justify it? As the editor of the doctrinal publication *Contending for the Faith*, it should be self-evident that I am not referring to faithful and sound gospel preachers and churches when I say this. Even so, let us not be content just to *contend* for the faith, brethren; let us exercise ourselves to *extend* it, too! Surely every soul has more right to hear the gospel *once* than any soul has to hear it *twice*! A world is out there almost entirely lost. What are we going to DO about it?

\*\*\*\*\*

## Preach The Word!

Steve Miller

As a Bible major working to prepare to preach the gospel full time I already have been criticized for preaching the truth. I cannot believe that brethren do not want the truth preached. It's getting to the place in some congregations that a gospel preacher is limited in what he can preach. This is the same problem that demoninations have. They would bury themselves if they preached on just anything in the word of God.

Recently I preached at a congregation where I encountered this very problem. I preached on "one Lord, one faith, one baptism," and the rest of it from the text of Ephesians 4:2-6. I presented the truth and "declared the whole counsel of God" in love. I received positive comments from everyone

Bellview Church of Christ Announces—

# The Tatum Lectures July 27-29, 1990 "The Sermon on the Mount"

**Matthew 5, 6, 7**

**OPEN FORUM EACH AFTERNOON**

**CHURCH OF CHRIST**

Hwy. 43 South

Tatum, Texas

214/947-6331

**Friday, July 27th**

9:00 A.M. The Beatitudes (5:3-12) ..... Roy Lanier, Jr.  
10:00 A.M. Ask And It Shall Be Given (7:7-11)..... Max Patterson  
Lunch Break  
2:00 P.M. The Christian's Influence (5:13-16) ..... Lynn Parker  
3:00 P.M. .... Open Forum  
7:00 P.M. Christ, The Fulfillment Of The Law (5:17-20)..... Roy Lanier, Jr.  
8:00 P.M. The Providence Of God (6:25-34) ..... Buster Dobbs

**Saturday, July 28th**

9:00 A.M. Sins Of The Heart (5:21-32) ..... Ben Moseley  
10:00 A.M. Works To Be Seen Of Men (6:1-18) ..... Buster Dobbs  
Lunch Break  
2:00 P.M. Be Not Anxious (6:25-34) ..... David McCain  
3:00 P.M. .... Open Forum  
7:00 P.M. Proper And Improper Judgment (7:1-5)..... Roy Lanier, Jr.  
8:00 P.M. No Man Can Serve Two Masters (6:19-24) ..... Jim Dobbs

**Sunday, July 29th**

10:00 A.M. The Wise And Foolish Men (7:24-27) ..... Jack Orbison  
11:00 A.M. Not Everyone That Saith Unto Me, Lord, Lord (7:21-23)  
..... Jim Dobbs  
Lunch Break  
2:00 P.M. By Their Fruits You Shall Know Them (7:15-20) ..... Mike Wyatt  
3:00 P.M. .... Open Forum  
7:00 P.M. The Wide And Narrow Gates (7:13, 14)..... Gary Workman  
8:00 P.M. The Sermon On The Mount — A Summary ..... Johnny Ramsey

**HOUSING**

Those attending will be responsible for their own housing. There are motels in the area (Longview, Marshall, Henderson, Carthage). R.V. Hoop-ups are also in the area.

**AUDIO AND VIDEO TAPES**

All Lectures will be recorded on Audio and Video Tapes and may be purchased at the lecturship from Thomas Gardner.

**FOR FURTHER INFORMATION PLEASE CALL 214/935-0403 or 214/947-6331**

except a man who thought we shouldn't preach on the one church and expose the denominations if we didn't know who was in the congregation. Can you believe that?

It is to the point in many congregations of the Lord's church that a man can't preach the gospel. It is no wonder that the church is not growing like it did years ago. It is because some brethren have been preaching sermons that would go over well in the denominations. There is no reason for the people in the denominations to come to our assemblies because with this line of thinking they must be all right where they are.

I was told that there was a family in attendance that night who were Methodists and that they were offended at the message I presented. If they were offended by the word of God that night they would be offended any time the truth was presented. This member obviously is not "earnestly contending for the faith, once delivered to the saints" like he should be because he is placing a limit on what can be preached on from the pulpit.

When we open the pages of God's word we find many, many times Jesus Christ, the apostles, and various disciples preaching the truth that actually offended some who heard it. It is a fact that when we preach the gospel of Christ some

will be offended. After all, I am not preaching the gospel of Steve, I am preaching the gospel of Jesus Christ and him crucified.

This experience was a good one for me because I now see that there are people with "itching ears" in our pews that don't want the "whole counsel of God" preached and presented as God would have it. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2). Why did Paul tell Timothy this? Verse 3 answers our question, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." We are definitely in that time now.

Brethren, we can't stop preaching "one Lord, one faith, one baptism" because the world desperately needs the truth of the gospel of Jesus Christ even when it might be "out of season" with some brethren. We are in need of taking Paul's advice to Timothy very seriously. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16).

—9874 Knowlton Road  
Garrettsville, Ohio 44231

## Notes & Quotes...

**C. B. Short**, Dallas, Texas: "I surely DO approve of the publication of the index of ALL volumes; this would be especially valuable for preachers and others who publicly proclaim those things requiring exposure. Surely we will all confess that false teaching and teachers must be exposed, regardless of the hurt and sorrow incumbent upon the one who is left the quite dubious 'honor' of such disclosure! Is it thinkable that the Lord himself 'enjoyed' his words, 'Woe unto you, Scribes and Pharisees,' when he engaged in berating them for what they were doing? ...

"At best... my sojourn in this world will not continue for many more years—77 in March of this year... I'd like to begin planning to confer a complete series of Bound Volumes, along with the Index of ALL, on some young, honest, truth-seeking man among us (I don't subscribe to the idea that such a youngster cannot even now be found!) who will lovingly put to a proper use the information therein.

"Isn't it a sad commentary on the membership of the church that a fervid search must be made in locating just ONE youngster who will be ever ready to expose error? And, as usual, my own thoughts on this line include modern 'bibles,' beginning with ASV. Clearly, progressive departure from Truth was initiated in the introduction, in the 1880's, of Westcott/Hort textual discrepancies, continued in the ASV, and in step-by-step increase down to the latest 'Reader's Digest' volume!

"Hope your trip to the Far East is successful..."

**Larry T. Perry**, of Seymour, Tennessee, enclosed \$25.00 in April for a bundle of 12 copies of the February/1990 issue, saying, "Use any left over as you see fit."

### PREACHER NEEDED

The Romney congregation in West Virginia is looking for a full-time preacher to locate with them. They have approximately 30 faithful members attending. A parsonage is available and they can pay a salary of \$260.00 per week. Some outside support will be necessary. Anyone interested may write to the Romney church of Christ, P.O. Box 934, Romney, West Virginia 26757 or call Erik Burner at (304) 822-4659.

**Wayne Crawley**, of Morrison, Tennessee, renewed for three years, commenting, "Wonderful paper."

**Mrs. Frank O. Renahan**, of Stuart, Florida, renewed her own, sent one new subscription, saying, "I thoroughly enjoy *Contending for the Faith*."

### ATTENTION ALL WRITERS!

Although we are fully cognizant that modern-speech translations COULD be correctly translated, yet, for the most part, few of them are.

Manuscripts should begin with the title, six spaces down from the top, four more spaces, author's name, four more spaces, then begin your article. Each page needs to have inch margins on all four sides.

When referring to yourself in an article, avoid the use of third-person references, such as "this writer." What is wrong with first-person singular? If you *mean* I, why not use I? All such references, if we use your article at all, will be changed to I—so please just say so in the first place.

Please do not italicize scripture citations. If you want to make them in bold-face (our style), fine; otherwise, just type them in ordinary type-face and we'll handle it.

Do not use "block mode" at the beginning of paragraphs; rather these should be indented five spaces on the first line of each paragraph.

Double-space each article, including between paragraphs.

Use caps and lower case (not all caps) for the names of books cited—and SPELL THEM OUT. For example, instead of Deut., spell it out, thus, Deuteronomy.

Instead of capitalizing pronouns for Deity, please follow the lower-case style.

I may have further suggestions later; but these should be enough to get you started. Thanks. IYR Jr.

**Steve Miller**, Garrettsville, Ohio: "Put me on the list for an index for *Contending for the Faith*. That will be a big help.

"There are some things going on here on the Western Reserve that will be of interest to you and the brotherhood. Enclosed is a copy of the Parkman Road Bulletin of April 10,

1990. I highlighted the area of concern. The featured speaker, **Woody Biggs**, is a former preacher... at Windham, 1986-88. He is presently at Byesville, Ohio. You and I both know Woody wasn't at Parkman Road to preach the truth. **Max King** isn't going to let just anyone come and speak to them.

"I will let you know how the Northcoast Workshop, held in Kent, Ohio, goes this summer... Woody and several other questionables will be there. It will be interesting to see how it turns out..."

[NOTE: The Parkman Road church is wholly oriented to the Max King doctrine of A.D. 70. If **Woody Biggs** (or anyone else) does not wish to be listed with them, then let such mark and avoid Parkman Road like Romans 16:17-18 teaches. The quotation from the Parkman Road bulletin reads as follows: "Our annual Spring Youth Advance will occur the weekend of May 4-5. It will be a lock-in at Lordstown High School with swimming, basketball, volleyball, pizza & pop, a devotional with featured speaker, **Woody Biggs** of Byesville..." IYR Jr.]

**Cheri Foster**, Baytown, Texas: "... Thank you with great appreciation for the article on Mother, Maxine Whitten, and Grandmother, Mary Belle Sivils, in the recent *Contending for the Faith*. It was so beautifully done... We all are very grateful for this tribute to a wonderful Christian lady, our mother and wife. She spent her life giving of herself to everyone but especially to her husband and daughters and then to her sons-in-law and grandchildren. Her example guided us (daughters) to lead the same Christian life she and Daddy led and to choose Christian husbands. Thank you again for the honor you bestowed upon her.

"One more thing. We would like to be counted among those who would like to receive the indexes to all the volumes of *Contending for the Faith* when they are ready... We are always looking to our issues... Each issue helps us to know what is happening in the brotherhood so as to be able to fight Satan. We are constantly amazed at how few Christians are aware of what is happening in the Lord's church... May God guide you and all those who write for *Contending for the Faith*..."

[NOTE: In responding to the foregoing, I said, in part, "... I am grateful that you would like to have a set of indexes for the Bound

Volumes of Contending for the Faith when they are available. Quite a number already have expressed interest. I shudder when I think of all the countless hours it will take to work them up. However, once I get back to the States, I'll probably plunge into the process.

"You expressed amazement at how few Christians are aware of what is happening in the Lord's church. When folks study to be ignorant, there is no end as to how ignorant they can get! It seems to me that some have overdone what Paul said in I Corinthians 14:38..." [YR Jr.]

Tim Ayers, minister to the Cullendale church of Christ, of Camden, Arkansas, enclosed a copy of the College Avenue Church of Christ bulletin advertising what they called their "Friends' Day." In the bulletin it described their plan to have SIX SEPARATE ASSEMBLIES during the 10 a.m. worship hour, evidently all to be worshipping separately at the same time. Children under two would have their assembly; two-year-olds, theirs; three-year-olds through 2nd Grade, theirs; 3rd through 5th grades, theirs; Junior & Senior High students, theirs; and, finally, the adults, theirs.

Brother Ayers could not make all this quite harmonize with what he understood the scriptures to teach. Therefore, under date of April 20, 1990, he wrote to their minister, Dan Williams as follows:

Dear bro. Williams:

We received your April 22 bulletin and I read with much interest the mention of "Friends' Day," as you called it. Certainly all Christians should be encouraged to invite their friends to the assembly anytime, and every effort in this regard we all can commend.

However, I noticed that you said you had "added extra assemblies during the 10 a.m. worship hour." I noticed listed in the bulletin at least six "assemblies" that were to take place during the regular "worship service" hour. This is very puzzling to me. I am wondering if you could explain to me where the authority is in the word of God to have all these "assemblies." And what of the instructions in the scriptures about our gathering "together" (I Cor. 11:18,20; 14:23)? The phrase in Greek in these verses (*epi to auto*) means "in one and the same place" (*Analytical Greek Lexicon*, p. 60). Look at that again—ONE and the SAME place!

Bro. Dan, where is the authority for your "divided assemblies"? You do agree that we must have Bible authority for all we do, don't you (Col. 3:17)? Please help me to understand how you can be justified in doing this. I await your reply.

For all the truth,

(Signed)

Tim Ayers

Rather than reply to the foregoing by letter, brother Williams, just before brother Ayers dropped a letter to me into the mail, some ten days later, got in touch with him by telephone call.

... Before I got this mailed," brother Ayers postscripted his letter to me, under date of April 30th, "I got a phone call from Dan Williams, preacher at College Ave./El Dorado, Ark. You should have heard his subjective "reasons" for their parallel assemblies. They do it because "we have no other

choice, our auditorium won't hold everyone." He gave no scriptural authorization for it (I didn't really expect any, because there ain't none!), but pointed out how many contacts they got from it, i.e., the end justifies the means. He asked what we would do if we faced the problem of too many young people coming in, and I said we certainly wouldn't do anything unauthorized. I suggested to him that there *has* to be another choice besides dividing the assembly. He as much as accused me of sounding like an anti-class preacher. Then, we got on the scriptural teaching of assembling "together." He said that was "too literal," that he didn't see the pattern for it, and that divided assemblies are implied in the story of the Jerusalem church. Seems to me he *assumes* too much—just like the "house church" folks! The battle continues!

[NOTE: "... That was some phone call you had from College Avenue's preacher at El Dorado, Arkansas," I replied under date of May 31, 1990, from Singapore. "Once they head out into left field, there is no end as to how far they will go. The word of God seems to have less and less bearing on their thinking, hence on what they say and do..." [YR Jr.]

#### TYLER RETIRES FROM THE ELDERSHIP

Much appreciation to J. K. Gossett, minister to the Downtown church of Christ, of Jonesboro, Arkansas, for supplying us with a copy of brother Reginald M. Tyler's letter of retirement from the eldership of the church in Stokes, Arkansas.

"Brother Tyler touched the lives of hundreds of gospel preachers, many of whom are readers of Contending for the Faith," brother Gossett wrote under date of May 2, 1990. "The likes of brother Tyler do not come by often. Perhaps you can include a note in Contending for the Faith."

Brother Tyler's statement, dated April 4, 1990, reads as follows:

For almost 60 years I served, first as a deacon, then as an elder, in this congregation of God's people. I always tried to teach the truth and see that it was being taught. I always had a good working relationship with the preachers, with a very few exceptions.

I always cooperated with the other elders. I never made a decision on my own, but only that which was agreed on in the elders meeting. It was the willing decision of all the elders and forced on no one.

I never at any time refused to cooperate with the other elders. When asked, privately, for my opinion, I suggested it would have to go before all of the elders. I had a set of principles (and still do) that governed me through those years.

But all things have an ending. So, I am now (with regrets) announcing to you my formal resignation from the eldership. I will henceforth no longer be responsible for what is done or not done.

Elder, read Titus 1:9 (that means YOU) as I have done many times. I love this church. You are my people. I believe right here tonight in this building are some of the best people in the world.

I hold no grudge or malice against anyone; and I hope that is mutual. I need your

prayers. You need mine—and you get them every day. Do I yours??"

Now, in conclusion, I want to assure you if I can be of any help to you in any way at any time, I will try my best to assist you. If you have a Bible question, or you want me to talk to a friend or a relative, I am at your service. Please read the following and think of me: Acts 20:19-35.

Grace, mercy and peace from God the Father and the Lord Jesus Christ. (Acts 20:32) Being such a one as Reg. the Aged, I remain your elder brother, (Signed) Reginald M. Tyler.

[NOTE: This is one of the most remarkable documents from the heart and pen of a faithful, godly elder that I personally have ever read. It is almost as if the apostle Paul himself had written it. Deepest appreciation to brother Gossett for being so thoughtful as to send it. May God bless brother Tyler in his twilight years even unto eternity! May his tribe increase! [YR Jr.]

Quentin Dunn, faithful gospel preacher, of Floresville, Texas, under date of April 24, 1990, sent us the following clipping from *The Tulia Swisher*, saying, "Please publish." Can you imagine one of our own brethren holding a joint service with the Catholics? But, here read it for yourself:

## Happy News

By Mary Neal Henry

THE HOLY NAME Catholic Church of Happy was filled for the Community Thanksgiving Service on Sunday evening. After Father Ed Sweeney welcomed everyone, Chris Swinford, pastor of the Church of Christ, led in singing "Count Your Blessings."

Rev. Buddy Payne opened the service with prayer. Pam Landis and Daren Bryan, both playing violin, and Jill Mayfield playing the flute, brought special music of "America the Beautiful." Rev. Jerry Stewart led in Responsive Reading as the congregation stood.

Dr. Joseph Findley read scripture. An offering was taken for the community needs. Rev. Jerry Stewart and Christ Swinford sang a duet.

Father Ed Sweeney brought the message of Thanksgiving. Other hymns sang were "America The Beautiful", "Faith of Our Fathers," and "The Old Rugged Cross." Dr. Joseph Findley closed with prayer.

Summer sausage, crackers, cheese, popcorn, cookies, cakes, apple slices and candy with hot punch or coffee were served from a long table decorated with miniature bales of hay and fruits of the season. All the faiths of Happy worshipped and ate together. If you missed it, you missed a blessing.

**Name withheld**, Gallatin, Tennessee: "I am sending you a clipping from the *Gallatin Examiner* newspaper here in Gallatin advertising their meeting at the East Main church. This congregation, which you probably know, has preached and taught premillennialism for more than 60 years, and, like most of that group, they fellowship all the denominations around. Many of them will say 'one church is as good as another.'

"We at Hartsville Pike, formerly South Water Avenue, have never fellowshipped them since the beginning of South Water in 1952.

"I enjoy *Contending for the Faith*. In fact, it was in *Contending for the Faith* that I first learned about his [Rubel Shelly's] drifting into liberalism. I am glad we have a sound gospel preacher here at Hartsville Pike in Gallatin in **Charles Williams**..."



**Rubel Shelly**

**The Gallatin Church of Christ, 150 East Main Street, announces a series of lessons to be presented by Rubel Shelly of the Woodmont Hills Church in Nashville. He will be speaking May 6-9 at 9:30 and 10:30 a.m. Sunday and at 7 p.m. Sunday through Wednesday evening.**

The theme for the lessons will be, "What A Difference a Savior Makes". Lesson titles, based on Ephesians 2:1-20, will be: "A World of Walking Corpses", "How Could He Love Me", "Life in the New Age", "Saved by Grace", and "Heavens Crowning Achievement."

Shelly is a native of Tennessee. His education includes studies at: Freed-Hardeman College, Harding University (B.A.) Harding Graduate School of Religion (M.A., M.Th.) and Vanderbilt University (M.A., Ph.D.)

He is Director of Publications for 20th Century Christian and is a member of the faculty of Vanderbilt University Medical School and a clinical ethicist at the university hospital.

He is a frequent contributor to a number of publications and has written over twenty books. He is in demand as a speaker on college and university campuses across the nation as well as various congregations. His greatest asset may well be his love for God, for the Bible and for people.

Julius M. Hovan, minister for the Gallatin Church of Christ, invites the public to attend any or all of these meetings.

[Above article photo-reproduced]

**Steven D. Cline**, of Nashville, Tennessee, in expressing appreciation for our carrying his excellent article in our March 1990 issue, said, in part, "... If my thoughts have helped even one brother or sister to show more forbearance and tolerance of another's opinion, then all the time put into the writing was worth it..."

**Bob Stallings**, of Flagstaff, Arizona, under date of April 24, 1990, wrote us a letter which we shall always treasure. Among other things, he said,

"I expressed to you a few years ago that I had refused to subscribe to any of the brotherhood papers as I felt that an attitude was expressed in nearly all of them akin to character assassination. Little did I realize that I was aiding and abetting those who were ravaging the Bride of Christ by not being aware of who they were or what they were teaching. Nor was I aware of how far 'our' universities and preaching schools had digressed. Thank you for having the courage of your convictions and the faith to keep this most needful tabloid in circulation..."

"It is distressing to tell you that the Boston cult teachers have been accepted into full fellowship into the East Flagstaff church of Christ. When I attempted to inform the current preacher, **Larry Creel**, of the danger involved, he informed me that they had renounced Crossroads. Renouncing Crossroads does not renounce the Boston cult. Never was there any indication of repenting of being false teachers and they are being supported by the funds received from the sale of the building that had been the meeting house of the Metro Center church of Christ in Phoenix, a congregation they infiltrated and appropriated when they had gained enough strength to gain control.

"I have done all that I know to do to combat this move, but since I am not a member of that congregation I can only anguish and pray that enough of the brethren there will soon open their eyes and defend the purity of the Lord's word. Keep up the good work. May the Lord bless each of you in your efforts for his cause. In love for his cause, (Signed) Bob Stallings, 5781 N. Smokerise, Flagstaff, Arizona 86004.

[NOTE: "... When I think of all that the church in the greater Flagstaff area has been through across the years." I replied under date of May 25, 1990, from Singapore, "I ask myself, 'How can it be!' First it was 'antism' downtown, forcing the faithful to East Flagstaff. Then it was 'liberalism' when brother Hunter and his followers split East Flagstaff and went back downtown, taking over from the 'antis'. And now it is 'Bostonism' being accepted into fellowship in East Flagstaff.

"When I think of your trying to warn their current preacher, Larry Creel, and consider his answer, I am reminded all over again that 'You Just Can't Warn Some Brethren'—simply because they refuse to be warned. He is right that Boston has renounced the *Gainesville* variety of 'Crossroadism'; but the *Boston* brand is, if anything, several times worse!

"If brother Creel and those responsible for what goes on at East Flagstaff try to control those Boston-type people, it won't be long until either they, too, will be of the same persuasion, or they'll be on the outside looking in.

"While I am writing, please inform me of the doctrinal stance of the *downtown* Flagstaff church now. Is that where you now attend? Have their views finally got straightened out again. I surely hope so. You can write to me to my Singapore address... I'll be watching for your further letter. In the cause of truth, (Signed) Ira Y. Rice, Jr.]"

**N. R. Foster**, Dustin, Oklahoma: "I want you to know that I fully approve and contend for the scripturality of that work which you are doing. Someone obviously has to bear that responsibility and I'm glad it is you and not

me. Those who object to your approach do it for that reason. They admit the need of "marking false teachers" but don't like the way you do it! I wonder who else is doing it? I'll declare I don't know of anyone else who is publicizing to the brethren these liberal teachers! Keep up the good work, and God bless..."

"P.S. Here is a check for \$25.00 to help defray some of your expense..."

[NOTE: "... You are so right that those who object to our marking false teachers, saying that they don't like the way we do it, should show us how. Years ago, one brother said he liked the way we were doing it better than the way our critics were not doing it! False teachers, left alone, would take over the cause of truth and destroy it without a qualm. In fact, they almost have in many areas; and they are trying to do so right here in Singapore!

"Well, thanks again for your encouragement and your help. God bless you for caring, (Signed) Ira Y. Rice, Jr.]"

**Gideon C. Rodriguez**, Quezon City, Metro Manila, Republic of the Philippines: "... We covet your prayers for the Metro Manila church that truth will prevail and peace be achieved. Brethren here look forward for your presence and/or preaching in the future.

"You have been a great encouragement to me... especially now in these perilous times..."

**Ron Keever**, minister to the Pasco Central church of Christ, enclosed a copy of the lecture program for the Firm Foundation Northwest Lectures they are sponsoring for August 1-5, 1990, which will be Wednesday through Sunday. The theme of these lectures will be "The Things Most Surely Believed."

"Enclosed is a copy of our program for the 1990 lectures," he wrote under date of April 20, 1990. "We'd like to have this in *Contending for the Faith* early enough to be effective before our August date.

"Because of our situation here, we desperately need some contact phone number and/or a contact address included. The contact address is: **Pasco Central church of Christ, Route 14, Box 2418, Kennewick, Washington 99337.** Phone (509) 547-5736 and or (509) 586-9291.

"We have just recently received two inquiries as a result of our advertising of the lectures last year... We have a great program this year and are so grateful for everyone involved."

[NOTE: Under date of May 15, 1990, from Singapore, I replied to brother Keever, in part, as follows: "Just as soon as the last batch of typesetting I sent to be done is received back here, I'll put our May/1990 issue together. I plan to include the ad you sent me. It always is good to put your contact address and telephone numbers on every piece of advertising that goes out. I'll see if there isn't some way to strip this into the ad, although it is fairly crowded already. By having it photo-reduced just a hair, I probably can work it in at the bottom. It should appear in plenty of time for your purpose..."

"Lord willing, I shall just be getting back to the U.S. the first of August in time to appear twice on this lectureship—once on August 2, then again the night of August 3rd (which just happens to be my 73rd birthday anniversary). It is my hope to see as many readers of *Contending for the Faith* as possible at this great Firm Foundation Northwest Lectureship. See you there! IYRJR.]"

**Cecil & Betty Freeman**, of Cumberland Furnace, Tennessee, who support our missionary efforts \$300.00 annually, sent an "extra" \$25.00 in April ordering a bundle of 60 copies of our issue for February/1990 for distribution there.

**Jesse Whitlock**, minister, Ardmore, Oklahoma: "I think of you often. Hope the work goes well with you."

## 'This One Comes From' Way Back!

**J. L. Davidson**, Conroe, Texas: "Some time ago I mailed in a subscription for five more years. I can't imagine being without *Contending for the Faith*...

"The first time I ever saw you (1939) I picked you up at Woodsborough and drove you to Bayside where your father was in a meeting and singing school. Later (I don't remember how much later) I preached a meeting in the [Lower Rio Grande] Valley where you were preaching. I can hardly believe that the time has slipped by so rapidly.

"I wasn't aware that some of our brethren had slipped into the liberal camp until I read the volumes *Axe on the Root!* That opened my eyes and I began to see what was going on. When I returned from Japan in 1954, I could sense that the atmosphere had changed, but I didn't know what it was until I read your books. More about this later.

"In 1935 I was preaching in Beeville, Texas. It was a sleepy little cow town if there ever was one—population thirty-five hundred. The church was on Nanny Street, way out in the boondocks. **John O'Dowd** came there for a meeting. The first words he said on the day he

arrived were, 'You people must not want anyone to find this building because you have it hidden.' I had never heard anyone like him before and I was impressed. Before that meeting closed we bought a lot in town and moved our building to it. Today that congregation has a large membership and a large commodious building—and I don't think they even know who I am.

"The first time I saw **John O'Dowd** he came to Beeville to debate a Christian Church preacher. That was the first time I had ever heard a debate and I was impressed. I suppose you know that **Margaret** renounced the church and wrote a book about her reasons. **John O'Dowd Junior** is a lawyer in Houston.

"The first experience I had with our liberals was with **Rubel Shelly** in 1982. I think you wrote something about it in the paper. Well, from then on my eyes were opened wider. I attended Johnson Bible College, in Kimberlin Heights, Tennessee, 1929-1932, because I belonged to the Christian Church at the time. Well, at Johnson there was **Dan J. Ottinger**, a student. He was allegedly a member of the Church of Christ and he taught me a lot about the leaders of the Restoration Movement. Slowly I began to see what New Testament Christianity was all about. Immediately after

graduating from Johnson in 1932 I was dispatched to Wink, Texas, by the Texas Christian Missionary Society. In Wink there was **Ben Shropshire**, a gospel preacher even younger than I. We became fast friends. He taught me the law of inclusion and exclusion, which I never had heard before. Well, my mind excluded the Christian Church and I left it—1933.

"Now back to Dan Ottinger. I didn't discover his real identity until I corresponded with him for several years in the '70s and '80s. First of all, he belonged to the Vultee congregation in Nashville. I smelled a rat when he told me that the church was still in the process of restoration and that it would never be fully restored! Then he told me that he had entered into some community activities with the Baptists. Ottinger wrote a book in which he argued that 'join the church' is scriptural language. It is liberal up to here. He has hardly any good thing to say about us—those who differ with him. None of this surfaced when Dan was a young man. Well, Dan is 82 and I am 84 and both of us will soon know the truth for sure.

"In recent weeks in this community I have locked horns with some ignorant members of the church. I attended the funeral of one of our brethren and some members of his family

## 3rd Annual South Texas Summer Lectureship

August 9-12, 1990

### Adams Street Church of Christ

1701 North Adams Street  
Beeville, Texas 78104-1148

### THEME: "THE FAMILY OF GOD"

#### Thursday, August 9

7:00 p.m. **Joe Gilmore**, "The Family of God Must Have a Common Commitment"

8:00 p.m. **Garland Elkins**, "Do You Know My Jesus?"

#### Friday, August 10

9:00 a.m. **Joe E. Cox**, "The Family of God Must Have a Common Commitment"

10:00 a.m. **Garland Elkins**, "The Family of God Accepts Jesus as Revealed Through Inspiration"

11:00 a.m. **V. E. Howard**, "The Family of God Must Use Corrective Discipline"

1:30 p.m. **Joe Gilmore**, "The Family of God: Understanding the Godhead"

2:30 p.m. **Tom Bright**, "The Family of God and the Responsibility of Stewardship"

3:30 p.m. **Wilson Wallace**, "The Family of God and Our Fellowship Meal"

7:00 p.m. **Paul Sain**, "If Righteousness Exalteth a Nation, What of America?"

8:00 p.m. **J. Noel Meredith**, "The Family of God Must Firmly Take a Stand"

#### Saturday, August 11

9:00 a.m. **Paul Sain**, "The Family of God Handling Aright the Silence of the Scriptures"

10:00 a.m. **J. Noel Meredith**, "The Family of God and Problems Concerning Biblical Interpretation"

11:00 a.m. **Eddie Whitten**, "The Family of God and Our Divine Limits of Fellowship"

1:30 p.m. **Ira Y. Rice, Jr.**, "The Family of God and Current Issues Troubling Us"

2:30 p.m. **Perry Cotham**, "The Family of God, Participants of Divine Providence"

3:30 p.m. **Shan Jackson**, "The Family of God and the Role of Our Christian Colleges"

6:00 p.m. Questions and Answers, Open Forum

7:00 p.m. **Byron Denman**, "The Family of God and Personal Evangelism; You Never Mentioned Him to Me"

8:00 p.m. **Wilson Wallace**, "The Family of God Serves a Risen Savior; I know My Redeemer Lives"

#### Sunday, August 12

9:30 a.m. **Eddie Whitten**, "Dangerous Doctrines Affecting God's Family"

10:30 a.m. **Perry Cotham**, "The Family of God, Telling the Story of Jesus"

1:30-4:30 p.m. **Byron Denman & Russell Artist**—"The Family of God Must Take a Stand Against Evolution"  
**Byron Denman**, "Can We Prove the Existence of God?"

**Russell Artist**, "Science and Evolution, Has Science Proved the Evolutionary Process?"

7:00 p.m. **Ira Y. Rice, Jr.**, "Lovest Thou Me More than These?"

8:00 p.m. **V. E. Howard**, "Tomorrow May Be Too Late"

**Address all inquiries to:**

Adams Street Church of Christ

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insisted on having a Baptist and mechanical music. A gospel preacher occupied the pulpit with the Baptist preacher and quoted **Billy Graham** in the obvious attempt to impress the Baptist preacher. I wrote this up in our bulletin and it caused quite a stir among the Baptists and some liberal members of the church. One woman said that she would never believe that her grandfather, who was a Baptist, was lost. Another liberal member called me and said that he was surprised that the church of Christ was still bigoted. You know about repercussions from unbelievers, so I don't have to explain it to you. Incidentally the gospel (?) preacher mentioned above sent me a one-line letter asking me not to send him the bulletin... So on and on *ad nauseum!*

"I remember the *Christian Soldier* and I have read *Contending for the Faith* since its beginning. The latter has kept me informed about what is going on among us from the start. I appreciate it and you more than some who have not known you so long. When you mention getting old at 72 I grin a bit. I was 78 before I started thinking about getting old!... God bless you and yours. *Vaya con Dios!*"

[NOTE: To which, under date of May 25, 1990, I responded, in part, saying, "It was a pleasure to me, when I opened a package of mail that Vada had sent me [to Singapore] and found your good letter of May 3, 1990. What you wrote brought many old and fond memories—that time you picked me up at Woodsborough and drove me to Bayside—seems like another age.

"Speaking of age, I am sure my reference to that, being *only 72*, must have brought a grin to you, being *84!* How can a young man like you be *84!* I did not really begin to *feel* old until I reached 65. However, since that time, each year, I can tell the changes. But, then, you know all about that!...

"Meanwhile, here I am back in Singapore and the Far East trying to win some more souls and to encourage those already won to remain faithful. With 'Pied Pipers' like *Jeff Walling* and other such unity-in-diversity, fellowship-Crossroads-the-Christian-Church-or-practically-anything-else coming through all the time, it is hard for most of our converts out here to discern why they are so dangerous to sound doctrine. Many are still faithful; but many already had departed. It is a constant battle for the hearts and minds of the brotherhood on this side [of the world] as well as in the States.

"But we have to **KEEP ON KEEPING ON...** Still pressing toward the mark, (*Signed*) Ira Y. Rice, Jr.]

Felton T. Robbins, Temple, Texas: "I attended the Southwest Lectureship on Sunday, April 15, and enjoyed it. I picked up a packet of 'Contending for the Faith' thinking that the congregation that meets at 2009 West Avenue T, Temple, Texas 76504 would take some and read it and subscribe for it. As soon as I had opened the packet and put them out on the table in the foyer, the preacher (**Terry**

**Casey**) had someone else to gather them up and take them to his office and that was the last seen of them. What do you think of that? What is a Christian to do these days? Some members managed to pick up one or two copies before they were removed. I thought you ought to know what happened here to the material that was given freely."

[NOTE: "...The Southwest Lectureship which you and I both attended in April was indeed a joy to those who were concerned for the truth of the gospel in our time," I replied, in part, under date May 14, 1990, from Singapore. "I appreciate your picking up one of the packets of *Contending for the Faith* and carrying it back to the congregation you specified at Temple, Texas.

"You asked what I think of the preacher having someone else gather up those sample copies and take them to his office which was the last seen of them. It is evident that he does not agree with the paper. What is happening, brother Robbins, is that the churches of Christ have been heading into apostasy since the early '60s. I first became aware of this upon my second home-return from the Far East in 1964. Up to then, for the most part, the so-called 'Christian Colleges' still were holding a fairly tight line for the truth—and most churches and elders were careful to hire preachers who were wholly committed to the truth of the gospel as it is in Christ Jesus.

"Then something began to happen. Many of our brilliant young preachers, as soon as they would complete a Bachelor's degree from one of 'our' colleges, would head for some sectarian or secular university for their Master's or Doctor's degree. Not having had the seasoning that comes only from long-time preaching, they could not distinguish truth from error... that when they got their advanced degrees and headed back into our colleges, they taught denominational error the same as if it was God's word. Thus we produced a whole generation of preachers who don't know the difference.

"You might ask yourself this question: Since Temple, Texas, is really quite close to Austin, how was it that you went to the Lectureship and enjoyed it, but your preacher didn't even bother to go? If he did not agree with *Contending for the Faith* (several of our writers appeared on the program), he would not agree with the lectureship either. It's just like Amos 3:3 put it: "*Can two walk together, except they be agreed?*"

"P.S. If you want some more samples, I suggest you not lay them on a table, but hand them out *personally*, by hand, to those who should read them. Let me know. IYR Jr.]"

Eldred Sasseen, Cordell, Oklahoma: "The enclosed check [\$200.00] is for brother Rice's work. It may be used as needed. You have my prayers for the good work you are doing.

"I would like to see more articles in *Contending for the Faith* about the widespread use of many different versions of the Bible. Is it not another work of the devil?"

[NOTE: In my reply from overseas, I thanked brother Sasseen for his generous support, saying, "The efforts we are making, as I am sure you realize, are quite costly. It is wonderful when others enter into our labors through support such as this.

"In your note, you said that you would like to see more articles about the widespread use of many different versions of the Bible. I quite agree with you that the confusion now prevalent throughout the brotherhood surely is made worse via most of the modern-speech translations. I plan to run a quote from you in our 'Notes & Quotes' section with this suggestion. No doubt some of our writers will pick up on it.

"Although I continue working on *Contending for the Faith* even when I am overseas in missionary work, as I am at this time, both of these endeavors have to go along together, as they are but both sides of the same coin. It does little good to **EXTEND** the faith if we are not going to **DEFEND** it, too. On the other hand what good is it to **DEFEND** the faith, if we are not going to **EXTEND** it to the lost for whom our Savior also died! Instead of an **EITHER/OR** proposition, it is a **BOTH/AND** situation.

"Meanwhile, thanks again for your help..." IYR Jr.]

#### THE FOURTH ANNUAL GREATER KANAWHA VALLEY LECTURESHIP

August 7-10, 1990 the Washington Street Church of Christ in St. Albans, West Virginia, will host The Fourth Annual Greater Kanawha Valley Lectureship. This has become an annual affair.

"The Joy of Christianity" (Ill John 4) is the theme of the Lectureship this year.

Speakers for The Fourth Annual Greater Kanawha Valley Lectureship will be Wirt Cook, Maurice Davis, Roy Deaver, Mac Deaver, Frank Higginbotham, Noel Merideth, Goebel Music, Johnny Ramsey, Jackie Stearsman, Robert Taylor and Terry Varner.

These men are well qualified to provide 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.

This series of studies is being conducted in the interest of truth and Biblical unity.

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 directed by an area song leader.

For a brochure or additional information you may contact **Donald Mash** (304) 727-0761, 722-2333, or **Don Lemley** (304) 768-4658.

We invite and encourage everyone to make plans and attend this valuable series of studies. A limited number of rooms is available in Christian homes at no charge.

Audio and video tapes of the lectureship will be available.

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Why Those Mainline Blues In Denominationalism?

Clarence Lavender

In the May 22, 1989, issue of *Time* magazine is an article titled, "Those Mainline Blues." Such is a description of the gloominess within denominationalism. The reason for such gloom is the statistical data concerning church growth. It seems that the recently formed United Church of Christ (which includes most Congregationalists) has shrunk 20 percent since 1965, the Presbyterian Church 25 percent and the Episcopal Church 28 percent. The United Methodist Church dropped 18 percent and the Disciples of Christ 43 percent. The "hemorrhaging" being suffered by these groups is caused by two enemies of truth: First, a rejection of biblical authority, for they are unsure what the message is; second, a focus on social and political action and not preaching the word of God. My, what a valuable lesson for some in the church today! Brethren, the gospel must *always* be our message (Romans 1:16-17; II Timothy 4:1-5).

The background to their (the denominations') problem is, "They have sown the wind and they shall reap the whirlwind" (Hosea 8:7). "Higher Criticism" has had a field day among the religious groups of America.

According to Laird Harris in his book, *Inspiration and Canonicity of the Bible*, Modernism in the 1920's provides an insight as to why denominationalism is eroding. Harris quotes from George H. Betts, *The Beliefs of 700 Ministers*: "Betts sent a questionnaire to about fifteen hundred protestant ministers and received replies from five hundred

ministers and two hundred theological students. The active ministers represented chiefly the Baptist, Congregational, Episcopal, Evangelical, Lutheran, Methodist and Presbyterian denominations..."

One of the 56 questions asked these preachers was, "Do you believe that the Bible was written by men chosen and supernaturally endowed by God for the purpose, and by Him given the exact message they were to write?" Forty-three percent answered "No." Of the Methodists who replied, 66 percent answered "No." Of the 200 theological students, 91 percent answered "No." Harris says, "Apparently unbelief was just twice as rampant in the schools of advanced ministerial training as it was in our pulpits. It seems that one should go to seminary to learn how to attack the Bible."

Denominationalism is simply reaping the fruit from the seed sown in the past, and the fruit is rotten. John said, "And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 3:10).

Denominationalism has no biblical basis for existence anyway and will continue to suffer from "Those Mainline Blues" until there is a complete return to the Bible. Brethren, this is such an important lesson for the Lord's church today. Especially so for some who are tampering with the Canon and questioning its authenticity. Let us, as God's people, continue to hold to the Inspira-

tion of the sacred volume.

The Bible is the inspired word of God. By inspiration, I do *not* mean: Natural inspiration; Partial inspiration; Degrees of inspiration; Thought inspiration; The Bible "contains" but is not the word of God; Occasional inspiration; Verbal dictation or the Illumination theory.

By inspiration, I *mean* Verbal (pertaining to words) and Plenary (full, complete, entire, extending to every part). In a nutshell, God, by means of the Holy Spirit told the writers *what, when, and how* to write—that is *biblical* inspiration (II Timothy 3:16-17).

Finally, notice what the Bible claims for itself: (1) That it is from God (II Timothy 3:16-17); (2) it was written through the agency of man (II Peter 1:20-21; Acts 2:4); (3) it is word for word inspired (I Corinthians 2:10-13); (4) it is truth (John 17:17; 21:24; 16:13); (5) it is powerful (Romans 1:16); (6) it is living, active, sharp, penetrative (Hebrews 4:12); (7) it is able to equip man unto every good work (II Timothy 3:17); (8) it is pure (Psalms 12:6; Proverbs 30:5); and (9) it is all-sufficient (II Timothy 3:17).

Brethren, when men attack and try to destroy the very basis of faith—the Bible (Romans 10:17), and are preoccupied with political and social issues at the expense of good old-fashioned biblical teaching, they will forever suffer "Those Mainline Blues."

—Post Office Box 306  
Christiansburg, Virginia 24073

# Contending FOR THE Faith

Volume XXI, No. 7

July/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## What If We All Got Back On Track So We Might All Go Along Together?

New thinking does not come easily. However, at a time when new thinking seemingly has overtaken Eastern Europe, even the Soviet Union and evidently the greater part of the world, it seems propitious to suggest that such might be timely, too, among the churches of Christ.

Some 25 years ago, a movement began among "us" to *restructure* the church of our Lord according to the rudimentary and beggarly elements of denominationalism and not after Christ. Surely by now we all have lived to see how wrong-headed that kind of thinking really was. Instead of accomplishing the growth of the church that some supposed, all it did was confuse our members and weaken our churches; indeed, we are far inferior, taken on the whole, than we were when all that so-called "restructuring" began.

### LYNN ANDERSON IS LEAVING HIGHLAND MINISTRY

One of the leading "restructurers" among us, of course, was **Lynn Anderson**, of the Highland church in Abilene, Texas. More than anyone else, it was Lynn Anderson who caused the estrangement between Highland/Abilene and the vast majority of his brethren who still stand for the truth as recorded in God's word.

Do we not remember his calling us a "BIG... SICK... DENOMINATION"—and then spending most of his ministry at Highland trying to turn us into just that! What difference does it make that Highland has become the "largest Church of Christ" in Abilene, if, in the process, they became "just another denomination" among denominations, and surrendered their distinctive characteristics as a true church of our Lord!

Someone from the Abilene area sent us a clipping from the Abilene *Reporter-News*, which we are reproducing herewith on Pages 3 and 4, announcing that, after almost 19 years in the Highland pulpit, Anderson soon will be leaving Highland's ministry to "refocus" his career.

### HOW ABOUT HIGHLAND REFOCUSING, TOO!

Whatever that may mean (you never know with Lynn), wouldn't this be a wonderful time for some "refocusing" on the part of the Highland church, too? The way it is—and has been for more than two decades—they have been the pillar and support of error. As near as we can tell, they no longer are a true church of Christ—and their so-

called "Herald of Truth," which once was true to its name, nowadays just as easily could be the product of practically any denomination in the land.

Once it was a joy for many of us to encourage and support Highland and the Herald of Truth. Under the false teaching and denominationalizing of Lynn Anderson, this became conscientiously impossible from the late '60s and early '70s onward. Would it not be wonderful if those in

control at Highland Abilene might now do some hard new thinking and get back on track so that we might all then go along together as of yore? It *could* happen, you know. If Eastern Europe and the Soviet Union can throw off doctrinaire communism, what is to keep Highland from throwing off Lynn Anderson's denominationalism? New thinking is in order.

— Ira Y. Rice, Jr., *Editor*

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## Top ministers of Church of Christ taking new posts

By **ROY A. JONES II**  
Religion Editor

Saddened members of Abilene's largest Church of Christ learned Sunday that both their longtime pulpit minister and top administrator will leave their positions in what the leaders called a coincidental "refocusing" of careers.

Lynn Anderson, whose nearly 19 years in the pulpit of Highland Church of Christ, 425 Highland Ave., makes him the "dean" of local Church of Christ pulpit ministers, announced emotionally that he will "transition" into a national speaking, writing and teaching ministry, and will move to Dallas, effective in July.

At the same time, David Wray, adult minister and church administrator, announced that he will join the Abilene Christian University Bible faculty in September — after 15 years as a minister at Highland.

Wray will become chairman of the Christian Education Department of the College of Biblical Studies upon the retirement of Dr. Holbert Rideout, a member of the ACU faculty for 39 years.

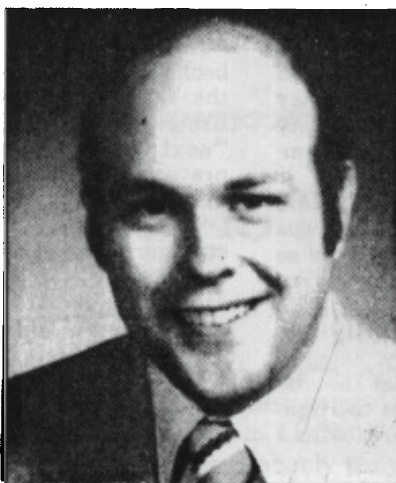
Anderson, 53, stressed that neither he nor Wray is leaving the ministry and that both will retain some strong and meaningful ties with the Highland congregation.

"I was careful not to use the word 'resign' because it carries a lot of negative baggage," Anderson said Monday. "I describe

**Please see CHURCH, 10A**



**Lynn Anderson**  
...to devote time to writing



**David Wray**  
...will join ACU Bible faculty

# Church

Continued from 1A

it as 'transitioning' out of the pulpit of Highland into a national ministry, but still with the Highland church.

"Highland church will be my overseers and my accountability group, my sponsors," he said. The bulk of his financial support will come from other congregations and from his writing, speaking and teaching, he added.

Anderson said he will continue to teach a graduate ministry course at ACU in the spring semester, as he has done for more than 10 years, and will teach some other extension courses.

The Highland church already oversees the vast Herald of Truth radio ministry, Glenn Owens' "Let's Talk" radio program, and several foreign missionaries. The accountability relationship with his national ministry will be similar, he said.

"I tried to anticipate the questions anybody would have, like, 'Was I leaving preaching?'" Anderson said. "The answer is, 'Most emphatically, no. That's what I am. I'll die with a Bible in my hands.'"

Anderson said he reluctantly will move to Dallas "simply for the mechanics of traveling so much" and "to get away from the entanglements of relationships which mean so much here, but which would be counterproductive to the agenda (of the congregation adjusting to a new pulpit minister)."

Anderson said Sunday was an emotional wringer for him.

"I'm already in a grief mode that is beyond my imagination," Anderson said. "I feel so attached to the leaders (at Highland). They are my best friends, my brothers," he said, losing his composure again.

Randy Becton, an elder, said the mood of the congregation was "one of sadness because he is so incredibly loved, but also very happy because we're going to stand behind him and help him launch his new ministry."

"The good news is that the material he presented first to Highland church will be shared with a

wider audience."

Another longtime elder, Clois Fowler, described the mood as "pure grief process; after 19 years you can't expect anything else ... he's earned the best quality of respect. Like a death in the family, you don't get over it quickly."

But the chance to participate "in seeing him fulfilling his dream" is rewarding, Fowler said. Fortunately, he added, Wray will not leave the congregation.

Wray will remain on the Highland staff in a part-time capacity, coordinating the church's intern ministers and deacon ministries — which is what he will be teaching full time at ACU, he said.

"Essentially it is a change of focus for me. Where I have been full time at Highland and part time at ACU (teaching since 1984), now I will be full time at ACU and part time at Highland," Wray said.

Anderson, a fiery pulpiteer who has also earned a reputation as one of the area's most popular after-dinner and baccalaureate speakers, came to Highland in 1971 from his native Canada to replace John Allen Chalk. He graduated from Western Christian College in Canada, from Harding University in Searcy, Ark., and received a master's degree from Harding Graduate School of Religion in Memphis, Tenn., in 1965.

On May 5, assuming ACU awards degrees in alphabetical order, he'll become the first person to receive a doctoral degree from ACU, he quipped. He and nine other ministers are candidates for the doctor of ministry degree, the first to be awarded since the school's first doctoral program began in 1987.

Anderson has written four books and has several more in the works. In fact, it was publishers offering contracts for his "next book" that led to the prayerful decision to concentrate more on writing, he said.

"I don't know how you get stronger affirmation that writing is the way you can communicate," he said.

Some may think that his leaving the pulpit is the first step to leaving the Church of Christ, he said. "Some always thought I was close to the fence, anyway,"

he said.

"That's not true," he emphasized. "This is my heritage. A good deal of my writing is resource material for leaders in the Christ of Christ. I want to be helpful to other preachers."

He said he hasn't precluded returning to the pulpit ministry after 12 to 18 months, but said it "probably" would not be in Abilene if he did.

"I don't know what God has in store in the future, but I am still a preacher," he said. He said he'll spend most of his time writing, but with leadership seminars and guest sermons planned for about two weekends a month. He also has scheduled seminars in Brazil, Canada, the Philippines and Mexico, beginning this summer, he said. His last sermon here will be June 24.

Anderson and his wife, Carolyn, a real estate broker, have four children and five grandchildren.

The towering Wray, 44, is a former Abilene High School and ACU basketball star. He graduated from ACU in 1967, received a master's degree in Christian education in 1970, and joined the Highland staff as education minister in 1975. He said he'd been contemplating the move to ACU for about three years and that the timing was based on Rideout's decision to retire, not on Anderson's decision.

He and his wife, Jeanne, a public school teacher, have two children.

Fowler and Becton said a minister search committee made up of elders, deacons and other members will begin a search for Anderson's successor as pulpit minister. Both estimated that the process could take the rest of 1990 with ACU faculty members who are members of Highland acting as interim ministers until that time.

Dr. J.D. Thomas, retired chairman of the Bible Department at ACU and a longtime elder at University Church of Christ, said searches sometimes take more than a year after a longtime minister retires, so that the congregation can make a "psychological adjustment." Such was the case when the popular George Bailey resigned after more than 15 years at University church to become a national evangelist, he said.

# CORRUPTED VALUES—PERVERTED JUDGMENT

Dan Goddard

The book of Amos has been designated by some as the book of Social Justice. Whether this completely characterizes the book of the prophet is debatable; nevertheless there is often in the writings of the prophet the treatment of fellow Jews. The destitute were persecuted and the needy suppressed (4:1). The faithful were tormented, judges were bribed, and the poor were deprived of honorable judgment (5:12). People delighted in evil and abhorred the good (5:15); they trusted in corporeal possessions (6:1); ratiocination and righteousness were corrupted (6:12); they were dishonest in dealings with each other (6:5); they bought the destitute for silver and the needy for a pair of shoes (6:6); and they imagined they would never have to compensate for their wrongdoings (9:10). All through the book, Amos underscores appropriate judgment in which the people were deficient. Why were they so inadequate? Because of the corrupted values they possessed! It is an inevitable and unavoidable reality that corrupted values bring perverted judgment.

What have Amos and the Jews to do with our current condition in the church of our Lord? Just this: a survey of the times of Amos divulges that values were corrupted largely because of their materialism, worldliness, formalism, professionalism and idolatry—five iniquities that reign in our midst. Love of and reliance in things material constitute materialism. Embrace of the spirit and inclination of the world is worldliness. Emphasis on and dependence in the ritual of acts (even though such acts may be enjoined by God) to the point of detaching the acts from faith is formalism. A disposition of “so much salary, so much usefulness”—or, “let the preacher do it, he gets paid”—is professionalism. Paul is very concise when he proclaims that covetousness is idolatry (Colossians 3:5). Who can repudiate that such resides among us today?

## NOT A BLANKET CONDEMNATION

Preacher, elders, members inclusive, no congregation is eliminated from these trespasses. We do not propose this as a blanket impeachment of all; as in the days of Elijah when there were 7,000 who had declined to bow their knees to Baal, we suspect there are numerous ones who have declined to yield to the current disposition of things. However, we are more impressed daily with the number of preachers, elders, educators, and members in general who are more concerned with “brotherhood status” (politics) than with godliness and

righteousness. Certain ones would rather save their reputations than their souls. Various occurrences illustrate this to be incontrovertible. It has nearly attained the situation that the prudent today choose to keep silence rather than speak against wickedness (just as in the days of Amos, 5:13). Disregardful of how this silence is disguised—moderation, love, discreetness, or some other sanctimonious abuse of scripture—it is still silence.

A puzzlement! Why do some men kneel over to the fawning plaudits of the worldly—the applause of the aspiring who simply use them? Is it because there is such an appetite for recognition in this world? When brethren are not satisfied to strive for the Lord’s praise only, we shall continue to see men keeling over in such a manner.

## PRINCIPLES OR PERSONALITIES?

With so many values corrupted it is no surprise that many more are involved with materialistic, temporal intimations than in eternal concerns of the spirit. Additionally, we are observing “personalities” deciding the issues rather than truth as men choose in a matter because “they prefer the positions of those who are erroneous over the positions expressed in the gospel.” This is but a shameless admission that such a preference is directly related to absence of love for truth. We do not support any injustice—attitude or otherwise—but we will choose to stand for truth regardless of what the attitudes of others may be.

The apostles lived during a time when the world had twisted all values upside down. No wonder that they and their fellow-workers were charged with “turning the world upside down” (Acts 17:6). They were standing simply for the truth. They were set for the defense of truth and did not compromise the truth for the sake of any.

Paul presented us with these words, “But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof” (Romans 13:14). We urge each to attire himself in the concerns, sentiments, appetites and will of Christ, disregarding the satisfactions of bodily pleasures, and work for the Lord with singleness of heart. Those who are on the Lord’s side need to stand up and be counted—TODAY!

Corrupted values will result in perverted judgment. What are *your* values?

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# THE LORD’S SUPPER—IS IT FUN?

Mark K. Lewis

The Supper of the Lord is the greatest commemorative event in the history of the world. The body of Christ, given for man (Luke 22:19), and the blood of the Messiah, shed to purchase the New Testament (Luke 22:20) and to redeem man from sin (Matthew 26:28)—as represented by the unleavened bread and fruit of the vine—are the most wonderful of emblems.

Spiritual communion—sinful man and holy God—is possible in this feast; to profane it is a most heinous crime (*cf.*, I Corinthians 11:20ff.). The privilege of partaking of this Supper is probably truly appreciated by few; sinners being allowed to commune with holy God. We certainly do not *deserve* to partake of these emblems; our hearts should overflow with joy, love, and extreme gratitude for such an

honor, and what it should mean to us as sinful humans. The liberty to come into the very throneroom of God and dine at the King's table—to be *invited* to do so—is the greatest honor that could be bestowed upon any mortal. No, we should not deem the Lord's Supper a light thing, to be flippantly hurried through so that the next part of the worship service can be gotten to. How irreverent we can be at times!

#### WHAT DID HE MEAN—"FUN"?

I recently read a short treatise in a bulletin "column"—nearly everyone has one now; it's another "fad" in the Lord's church. This dear brother was discussing the Lord's Supper, and had as his concluding point that this Supper is "fun." It is "fun" to partake of the Lord's Supper.

Endeavoring to give this good brother the benefit of the doubt, I concluded that either his choice of words was horrible, or his definition of "fun" is somewhat different from mine. The Lord's Supper indeed is spiritually uplifting; it is an occasion for great joy and appreciation; it is a humble, heavenly experience between great God and lowly man—but "fun"? To put one of the greatest of all spiritual experiences on the plane of a football game or some recreational venture is profanity to the "nth" degree. What kind of mind-set would use such a word as "fun" in describing the Lord's Supper?

I'm afraid I know. All this is a symptom of a great disease cankering the body of Christ today. So many of our congregations are so entertainment-oriented that they are convinced that the only way to keep people in the building today is by "fun." Build the gymnasium—hire the youth director to plan the parties—employ a preacher that will get the congregation out in time and won't burden his sermons with scriptures that would be convicting and guilt-creating—and have lots and lots and lots of get-togethers. They are "fun."

And now, so is the Lord's Supper. If we can convince people of that, maybe we can get some more in the building. After all, the end justifies the means. Does any open-minded person see any semblance of New Testament Christianity in that?

I wonder if the cross was "fun" to Jesus? Did Paul say while he was being lashed 39 times, "Boy, this is fun!?" I suppose James got a great kick out of having a sword rammed through his belly. Brethren, we aren't drifting; the buoy has gone completely out of sight of many congregations.

#### TRUE CHRISTIANITY IS SELF-DENIAL

No, Christianity is self-denial (Luke 9:23), and self-denial is not "fun." Christianity is service (Mark 10:43-44); and service can be exacting. Christianity is separation from the world (I John 2:15) and all that one holds near and dear (Matthew 10:34-39), and only a masochist would call that "fun." Bible study, self-discipline, prayer, worship, spiritual meditation, service are *hard*, exhausting, effort-consuming; and they develop spiritual character, which is the only thing that is accepted in heaven. What a hideous, horrible thing we are doing to so many people by making Christianity a "game" rather than what our Lord intended it to be. What a farce we have made of the Lord's beautiful plan.

There is a time in Christianity for enjoyable spiritual fellowship. But we are converting—excuse me, baptizing—so many people that come into our fellowship looking for the "fun." That's where their emphasis is and many brethren are accommodating them. If we don't provide the "fun," they'll go to the world to find it, so we now are competing with the world in this area—instead of teaching these people that Christianity is service, sacrifice, suffering for righteousness sake, and selfless self-denial. We are afraid that if we teach them these things we will lose them back to the world. The question is, have we really lost them? Were they ever really converted to *Christ* and *New Testament Christianity*, where service, not fun, is greatness? All we have done is compromise with the world, and made ourselves a laughing-stock to people of the world because we no longer stand for anything. No, if someone is baptized and comes into the church looking for fun, and then leaves when he realizes the road to heaven is an extremely hard, difficult one (Matthew 7:13-14; Luke 13:24), he was never really converted to Christ in the first place. And we'll never convert him to *true* Christianity—even if we "keep him in the building" for we have compromised it ourselves. A watered-down Christianity is no Christianity at all (Galatians 1:8-9).

Let's stop letting the world dictate what our "Christianity" is to consist of. Let us ever enjoy the spiritual companionship we have in Christ Jesus; we need the strength that comes from such association. But let's use it for what God intended—strength to serve—rather than having our get-togethers be the "end" of our religion. "Fun" is not the purpose of Christianity; service is. We'll look more like the people of God when we realize that and put it into action.

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## The Holy Spirit For Kicks

Bill Lockwood

**Ben Bogard**, renowned Baptist debater of yesteryear, said that the direct operation of the Spirit was fundamental to all Baptist belief. He thought that if the Baptists were wrong on how the Spirit operates, they were off in most of what they said—or words to that effect. In this Bogard was right, more than he intended to be.

It comes with no small measure of sadness to tell the readers of *Contending for the Faith* that a multitude of brethren are following every Baptist whim on the subject. Further, due to the nature of the subject, they will rearrange

the whole truth of God to fit their theories. It boils down to this: We now have a large host who claim **DIRECT OPERATIONS OF THE HOLY SPIRIT IN THEIR LIVES**. **E. R. Harper** found the same dreamy theology in Abilene two decades ago where some were "getting high on Jesus" and "getting the Holy Spirit for kicks."

Of course, it not always has been this way in our brotherhood. At one time, when the dross of false doctrine was burned out of men's brains by continually debating with the sects, we, as a people, largely understood that the Spirit

operates upon men ONLY through the Word of God. But, to quote *Hiscox's Baptist Manual*: "... Now it is different." There is a flood of brotherhood booklets on the market today which almost unanimously partake of old-time Calvinistic arguments and will, given the passage of time, land us back in the "nations 'round about us." It seems that men will act consistently with what they believe, though it takes some time to arrive. I propose to show that we now are hearing things along the Holy Spirit line which are really the old rags of **John Calvin** which some are trying to patch onto the gospel garment.

### MYSTERY AND CONFUSION

One of the foundational ideas of every denomination is that the Holy Spirit works in mysterious manners upon individuals. Yea, "above our comprehension," (*Hiscox*, page 63). This they say to set you up for the DIRECT operation and to put their theories beyond the investigation of thinking people. Therefore, if you so much as act like you can help shine some Bible light onto their vagaries, they scoff, because they have been indoctrinated thoroughly into thinking it is all a mystery. By this we learn that "mystery" is the manufactured camouflage used to veil their erroneous teaching.

Now read from our brethren: "God has not chosen to reveal to us exactly how the Spirit dwells in us. We do not understand how the Spirit dwells in us, but we accept it." (**Furman Kearley**, *God's Indwelling Spirit*, page 39).

Again: "How does the Holy Spirit dwell in the child of God? This author does not know nor care to venture forth to say." (**Stanley Sayers**, *Reflecting on the Spirit*, page 163).

This is just a sampling of what we find today regarding every aspect of the Holy Spirit's work. It would be a small matter to my mind if the issue was left here by those who so think. However, is it not more than peculiar that these kinds of "confessions" frequently are found in the midst of treatises which struggle to establish a DIRECT operation upon men? I say, brethren, if it is really a mystery to you, leave off your books and articles and write on something else. But if one thinks the Spirit moves directly upon men, as do more than several authors, then the very fact that they seek protective custody for the DIRECT theories behind the badge of "mystery" shows them to be at least confused.

I also have found that those claiming the work of the Spirit to be so mysterious are the quickest to fall out with you in a hard way if you so much as act like you know a thing or two on the subject. Why is this? As **T. W. Brents** put it: "The incomprehensibility of the subject is THE THEORY advocated by many today."

### CALVINISM IN THE RANKS

Based on unscriptural doctrines of human depravity, men have darkened counsel with theories of direct operations of the Spirit. "Regeneration" was necessary in order to "eradicate" the depraved nature and ENABLE one to believe and obey. See:

The Christian ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be ENABLED thereunto...there is required an actual influence of the same Holy Spirit to work in them... (*Presbyterian Constitution*).

Men must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, that it is affected in a manner above our comprehension by the Holy Spirit...so as to secure our voluntary obedience to the gospel. (*Hiscox Baptist Manual*, page 63).

Regeneration: As man is a fallen and sinful being, he must be regenerated in order to obtain salvation. This change is an

instantaneous renewal of the heart by the Holy Spirit whereby the penitent sinner...is DISPOSED to serve him... (*Free-Will Baptist Treatise*, page 28).

**Ben Bogard** continually insisted that "Divine power attends gospel preaching, not compelling power, but ENABLING power." (*Hardeman-Bogard Debate*, page 15). Of course, in all of this the sects were defeated and driven from the field.

Now hear the gleanings from *our own* Holy Spirit Movement:

...the indwelling of the Spirit is a strong INCENTIVE toward the strongest faith in Christ. (*Stanley Sayers*, page 167).

Paul did not say, "If ye through the Spirit's commandments put to death the deeds of the body." He uses the Spirit, not as an instructor, but as Helper, Paraclete, working with the Christian. To reason otherwise is to say simply that now it is more impossible than before the law. (*Ibid.*, page 178).

...but help needed in obeying the Spirit's instructions calls for his personal help WITHIN the Christian. (pages 179-180).

It is indeed one thing to endeavor to obey a commandment BEYOND OUR HUMAN POWERS and prove ourselves a hapless failure; this was the case with the Law of Moses. It is yet far indeed another thing to seek to obey a far more exacting commandment and find ourselves UNABLE to do so! ... they that are Christ's have crucified the lusts of the flesh and their affections (Gal. 5:24). WE CANNOT DO THIS ON OUR OWN. We accomplish this through the Spirit. (Rom. 8:13) (page 182).

...the true Spirit causes one to listen to the revealed word of God. (*Harvey Floyd*, *Is the Holy Spirit For Me?*, page 54).

His presence encourages the Christian, strengthens him, and ENABLES him in his striving against sin. (page 40).

In Romans 5:5 we learn that the Spirit "pours out (diffuses throughout, thoroughly disseminates) the love of God in our hearts." ...this is apparently something different from being taught." (*J. D. Thomas*, *The Spirit and Spirituality*, page 52).

...the Spirit personally gives us aid in living the Christian life...surely the personal Spirit...also gives help and spiritual strength. (page 51).

**Jimmy Allen** made this assertion by way of trying to prove the DIRECT work of the Spirit: "He helps us to put to death the deeds of the flesh (Rom. 8:13)." (*recorded lecture at Harding University*).

The quotations could be multiplied endlessly. Our brethren are making so many mistakes in their theories and laying them at the Holy Spirit's feet that we have room to mention only a few.

(1) Will someone please take in hand to answer this? If the Christian MUST have DIRECT ENABLING influence of the Spirit, how is it that the non-Christian is left all alone to crucify his OWN old man and break his OWN stony heart in the conversion process? I feel certain that if our direct operationists were forced to meet leading sectarians in debate on this issue we would receive mortal wounds from which we could not recover.

(2) If we are to "give heed from the least to the greatest, saying, This direct power as explained by them is of God and should be called great," why are proponents continually trampling underfoot passages which have an obvious miraculous application limited to the first century? I wonder. I am inclined to think if Peter heard the "indwelling" usage of his words in Acts 5:32 he would be amused. Further, I KNOW if he *did* refer to that, the Jews would have been even more amused that he would have based the truthfulness of Christianity before unbelievers on an inward "better-felt-than-told" idea. Brethren, when we



find passages such as John 7:38,39 or John 14 to 16 jumbled in the midst of an appeal to show the Spirit's work today, we also have found a jumbler who is jumbled!

(3) A common illustration we are fed by way of trying to credit the direct operation is this: "The fact of the personal indwelling of the Holy Spirit in a Christian's body is no more illogical than for demons or evil spirits to dwell in a human body." (J. D. Thomas, page 35). But note: (a) The FACT is not the question, it is the HOW. (b) Demonic indwelling *controlled* the person in whom it habitated (Mark 1:26). Which is precisely why this is an important study. If the example signifies anything, we have the Holy Spirit CONTROLLING the one in whom he habitates—and that can mean only the impossibility of apostasy! Remember, it required a miracle to remove the demon because the indwelling itself was miraculous. How does this square with the doctrine that the miraculous has ceased? Of course, they all scorn the idea that the indwelling of the Spirit of God is miraculous, though it seems to be the case in many passages.

(4) Brethren, how did commands of the gospel become "beyond our powers to perform?" But see this: Belief of the gospel is a command of God. Beyond our powers? If so, we will have to go all the way with the creeds before we stop. However, lest I be thought too uncharitable, let us recall that the Calvinist viewpoint says that not only did the Holy Spirit give the instruction, he also gives the individual "power to obey" the command. This is necessary because of the human depravity in the doctrine. Will our brethren just come clean and tell us WHY a man cannot obey the plain commands in the scripture even though the Spirit threatens us with eternal death and promises eternal reward?

(5) The direct operationists always seem to run over the fundamentals of the gospel to find their theory. Watch: "God does not save man and leave him to his own resources." (Sayers, page 173). "... peace and joy do not proceed from command, for commanding one to rejoice is rather an absurd approach... Something must produce happiness, for happiness, as well as peace, are responses." (page 181). Here the point is missed by Sayers entirely.

We are commanded to believe (have faith). Since faith is a response, and since it is commanded, I suppose we must believe that *faith* is planted in us by a direct operation of God? To be consistent, our brethren are going to have to crawl all the way into the Calvinistic ditch because anything less would be an "absurd approach."

I am just narrow enough to say that faith is THE MOTIVATING FACTOR in successful Christian living (Hebrews 11) and this the Holy Spirit implants in us only by the teaching of his word (Romans 10:17).

Just here we should note the use made of Romans 8:13. It is supposed that deeds of the flesh MUST have direct aid since "through the word" is conspicuously absent. If we MUST have this direct aid, then we cannot kill those deeds without it. But Paul told us that those people who practiced fleshly deeds are worthy of death (Romans 1). It seems Paul should have known this punishment was too harsh for people who COULD NOT DO OTHERWISE SINCE THEY WERE WITHOUT DIRECT AID. Paul also thought the Gentile crime lay in the fact that they "...knew the ordinance of God" (Romans 1:32). Perhaps he should have been informed that the commands of God are "cold" and "beyond our powers to perform" without direct enabling influences upon the heart.

(6) The direct operationist theory is self-defeating. In

answering the self-imposed question of "What does the Spirit do for us?" Harvey Floyd pretends to find this answer: "Encouragement in holiness." He adds: "*Understanding* the indwelling of the Holy Spirit is a powerful incentive for holiness. And this is why in Scripture the Holy Spirit is closely connected with our sanctification—because his presence with us is a strong motive for living a holy life." (page 40). J. D. Thomas agrees: "The *awareness* that the third member of the Godhead personally and actually dwells within us is a tremendous incentive to holiness." (page 80). This is just a sampling. Their reasoning, however, we hereby declare null and void and darkness is upon the face of it.

In this the REAL incentive (motive/influence/encouragement) is *admitted* NOT TO BE in the indwelling itself, but in the KNOWLEDGE of it. They confess *knowledge* is the key and this is exactly what "through the Word" means. Brethren, if the Spirit strengthens without the Word (as they think they believe), that DEMANDS a strength separate and apart from a knowledge of anything!—especially the Word, because that would be too much like "through the Word." Can my brethren see this? As a matter of fact, every little pamphlet seems to be written with the idea in mind to establish a KNOWLEDGE of some direct influence. But if they are right, their books are as unnecessary as a sectarian creed. The very idea! To toil to teach us all about a direct connection, all the while denying that teaching the word and learning the Bible has anything to do with the Spirit's operation! Once more: If the Spirit operates directly, then understanding and awareness have nothing to do with the subject whatsoever because there are BRAIN FUNCTIONS which they say are by-passed in the direct operation. Here is the truth, I am sure: The Spirit gives motives, and such like, by the knowledge and awareness of God's Word and in no other way.

(7) We have heard that the "only through the Word" position is an OVER-reaction to denominational positions. J. W. Roberts is quoted by Sayers as saying that there is "no connection" between the personal indwelling and the direct operation in conversion (pages 166-167). "Seemingly it was feared that if the doctrine was believed otherwise it would encourage men to believe in spirit rappings and modern-day revelations." I cannot help but be disappointed in how widely he misses the mark with this one. I am here to say that instead of affirming a falsehood for fear of where the truth might come out, our debaters realized only that EVERY argument given to sustain direct impressions upon a Christian would argue with as much force in conversion and that they just happened to dislike inconsistency more than some do today. It all stands or falls together. Perhaps consistency is just considered today as the "hobgoblin of little minds." Brethren, "leave your theories" of direct operations of the Spirit "as Joseph his coat in the hand of the harlot, and flee."

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★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"It was a lonely man treading a lonely road to calvary, who said, 'Take up your cross daily and follow me.'"—E. L. Whitaker, Knight Arnold church of Christ, Memphis, Tennessee, morning service, Lord's Day, July 23, 1989

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# Galatians 6:10 And The Great Collection

Steve Gibson

Since the advent of the "saints only" doctrine in the 1950's, Galatians 6:10 has been a disputed passage among churches of Christ. Church-supported orphan homes, long accepted among brethren, multiplied following World War II, and some began to denounce them as unscriptural. Initially, all parties to the discussion admitted that Galatians 6:10, and kindred passages, authorized church action. However, the argument began to be made around 1954 that Galatians 6:10 was exclusively individual in its application. The conflict began in earnest when *Truth Magazine* initiated the first debate on the proposition in May 1957. Thus, the issue of "Church Benevolence To Saints Only," a spin-off of the orphan home controversy, became an issue in its own right.

While previous debate has focused almost entirely on the application of Galatians 6:10, I have just completed a new book which contributes to the discussion by reconsidering its interpretation. The thesis of the book is that Galatians 6:10 actually concerned Paul's Great Collection and was intended to be fulfilled by church treasuries in the first place! Actually, several rather obvious considerations support this new proposal.

First, there is Galatians' place among Paul's letters. **Roy Cogdill**, a revered patriarch of the "saints only" movement, was right when he said, "Many scholars think Galatians fits in between 2 Corinthians and Romans as to date, and that it was, therefore, probably written between 55 and 57 A.D." (Roy E. Cogdill, *The New Testament: Book By Book* [Marion, IN: Cogdill Foundation, 1975], p. 68). On grounds independent of the main argument of his book, I am convinced, along with believing scholarship, that the date suggested by Cogdill is correct. Thus, Galatians, just like II Corinthians and Romans, was written while the collection was being taken (Chapter 2).

Second, there is a remarkable parallel in structure between Galatians and Romans which makes them virtual twins. Galatians is also similar to II Corinthians. All three letters combat the Judaizing teachers. Since Romans and II Corinthians promote Paul's collection, why not Galatians? Parallels in theme and structure between these three contemporaneous letters suggest that Galatians discusses it too (Chapter 4).

Third, there is Galatians 2:10, where Paul recalls his charge to "remember the poor." According to the best scholarship, Galatians 2:10 is an account of the Jerusalem conference, where strategy against the Judaizing movement was planned, and revelation mandating the Great Collection was first received. This throws light on Galatians 6:10. All things considered, the "opportunity" of Galatians 6:10 ("as we have therefore opportunity") is best construed as a specific reference to that collection (Chapter 3). Only on this view is the unity of Paul's argument to the Galatians maintained and related, in total, to the Judaizing doctrine that he faced (Chapter 5).

I contend that the Great Collection is the theme of Galatians 6. Paul discusses: The Collection As Burden-Bearing (Galatians 6:2-5); The Collection As Reciprocation (Galatians 6:6); The Collection As Sowing (Galatians 6:7-8); and The Collection As Benevolence (Galatians 6:9-10) (Chapters 6-9). This understanding is confirmed by its

remarkable parallels with II Corinthians 8-9. For instance, both Galatians and II Corinthians discuss a "he" that "soweth" by doing a "good work" to Christians and "all men" (Galatians 6:1-10; II Corinthians 9:6-13) (Chapter 10).

Furthermore, the dissimilar origins of the two opposing views of Galatians 6:10 is significant (Chapter 1). While the "saints only" view was hammered out by men seeking refuge amid heated controversy and bitter division, the present proposal has actually had the widespread support of detached scholars over a long period of time. **J. B. Lightfoot** suggested it as early as 1890; **Larry Hurtado** made a landmark case for it as recently as 1979. Geographically, its advocates include **Alan Cole**, of Australia (1965); **John Bligh**, of England (1969); **John G. Strelan**, of New Guinea (1975); and **Hurtado**, of Canada (1979). Furthermore, taking "sowing" to refer to money in Galatians 6:7-8 is also becoming the standard view among recent commentators (**Stephen Neill**, **Philip Hughes**, **Frank Gaebelein**, and others). To this may be added the recent work of **Hans Betz** and **Ralph Martin** recognizing non-saints as recipients in II Corinthians 9:13.

I developed my basic thesis by reading Lightfoot, Cole, and Galatians itself, before I became aware of its other advocates. However, reporting their research to the churches of Christ, in itself, justifies writing a book. *Galatians 6:10 And The Great Collection*, contains 11 chapters, 20 charts, 250 footnotes, and a bibliography of over 80 largely hard-to-come-by sources. **Guy N. Woods**, query editor of the *Gospel Advocate*, says of it, "I have at length been able to examine your manuscript on the Great Collection. It is truly an incisive, penetrating and informative treatment of this theme—indeed the most thorough, scholarly, and plausible effort to this end I have seen. You have certainly made out an excellent case in identifying that collection with Galatians 6:10." **Bill Jackson**, preacher for the Southwest church in Austin, Texas, adds "We urge that all read it."

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[NOTE: *Galatians 6:10 And The Great Collection* is available from the author at the foregoing address. Please write to him directly on how to order. IYR Jr.]

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## WE'RE NOT TROUBLED WITH THAT HERE!

Every time we hear of some elder or preacher objecting to some subject being preached on because "we are not troubled with that here," we cringe. Something that appeared in the *Time Magazine* for August 28, 1989, expresses our concern for such misguided brethren exactly. The article read, in part,

"... They came first for the Communists, and I didn't speak up because I wasn't a Communist," said Pastor Martin Niemoller, a former U-boat commander who had once briefly supported the Nazis but eventually spent four years in Dachau. "Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak up..."

# **“What Does God Authorize In Worship?”**

## **1990 Bellview Lectures**

Bobby Liddell

“What Does God Authorize In Worship?” was the theme for the 1990 Bellview Lectures conducted May 9-13, 1990, at the Bellview church building, Pensacola, Florida. The need for this study is evident. Now, more than ever in recent times, the world and the church need to know what God authorizes in Christian worship. The world, in general, and religious denominations in particular, have long since abandoned God’s word as the authoritative answer to the question, “How shall we worship God?” Under the direction of its good elders, the Bellview church has sought, by these lectures and the book and tapes prepared and made available, to instruct and to encourage men to worship God in accordance to his revealed will.

Thirty topics, presented by men of proven faith and ability, covered such areas as: Ascertaining Bible Authority For Acceptable Worship; Are There Essentials And Expedients In Worship?; The Restoration Of Worship According To God’s Pattern; Has God Authorized Different Roles For Men And For Women In Christian Worship?; Is Everything The Christian Does Worship?; Practical Suggestions For Improving Our Worship; Shall We Worship In Truth And/Or By Tradition?; Does One Sin When He Chooses Not To Assemble With The Saints To Worship?; and others.

Many in the Lord’s church are not satisfied with what God has authorized and long to be like their religious neighbors (for whatever reason). In order to accomplish that, they have introduced into the worship of the New Testament church that for which they have no authority. Choirs and choral groups introduced years ago as “simply entertainment” and once designated as “not a part of our worship” have now been eased into the worship in many churches. They have been joined by “vocal bands,” humming, clapping and whistling. The idea that a Christian may worship acceptably in or with a denomination is now being promoted by some whose contention is that the blood bought church of which Paul, Peter and John were members is “just another denomination” and some would say, “a big sick denomination.”

Connected with the erroneous assertion that the church of Christ is just another denomination, departures in every area of worship have arisen—from “Gymnastics To The Glory Of God” to women leading in worship with men present (in prayer, singing, drama skits and puppet shows) and Ritz crackers and Coke as elements of the Lord’s Supper.

Is it possible to say what is authorized and what is not authorized in Christian worship? How may one know when his worship is acceptable to the God of the Universe, the Creator of man? How may one know when “worship” is vain, ignorant or according to man’s will and when worship is in spirit and in truth? These are questions that need to be addressed and resolved.

The beginning point is ascertaining Bible authority. As

brother Roy Deaver pointed out in his excellent manuscript and lecture on this subject, man does not and cannot establish Bible authority. Bible authority is established by God and ascertained by man. He showed God authorizes by: (1) Example; (2) Implication; (3) Direct Statement; and (4) Expediency. All who are interested in understanding what God does and does not authorize need to study carefully this masterful presentation.

Man is capable of ascertaining Bible authority and of following God’s will by doing what God has authorized in the way God has authorized. Accountable men are also capable of knowing what God has not authorized. For example, why is it wrong to worship God with a piano? God has not authorized it! What man can find the authority for it? It is not found in God’s word.

What does God authorize in worship? Surely, members of the Lord’s church should be instructed and determined to know what God authorizes and to worship accordingly.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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## **The Doctrine Of Christ**

Eugene Greer

What is the “doctrine of Christ” which one may transgress in II John 9? John wrote, **“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”**

One view advocates, "This doctrine about which John writes is the teaching that Jesus Christ has come in the flesh." (Ketcherside, *Mission Messenger*, Vol. 37, No. 3, pp. 43-44). Brother **Rubel Shelly**, in his speech at Hillsboro, Ohio, on August 14, 1985, made reference to II John 9, that some Gnostic-type false teachers were denying that Jesus had really come in the flesh. Thus, according to this view, "the doctrine of Christ" refers to the teaching *about* Christ, his deity and his birth, and not to the teachings *of* Christ and his disciples.

In view of *other* scripture this is a strange use of the "doctrine of Christ." When Jesus finished the Sermon on The Mount, "The people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes" (Matthew 7:28-29; Mark 1:22). Doctrine in this passage was the *teaching* of Christ. When Jesus answered the question of the Sadducees concerning the resurrection, "they were astonished at his doctrine" (Matthew 22:23-33). When Jesus confronted the money-changers in Jerusalem he taught them, "And the scribes and chief priest heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine" (Mark 11:15-19). Here his teaching and doctrine were the same. His doctrine and his word were the same. "And they were astonished at his doctrine for his word was with power" (Luke 4:32). In these passages the doctrine of Christ was his teachings.

In still *other* passages doctrine refers to what one teaches. Jesus warned his disciples of the "doctrine of the Pharisees and of the Sadducees" (Matthew 16:12). This does not mean the doctrine *about* these two sects, but what they *taught*. The early Christians "continued in the apostles' doctrine" which was their *teaching* (Acts 2:42; 5:28). The church at Pergamos was warned about the doctrine of Balaam and of the doctrine of the Nicolaitans (Revelation 2:14-15). In these passages doctrine is the teaching of those mentioned.

All of the above passages teach that doctrine is that which is taught. In reference to these scriptures the "doctrine of Christ" in II John 9 refers to the teaching of Christ and that of his disciples (John 13:20). This also is the view of scholars. **Marvin Vincent** states, "Not the teaching concerning Christ, but the teachings of Christ himself and of his apostles" (*Vincent Word Studies in the New Testament*, Vol. 2, P. 396). **Joseph Henry Thayer** in his Greek-English Lexicon says it is "the doctrine which has God, Christ, the Lord, for its author and supporter," listing II John 9 as an example of this usage (*Thayer*, p. 144). **A. T. Robertson**, noted Greek scholar, stated, "Not the teaching about Christ, but of Christ which is that standard of Christian teaching as the walk of Christ is the standard for the Christian's walk. I John 2:6" (*Word Pictures in the New Testament*, Vol. VI).

Why should it then be said that the "doctrine of Christ" is a reference to his coming in the flesh and not his teaching in II John 9? Because if the teaching of Christ is doctrine (and it is), then II John 9 is against the authority to use instrumental music in worship. Instrumental music in worship is without divine authority, therefore, it is a going beyond the teaching of Christ. His word will judge us (John 12:48-50).

—Post Office Box 2237  
Woodville, Texas 75979

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"Without the Bible, man would know nothing about God and very little about himself."—**David B. Looney**, January 29, 1989, morning service, Knight Arnold church of Christ, Memphis Tennessee.

## Mark Twain and Evolution

Dan Jenkins

One of the fallacies that has led to a belief in evolution is a failure to recognize that one cannot always project backwards on the basis of the current situation. Many evolutionists ignore that the world was covered by a flood in the time of Noah and further ignore the effect such would have on the formation of fossils, the origin of coal and oil (see Henry Morris' writing for a full discussion of the matter) and consequently reach conclusions that far miss the mark. In fact, Peter talks of those who argue that "all things continue as they were from the beginning of the creation" and shows how it had led to wrong conclusions in his day. (II Peter 3).

That great American humorist, Mark Twain, so vividly points out that one cannot always know the past simply by looking at the present. The following is from his pen:

Since my own day on the Mississippi, cutoffs have been made at Hurricane Island; at Island 100; at Napoleon, Arkansas; at Walnut Bend; and at Council Bend. These shortened the River, in the aggregate, 67 miles. In my own time, a cutoff was made at American Bend which shortened the River ten miles or more.

Therefore, the Mississippi between Cairo and New Orleans was 1,200 miles long 176 years ago. It was 1,180 after the cutoff of 1772. It was 1040 after the American Bend cutoff. It has lost 67 miles since that time. Its present length is only 973 miles.

Now if I want to be one of those ponderous scientific people, and "let on" to prove what has occurred in the remote past by what has occurred in a given time in the recent past, or what will occur in the far future by what occurred in late years, what an opportunity is here! Geology never had such a chance, nor such exact data to argue from. Not "Development of the Species," either. Glacial epochs are great things, but they are vague.

In the space of 176 years the lower Mississippi has shortened itself 240 miles. This is a trifle over one and one-third miles per year. Therefore, any calm person who is not blind or idiotic, can see that in the Old Silurian Period, just a million years ago next November, the lower Mississippi was upwards of one million three hundred miles long and stuck out over the Gulf of Mexico like a fishing rod. And by the same token, any person can see that 742 years from now the lower Mississippi will be only one and three quarters of a mile long, and that Cairo and New Orleans will have joined their streets together and be plodding along under a single mayor.

There is something fascinating about science. One gets such a wholesale return of conjecture out of such a trifling investment of fact.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

## STRANGERS

Danny Bennett

Although the apostles were faced with seemingly insurmountable moral and religious conditions—*i.e.*, Judaism, paganism and slavery—they did not depart from the word of God. Luke writes, in Acts 16:5, "And so were the churches established in the faith, and increased in number daily." Paul also states, in Colossians 1:23, that the gospel "was preached to every creature which is under heaven." However, a different image is presented by Peter, in I Peter 1:1, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia."

The Christians to whom this epistle was written are called "strangers" who were "scattered." Peter further emphasizes that the church had almost disappeared by mentioning the

five areas in which the church had been established. The destruction of the church happened quickly because it had been ravaged from within. The realization of the fact that those who had been converted were returning to sin may have been the catalyst which prompted Peter to write II Peter 2:20-22.

The church is again being consumed from within by those who have accepted "another doctrine." The Boston/Crossroads movement with its perversions heads the list of unscriptural doctrines found inside the church. These heresies are repugnant to God and are condemned by him (Matthew 15:13; Romans 16:17-18; Galatians 1:6-8; I Timothy 4:1-3;7). The fate of those who follow such error is frightening (Matthew 25:41; Revelation 22:18-19; II Corinthians 5:10).

It is ironic that those in positions of leadership and responsibility in the church and in Christian colleges have

been the *first to accept and promote erroneous teachings*. Therefore, because of the influence of these false teachers we cannot fight them using traditional strategies. An economic battle must be waged to completely destroy them. Congregations, Christian schools and colleges may face bankruptcy. Also, apostate preachers, paid staff ministers (education directors, involvement ministers, youth directors, music ministers) and counselors may face the reality of the unemployment office. However, I should not be suprised to see them in the pulpits and various programs of denominations.

Brethren, our souls are hanging in the balance as is the future of the church. How long will our souls have to be "vexed" by error before we take action? We must "**contend earnestly for the faith which was once delivered unto the saints**" (Jude 3).

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[Following Appeared as a Paid Ad]

Nashville Banner, Wednesday, June 27, 1990

B-3

BELLVIEW CHURCH OF CHRIST ANNOUNCES—

### ARE SOME MEMBERS OF THE CHURCH OF CHRIST ABOUT TO GIVE BIRTH TO ANOTHER DENOMINATION?

No man knows how many sects, cults and denominations are in existence. With the New Testament in hand, please point out which ones are scriptural. It isn't a question of what one likes or what makes one feel good. Either the Word of God is the standard, or there is no standard by which to be governed.

Jesus did not die for denominationalism. The word denotes a part or segment. Jesus died for the church (Acts 20:28). He built his church, which is also the kingdom (Matt. 16:16-18). He is the head with all authority (Matt. 28:18-20). The divine pattern is set forth in the inspired Word of God (Gal. 1:6-8). We dare not destroy the pattern (II John 9-10).

In the first century there was a unity among the followers of Christ who believed and obeyed the truth. Jesus prayed for unity based upon the Word (John 17:20). Religious division was strongly condemned (I Cor. 1:10). God is not the author of confusion (I Cor. 14:33).

The early church, guided by the inspired apostles, assembled on the first day of the week to worship God. They paid their reverence by singing praises to God (Eph. 5:19:20; Col. 3:16). They communed with Christ in eating the Lord's supper (Acts 20:7). They gave their offerings as prospered (I Cor. 16:1-4). Prayers were made to God (Acts 2:42). Teaching was a part of their worship (Acts 20:7).

Today, as in the distant past, some have become "broad gauged" in their thinking and practices and presume to set aside the divine pattern. An atmosphere of entertainment and theatrics has at times set aside congregational singing — and the solo, chorus, and specials have been moved into some of our congregations. We wonder how we manage to entertain God.

It's so simple for one Nashville preacher to assert that there is more scripture for solos and specials than for congregational singing. Will he defend this publicly? There are still some who ask for Biblical proof when assumptions are made. Church bazaars, yard sales, car washes and other schemes are being utilized, but such is cheapening to the cause for which Jesus died. Again we would like for someone to defend such innovations publicly.

No one can deny that there are departures from the faith. Liberal teachers are welcomed with open arms. Women are usurping authority over men as teachers, in violation of I Tim 2:11-12. Has the day of the proof text been abandoned by some of the Nashville congregations of the Church of Christ? There are multitudes who think so.

The much publicised Nashville Jubilee of a year ago and the forthcoming Jubilee does not represent the scriptural belief of vast multitudes of New Testament Christians over the world. We dare not compromise the truth by supporting such events.

**In the interest of truth, the faith once delivered, and the unity for which Christ died, we plead for a return to the old paths. As a means of seeking for a**

return to the ancient order of things, we forthrightly issue a call and a challenge for an open and honorable discussion on the following issues (*which we believe are wrong*, but which have been espoused by some congregations of the Church of Christ).

1. If John 9-10 does not mean that God's people cannot use or support those who refuse to follow the New Testament pattern.
2. Women can be used to teach mixed classes and sing solos before congregations in spite of I Tim 2:11-12.
3. Congregation can include in their worship acts honoring mothers, fathers, babies, policemen, boy scouts, country, etc.
4. The law of Moses has not been completely abolished.
5. The kingdom has not yet come.
6. I Cor. 16:1-3 is not the plan of God to finance the Lord's work and congregations may use yard sales, car washes, etc.
7. Denominationalism is scriptural.

We believe the above things to be unscriptural, but there are congregations in the Nashville and Middle Tennessee area that are teaching these ideas either by word or by their actions.

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[More About "Nashville Jubilee" II to Appear in Our August Issue. IYR, Jr.]

# Notes & Quotes...

**Ray & Bessie Davis**, of Jonesboro, Arkansas, in renewing for another year, said, "We are proud there are people in this world that still stand for the truth. May God bless all who will stand for the pure gospel of Christ."

**Myra Bickford**, of Chattanooga, Tennessee, ordered 12 copies of our October/1988 issue of *Contending for the Faith*, with the wording on the front, "WE WENT TO BOSTON," by **Charles White** and **Ray Joiner**, saying, "I have a lot of friends and some preachers I want to give one hoping it will be read. I gave my copy to one of the elders where I attend services, and he and the preacher got it misplaced somehow; so I need 12 copies. I wish our elders, preachers and brethren could and would wake up and start speaking out and taking a firm stand for the truth. Thank you for the sound and firm stand you take, telling it like it is."

**Esther J. Wright**, 83 years young, of Akron, Ohio, renewed for another year, saying, that it might be her last, as she was having an eye problem.

When **Steve Kamadulski**, of Maplewood, Missouri, subscribed for three years, sister **Mitzi Wells**, my secretary of many years,

wrote, "I'm glad he printed his name." Let's face it, brethren; we don't see very many Kamadulskis on our mailing list!

**Nona Mae Roberts**, widow of **Charlie Roberts**, who was an elder at Lansing, Michigan, still sends \$5.00 every month to our *Contending for the Faith Fund*—and has done so for many years.

## SHALL WE DEFEND?

Stephen Wiggins .

The apostle Paul said that he was "set for the defense of the gospel." Another apostle said that we are to "be ready always to give an answer." The words "defense" and "answer" in these two passages are translated from the Greek term *apologia* which means to give a "verbal defense, speech in defense" (Thayer, p. 65). These passages set forth the serious responsibility that we as Christians have in defending God's truth against all oppositions of error.

Some Christians think that the gospel of

Christ does not need defending. Their attitude is one which says, "The gospel does not need defending; it will defend itself." But such a statement is about as sensible as saying, "The gospel does not need preaching; it will preach itself." The truth is that the Bible obligates us to do both. The gospel message has no audible voice of its own but rather is dependent upon faithful soldiers of the cross both to defend and proclaim it.

It is never wrong to do what the Lord and his apostles instructed us to do. And they here instruct us to be prepared to make a defense of the truth as opportunities arise. It is sinful to refuse to do so. We must be people who fulfill our duty in striving for doctrinal purity. We cannot rebelliously shirk this responsibility and still be recipients of God's blessings. Shall we defend the gospel of the Christ? Yes, defend we should and defend we shall!

—*The Christian Caller*  
 Fisher Street church of Christ  
 Jonesboro, Arkansas

**Steve Gunter**, Bentonville, Arkansas: "I should like to again praise the good work this paper continues to achieve in its mission to

contend earnestly for the truth. I am ashamed of the feeble and puerile faith our liberal brethren so weakly possess. They accommodate themselves to the prevailing winds and so steer the ship in direct violation of Ephesians 4!"

**John Barganier**, Montgomery, Alabama: "I am sending a contribution to the Bellview church of Christ for your use as you see fit in hopes that it will be a help to you in your very fine and appreciated service to the cause of Christ."

**C. E. Dugan, Jr.**, Portland, Oregon: "Your February issue came, and I noticed with interest your editorial reference to **Marvin Phillips** and the **Crossroads church of Christ** in Portland. This congregation is of the **Independent Christian Church**, and the preacher is **Tom Burgess**. Any connection with the churches of Christ in the area, and with the Metro congregation (in nearby Gresham, Oregon) particularly, began last fall.

"Here in Portland we have an all-congregational meeting in the Fall, called 'Together With Love in Christ,' TLC for short, attended by members from Northern Oregon and Southwest Washington. The attendance is over 2,000, and the programs are arranged by a steering committee of representative preachers.

"Last Fall the meeting program listed 'Tom Burgess, Crossroads church of Christ' with no additional explanation. Many of those who attended were puzzled, but took this to be a new congregation of the church of Christ (non-instrumental) of which they had not yet heard. This was my assumption also.

"When word got out after the program as to just who and what Tom Burgess is, there was naturally a considerable stir, and there was an effort to find out how he got on the program, and who allowed it. **Scott Mitchell**, the preacher at Linwood Avenue, where I attend, notified me. I immediately wrote an open letter on the matter, intending to send it to all the local congregations (copy enclosed). But when Scott saw it, he made copies of it, and said that he would take it to an upcoming meeting of the TLC steering committee and demand an explanation. A few days afterward we went to the meeting, held at the Metro building.

"It must be interjected here that the Metro congregation has been marked by other congregations and preachers of this area as being our most liberal congregation, by reason of the numerous examples (marriage, divorce and remarriage, etc.). The preachers are **Rudy Wray** and **Greg Woods**.

"The meeting consisted of 15 or 16 preachers, plus myself. The open letter was the major topic, and the meeting divided into three sections—those who supported the letter, those who opposed the letter, and the fence-sitters who wouldn't commit themselves. This was about an equal division. The defense was that Burgess had been baptized for the remission of sins, so I asked, 'Would you allow a Pentecostal preacher in your pulpit?' The answer was, 'Sure, why not!'

"Well, it finally came out that it was the Metro preachers, Wray and Woods, who, acting on their own authority, had invited Burgess to take part. They have since admitted that the action was ill-advised. However, we have learned that Wray will be speaking at a church growth seminar at Crossroads in the near future. I shall try to find out if Marvin Phillips is also on the program.

"Also enclosed is a copy of the program for the annual Great Northwest Evangelism Workshop, held in Tacoma, Washington. You will see the familiar names of **Milton Jones**, **Rubel Shelly** and **Marvin Phillips**, who are more or less constant speakers. The sponsoring congregation is Lakeview, of Tacoma, founded, I believe, by **Gordon (?) Ferguson**, who later went over to Crossroads/Boston. This is also an obviously liberal congregation.

"Keep up the good work..."

[NOTE: "So the 'Crossroads church of Christ' in Portland in reality is of the Independent Christian Church!" I replied, in part, under date of May 21, 1990. "I might have guessed as much; however, thank you for confirming this to me. I am not at all amazed that brethren attending that all-congregational meeting in the Fall mistook that 'Crossroads church of Christ' to be one of our own! "For brethren Wray and Woods just to admit that their action of including Burgess on the program was 'ill-advised' is misleading. It was not ill-advised; it was *sinful*. How long before the faithful churches in the Portland area proceed to mark Wray, Woods and Metro as false, so you can all withdraw from them and quit confusing the Brotherhood?"

"The letter you wrote November 13, 1989, should not have been limited just to those preachers; it needed (and still needs) to be circulated, not just to preachers and churches, but to individual families in all the churches area-wide. Otherwise a great deal of its effect

is simply bottled up. [Of course, I am sure that you are aware of this already!]

"As for that 'Land Beyond the River' event being sponsored by the Lakeview church of Christ, of Tacoma, Washington, I cannot describe to you how deeply it pains me to see the many false teachers in their line-up of speakers..." IYR Jr.]

**Dalton P. Ellis**, of Portland, Oregon, under date of May 19, 1990, wrote, in part, saying, "... I worry about the generation coming after us. Thank God for what you are doing, and some of the rest of us. But it is not slowing the liberals down. In fact, they are gaining steam.

"I pray you have many more years as the Lord needs workers like you. I thank God daily that all my children and grandchildren... are Christians..."

"Marvin Phillips will be speaking to Columbia Christian College on Friday, June 1st, at Portland and also one of the speakers of an area-wide workshop at Metro church of Christ. I just found this last part out this a.m...."

(Continued on Page 16)



#### THE SINGING WITH GRACE WORKSHOP: OBSERVATIONS ON THE ROAD

Burt Jones

Sometime ago I left the relatively secure environs surrounding "located work"—this after almost three years of laboring with one of the soundest, most loving group of Christians in the brotherhood. This setting was replaced by the front seat of a Chevrolet which will serve as a second home for at least one year of travelling the brotherhood conducting singing/songleading workshops as a mission work of the great Knight Arnold Church in Memphis, Tennessee. For lack of a better term, this article may be construed as a singing school progress report chronicling my observations while travelling from congregation to congregation.

**Observation #1:** Congregations of all sizes and composition are very willing and receptive in answering the admonition of our Lord to sing with grace in their hearts (Colossians 3:16) as evidenced by the overwhelming number of inquiries as to our workshop availability dates. Brethren, the willing and honest souls that comprise the majority of the Lord's body want to do that which is correct and proper; they want to be taught to observe all things whatsoever our Lord commanded (Matthew 28:20). They want to be an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

**Observation #2:** There appears to be emerging a vast ground swell of commitment and dedication by reasonable Christian souls to return to the old paths. Granted, we will always be hindered by those who remind us of the "stiffnecked and uncircumcised in heart and ears always resisting the Holy Ghost as did their fathers" (Acts 7:51). These are those whom of all men are most pitiable in that they have proceeded to attempt to convince you that they have no money, no inclination, or no real interest in considering anything outside their narrow field of vision almost before you even finish identifying yourself by phone or in person.

**Observation #3:** My continual amazement is at the enormous reservoir of singing ability throughout the brotherhood. This reinforces my belief in the sheer beauty of voices raised

in song to his glory without the addition to his word of instruments within the worship.

**Observation #4:** Those congregations beginning our singing and songleading workshops with a positive attitude—with no preconceived notions as to personal or congregational limitations, have progressed at an exceptional pace after only a few evening sessions.

**Observation #5:** Stereotypical ideas that "old dogs can't learn new tricks" were quickly dispelled. The older saints participating in the singing school were extremely talented and quick to learn.

**Observation #6:** Driving home after conducting a recent singing school it occurred to me that through God's providence maybe, just maybe, "our God may lighten our eyes and give us a little reviving in our bondage" (Ezra 9:8). Maybe this "reviving" will partially manifest itself through proper worship of our Lord in psalms, hymns and spiritual songs.

Brethren, singing is to the heart as medicine is to the body. In singing we express to God our love, devotion, joy, thanksgiving and praise. The Christian that does not open his or her heart in singing with grace in his heart unto the Lord has yet to find the joy that comes in fully serving God.

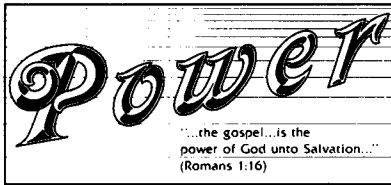
I sense an awakening—a rekindling—everywhere I go in the Lord's church. There is a spirit of joy and anticipation at the prospect of enhancing the quality of congregational singing.

If you need assistance in improving your worship in song, giving our Lord the best that we can, we invite you to take advantage of this mission effort of the Knight Arnold Church. But, the important thing, whether it be this workshop or another, is to *begin!* Remember, there are no fees charged for these workshops, however voluntary support is appreciated.

God bless you in singing with grace!  
Please call or write if we can be of assistance:

**Burt Jones**  
Knight Arnold church of Christ  
4400 Knight Arnold Road  
Memphis, Tennessee 38118-2948  
Telephone: (901) 363-3330

**Second Annual**



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**SUNDAY AUGUST 26, 1990**

- 9:30 AM REX TURNER, SR. - Montgomery, AL  
Introduction - Book of Hosea
- 10:30 AM GARLAND ELKINS - Southaven, MS  
Commentary - Book of Hosea
- NOON FELLOWSHIP LUNCHEON
- 7:00 PM BILL JACKSON - Austin, TX  
Great Lessons - Book of Hosea
- 8:00 PM CURTIS CATES - Memphis, TN  
Introduction - Book of Joel



GARLAND ELKINS



REX TURNER, SR.



BILL JACKSON



CURTIS CATES

**MONDAY AUGUST 27, 1990**

- 9:00 AM TERRY VARNER - Marietta, OH  
Commentary - Book of Joel
- 10:00 AM HARRELL DAVIDSON - Obion, TN  
Great Lessons - Book of Joel
- 11:00 AM JERRY MOFFITT - Harrisonville, MO  
Introduction - Book of Amos
- NOON LUNCH PROVIDED
- 1:00 PM CHARLES WILLIAMS - Taxarkana, TX  
Commentary - Book of Amos
- 2:00 PM MICHAEL GIFFORD - Montgomery, AL  
Great Lessons - Book of Amos
- 3:00 PM THOMAS EAVES - Cookeville, TN  
Introduction - Book of Obadiah
- 7:00 PM WAYNE COATS - Mt. Juliet, TN  
Commentary - Book of Obadiah
- 8:00 PM LYNN METHENY - White Hall, AR  
Great Lessons - Book of Obadiah



TERRY VARNER



HARRELL DAVIDSON



JERRY MOFFITT



CHARLES WILLIAMS



MICHAEL GIFFORD



THOMAS EAVES



WAYNE COATS



LYNN METHENY

**TUESDAY AUGUST 28, 1990**

- 9:00 AM ROGER JACKSON - Somerville, AL  
Introduction - Book of Jonah
- 10:00 AM PERRY HALL - Tyler, TX  
Commentary - Book of Jonah
- 11:00 AM PAUL KIDWELL - Ringgold, GA  
Great Lessons - Book of Jonah
- NOON LUNCH PROVIDED
- 1:00 PM KENNETH GOSSETT - Jonesboro, AR  
Introduction - Book of Micah
- 2:00 PM DUB MCCLISH - Denton, TX  
Commentary - Book of Micah
- 3:00 PM GARY COLLEY - Pine Bluff, AR  
Great Lessons - Book of Micah
- 7:00 PM MAC DEAVER - Austin, TX  
Introduction - Book of Nahum
- 8:00 PM BUSTER DOBBS - Houston, TX  
Commentary - Book of Nahum



ROGER JACKSON



PERRY HALL



PAUL KIDWELL



KENNETH GOSSETT



DUB MCCLISH



GARY COLLEY



MAC DEAVER



BUSTER DOBBS

**WEDNESDAY AUGUST 29, 1990**

- 9:00 AM JOE GILMORE - San Jose, CA  
Great Lessons - Book of Nahum
- 10:00 AM STEPHEN WIGGINS - Jonesboro, AR  
Introduction - Book Of Habakkuk
- 11:00 AM BILL LOCKWOOD - Bay, AR  
Commentary - Book of Habakkuk
- NOON LUNCH PROVIDED
- 1:00 PM M. H. TUCKER - Kinston, NC  
Great Lessons - Book of Habakkuk
- 2:00 PM CLARENCE LAVENDER - Christiansburg, VA  
Introduction - Book of Zephaniah
- 3:00 PM DARREL CONLEY - San Antonio, TX  
Commentary - Book of Zephaniah
- 7:00 PM ANDREW CONNALLY - Seagoville, TX  
Great Lessons - Book of Zephaniah
- 8:00 PM WILLIAM WILDER - Columbia, TN  
Introduction - Book of Haggai



JOE GILMORE



STEPHEN WIGGINS



BILL LOCKWOOD



M. H. TUCKER



CLARENCE LAVENDER



DARREL CONLEY



ANDREW CONNALLY



WILLIAM WILDER

**THURSDAY AUGUST 30, 1990**

- 9:00 AM JOSEPH MEADOR - Madisonville, KY  
Commentary - Book of Haggai
- 10:00 AM GARY MCDADE - Memphis, TN  
Great Lessons - Book of Haggai
- 11:00 AM KEITH MOSHER, SR. - Walls, MS  
Introduction - Book of Zechariah
- NOON LUNCH PROVIDED
- 1:00 PM ROBERT R. TAYLOR, JR. - Ripley, TN  
Commentary - Book of Zechariah
- 2:00 PM KENNETH JONES - Parrish, AL  
Great Lessons - Book of Zechariah
- 3:00 PM FOY SMITH - Riverside, CA  
Introduction - Book of Malachi
- 7:00 PM ROY DEAVER - Austin, TX  
Commentary - Book of Malachi
- 8:00 PM THOMAS B. WARREN - Seagoville, TX  
Great Lessons - Book of Malachi



JOSEPH MEADOR



GARY MCDADE



KEITH MOSHER, SR.



ROBERT R. TAYLOR, JR.



KENNETH JONES



FOY SMITH



ROY DEAVER



THOMAS B. WARREN



(Continued from Page 14)

[NOTE: In my reply of May 31, 1990, I said, in part, "You... are right that no matter what you, I or anyone else does for the truth of the gospel, it does not seem to slow the liberals down. It was the same 100 years ago. Before the liberals finished undermining the truth in those days, they had taken over 75% of all our church buildings and were calling themselves, for the most part, 'Christian Church.' No telling what the situation will be when it is time for our children and grandchildren to take over..."]

"Do you know a brother Clarence Dugan, of the Linwood Avenue church of Christ, there in Portland? He sent me a copy of a general letter he wrote November 13th which was never sent out generally because the area preachers wanted to discuss it in a preachers' meeting. I am enclosing a copy for your information. I wrote him I thought it still needs to go out to every member of the body in the Greater Portland Area. This so-called 'Crossroads Church of Christ (Instrumental)' is where you wrote earlier about Marvin Phillips speaking some time back..." [YR Jr.]

As for that general letter of November 13, 1989, referred to foregoing, it reads as follows:

November 13, 1989

To all those whom it may concern:

It has come to my attention that a person other than a member of the churches of Christ (non-instrumental) had a part in the recent TLC gathering. I refer to Mr. Tom Burgess, who is the preacher for the Crossroads Church of Christ (instrumental), located at 2505 N.E. 102nd Ave., Portland.

It is further understood that his place on the program was gained through the connivance and endorsement of a number of preachers of the Portland area—preachers who undoubtedly allege that they teach and endorse the principles of the restoration of New Testament Christianity, but who, judging from their cosy attitude toward Mr. Burgess, are apparently drawing their salaries under false pretenses. If any of these preachers can find a passage in the New Testament which supports, either by precept, example or inference, the use of the instrument in worship, I shall be glad to reverse my position.

Like others probably were, I was puzzled by the designation of the congregation on the program, "Crossroads." But I assumed that it was a new congregation (non-instrumental) of which I had not yet heard. Placing the name of Mr. Burgess and his congregation on the program without explanation was, at its best, dissimulation, and at

its worst, outright fraud and dishonesty. Rightly, of course, both he and his congregation should not have appeared at all.

What does this sorry episode say about the level of commitment to, and knowledge of, restoration principles in the Portland area? It says a great deal:

1. It ignores the complete separation between the church and the world demanded by New Testament teaching. The church is IN the world but not OF the world. When the church of Christ (Romans 16:16) was founded on the day of Pentecost, the Mosaic system, and therefore the Jewish "church," had been swept away by the death of Christ, and the Jews, therefore, had become a denomination in the same sense that we have denominations today. There is no example of a rabbi having been invited to participate in a Christian worship.

Paul told the Corinthians to "... come out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you" (II Corinthians 6:17). Separate from whom and from what? From the idolatrous religions, the "denominations" of their day, and from the Jewish form of religion. Can we do any less?

If someone contends that "Crossroads" is not a denomination, the burden of proof is on him. If that church preaches denominational doctrine and engages in denominational practices, then that church is a denomination within the fair meaning of the term. If that church contends that it is NOT a denomination, then it will have to prove that it conforms in every detail to scriptural teaching, and, just as important, that it recognizes and conforms to scriptural SILENCE.

2. The people who placed Mr. Burgess on the program have thereby endorsed the false doctrine of "Unity in Diversity." This is the doctrine which advocates that there is room for many "faiths" in Christianity, and that all "Christians" are progressing toward the same goal (supposedly heaven), but simply by different routes. Even some of our brethren have fallen victim to this delusion and will endorse and embrace practically anyone who claims to be a Christian. I fear that some day many people will be surprised to find that their ultimate destination is, to put it mildly, a great deal different from heaven!

3. This episode has nothing good to indicate regarding the level of basic morality

in this area. Christians usually take the words and actions of other Christians to be reliable and truthful. The appearance of Mr. Burgess' name and congregation on the program was a sufficient implication of his status so that he and his church was, apparently, accepted at face value—as a member in good standing of a congregation of the church of Christ (non-instrumental). Mr. Burgess himself is not without fault in this matter, for allowing it to happen.

Clarence Dugan  
Linwood Avenue Church of Christ

[NOTE: So there you have it. Anyone wishing a personal copy of his original statement, please address your requests to C. E. Dugan, 6742 S.E. Brooklyn, Portland, Oregon 97206. I have a feeling that things soon will reach a point of decision—at least in the Greater Portland Area. Such things ought not so to be—and those of us who are committed to the restoration of New Testament Christianity simply cannot tolerate such dissimulation, deception and false fellowship. [YR Jr.]

#### PASCO CENTRAL CHURCH MOVES

Pasco Central church of Christ now is meeting at 1811 West Sylvester, Pasco, Washington. Our Second Annual Northwest Firm Foundation Lectures will be held at our new location and is scheduled for August 1-5, 1990.

The theme will be "The Things Most Surely Believed" based on Luke's statements in Luke 1:1-4 with Noah Hackworth directing. There will be a variety of topics taught by qualified speakers, with a class Thursday, Friday and Saturday on "The Work of the Holy Spirit" given by H. A. "Buster" Dobbs. The speakers will have credentials of being directors and teachers at schools of preaching, editors and writers of brotherhood papers, missionaries to foreign countries, elders, preachers, and lecturers around the country. Won't you make plans now to come and hear these men present powerful lessons from the word of God?

It is our and the Firm Foundation's hope and prayer that this series of lectures will be of benefit to all that avail themselves of these lessons. Please pray with us for the success of this noble endeavor. If you know of someone that you would like to receive information on this lectureship contact us. If you should have any questions or suggestions please refer all correspondence to:

Pasco Central Church of Christ  
R. R. 14, Box 2418  
Kennewick, Washington 99337  
or call: (509) 547-5736 or  
(509) 586-9291

Raymond D. Mitchell, of Obion, Tennessee, renewed for three years, saying, "I enjoy the paper." So did Michael Heath, of Princeton, Kentucky, encouraging, "Keep up the good work. Love you brother."

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# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## NASHVILLE, TENNESSEE "Another Time, Another Place, And Another View"

David P. Brown

Forty congregations in the Nashville area agreed to work together to "preach the word, to convert sinners, and to edify the saints, and to quicken the evangelistic impulse of all the churches." The auditorium chosen to accommodate the people seated 7,000. In preparation for this great event personal workers spread throughout the city to reach the lost, as 2,000 brethren assembled to practice singing. The largest church of Christ in Nashville took the lead and a "rolling tide of enthusiasm" spread throughout the area.

For 20 days the primitive, pure New Testament gospel was preached. The two Nashville newspapers, the *Banner* and the *Tennessean* printed the sermons daily.<sup>1</sup>

**At the daily noon services, the crowd was never under 3,000, and the evening attendance ranged between 4,000 and 10,000. While braving a storm, 7,000 attended on the final night with 2,000 turned away. There were one hundred fifty-eight baptisms and twenty-five restorations.<sup>2</sup>**

Some of the sermon topics were: "The Bible," "Rightly Dividing the Word of Truth," "The Power of God's Word," "Conversion," "The Great Commission," "What Must I Do to Be Saved?," "Repentance," "Baptism," "What Church to Join?" and "Reformers and Restorers."<sup>3</sup>

Of course this effort was not any recent so-called "Jubilee" or the "Nashville Now" sound of the sectarians within the Lord's church; it was the first of five great gospel meetings preached by **N. B. Hardeman** in the old Ryman Auditorium. The meeting ran from March 28 through April 16, 1922, with brother Hardeman preaching twice daily.

Imagine those great crowds coming to hear one man preach the gospel! To have these great numbers in a day when radio and TV were not available, when few people had automobiles, when the churches were smaller in number and when the city was not "Music City U.S.A." with all of the carnival side shows connected thereto, was a far greater success than any present day religious "Opry Land"—"I'm

OK, You're OK" production. **BUT THAT WAS "ANOTHER TIME, ANOTHER PLACE AND ANOTHER VIEW."**

Would any of the speakers of the "Jubilee" preach what brother Hardeman preached in any of his gospel meetings at the Ryman Auditorium? Would **Rubel Shelly** preach what brother Hardeman preached in 1928 on "Christian Unity?" Would **Lynn Anderson** preach brother Hardeman's 1922 sermon, "What Church to Join?" Would **Ray Fullenwider** preach what brother Hardeman preached in 1942 when he spoke on, "Can a Man Be Saved Outside of the Church?" After the second (1923) "Tabernacle Meeting" **F. W. Smith** wrote, "Never in the history of the South have so many been reached by the plea for a return to the church of the New Testament in doctrine, discipline, practice, name and worship."<sup>4</sup> **BUT THAT WAS "ANOTHER TIME, ANOTHER PLACE AND ANOTHER VIEW."**

Following brother Hardeman's second (1923) "Tabernacle Meeting" which had the same great attendance as the first, was his debate with **Ira M. Boswell** of the Christian Church on instrumental music. Six thousand people attended each of the five debate sessions.<sup>5</sup> The results of that debate silenced the sectarian Christian Church on that subject for years to come in that area. But in the great "Jubilee" of 1990 there was found among the exhibitors the Independent Christian Church preacher, Don DeWalt's business, College Press Publishing Co. Inc.<sup>6</sup> **YES, IT IS "ANOTHER TIME, THE SAME PLACE, BUT ANOTHER VIEW."**

The "Jubilee" exhibits ranged from "Members of CC for Scouting," the brethren's universities, the "Family Entertainment Network," and "Ralph Henley Productions," to Cecil Hook, "Image Magazine," the "Steffin Sisters," "Joyful Noise," and "Acappella Ministries, Inc."<sup>7</sup> If brother Hardeman had been blessed with all of these exhibits and

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXI, No. 8

August/1990

Ira Y. Rice, Jr., *Editor*

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Editorial...

## Doctrinal Error Makes Mockery of Brotherhood Unity

Ira Y. Rice, Jr., *Editor*

Many seem unable to comprehend that unity, as taught in the New Testament, is based on doctrinal agreement. Without such agreement, *genuine* unity is impossible to attain.

In the beginning of the great Restoration Movement of the late 18th and early 19th centuries, twin thrusts made that movement distinctive from all others: 1) to unite all truly baptized believers into one body, and 2) to base such unity on a "**thus saith the Lord.**" Without such doctrinal unity, it was clearly understood that organic unity could not follow.

The first organized effort among "us" to try to have the former without the latter succeeded only in bringing about further religious division from which many already had escaped. The biblically unauthorized introduction of the Missionary Society and Instrumental Music, rather than uniting us, made any *real* unity impossible, leading to the separation of what became known as the Christian Church from the true churches of Christ. This has been the history of all such doctrinal error ever since.

### DIVERSITY NEVER LEADS TO UNITY

It is not because of any wish on our part to be doctrinal curmudgeons that some of us are unable in good conscience to go along with some of these "jubilees" and so-called "soul-winning workshops" that are springing up in these last days. Rather it is that their supposed "unity-in-diversity" simply is self-deception. There is just no way for such *ever* to lead to the unity for which Jesus Christ prayed and for which he died. Such winking at doctrinal error but mocks the unity that the Restoration Movement was supposed to bring about.

Marvin Phillips, in the late '70s, and Jeff Walling, of more recent date, knew this when they partook with the Christian Church at Canton, Ohio, and at Joplin, Missouri, respectively, protesting that instrumental music in Christian worship was of no consequence to them. So did Rubel Shelly, when he made his infamous declaration at Centerville, Tennessee, effectively divorcing himself from the Restoration Movement. So did Lynn Anderson, back in the '60s, when he called the churches of Christ a "BIG... SICK... DENOMINATION," and later started teaching the denominations *how to grow!* So did

Roy McConnell

these and others like-minded, when they began throwing their lot with the Independent Christian Church in such things as “Unity Meetings,” “Adjunct Professorships” with Christian Church schools and the like.

It was with these things in mind as well as what went on re: the so-called “Nashville Jubilee” last year together with many other developments over the past 20 or 25 years that Roy McConnell and some 17 other concerned brethren met with Weldon Rickman, in May, to discuss the then-proposed “Nashville Jubilee” for 1990. Brother McConnell wrote to *Contending for the Faith* in late July, as follows:



### “Another Time, Another Place, and Another View”

(Continued from Page 1)

more, plus a host of other speakers, he might have accomplished something. Surely, there must have been something to draw that many people to the Ryman Auditorium to hear brother Hardeman’s sermons. BUT THAT WAS “ANOTHER TIME, ANOTHER PLACE AND ANOTHER VIEW.”

The 1990 advertisement promoting the “Jubilee” said that such was a “celebration” of “our Christian faith.”<sup>8</sup> On the contrary, it celebrated the sweeping strides that worldliness and denominationalism have made in the Lord’s church; and the end is not yet! “IS IT NOTHING TO YOU, ALL YE THAT PASS BY?” (Lamentations 1:12).

Faithful brethren stand today right where brother Hardeman stood. *Not* because of who or what he was, but because he taught the truth of the Bible on those fundamental matters that are absolutely essential for people to know and obey if heaven is to be their home.

The Bible has not changed, but certain persons have. In his infinite providence God is presently trying the church; and while it will no doubt come through much, much smaller numerically, it will be greatly purified. Brethren, will we stand the test or be swept down the apostate “Jubilee” trail?

FROM ANOTHER TIME AND ANOTHER PLACE COMES GOD’S VIEW.

For there must be also heresies among you, that they which are approved may be made manifest among you (I Corinthians 11:19).

#### ENDNOTES

<sup>1</sup>Earl Irvin West, *The Search For The Ancient Order*, Vol. 4 (Germantown, Tn., 1987), pp. 157, 159.

<sup>2</sup>*Ibid.*, p. 159.

<sup>3</sup>N. B. Hardeman, *Hardeman’s Tabernacle Sermons* (Nashville, Tn., 1977), Table of Contents.

<sup>4</sup>Op. Cit., pp. 159, 160.

<sup>5</sup>*Ibid.*, p. 227.

<sup>6</sup>Gaylor Multi-Media Communication, “Nashville Jubilee Advertisement,” Nashville, Tn.

<sup>7</sup>*Ibid.*

<sup>8</sup>*Ibid.*

—8900 Manchaca Road  
Austin, Texas 78748

On May 8, 1990, in Hopkinsville, Kentucky, 18 men met with Weldon Rickman to discuss the 1990 “Jubilee.” [Weldon Rickman is a minister from Antioch church, sponsor of this year’s Jubilee.] This was a preachers’ luncheon and Walt Leaver was to answer questions about the Jubilee, but Weldon Rickman came instead.

Following is a list of questions we asked and gave all there a copy of these questions:

- I. Will you allow men to attend classes taught by women as happened last year? This was affirmed by Jane McWhorter and admitted by Nila Sherrill and Peggy Goldtrap. [This was denied by Steve Flatt and Bill Ruhl to the Elders of the Forest Park church in Valodsta, Georgia.]
- II. Do you endorse the teaching of the speakers at the Jubilee this year and last year as was stated by Weldon Rickman, your fellow minister at the Antioch church, who said, “Our speakers were carefully selected...and we stand behind them.” If so, we have some further questions. Do you endorse the following?
  - A. Mike Cope—“It’s time to overlook discrepancies. We must accept each other no matter what”...“Put aside doctrinal differences.”
  - B. Marvin Phillips—to 36 Christian Church preachers: “... and I could tell the Lord was in the room, and in your lives.”...“And I know God will guide you into a work beyond your imagination.”...“Keep serving Jesus with all your heart.”

#### Last Year’s Jubilee Lesson:

It is scriptural and right to jump up, shout and clap in worship. “Someone could be hugging Grace while some are singing about Grace.”

#### C. Landon Saunders—Last Year’s Jubilee:

Saunders said environmental organizations were as necessary as the church and that “saving the whales” was as necessary for one to go to heaven as were baptism or the Lord’s Supper.

- III. Do you endorse solo singing by a woman and the congregation joining in the chorus as she leads, as happened last year with the case of Jack Evans’ wife?
- IV. Are you encouraging congregations to have a special chorus and solo singing at their services as Marvin Phillips urged in his speech last year at the Jubilee and is now practiced by Woodmont Hills church who will sponsor next year’s Jubilee?
- V. Would you encourage these congregations to raise money by church car washes, church yard sales and collecting cans as Woodmont Hills now practice? Or, do you believe that I Corinthians 16:1-2 is the only pattern for church finance?
- VI. Do you and the speakers fellowship and endorse the Boston/Crossroads methods and congregations?
- VII. Will you invite Christian Church speakers to this and/or future programs as Marvin Phillips and the Tulsa Workshop have? Were you a part of that workshop along with a preacher from the Christian Church?
- VIII. Do you endorse Rubel Shelly and Steve Flatt, two of the powers behind the Jubilee, when they preach:
  - A. The Old Law has *not* been done away.
  - B. The church is *not* the kingdom.
  - C. And when Shelly teaches adultery is *not* a sexual act, but merely breaking a covenant?

In response to Question I (above), brother Rickman said they had trouble with one class last year (Jane McWhorter’s) and that men would be stationed at the door this year to keep men out.

In response to Question II, he said that he would not answer for Madison Elders, but the speakers were carefully selected this year and Antioch would stand behind them. He

said we all have differences and you don't stop using men simply because you differ with them. Much reasoning with him about II John 9-10 did no good.

In answer to III, he said this did happen and he "could have crawled under the seat."

As for IV and V, he said that Antioch was not practicing such, but he could not answer for the others.

In response to Question VI, he said this movement was dying out.

Brother Rickman did manifest a kind spirit but he would

not answer any of our questions with a straight reply. We asked for a meeting with the Antioch Elders and he promised to pass it along to them and said they would meet with us. [As of this date—July 12, 1990—we have heard nothing from them.]

Accordingly, we placed the following ad in the Nashville *Tennessean* and *Banner* on June 27, 1990. This was a week before this year's Jubilee—and, as you can see, deals with more than just the Jubilee:

## ARE SOME MEMBERS OF THE CHURCH OF CHRIST ABOUT TO GIVE BIRTH TO ANOTHER DENOMINATION?

No man knows how many sects, cults and denominations are in existence. With the New Testament in hand, please point out which ones are scriptural. It isn't a question of what one likes or what makes one feel good. Either the Word of God is the standard, or there is no standard by which to be governed.

Jesus did not die for denominationalism. The word denotes a part or segment. Jesus died for the church (Acts 20:28). He built his church, which is also the kingdom (Matt. 16:16-18). He is the head with all authority (Matt. 28:18-20). The divine pattern is set forth in the inspired Word of God (Gal. 1:6-8). We dare not destroy the pattern (II John 9-10).

In the first century there was a unity among the followers of Christ who believed and obeyed the truth. Jesus prayed for unity based upon the Word (John 17:20). Religious division was strongly condemned (I Cor. 1:10). God is not the author of confusion (I Cor. 14:33).

The early church, guided by the inspired apostles, assembled on the first day of the week to worship God. They paid their reverence by singing praises to God (Eph. 5:19; Col. 3:16). They communed with Christ in eating the Lord's supper (Acts 20:7). They gave their offerings as prospered (I Cor. 16:1-4). Prayers were made to God (Acts 2:42). Teaching was a part of their worship (Acts 20:7).

Today, as in the distant past, some have become "broad gauged" in their thinking and practices and presume to set aside the divine pattern. An atmosphere of entertainment and theatrics has at times set aside congregational singing --- and the solo, chorus, and specials have been moved into some of our congregations. We wonder how we manage to entertain God.

It's so simple for one Nashville preacher to assert that there is more scripture for solos and specials than for congregational singing. Will he defend this publicly? There are still some who ask for Biblical proof when assumptions are made. Church bazaars, yard sales, car washes and other schemes are being utilized, but such is cheapening to the cause for which Jesus died. Again we would like for someone to defend such innovations publicly.

No one can deny that there are departures from the faith. Liberal teachers are welcomed with open arms. Women are usurping authority over men as teachers, in violation of I Tim 2:11-12. Has the day of the proof text been abandoned by some of the Nashville congregations of the Church of Christ? There are multitudes who think so.

The much publicised Nashville Jubilee of a year ago and the forthcoming Jubilee does not represent the scriptural belief of vast multitudes of New Testament Christians over the world. We dare not compromise the truth by supporting such events.

**In the interest of truth, the faith once delivered, and the unity for which Christ died, we plead for a return to the old paths.** As a means of seeking for a return to the ancient order of things, we forthrightly issue a call and a challenge for an open and honorable discussion on the following issues (*which we believe are wrong*, but which have been espoused by some congregations of the Church of Christ).

1. If John 9-10 does not mean that God's people cannot use or support those who refuse to follow the New Testament pattern.
2. Women can be used to teach mixed classes and sing solos before congregations in spite of I Tim 2:11-12.
3. Congregation can include in their worship acts honoring mothers, fathers, babies, policemen, boy scouts, country, etc.

4. The law of Moses has not been completely abolished.
5. The kingdom has not yet come.
6. 1 Cor. 16:1-3 is not the plan of God to finance the Lord's work and congregations may use yard sales, car washes, etc.
7. Denominationalism is scriptural.

We believe the above things to be unscriptural, but there are congregations in the Nashville and Middle Tennessee area that are teaching these ideas either by word or by their actions.

**PLAN NOW TO ATTEND  
ROBERTSON COUNTY LECTURESHIP  
HIGHWAY 41 - BETWEEN GREENBRIER AND SPRINGFIELD  
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THESE SUBJECTS WILL BE DISCUSSED BY THE FOLLOWING SPEAKERS: BUSTER DOBBS, CURTIS CATES, BILL CLINE, WAYNE COATS, ANDREW CONNALLY, ROY DEAVER, MAC DEAVER, WEYLAN DEAVER, TODD DEAVER, TONY DEMONBREUM, GARLAND ELKINS, NOEL MEREDITH, ROY McCONNELL, GOEBEL MUSIC, AND ROBERT TAYLOR.

SUBMITTED BY THE ROBERTSON COUNTY CHURCH OF CHRIST AND OTHER CONGREGATIONS AND INDIVIDUAL CHRISTIANS.

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ROBERTSON CO. CHURCH OF CHRIST  
2980 Hwy. 41 South  
Greenbrier, TN 37073

We received several responses from the advertisement, per foregoing. Some were critical and some approved. The ad cost us \$1,831.13, of which we received about \$500.00 from other sources... We include this information in hope that others will do the same as we have done.

(Signed) Roy McConnell  
1444 Greer Road  
Goodlettsville, Tennessee 37072

[NOTE: The newspaper article publicizing the 1990 "Nashville Jubilee" as "designed to be a 'national fair' for Christians" appeared on page 8-A of *The Tennessean* for Saturday, June 23, 1990. Written by Staff Writer Jim Patterson, it is photo-reproduced herewith, as follows. IYR Jr.]

**8-A • THE TENNESSEAN • Saturday/JUNE 23, 1990**

# Jubilee touted as 'national fair' for Christians

**JIM PATTERSON**  
*Staff Writer*

A host of Church of Christ leaders and inspirational speakers will preach on moral issues during the Nashville Jubilee July 4-7 at the Nashville Convention Center.

The jubilee is designed to be a "national fair" for Christians, offering preaching, fellowship, singing, programs for young people and more than 200

booths for the display and sale of books, audio tapes and videotapes.

Seminars will include parenting, prison ministry, personal evangelism, building strong families and neighborhood outreach. Speakers will include Steve Flatt of Madison Church of Christ; Tex Williams, director of the World Bible School; Paul Faulkner, director of the Marriage and Family Institute in Abilene, Texas; Harold Hazelip, president of David Lipscomb University; and David Jones, minister of Schrader Lane Church of Christ.

The jubilee runs 8:30-9:30 p.m. daily July 5-7. On July 4, it kicks off with a 6 p.m. program of patriotic songs. The July 4th event ends in time to see the fireworks display at Riverfront Park.

This year's edition is the second Nashville Jubilee, and plans call for it to be an annual event. Antioch Church of Christ is the Nashville Jubilee sponsor. Call 834-3063 for information.

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## The Jubilee 'Fair' At Nashville

Wayne Coats

The second annual Jubilee was held in Nashville, Tennessee, July 4-9, 1990—and what a celebration of life, liberty and the pursuit of happiness it must have been! It's gotten to where it takes a national *fair* to make some saints happy. There were some folks who really got happy while Jesus died on Mount Calvary.

While reporting on the Midstate religious news, Jim Patterson of the *Nashville Tennessean* headlined his column for Saturday, June 23, 1990, with "Jubilee Touted as 'National Fair' for Christians." I do not know who did the

"touting," but is it nice to accuse the churches of Christ of being like a National Fair? How gross! Some folks didn't seem too happy last year when we compared the Madison-sponsored Jubilee to a circus. That was demented of me. Did the newspaper reporter think the Jubilee resembled a fair? Did some sweet-spirited saint "tout" the matter as a fair? Was it really a fair for Christians? I've read the reports, advertising and statements and that reporter hit the nail squarely on the head.

#### A WORLDLY CHURCH NEEDS A FUN-FILLED FAIR

It takes a circus church to arouse the interest of the worldly church. Fun-thinking Christians desire a fun-filled fair. It seems to me that a fair is just out of place around the cross, although there were some who could cast lots or gamble while Jesus was dying. We can still whoop it up when the leaders say so.

The 52-page, multi-color booklet that was mailed out under the sponsorship of the Antioch Church of Christ must have cost "forty fortunes." With all the paid advertisements (from the *Advocate* to *Zondervan*—that's A to Z), the Antioch congregation must have raked in a sizable amount. The way to raise money for a "Jubilee" does not seem to be of any concern. A Madison member related to me last year that the Convention Center rental cost was around \$90,000.00, and enough advertising was sold to just about pay the rent. With that kind of success, there is no telling how many Junior Jubilees will start in Nashville.

**Rubel Shelly** invites one and all to the July 4-6, 1991, Jubilee sponsored by Woodmont Hills (that's Rubel's church). Some speakers such as **Juan Monroy, Mike Cope, G. P. Holt, Ken Durham, Max Lucado, Walt Leaver** and **Howard Norton**, are already confirmed. I urge, insist, plead, and implore that after the 1991 Jubilee sponsored by Rubel's church, that it be moved over to the Apostle Don's church at Belmont (that's **Don Finto** who has declared himself to be an apostle). Think of the fanfare, publicity, hurrah and hullabaloo which Norton could print in his *Christian Chronicle*.

#### WHY NOT LET CHRISTIAN CHURCH IN ON IT?

Will Rubel make room at the cross for his digressive partners? They invite, and Rubel accepts, and it is only fair that at least half of the preachers should be digressive men and women. Nashville would be the prime place to have a host of Christian Church preachers, both men and women to sing the Jubilee song.

And not to be left out of the side-show affair would be Walt Leaver of the Antioch church. We strongly urge that Leaver get his four comrades-in-arms, with whom he helped in a revival at the Donelson *Presbyterian* Church from June 11-15, 1990. Finding room at the cross for a liberal digressive, a Presbyterian, a Nazarene and a Methodist should be no problem for Madison, Antioch, and Woodmont Hills, and think of all the extra people who would come. Moreover, according to some of the past Jubilee speakers, one could positively and absolutely not tell the difference unless one looked at the dog tags worn by the speakers. We challenge one and all to point out the difference in denominational pastors and some of the liberal preachers among us.

It is disturbing and heart-sickening to realize that almost no one in Nashville will say one word in opposition to the modernistic and liberalistic views being spewed forth. Brethren need to quit just *singing* "Soldiers of Christ Arise" and start *arising*! There are sermons to be preached, letters

to be written, and many other things, but we sit still, twiddling our thumbs. WHY?

When Jehoshaphat teamed up with the enemy, Jehu asked, "**Shouldest thou help the ungodly, and love them that hate the Lord...**" (II Chronicles 19:2)? Anyone who knows even a shred of history should realize that the devil is using the same identical tactics today which he used back in the 1800's which all but destroyed the church. Brethren, why can we not see anything which is so plainly demonstrated before our eyes? Try explaining the onslaughts of liberalism to some elderships and see their reactions.

#### THE OLD WOMAN AND HER BROOM

Back in 1923, the lamented **F. W. Smith** wrote an article which he called "The Old Woman and Her Broom." Brother Smith said, "*In the beginning of the movement of some restless and discontented spirits against the New Testament order of things regarding the spread of the gospel, David Lipscomb refused to join in with them in the organizing of societies and institutions unknown to the word of God. He told them in substance, that he could see no stopping place in what they were starting; that it was comparable to starting a stone from the top of a mountain which would hardly stop until it reached the bottom.*"

*"From that day the guns of these progressive (?) spirits were trained on that great man of God because of his loyalty to the word of his Lord, and until the day of his death he became the chief target for all the leaders in this departure from the New Testament. One of them went so far as to represent David Lipscomb as an old woman with a broom trying to sweep back the rising and rushing tide of the ocean. This funny (?) display of the self-imagined genius in the art of the caricaturist was caught up by kindred spirits and heralded from one end of the land to the other. Much sport was made of the old woman and her broom, but it was like pitching straws against a stone wall, for David Lipscomb stood foursquare against these unholy and ungodly attacks on his defense of God's truth, and he lived to see the 'stone' these broadminded (?) had started hit the bottom, and that too, with a thud the echo of which will ring down the ages singing the folly of those who started the stone on its downward course...."*

God help us to have thousands of voices like brethren Lipscomb and Smith who will speak out in the Nashville area as well as other places against the progressive (?) and liberal spirit. What say you?

—184 Hillview Road  
Mt. Juliet, Tennessee 37122

[NOTE: Three days later, under date of Wednesday, June 17, 1990, on Page A-14 of the *Nashville Banner*, Religion Editor **Frances Meeker** further publicized the second annual Nashville Jubilee, as follows. IYR.J.]

A-14 **Nashville Banner, Wednesday, June 27, 1990**  
**God and country  
celebrated**  
**Area churches plan activities  
to coincide with 4th of July** ↗

Members of Church of Christ congregations throughout Middle Tennessee will participate in the second annual Nashville Jubilee, scheduled for July 4-7 at the Nashville Convention Center.

The event, which will offer more than 100 classes on a variety of topics for adults, will open at 6 p.m. July 4 with singing led by Nashvillians Ray Walker and Nick Boone.

Nationally known marriage and family counselor Paul Faulkner of Abilene, Texas, will deliver the keynote address at 6:30 p.m. July 4. His address will be on *Life, Liberty and the Pursuit of Happiness*, also the theme of the jubilee.

"These are the three things people the world over are looking for," said Walt Leaver, minister of Antioch Church of Christ, the sponsor of the jubilee. "We want to emphasize that these three pre-



**FRANCES MEEKER**

Religion Editor

cious things can be found only in Jesus Christ."

A program of patriotic songs and readings at 7:30 p.m. will follow Faulkner's address, ending in time for the participants to make their way to Riverfront Park for the Fourth of July fireworks display.

"The patriotic program will help open our eyes to the fact that God has blessed us in America so that we can bless the world with the message of Jesus Christ," Leaver said.

Classes for adults, as well as activities for teens and children, are scheduled for 8:30 a.m. to 10 p.m. on July 5-7. Steve Flatt, minister of Madison Church of Christ in Madison, will lead a daily devotional at 8:30 a.m.

Speakers addressing the gathering include Harold Hazelip, president of David Lipscomb University; David Jones, preacher for Schrader Lane Church of Christ and director of secondary programs for Metro public schools; and ministers Lynn Anderson, Abilene, Texas; Prentice Meador, Dallas, Texas; Doug Parsons, Midland, Texas; and Joe Beam, Augusta, Ga.

Luncheons for local business people are set for noon on Thursday and Friday in Room 206 of the convention center. A box lunch will be available for \$4.50.

All other activities during the four-day event are free.

[NOTE: The third day of the actual "Jubilee" an article, entitled, "Jesus Joins T-Shirt Craze for Witness," written by Religion News Editor Ray Waddle, appeared on Page 4-A of *The Tennessean* for Friday, July 6, 1990, as follows. IYR Jr.]

# Jesus joins T-shirt craze for witness

**RAY WADDLE**  
Religion News Editor

To Mary Faktor, Christian T-shirts that announce slogans such as "TGIF — Thank God I'm Forgiveness" or "This Blood's For You" are a shy person's way of witnessing to people on the street.

Faktor, a Christian bookseller, is one of 200 exhibitors this week at Nashville Convention Center, where more than 8,500 Church of Christ members are attending the annual Nashville Jubilee assembly of singing, preaching and workshops.

"The T-shirts are a way of witnessing about the Word when people think they can't go up to others and talk directly about it," said Faktor, owner of Inspiration Christian Bookstore in Bossier City, La.

"Everybody has something written on their T-shirts now, and if you look closely you'll notice they're getting more and more vulgar. So why shouldn't a T-shirt be an opportunity to witness? Especially in schools, where kids wear shirts that have anti-American slogans or cult symbols on them."

Although business was slow yesterday morning, Faktor said some of the more popular Christian T-shirt slogans

are "Salvation: Don't Leave Home Without It" and "Guess Who Loves You."

"Everybody's into shirts," said Faktor, who said demand for them in her store has declined in the last few years as more Christian retailers stock them.

"They started becoming popular in the mid-80s. But Christians were the last to catch on about shirts."

Last summer's inaugural Nashville Jubilee was hailed a success when it drew 9,500 people. This year's edition, also admission-free, will likely surpass the 1989 registration figure before it ends tomorrow.

"Our goal is to give people encouragement and training in the area of family, personal and church life," said

# Jesus joins T-shirt craze for witness

**FROM PAGE 1A**

Walt Leaver, a minister at Antioch Church of Christ, sponsor congregation of this year's jubilee.

"Our theme — *Life, Liberty and the Pursuit of Happiness* — seemed to be a natural since it started on July 4. But the theme is something we believe in not in the sense of a political or governmental system but spiritually. We believe Jesus Christ is the only source of life, liberty and the pursuit of happiness."

Workshop subjects include religion-minded issues such as "How to Study the Bible," but also "Overcoming Major Depression," "Parenting Teenagers," and "Affair-proof Your Marriage — Keeping the Home Fires Burning."

The jubilee is not popular with every Church of Christ.

After last year's jubilee and before this year's, Robertson County Church of Christ placed a large newspaper ad locally that denounced the jubilee as ultra-liberal and unbiblical because such large evangelistic conferences are not mentioned in Scripture.

This year's jubilee, offering all its activities free of charge, cost more than \$90,000 to organize and was underwritten by about 40 local Churches of Christ.

Staying with the theme of encouraging church members in their worship, yesterday morning's keynote speaker said too many churches have the "dry heaves" services that are too routine and devoid of mystery and wonder.



"A little girl wrote a letter to God: 'Had wonderful time in church yesterday; wish you could have been there,'" said Lynn Anderson, minister of Highland Church of Christ in Abilene, Texas.

"Does that sound familiar?"

The Canadian-born Anderson blamed contemporary rationalism and "high tech" for bleeding the mystery out of human life and worship of God.

"Rationalism — 'if it can't be explained, it doesn't exist' — takes the

wonder out of Jesus," he said. "We're losing sight of what it's like to be human. We get all caught up in linear-sequential-logical religion."

Like a joke or a poem, Anderson said, "If you have to explain a mystery, it's no longer a mystery." ■

In response to the article, photo-reproduced from *The Tennessean* immediately foregoing, brother McConnell, writing on behalf of the Robertson County Church of Christ, had the following to say:

July 11, 1990

Mr. Ray Waddle, Religious Editor  
The Tennessean  
1100 Broadway  
Nashville, Tennessee 37219

Dear Sir,

You stated in your article that the Robertson County Church of Christ denounced the Jubilee "because such large evangelistic conferences are not mentioned in scripture." We are not opposed to the Jubilee because of its size or numbers, but because:

1. Most of its speakers were ultra-liberals who have sought unity with such groups as the Independent Christian Church, not on the basis of the New Testament, but by overlooking doctrinal differences. This is not unity but adhesion. Can we ignore Romans 16:17 and II John 9 and 10?
2. The Jubilee sought to make worship entertainment and included in the worship acts honoring country, etc. While it is our duty to teach all to honor mother, father, country, etc., to include activities honoring any but God in worship is man-made and a departure from the New Testament pattern (Matthew 15:9 and John 4:24). "... *My glory I will not give to another*" (Isaiah 42:8). It should be obvious that man cannot entertain God and God has not sought such.
3. The Jubilee violated the role of women, I Timothy 2:11-12, by allowing men in classes taught by women and allowing a woman to, in effect, lead the assembly in song.
4. The use of the term "Jubilee" is questionable for it was an Old Testament feast (Leviticus 20:9-30) and at best confuses folks who do not understand that we are not under the old law (Romans 7:1-4).

Thank you for your time taken reading our article and this letter and for any help you can give to clear up the mistaken idea that we oppose the Jubilee because of its size. We would like to see an assembly of a million-plus anywhere in the world to praise God in spirit and in truth and to listen to his divine truth.

Sincerely,

(Signed)

Roy McConnell  
Robertson County church of Christ

[NOTE: This same letter was published in *The Tennessean's* "Letters to the Editor" on page 8-A, in their issue for July 23, 1990, and is photo-reproduced herewith as follows. IYR Jr.]

## Opposition to Jubilee about several things

To the Editor:

Ray Waddle started his July 6 article by writing that the Robertson County Church of Christ denounced the Jubilee "because such large evangelistic conferences are not mentioned in scripture."

We are not opposed to the Jubilee because of its size or numbers, but because:

1) Most of its speakers have sought unity with such groups as the Independent Christian Church, not on the basis of the New Testament, but by overlooking doctrinal differences. This is not unity but adhesion. Can we ignore Romans 16-17 and 2 John 9 and 10?

2) The Jubilee sought to make worship entertainment and included in the worship acts honoring country, etc. While it is our duty to teach all to honor mother, father, country, etc., to include in worship activities honoring any but God is man-made and a departure from the New Testament pattern (Matthew 15:9 and John 4:24). "My glory I will not give to another" (Isaiah 42:8). It should be obvious that man cannot entertain God, and God has not sought such.

3) The Jubilee violated the role of women, I Timothy 2:11-12, by allowing men in classes taught by women and allowing a woman to, in effect, lead the assembly in song.

4) The use of the term "Jubilee" is questionable for it was an Old Testament feast (Lev. 20:9-30) and at best confuses folks who do not understand that we are not under the old law (Romans 7:1-4).

Thanks for giving us a chance to clear up the mistaken idea that we oppose the Jubilee because of its size. We would like to see an assembly of a million-plus anywhere in the world to praise God in spirit and in truth and to listen to his divine truth.

Roy McConnell  
Robertson County Church of Christ  
2890 Highway 41, S.  
Greenbrier 37073

Another brother in the Greater Nashville Area, who was exercised by Religion Editor Waddle's article, was **Steven D. Cline**. Under date of July 9, 1990, he wrote, in part, as follows:

2845 Colonial Circle  
Nashville, Tennessee 37214

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

Dear brother Rice,

Please find enclosed an article from the Friday, July 6, 1990 issue of *The Tennessean* concerning the Nashville Jubilee.

I have tentative plans to write an article for "Contending for the Faith" on Christians advertising their piety, righteousness and religion by wearing "religious" T-shirts, based on Jesus' disapproval of such in Matthew 23:5. Not only that, but such may be mixing the sacred with the profane... religious slogans patterned after beer and credit card slogans. And, of course, the marriage of the holy and the worldly has always been condemned in the scriptures, such as in the minor prophets and also in Nehemiah, wherein God's people spoke *both* in the language of the Jews and the speech of Ashdod.

At this time I don't plan to mention brother Anderson's remark on churches of our Lord having the "dry heaves." But I *do* think he confuses the false philosophy "Rationalism" as propounded by Kant, Hume and Descartes with the God-given gift of rationality, the ability to think and reason in a logical manner. With brother Anderson's educational background, that surprises me (or maybe these days nothing should surprise me any more).

At any rate, be looking, Lord willing, for an article from me concerning the growing fad of "religious clothing."

Your friend and brother in Christ,

(Signed)

Steve

[NOTE: Following is the article which grew out of brother Cline's concerns as stated per foregoing. IYR Jr.]

## Should A Christian Wear "Religious" Clothing?

Steven D. Cline

The Second Annual Nashville Jubilee was recently conducted and, as last year, it received a certain amount of publicity in local Nashville newspapers. The purpose of my article is not to discuss the 1990 Jubilee, *per se*, or to give my views on the keynote speaker's comment that too many congregations have the "dry heaves." I choose to leave that to much more qualified observers than I.

However, one thing that occurred, according to the Friday, July 6, 1990 issue of *The Tennessean*, was the buying and selling of religious articles of clothing. In and of itself this may (repeat *may*) be harmless for Paul said in I Corinthians 6:12 that all things were lawful unto him, but all things were not expedient or necessary. Moreover, I do not wish to impose on a brother's freedom in Christ to wear a religious T-shirt and I *certainly* do not relish the thought of sowing discord among my brethren, for God hates such (Proverbs 6:16-19).

BUT there are some things that greatly disturb me concerning the selling and purchasing of *religious* articles of clothing. The thoughts I wish to express are my own and you may take issue with me. Yet my hope is that you, the reader, will have patience with me as I lay my concerns before you. I have two points that I wish to elaborate upon.

### Point #1:

In Matthew 23:5 Jesus our Lord severely rebuked the religious leaders in *his* day due to the fact that they went about advertising their piety and holiness in the clothes they wore. Jesus said "**But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments...**" Phylacteries were small boxes containing portions of the Law of Moses that were to be worn on the forehead and on the left arm. Concerning the borders on the garments, commentators tell us that in order to appear more righteous and distinguish themselves from the Gentile nations, the Jews put a fringe on their garments. We in the churches of Christ for years have rebuked denominational preachers, priests and nuns for the religious clothing *they* wear in order to identify themselves. The passage we appealed to was Matthew 23:5. I ask this in sincere kindness: are *we* guilty of the same when *we* wear a T-shirt with the words boldly emblazoned across the front "I Love Jesus" (with the words "love" replaced by a red valentine-heart)? Could we be guilty of violating Romans 2:1 which says "**Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things?**" Could it be that rather than "witnessing to people in the street" we *may* be advertising our *own* righteousness and be drawing attention to ourselves? "Look at *me*, world! Look at my shirt, lost sinner! I'm a Christian! Look at how pious I am!" My brothers and sisters, if we *do* choose to wear religious T-shirts, we need to be extremely cautious that we do not adopt the self-righteous attitude of the Pharisee in Luke 18:10-14. So I kindly urge you to think seriously on this.

### Point #2:

Many of these slogans printed on the T-shirts are based on the world and modified to be fit into a "Christian" context. "This Blood's For You" is based on a beer commercial. "Salvation... Don't Leave Home Without It" is based on a popular credit card's slogan. "TGIF—Thank God I'm Forgiveness" finds its source in the blasphemous expression "TGIF—Thank God It's Friday"... blasphemous because it uses the word "God" so flippantly and lightly.

Such expressions have been around for years. I was a student in a state college during the early 1970's when the so-called "Jesus Movement" was in full momentum. I knew a number of "Jesus People" in those days—and how well I remember the slogans popular with them! There were, for instance, the "one-way" shirts that had on them an index finger pointing upward to Heaven. There were buttons patterned after the red and white Coco-Cola logo saying "Jesus, the Real Thing" and "Things Go Better With Jesus." My brethren, in my personal judgment, this is no more than mixing the profane with the sacred; combining the carnal with the spiritual; marrying the irreligious with the religious. Could this be a parallel with what happened in the days of Nehemiah when God's people, so influenced by the world, were speaking partly in the language of the Jews and partly in the language of pagan Ashdod? In the first chapter of Zephaniah we see that God's people worshipped *both* the Lord and Malcham (or Molech, the chief god of the Ammonites). In short, the people mixed the sacred with the profane. Is it possible that we, even though our every intention may be good, may be doing the very same thing?

Yes, it is *true* that many today wear ungodly, vulgar T-shirts. There are those who wear shirts with the most foul X-rated words imaginable printed on them. There are those

who advertise their favorite Satanic Heavy Metal group on their shirts. It is *also* true that Christians *should* have NO FELLOWSHIP with these unfruitful works of darkness, but rather prove them (Ephesians 5:11). But, in so doing, let us do so in the way that *God* has ordained. *His* way is always the best. Remember, Isaiah 55:8-9 says, "**For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.**" In concord with this idea, Paul tells us in I Corinthians 1 that man's wisdom is but foolishness when compared to God's.

The *Lord* has told us what kind of "religious clothing" to dress ourself in—and it does not include a T-shirt with a "spiritual" message patterned after man's devices. Note the passages concerning true spiritual clothing:

Isaiah 61:10. "**I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness . . .**"

I Peter 5:5. "**Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.**"

I Timothy 2:9-10. This passage teaches Christian women to adorn themselves in modest apparel, coupled with good works as part of that apparel.

Ephesians 6:14-17. Here we see that Christians are to wear God's whole armor: truth for the loins, a breastplate of righteousness, feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation and the Spirit of God's word.

The ways we show the world that we are Christ's disciples are told to us by Jesus himself. They are continuing in his word (John 8:31), loving one another (John 13:35) and

bearing much fruit (John 15:8). Wearing a religious article of clothing proves nothing. Remember, "**... the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.**" In other words, it is not what we appear to be or what we profess that pleases God, but how we live according to his will. Brethren, "**think on these things.**"

—2846 Colonial Circle  
Nashville, Tennessee 37214

[NOTE: Yet another brother who was moved to write in response to all he saw happening re: the 1990 "Jubilee" was Tom W. Snyder, of Byrdstown, Tennessee. Under date of July 30, 1990, he sent the following letter. IYR Jr.]

July 20, 1990

Dear brother Rice,

Here is some information on the Jubilee 1990. They sent out a 50-page booklet advertising their affair, of which I have copied the list of speakers, those who were exhibitors, the "entertainment," etc. Take special note of the "One Nation Under God" campaign's participation. Is there now any doubt of what they are willing to fellowship to carry out their program?

What I did not include were the 45-plus advertisements in this booklet from both profit and non-profit organizations: banks, church bond companies, real estate firms, and even some coupons for an oil change and transmission service. [Now I know how to finance my church bulletin!]

I am sure what we are seeing is only the tip of the iceberg. Use any of this information any way you wish to further the Lord's cause.

In His Service,

(Signed)

Tom W. Snyder  
Route 2, Box 190  
Byrdstown, Tennessee 38549

[NOTE; Among the items that brother Snyder enclosed was the following article. IYR Jr.]

## Attention Mystery Lovers: This Church Is For You!

Tom W. Snyder

Spiritual Israel was put to shame this summer. On the front page of *The Tennessean*, Friday, July 6, 1990, the headline read: "**Jesus Joins T-Shirt Craze for Witness.**" One expected to read of some outlandish religious fanatic, but what we got was the Lord's name being used in blasphemous ways and denominational doctrine being taught by those who are members of the church of Christ. The world gloried in the likeness; those who uphold New Testament Christianity cringed in disgust.

What the people read was that a bookstore with a booth at the Nashville Jubilee was selling T-shirts with slogans such as "TGIF—Thank God I'm Forgiven"; "This Blood's For You." Such is bad enough, but the one selling the shirts is quoted as saying this is a "shy person's way of witnessing to people on the street." What we are "witnessing" at the Jubilee is a breeding ground for denominationalism and ignorance. This person might not be a member of the church (church members at one time were taught better) but tell that to those attending and those who now read this erroneous statement!

Lynn Anderson, a keynote speaker at this year's Jubilee, wants something the church cannot provide, a mystery. Tennesseans read this in their papers:

Staying with the theme of encouraging church members in their worship, yesterday morning's keynote speaker said too many churches have the "dry heaves:" [sic] services that are too routine and devoid of mystery and wonder.

"A little girl wrote a letter to God: 'Had wonderful time in church yesterday; wish you could have been there,'" said Lynn Anderson, minister of Highland Church of Christ in Abilene, Texas.

"Does that sound familiar?"

The Canadian-born Anderson blamed contemporary rationalism and "high tech" for bleeding the mystery out of human life and worship of God.

"Rationalism—'if it can't be explained, it doesn't exist'—takes the wonder out of Jesus," he said. "We're losing sight of what it's like to be human. We get all caught up in linear-sequential-logical religion."

Like a joke or a poem, Anderson said, "If you have to explain a mystery, it's no longer a mystery."

The Bible has a lot to say concerning the "mystery" and one thing obvious is that it "**is made manifest**" (Romans 16:25,26). We should not be ignorant of this mystery (Romans 11:25); it has been revealed by his Spirit (I Corinthians 2:7-10); "**made known**" (Ephesians 1:9). "**How that by revelation he made known unto me the mystery; (as I wrote**

afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ)" (Ephesians 3:3,4). Many others could be cited, but these are sufficient to show that there once was a mystery but it now has been revealed and explained. While there are things not revealed and, thus a mystery, God gave us his word to reveal his will to man (cf., Deuteronomy 29:29). Christ came to this world not to be a mystery but to reveal the Father to us (John 14:8-11); and also truth (John 1:17; 8:32; 17:17). He is a mystery only to those who are determined to remain in darkness (Matthew 13:10-17).

The world once knew the church of Christ as a "book, chapter and verse"—quoting people, who insisted we prove all things and hold fast to that which is good (1 Thessalonians 5:21); that we give an answer to the hope within us (1 Peter 3:15). There are those wanting to restructure the church, to

remove responsibility and even sin. One way this is done is by claiming most of the Bible as "gray area," a "mystery." Then they can practice or allow whatever they choose.

In the 80's we had the "soul-saving" workshops that upheld and propagated the Crossroads philosophy. Now, within a partying, "praising" atmosphere, we are seeing an attitude that will allow almost anything in the name of religion. The Jubilee is wrong and we cannot in any way support it, but rather we must reprove it (Ephesians 5:11).

— Route 2, Box 190  
Byrdstown, Tennessee 38549

[NOTE: In wrapping up the "Nashville Jubilee" for 1990, the *Sunday Tennessean* for July 8, 1990, carried the following report by Staff Writer Greg Downs. IYR Jr.]

# Church members say candor shows times changing

**GREG DOWNS**  
Staff Writer

Discussions about sex and mention of the word "condom" would not have occurred at a Church of Christ convention 20 years ago, attendees said, but both happened here last week.

"In this day and age, we have to discuss these things openly in the church," said Walter McCoy, of Effingham, Ill., one of more than 11,000 Church of Christ members from almost three dozen states attending the Nashville Jubilee, which ended last night.

"You wouldn't have heard the word 'condom' discussed openly 20 years ago, but it's something we're going to have to deal with."

The Nashville Jubilee is an assembly of Church of Christ members featuring singing, preaching and workshops.

McCoy was one of about 300 people who attended a Friday class titled "Affair-Proof Your Marriage — Keeping the Home Fires Burning," taught by Royce Money, vice president and provost of Abilene Christian University in Abilene, Texas.

"I think the church — in order to stem the tide of divorces — is going to

have to deal with educating men and women about marriage," Money said.

"The church has a role in teaching the Christian quality of marital intimacy, which certainly involves the sexual dimension of marriage.

"We need classes in the church even to teach young men and women how to be good lovers.

"It is an intensely important element in life. The church has been amazingly silent on it."

Those attending the class said Money's discussion of the role of sex in maintaining a strong marriage is appropriate to a church conference.

"Sex is dealt with in the Bible," said Gerry Parker of Mobile, Ala.

"It's definitely the church's role to deal with it. It's a part of marriage."

Said conference-goer Dot Landers of Atlanta:

"I think it's very appropriate. Considering the changes in our society, I think we realize it needs to be dealt with."

Money said in his speech that "marriages are affair-proof when the husband and wife recognize one another's needs and make every effort to fulfill them."

The most important needs for males, he said, are sexual fulfillment, recreational companionship, an attractive spouse, domestic support and admiration.

A female's most important needs, he added, are affection, conversation, honesty, financial support and family commitment.

The church needs to educate young people to meet all of those needs in order to keep marriages' strong, Money said.

"The church has a responsibility that by and large we're not meeting — to train our young people for marriage."

Some Church of Christ congregations are opposed to conventions such as the Nashville Jubilee, saying they infringe on the autonomy of individual churches.

The Robertson County Church of Christ, for example, took out advertisements denouncing the conference both last year and this year.

But those attending the jubilee said they enjoyed it and said the conference was not an attempt to centralize the church.

"I don't see that at all," Landers said. "This is primarily an opportunity to be edified, not to establish a policy."

Walt Leaver, minister of the Antioch Church of Christ, which is coordinating the jubilee, said the event is not being held to eliminate dissent.

"This is an attempt to give Christians an opportunity to come together, encourage one another, and celebrate the good things we share in Jesus Christ," he said. ■

# Didn't We Say It Would Happen?

Tim Ayers

Children's church. An old issue, you say? A fad soon to reach the end of its popularity? Think again! Several years ago the denominational practice of children's church, or Children's Bible Hour as it often is called, became a part of the liberal-minded churches. The justification for it usually came in the recognition of the "special needs" of children. Statements were made such as, "The children have already sat through an hour of 'church' on Sunday morning, so they need a break Sunday night." Or, "These children we've bused in aren't used to sitting in an assembly and we don't have enough adults to watch them, so we'll take them off by themselves and teach them how to behave." Or, "The children can't learn from the preaching during the worship, so we'll teach them on their own level." It all sounded so logical and reasonable, at least to the children's church proponents.

But sound brethren opposed the practice—and rightly so. They pointed out that Bible classes for all ages were provided, and if the children needed further teaching it could be done before the Sunday night assembly. Another point was that some of the adults had to forsake the assembly to "teach" the children, which was a violation of Hebrews 10:25. Along with that, it also was well set forth that the New Testament teaches we are to assemble *together* in ONE and the SAME place—the meaning of the Greek in I Corinthians 11:18,20, and 14:23. Too, the liberals were asked, Where is the authority *in the scriptures* for children's church? After all, whatever we do "**in word or deed**" must be authorized ("**in the name of Christ**"—Colossians 3:17).

Typically, these earnest pleas for scriptural justification were ignored. Sound brethren pointed out that if the

children can have their own assembly because of "special needs," then what about the older folks? Don't they have special needs, too? What about the teenagers? the more educated? and on and on. In fact, in Denton, Texas a few years ago, the Ph.D.'s in a certain congregation *did* ask for their own assembly where things could be discussed on their higher intellectual level. Of course, these fears of several "parallel assemblies" were just passed off as foolishness by the liberals.

Well, guess what? I hate to say, "We told you so," but... At a congregation south of here, they just had their annual "Friend Day," where they are encouraged to invite their friends and neighbors to come with them to Bible class and worship. Certainly we commend any and all scriptural means of getting more people to hear and study the gospel of Christ. But here's the point: On that Sunday, according to their own bulletin, they "added extra assemblies during the *worship hour*" (emphasis mine, TA). How many "extra assemblies" did they have? They had one for the children under two, another for the 2-year olds, another for the 3-year olds through second grade, another for the third through fifth grades, another for Junior and Senior High students, and finally the adults in the auditorium! SIX PARALLEL WORSHIP ASSEMBLIES! But it's only logical—if you can have two, you can have six. The problem is—there shouldn't be *two*, but ONE assembly of the whole congregation in ONE and the SAME place. The digression continues!

—2707 Mount Holly Road  
Camden, Arkansas 71701

## Notes & Quotes...

### WHEN THE TIME COMES THAT I MUST CLAP MY HANDS

Harrell Davidson

A few days ago a fine young Christian couple exclaimed to me that when a particular preacher in Tulsa had preached his sermon the congregation clapped their hands. Next thing you know clapping will be done when one is immersed into Christ for the remission of sins. Why not clap when a very fervent prayer has been poured from our hearts to the Almighty? Why not clap your hands after a song? We really don't expect too many to be clapping when the contribution is being taken. This would be like pulling teeth. Some don't want to do it but realize they must in order to please God. Others will fold that same old ten dollar bill every way imaginable to make sure that no one can identify exactly its denomination. It's not likely that these folks ever will clap when the collection is taken.

This is another practice that is straight out of denominationalism. They are glad to clap when a quartet has "performed." They are glad to clap when the choir has sung an enlightening song. We are just borrowing what the denominations have used for a long time. When worship ever gets to be entertainment, then we must do like the men in the

Restoration Movement and go all the way back for our authority in what we do or say and in the manner that such is said or done. We have far too few in our pulpits who are interested in biblical authority for anything. We truly are reaping the whirlwind because of preachers' and elders' indifference to the truth. It is old-fashioned to want and demand authority for what we do or say. However, we still will ask the question every time the occasion warrants such. Where is the authority for clapping? The Bible is as silent as the tomb on the matter. No one can consistently argue that it is the same as saying Amen. This is not the case at all, for the scriptures authorize one and by silence condemn the other.

We also were amazed when a couple walking away from the preacher mentioned above was overheard saying, "I touched him." Sounds like the emphasis is similar to the woman with an issue of blood touching Jesus. Christ felt some virtue leaving; however, I suspect that the other person sorta liked it. When we put this much emphasis on men we are woefully wrong and are headed for torment. No one is equal to our Lord on this earth and no one should be elevated above another. Such is contrary to the Lord's plain revealed word. Yes, when the time

comes that I must clap my hands during a worship service in order to please men, well I'll... I'll... I just will not do it and will cry out against yet another departure from the truth.

—Obion Bulletin  
Obion, Tennessee 38240

**Linwood E. Bishop**, Coleman, Texas: "Lillie and I continue to read with much appreciation both your *Newsletter* and *Contending for the Faith*... Keep on pressing on."

**Joseph A. Ruiz**, Taichung, Taiwan: "Thanks be to God, **Bonnie** and I and the children are all doing fine. The work here continues to progress very slowly. Brother **You** is holding a gospel meeting for us right now... **Kevin** is moving from Montana down to Memphis, Tennessee, to begin attending the Memphis School of Preaching this summer..."

### PREACHER NEEDED

Truth or Consequences church needs full time preacher. Congregation of about 70. New building paid for. Great potential. Can offer limited support. Call 1-500-744-5578 or write **Thomas J. Mayo, P.O. Box 778, Elephant Butte, New Mexico 87935**.

**Ernest Loomis**, Seymour, Missouri: "I continue to appreciate *Contending for the Faith*. I have most, if not all, issues of it and would like very much to have an index of the first 20 years. There is so much good material in them but very difficult to find what is needed sometimes, so please include my order for the index... My subscription is paid through at least 1999, so hopefully you will continue to index."

**Quentin Dunn**, Floresville, Texas: "The brethren in Floresville, Texas, need a sound, dedicated preacher. It is all right if he has gray hair, but not important. We need a preacher that is strong in the pulpit and is a diligent personal worker. We don't have any elders. We can pay \$300.00 per week, provide a house and pay the utility bills. Any help that you can extend to us in finding a suitable preacher will surely be appreciated."

**Ed Tarlton**, of Oklahoma City, Oklahoma, is now deceased.

**Herbert N. Hurd**, Aromas, California: "Why is it that good, faithful brethren can discern and even have first-hand information of the evil men (members of the church) leading Christians astray and those that are in the thick of the false teaching, cannot and will not heed the warning?"

"Then they turn on the one that is pointing out the error... They call him a witch hunter, mud slinger, washing dirty clothes, rocking the boat, a Diotrefes, little Pope. Oh! I knew him when... Then when the congregation falls, they have 20-20 vision backwards. All because they would not heed the warning. The prophets, Christ, and the Holy Spirit through the apostles, and, in our day as then, they persecute those who preach the truth. Do you have an answer?"

[NOTE: "I constantly ask myself the same question," I wrote in reply, "but any answer I come up with makes no sense.

"Paul could not understand such people either—especially when they condemned him when he tried to warn them. Remember him asking, 'Do I therefore become your enemy because I tell you the truth?' Some of these things seemingly have no answer—at least in this life. However, on that 'Great Day,' all will come clear. I am looking forward to that, aren't you!"] IYR Jr.]

\*\*\*\*\*  
It is easy to turn an aquarium into fish soup. It is much harder to reverse the process.

#### \*\*\*\*\* MEN AND BRETHREN, WHAT SHALL WE DO?

What shall we do for churches to sponsor missionaries and workers to go into all the world to preach the gospel to every creature? Somehow we seldom think in terms that "go ye" means "go me." And even when we do, how shall they GO except they be SENT?

**Jimmie B. Hill**, Pago Pago, American Samoa: "We truly appreciate the work you do and the drive you have to get others involved in the work of our Lord... We pray the Lord will give you many more good years..."

"I am leaving for Apia this week for a three-day workshop with the brethren there. It seems that Western Samoa has been targeted by some false teachers in New Zealand led by **Peter Craig** to spread their heresy. These 'brethren' are from a school of preaching in Tauranga and are recruiting others in the South Pacific to teach these things. They are teaching all the current errors, such as Marriage/Divorce/Remarriage, Instrumental Music, and fellowshipping anyone. This workshop is designed to combat these errors. I have been asked to go to Tonga and Fiji to teach against these errors. Brethren **Robert Martin** and **Randy English** also will be speaking on the program..."

[NOTE: "I noted the intrusion of false teaching you mentioned coming in from New Zealand," I replied, in part. "Isn't that something! Just imagine going all the way into the islands of the South Pacific to teach false things! It makes no sense at all. However, this is the way things are these days. We have to deal with them as they ARE, not the way we WISH they were. You brethren are doing the right thing having that three-day workshop with the brethren of Western Samoa to prepare everyone against such errors as you

mentioned. It is best to go to Tonga and Fiji ahead of time to thwart their incursions there." IYR Jr.]

**Gideon C. Rodriguez**, minister to the church at 31 Samar Avenue, Diliman, Quezon City, Metro Manila, Philippines, arrived in the U.S. August 1, on his way to begin studies at Memphis School of Preaching.

**Darrell Broking**, Casa Grande, Arizona: "I have a few questions I would like to ask you. I know you are a busy man, so I will try and keep this as brief as possible. Until last week, I was a student of Sunset Extension School. Because of their involvement with the Tulsa Workshop and what I consider to be a liberal stand they are taking I can no longer be in fellowship with them. My first question to you is: Do you know of a good preaching school that will allow me to take classes by correspondence? I travel around Arizona filling in for preachers when they are out of town. I love to preach the word and I want to devote myself to it full time. My present financial condition is keeping me from going to a school of preaching.

"My next question is the reason I chose to write to you. I respect your stand for the truth and I think you could direct me in this matter... I have been writing a book about some of the false teaching we have been witnessing the past year or so. I believe people like **Jeff Walling**, **Bill Driver**, **Sunset** and others are doing considerable damage to the younger generation today. I see a great need to try and help those people who would turn aside from the truth and believe in vain. I don't know how to go about getting this work

published. Any direction you could give me would be greatly appreciated."

[NOTE: "It is of considerable encouragement to me that you have seen through Sunset's involvement with the Tulsa Workshop and all the falseness that goes with it to the extent that you no longer see fit to continue studying under them even to the point of withdrawing from their extension school," I wrote, in part, by way of reply. "If we had more such as you who would take such a stand, who knows, we might head this confused brotherhood back toward the restoration movement, which so many have abandoned to the disruption of fellowship.

"I am not entirely sure whether Memphis School of Preaching has a classes-by-correspondence arrangement or not. However, it surely won't hurt a thing for you to write brother **Curtis A. Cates**, Director, Memphis School of Preaching, 4400 Knight Arnold Road, Memphis, Tennessee 38118, and enquire. If they do not have such, perhaps he knows someone reliable who does.

"You asked my advice about getting the book published which you wrote. As a general rule, especially nowadays, if it is to be published, you will probably have to finance it yourself. If you have the funds to do this, then I suggest that you write to the Firm Foundation, P. O. Box 17200, Pensacola, Florida 32522, and ask what they would charge per page for typesetting. They might also give you a reasonable figure for having your book printed and bound. If I were doing it, this is the way that I personally would go." IYR Jr.]

#### LITTLE BAREFOOT BUFORD

(NOTE: From time to time, we see an item which is so meaningful that church bulletins all over the brotherhood pick it up and pass it along. Such is the case with the poem we have been seeing much of late, entitled, *Little Barefoot Buford*, which reads as follows. IYR Jr.)

*A preacher told this story  
In my hearing long ago:  
About little Barefoot Buford,  
To church he'd always go.  
They had a big revival  
— Got the best man they could find;  
A most impressive speaker  
— The educated kind.  
They swept and scrubbed the building,  
And worked with all their might;  
They dusted off the song books,  
And made things look just right.  
They handed out the pamphlets  
And knocked on every door;  
They put up great big posters  
In every shop and store.  
They invited all their neighbors  
And brought the kinfolk, too,  
To hear this brand new preacher  
Who would tell them what to do.  
They put him in the nicest room;  
They fixed the fancy food!  
They used their finest china,  
And planned to feed him good!  
Well, he preached his greatest sermons;  
The singing was divine;  
The house was overflowing;  
And the weather turned out fine!*

*But the meeting was now closing  
And not a soul had come;  
The people sat and wondered  
Where had their plans gone wrong?  
Then the crowd was startled  
By a movement in the aisle—  
'Twas little Barefoot Buford  
With his shy and timid smile.  
Some said, when it was over,  
It was a disappointing week;  
There was only Barefoot Buford,  
With dust upon his feet!  
They'd wasted time and money;  
Their work was all in vain,  
'Cause little Barefoot Buford  
Seemed to be their only gain.  
But the years have gone by swiftly,  
And the tale is told today  
That hundreds have been converted  
By Buford, so they say.  
He became a gospel preacher,  
And spreads the Word with joy.  
Old timers still remember  
That little barefoot boy.  
We often hear about him,  
What brother Buford's done,  
And the folks from that meeting  
Are proud he's a native son!  
So, when the seed is planted,  
The yield we cannot know,  
Just like little Barefoot Buford  
In that meeting long ago!*

(Author unknown)

Roy Deaver, Austin, Texas: "A very special note to all those faithful gospel preachers whom we want to have as speakers on the Robertson County, Tennessee Labor Day Weekend Lectureship, August 31 through September 3, 1990:

"This will be the Sixth Annual Robertson County Lectureship. Last year we studied the book of First Corinthians, and had originally planned to deal this year with Second Corinthians. However, because of the problems created by the "Nashville Jubilee," and because of the special interest which has been generated with regard to the (so-called) 'New Hermeneutic,' and because of continued efforts and advances upon the part of 'liberalism'—the Robertson County elders decided that we needed to devote this lectureship to emphasizing the fact that WE MUST RESPECT AND BE GOVERNED BY BIBLE AUTHORITY."

Kipton L. Garrett, of Oklahoma City, Oklahoma, sent us an article which we hope to run ere long. In his covering letter, among other things, he said, "I suppose one of my greatest pet peeves is chewing gum in church. It is downright tacky and totally inappropriate for the occasion. Parents should begin to teach their children how to respect the church services... I would be interested in learning your opinion concerning these matters..."

[NOTE: "Like you," I replied, in part, "I, too, seriously object that so many of our teenagers show so little respect in church services."

Of course, teenagers are not alone in chewing gum in church. How often we see even those waiting on the Lord's table go right on chewing their gum during the breaking of the bread! Such things ought not so to be. IYR Jr.]

#### NINTH ANNUAL DENTON LECTURES PLANNED

The Pearl Street Church of Christ in Denton, Texas, will host its ninth major annual lectureship November 11-15, 1990. The NINTH ANNUAL DENTON LECTURES will be devoted to a study of the epistle of James. A wide variety of material will be covered by 35 outstanding 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 lectures. Another major aim of the lectures is to help combat and expose religious error both within and without the church. The lectureship book (approximately 500 pages) will be a fitting companion to those of previous years (Studies in I Corinthians, Studies in Hebrews, Studies in the Revelation, Studies in Acts, Studies in Galatians, Studies in I, II & III John, Studies in I & II Thessalonians and Philemon, and Studies in II Corinthians).

A daily "Discussion Forum" (Monday-Thursday) will feature controversial subjects. The subjects this year will be: "James Did not Subscribe to the 'New Hermeneutics'"; "We Are Under Both Grace and the Law of Christ"; "Confessing Sins to and Praying for One Another"; and "God Is Not 'Too Good' to Judge and Destroy Us." 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. Hookups (including a dump station) for travel trailers and motor homes are provided on the church parking lot by advance registration. For further information you may write to: Church of Christ, 312 Pearl Street, Denton, Texas 76201, or phone: 817/387-3531.

#### DORAN THINKS TIME HAS COME FOR "MAIN STREAM CHURCHES" TO BECOME CONCERNED ABOUT CULTS AMONG US

"The enclosed news article appeared in... the Lexington Herald-Leader," Adron Doran, President Emeritus of Morehead State University, wrote. Securing the telephone number and mailing address of Marcia R. Rudin, mentioned in the article, he told Mrs. Rudin "of my concern as a minister of the church of Christ over the matters which she discussed in Atlanta." She told me that she was referring to the 'Crossroads-Boston Church Movements.' She further promised to send me her research regarding the cities and universities where this is taking place. As you know, representatives of the Boston Movement have been expelled from the campus of Vanderbilt University.

"If a non-Christian affiliated group like the International Cult Education Program has

assumed the responsibility of exposing the cults within the churches of Christ, it seems to me that the time has come for preachers, elders, teachers and editors to present the movement in its true light. We may have commended their efforts which have been reported in terms of growth to an extreme which implies endorsement.

"The staff of the Herald-Leader has shown an interest in following up on the story to determine whether the situation exists in the colleges and universities of Kentucky. the 'Main Stream Churches of Christ' ought to be vindicated!"

Brother Doran sent this item to *Contending for the Faith* quite some time earlier. We had planned another "Crossroads/Boston" issue and saved it to appear in that. So many other things have been pressing that we decided to go ahead and run it now. We apologize for the delay. It reads as follows:

## Expert warns police about cults at colleges

Associated Press

ATLANTA — The signs of dangerous cults are everywhere, including on the nation's college campuses, a cult expert told campus police officials.

"You may not think it's a problem on your campus, but you have it," Marcia R. Rudin, director of the International Cult Education Program, said at a Friday meeting of the International Association of Campus Law Enforcement Administrators.

"We're concerned about religious cults," Ms. Rudin said. "It's been 10½ years since Jonestown. People ask us, 'Haven't they gone away?' Unfortunately not."

Cults — from mind-controlling, unconventional, Christian organizations to violence-prone, satanic groups — "are still very much around on college campuses," she said.

About 30 police officials from campuses around the country heard from Ms. Rudin on the nature of cult activity and the warning signs of Satanism. While none of the police officials said he or she had experienced criminal problems with cults, several sought more information.

A cult, Ms. Rudin said, is a group "exhibiting excessive devotion" to an idea and using "unethically manipulative techniques of persuasion and control." She said what makes cults dangerous — and

sometimes violence-prone — is the attitude that the end justifies the means.

Some fringe Christian groups, she said, couple their city names with the designation "Church of Christ" — not to be confused with the mainstream churches of Christ. Ms. Rudin said those fringe groups can be "very dangerous," subjecting converts to a humbling "shepherding discipleship."

"Some of these new groups don't look like cults," she said. "They've tried to look more like mainstream churches to confuse people."

Cults are not necessarily criminal, she said, noting it's not against any law for a young person to give up a collegiate career to proselytize for Christ, or even to worship Satan or wear occult paraphernalia.

But, she said, some cults, including satanic ones, have turned to weapons and violence.

Ms. Rudin urged campus police to watch for satanic trappings — symbols, literature, daggers and sometimes heavy metal rock music — as possible clues to the existence of ritualistic violence.

But, she said, those things are likely harmless "unless you see a lot of these things together. ... Just because you dress in black doesn't mean anything."

"The real problem is deciding when you've got a problem," she said.

**6th ANNUAL  
UPPER OHIO VALLEY  
LECTURES**

**October 2-5, 1990**

**Works of the Flesh  
Fruit of the Spirit**  
Galatians 5:19-26

**Church of Christ  
560 Lovers Lane  
Steubenville, OH 43952  
Phone: (614) 264-6218**

**Lectureship Director:  
Raymond Hagood**

**TUESDAY OCTOBER 2**

- 8:00 Coffee, Doughnuts, Conversation
- 9:00 Lasciviousness . . . Raymond Hagood
- 10:00 Uncleanness . . . Frank Higginbotham
- 11:00 Joy . . . . . Joe Gilmore
- 12:00 Lunch
- 1:00 Witchcraft . . . . . Keith Mosher
- 2:00 Hatred . . . . . Will Montgomery
- 2:00 (Ladies' class\*)  
A Godly Woman in a Godless World  
"Followers of God" . . . Lucy Hagood
- 3:00 Open Forum
- Dinner

- 6:30 Singing
- 7:00 Adultery . . . . . Wayne Coats
- 8:00 Fornication . . . . . Roy Deaver

**WEDNESDAY OCTOBER 3**

- 8:00 Coffee, Doughnuts, Conversation
- 9:00 Variance . . . . . Roy Deaver
- 10:00 Emulations . . . . . Jim Dearman
- 11:00 Temperance . . . . . Wayne Coats
- 12:00 Lunch
- 1:00 Wrath . . . . . Gilbert Gough
- 2:00 Envy . . . . . Keith Mosher
- 2:00 (Ladies' class\*)  
A Godly Woman in a Godless World  
"Women Professing Godliness"  
. . . . . Lucy Hagood
- 3:00 Open Forum
- Dinner

- 6:30 Singing
- 7:00 Idolatry . . . . . Jim Dearman
- 8:00 Love . . . . . Joe Gilmore

**THURSDAY OCTOBER 4**

- 8:00 Coffee, Doughnuts, Conversation
- 9:00 Seditions . . . . . Gilbert Gough
- 10:00 Heresies . . . . . Terry Varner
- 11:00 Gentleness . . . . . Garland Elkins
- 12:00 Lunch
- 1:00 Meekness . . . . . Curtis Cates
- 2:00 Strife . . . . . Buck Groves
- 2:00 (Ladies' class\*)  
A Godly Woman in a Godless World  
"Teachers of Good Things"  
. . . . . Maggie Colley
- 3:00 Open Forum
- Dinner

- 6:30 Singing
- 7:00 Longsuffering . . . . . Curtis Cates
- 8:00 Contrast Between Works of the Flesh  
and Fruit of the Spirit . . . Garland Elkins

**FRIDAY OCTOBER 5**

- 8:00 Coffee, Doughnuts, Conversation
- 9:00 Murder . . . . . Gary Colley
- 10:00 Goodness . . . . . Terry Varner
- 11:00 Faith . . . . . Noel Merideth
- 12:00 Lunch
- 1:00 Drunkenness . . . . . Robert R. Taylor, Jr.
- 2:00 Revellings . . . . . Robert R. Taylor, Jr.
- 2:00 (Ladies' class\*)  
A Godly Woman in a Godless World  
"A Meek and Quiet Spirit"  
. . . . . Maggie Colley
- 3:00 Open Forum
- Dinner

- 6:30 Singing
- 7:00 Peace . . . . . Gary Colley
- 8:00 What It Means to Crucify the Flesh  
With the Affections and Lusts  
. . . . . Noel Merideth

\* For ladies only

BELLVIEW CHURCH OF CHRIST ANNOUNCES—

**LECTURESHP SPEAKERS:**  
Raymond Hagood, Joe Gilmore, Frank Higginbotham, Keith Mosher, Roy Deaver, Will Montgomery, Wayne Coats, Jim Dearman, Gilbert Gough, Terry Varner, Curtis Cates, Buck Groves, Garland Elkins, Noel Merideth, Robert Taylor, Gary Colley  
Ladies classes taught by:  
Lucy Hagood, Maggie Colley



## MORE ON ABRAHAM LINCOLN'S ALLEGED BAPTISM

For whatever it might be worth, in our February/1989 issue of *Contending for the Faith*, we passed along an article on the editorial page regarding the alleged baptism of Abraham Lincoln. In a letter of March 6, 1989, brother Gary F. Berglund followed up on this report, saying, in part,

"... Last Summer, Noah Bowman, one of our faithful brothers here, found the enclosed article and passed it on to me. One of our sisters made a number of copies which I handed out to our members, and also sent to a number of my preaching friends. When I saw your article, I thought you might be interested in having a copy, too. I am sorry that the quality of the copy is not too good, but I am sending the best one I have.

"Keep on standing for the truth..."

The item brother Berglund sent had been published on Page 5 of brother F. L. Rowe's gospel paper, the *Christian Leader*, for July 21, 1942. It reads as follows:

### ABRAHAM LINCOLN'S BAPTISM

In the *Apostolic Times* a few months ago was this statement in an article copied from the *Christian Evangelist* written by F. D. Kershner, giving the testimony of G. M. Weimer, 549 E. 87 Place, Chicago, Ill.: "I met Brother John O'Kane, who was state evangelist in Illinois. It was at a convention. We were together about all the time. The Lincoln matter as to whether he (Lincoln) had been baptized came up. Brother O'Kane told me one day, "Yes, Brother Weimer, I know all about the affair. On the night before Lincoln was baptized his wife cried all night. So the matter was deferred, as she thought. But soon after Lincoln and I took extra clothing and took a buggy ride. I baptized him in a creek near Springfield, Ill. We changed to dry clothing and returned to the city. And by his request I placed his name on the church book. He lived and died a member of the Church of Christ."

Inspired by this, Brother W. R. Manchester wrote Brother Weimer for fuller information, and received an interesting letter in reply in which he wrote as follows:

Chicago, Ill., June 23, 1942

W. R. Manchester,

Brother: Your letter came 30 minutes ago. Yes, I am told that I am the only living witness relative to Lincoln's being baptized. I am just 85½ years of age. At a General Convention of the church, the State Evangelist of Illinois stayed with me. He and I had for some years been friends. In the presence of my wife and her father one day I asked him, since he had lived in Springfield, Ill., if he was there when Lincoln lived there. He said he knew him well, real well in fact. I asked him if he knew whether Lincoln had ever been baptized. He said he knew well and all about it, for he himself had baptized him. His name was John O'Kane. He said he was insisting that for a time we keep the matter all to ourselves for a good reason. Here is how it occurred: Lincoln

at church one day made confession, and was to be baptized next day. But when Lincoln's wife heard about it, for Lincoln told her himself, she made a scene. All who knew her knew that she was a high-tempered lady, and she set both feet down solid that she would not permit it. Lincoln then agreed to put the matter off to possibly some other time. But he and O'Kane talked the matter over a little later; so they arranged to use the horse and buggy and go out of town on a hunt. They took a change of clothing along under the buggy seat. They drove some distance out to a certain place in the river and O'Kane baptized him. It was thought best on account of the "ruckus" Mrs. Lincoln raised to keep it all to themselves. So wife and her father and I were pledged to keep all the affair so Lincoln's children or others might not be offended. Wife and her dad are "in the cold, cold ground," and I kept my pledge. It seemed some time ago that as I was the only person living who knew of the affair as far as I know—it seems I should tell what I know. So I have. The time was the year before Lincoln went to Washington as the President of the U.S.A. Yes, Lincoln was a member of the Church of Christ. I was never informed by Brother O'Kane the date of the baptism, but it was in the year 1860.

Yours in Him

(Signed)

G. M. Weimer

When Brother Manchester gave me the letter to read, I suggested that others would be interested in knowing what Weimer wrote and that it would be well to send it for publication. He requested that I take it in hand, which I am glad to do. In knowing the outstanding life, service, and character of Lincoln, it is encouraging to know that he was obedient to the gospel requirements.

Davis City, Iowa. (Signed) Wm. J. Campbell

Davis City, Iowa, July 3, 1942

Dear Brother Rowe:

You, no doubt, have read what has lately been written about Abraham Lincoln's obedience to the gospel. I am enclosing the above which will be self-explanatory. I thought it would be good to have it published in the *Leader*, so I am sending it.

Fraternally in the faith of Christ,

(Signed)

Wm. J. Campbell

Much appreciation to Aubrey and Martha Vann, of Mulberry, Florida, for sending in two renewals (including their own) and a dozen new subscriptions, saying, "We do always pray for you and pray that you will continue in good health that you can continue to do the wonderful work you are doing."

J. W. Warren, of Conroe, Texas, renewed for another three years, saying, "We always look forward to each issue of *Contending for the Faith*."

Wynema Chenault, Lawndale, California: "Thank you so much for your [paper]. I enjoy it very much and so thankful we still have people strong in the faith..."

## CORRECTION!

In publishing a recent article by brother Kevin Cauley, of Austin, Texas, we mentioned that he was a student at Southwest School of Bible Studies there. Well, of course, he was; however, he no longer is.

"I am still a student," he writes, "however, I am attending college now and not the school of preaching at Southwest. I graduated from the school in July of '89. I will be starting at the University of Texas in the fall and am majoring in Philosophy."

Our readers will be hearing more of and from brother Cauley.

V. B. Dishongh, of Friendship, Texas, renewed for three more years, saying, "Many thanks for your splendid leadership of this publication over the last 20 years."

PREACHER AVAILABLE, 46, with 20 years experience. College graduate; Memphis School of Preaching graduate and 30 hours in apologetics from Magnolia Bible College. Searching for an evangelistic congregation that wants distinctive, sound preaching. Contact Lawrence Williamson, (502) 487-6897 or write 504 N. Main Street, Tompkinsville, Kentucky 42167.

## CONGREGATION IN MISSION FIELD SEEKS HELP

Are you interested in helping a small congregation continue its effort to build up the church of the Lord in Philadelphia, Pennsylvania—the mission field of the northeast? This is my third year as minister of the Olney Church of Christ, here in the Olney section of Philadelphia. While here, we have constantly increased in membership to the point we must look for a larger building in which to worship.

We, like many small congregations of the churches of Christ, cannot get the job done ourselves. We must at this time ask you for help. Your gift will enable us to purchase a larger building that will help us to continue to evangelize this section of Philadelphia.

Thank you for considering this request. Your gift will make a difference! You may send your gift to: **The Olney Church of Christ Building Fund, P. O. Box 18487, Philadelphia, Pennsylvania 19120.**

Idalice Burgin, of Baytown, Texas, (she and Cody send \$20.00 each month) sent an extra \$18.00 (in stamps) during March, saying, "I've been saving mint sheet stamps for some time and now I find not only they will not increase in value, but some may decrease. So, I'm going to send these to you and hope you can use them." [NOTE: We did. IYR Jr.]

Leo & Hazel Martin, North Fort Myers, Florida: "You're doing a great work. Still enjoy *Contending for the Faith*."

Doris E. Hoggard, of Ceres, California, enclosed three checks of \$25.00 each—one for travel expenses to Far East, one for brother Pat McGee's eye surgery and one in memory of sister Myra Hannah Hill. Of the latter, she wrote, "The story about her in the January-February newsletter was beautiful. It truly was an inspiration to me to try harder to be a better Christian..."

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Is This Where "UNITY FORUMS" Will Lead?

Ken Chumbley

Over the past few years a number of "unity forums" have been held between some brethren and members of the Independent Christian Church/Church of Christ (Instrumental). Many warnings have sounded forth regarding the direction that these "unity forums" were heading and the fact that many brethren have been willing to compromise truth for union and accept fellowship with the Independent Christian Church without them renouncing the use of instrumental music in worship and ignoring other unscriptural teachings and practices of this group. The warnings have **not** been out of place and our efforts need to be redoubled to plead with brethren not to apostatize from the truth and follow the path that many are urging us to take.

The June, 1990 issue of the *Restoration Herald*, a magazine that circulates among the Independent Christian Churches, has some articles in it that should cause many more to question the direction of these "unity forums." In tandem with "unity forums" with some of our brethren, the Independent Christian Church has been carrying on what have been called "Open Forums" with the Church of God, Anderson, Indiana. The front page article in the June issue of the *Restoration Herald* is entitled, "**We Did it Once—CAN WE DO IT AGAIN?**", by **Robert J. Tinsky**. It begins by discussing briefly the 1932 uniting of two sections of the restoration movement—those associated with the **Campbells** and those associated with **Barton Warren Stone**. The article continues:

**But what has happened to that movement since that day? Instead of bringing about more unity, we have ourselves become fractured and divided. What a shame and a tragedy that a movement that began to unite the Christians of all the sects should be thus itself divided.**

**Happier signs are now on the horizon. Unity talks are being held between brethren from the instrumental and non-instrumental wings of the movement. Finally, we are talking. Finally, we can once again recognize each other as brothers and children of the same heavenly Father. Hopefully the day will soon come when the 'middle wall of partition' between sincere brethren on both sides of the music question will be broken down.**

**Another encouraging sign is now on the horizon. For too long we have talked mostly only to ourselves about unity. But last year the Open Forum entered into serious dialogue with the brethren of the Church of God, Anderson, Indiana. Two meetings have been held thus far: the first in 1989 at Traders Point Christian Church in Indianapolis; the second in March of this year on the campus of Anderson (IN) University.**

**I attended both of these gatherings. Last year I thought it was just an academic get-together to see what our two groups have in common. I wondered after that meeting if it was all just a good time of fellowship that would be ended there. This year, however, it was a different story. I could see brethren from both groups are serious about our two fellowships actually becoming one.**

Did you notice that the writer of this article considers the Church of God of Anderson, Indiana denomination to be his **brethren** and that they are already having **fellowship** with them but he sees "*the two fellowships actually becoming one*"? And yet there are many brethren who are enamoured about having unity with the Independent Christian Church, a group that is ready to have fellowship with a denomination that has teachings that differ markedly from those of the Independent Christian Church, not alone from the Bible! The writer of the article quoted above recognizes some major differences, even though he can have fellowship with them. He states, "*While they have not arrived at the same conclusions on the nature of the church and on some areas of doctrine, their basic goals have been the same.*" He then goes on to list several areas where the two groups would be in agreement, but then continues:

**While we have much in common, there are some areas in which we differ. Some are major differences. Some would be, or in this author's opinion should be, matters of personal and/or congregational preference. Major differences come in the understanding of the purpose of baptism, the frequency of the Lord's Supper, the use of the 'altar,' and in their practice of ordaining women to the Christian ministry. Some serious study must be done by representative scholars of both groups if we are to bridge these differences. Some differences that I feel are areas**

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXI, No. 5 September/1990

Ira Y. Rice, Jr., Editor

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## Editorial...

### "I Could Tell You Belonged By The Way You Sang"

Time was—say 30 or 40 years ago—that, when traveling, one could turn in almost anywhere he saw a "CHURCH OF CHRIST" sign along the highway without fear that he was getting in with a false church.

Because almost all of us taught and practiced the same things, wherever one saw that sign, he almost always could find the marks of our identity within our worship services almost anywhere. We had learned from such passages as I Peter 4:11 that "if any man speak, let him speak as the oracles of God"...as I Corinthians 1:10 that we should "all speak the same thing" being "perfectly joined together in the same mind and in the same judgment"...and as I Corinthians 4:6 that we should not even "think...above that which is written..."

No more. By the time a lot of our younger preachers and would-be "professors," not as well schooled in "thus saith the Lord" as they *should* have been, got back with "degrees" from such seminaries as Harvard, Yale, Princeton, Chicago—and later from some of "our own" hot-beds of false doctrine such as Pepperdine, Abilene, and Harding Graduate Schools—our churches were being taught that these passages do NOT mean what they clearly DO mean. The cacophony of sounds that so-called "churches of Christ" began making was so harsh, discordant and disagreeable that you never could be sure any more *what* you were getting into once you pulled off the highway.

#### EVERGREEN (ALABAMA)—A WELCOME SURPRISE

For several years, as I should be traveling along Highway I-65 between Montgomery and Pensacola, I could not help noticing that lovely building facing the Interstate, marked "CHURCH OF CHRIST", every time I passed Evergreen, Alabama. Always I said to myself, "I must stop by and see what kind of congregation that is some day." But it was not until the Lord's Day morning of September 9, 1990, that it ever came just right for me to do so.

Vada and I had stayed the night at a motel along the way. It was already clear that there was no way that we could reach Pensacola in time for the morning worship, where I was to begin teaching an old-time singing school for the Bellview church of Christ the following night. Vada wondered if there might be a sound, faithful

church between Montgomery and Pensacola. I told her I knew of several—but that I'd like to "check out" the one at Evergreen, Alabama.

We did not know exactly what time their morning worship would begin; so the preaching already had started when we arrived at 10:20 a.m. Entering as unobtrusively as we could, we made our way to a pew half-way back on the left side of their commodious, beautiful auditorium. (Whoever planned their facilities should be congratulated; they clearly had envisioned enough room for church growth!)

An elderly brother and his wife were seated next to the aisle—but when I touched his shoulder, they both quickly moved over so that we could sit next to them. (I feel sure they were just as curious of us as we were of them. After all—how many faithful members of the Lord's church do you see straggling in late off the highway every Sunday!)

#### THE PREACHING WAS SOUND

**Ron Williams**, someone I never recalled having met before (nor he me, evidently) was preaching along the line of work and rest. He had a good lesson. Vada and I both listened intently, neither one of us hearing any "uncertain sound." Among the points he made was that rest comes *after* work—and we should not expect our rest until we first had worked. He showed that we never get our daily work all done in this life, but that if we work *reasonably* (as in our "reasonable service") our nightly rest should be sweet even if there was still work left to be done next day when we went to bed. However, that the *real* rest we work for comes at the end of life's way—and that we all should strive to enter into that rest.

At the invitation, I noted carefully that the plan of salvation was given and that anyone applicable was invited to obey the gospel. After glancing at the number, pointed out by the couple where we were sitting, I put my songbook back in the rack and sang the invitation song by heart—all three stanzas. I was not trying to impress anyone, but nevertheless sang out strong and clearly as I always do.

Nine men waited on the Lord's table—**Ronnie Mullen** presiding—with four on each side. There were eight plates, eight trays and eight receptacles for the collection. Everything was done "**decently and in order**" (I Corinthians 14:40).

#### WE WERE MADE TO FEEL WELCOME

After brother Williams had made the final announcements, brother **Carl Wilson** closed the service with prayer. It was clear that not a soul (including the preacher) had a clue as to whom we were; but we were made to feel welcome by several of the congregation making it a point to introduce themselves and saying they were glad we came and inviting us back.

Before leaving the building to continue on our way to Pensacola, the elderly couple with whom we sat (Davis was their name) came over to speak to us once again. "I could tell you belonged by the way you sang," brother Davis said. He could not have chosen more assuring words if he had tried.

Anyone else who happens to be passing by Evergreen, Alabama, on a Lord's Day morning, we suggest you drop by for worship just as we did. As the old saying goes, "try it, you might like it." Vada and I did—and that's for sure!

—Ira Y. Rice, Jr., *Editor*

## IS THIS WHERE "UNITY FORUMS" WILL LEAD?

(Continued from Page 1)

of opinion would be the matters of anointing the sick with oil, foot washing, and their use of the term "sanctification." (In listening to their speakers, I feel that there is very little difference today in our understandings of this term.)

"Major differences" but yet they are still his brethren and he can have fellowship with them, even when they do not understand the purpose of baptism! Are all of our brethren, who have been so smitten by these "unity forums" willing to accept as brethren those who don't understand the purpose of baptism? That it appears they will have to do if they are going to have fellowship with the Independent Christian Church. Some, like **Rubel Shelly**, already are teaching that one does not have to understand the purpose of baptism to be scripturally baptized and so, according to their own position, are ready to accept such as brethren. How long before these brethren join in with these "open forums" with the Church of God of Anderson, Indiana. I am neither "a prophet nor the son of a prophet," yet, given the present

position of these brethren, I doubt whether it will be long. He concludes the article with the following:

Now, where do we go from here? Another meeting is being planned for next year. It is hoped that this meeting will attract new persons from both groups. Also, several things can be done on the local level:

1. We can read each other's literature.
2. We can write for each other's publications.
3. We can get acquainted with each other in our communities. (I have already had lunch with the minister of our neighboring Church of God and shared with him the events of the meeting in Anderson.)
4. We could have a time of social exchange between our congregations—a time to get to know each other.
5. We could arrange for pulpit exchanges.
6. We could have some joint services, with each group explaining its understanding of the faith.
7. And, most importantly of all, we could begin to pray with and for each other.

Does this not sound familiar? Did not the brethren who compromised the truth at the "unity forums" come back with the same kind of suggestions?

Thus, we need to realize that fellowship with the Independent Christian Church also will mean fellowship with the Church of God, Anderson, Indiana. Are brethren willing to accept this? We need to take a stand for truth (Jude 3) and not fall victim to the schemes of brethren who would seek to get us to compromise the truth of God's word by fellowshipping those who are not in fellowship with the Lord.

#### ICC CHURCH APPOINTS WOMAN ELDER

As if the foregoing were not enough, the editorial in the same issue of the *Restoration Herald*, entitled, "**AND NOW IT HAS HAPPENED!**," brings information concerning the appointment of a *woman elder* in an Independent Christian Church. As the editor is quick to point out, the congregation that has done this "*is not some insignificant congregation hidden away in a remote area of the world, nor an inner city mission lacking in man-power and Scriptural knowledge.*" The congregation that has done this is the Hopwood Memorial Christian Church in East Tennessee. This congregation is located on the edge of the campus of Milligan College (those who have kept abreast of the "unity forums" will be aware that this was the site for one of these meetings). Further, many of the faculty of this prominent school among the Independent Christian Churches are members of this congregation and the woman chosen is the widow of one of the leading men among the Independent Christian Churches and she herself is well known among the churches. How long before others follow this example?

Will those who are so set on compromise to have fellowship with these people be willing to accept such? From what is happening in some places, I doubt it. However, what about women in the pulpit, as the Church of God of Anderson, Indiana has? Independent Christian Churches

already are fellowshipping such. Will our compromising brethren compromise the truth on this as well?

A third article in this issue of *Restoration Herald*, entitled, "**UNITY THROUGH RESTORATION: A FORMULATION,**" by **George A. Hall**, seeks to present the church as being simply one group among many, all pictured as small triangles within a large triangle all reaching towards what God planned for his church to be. One church among many. With this kind of view of the church, it is no wonder they see no problem with fellowshipping other groups, even with "major differences" in doctrine. Some of our brethren are following the same path.

Gone are the days when it could be said that the only differences between the church and the Christian Church were instrumental music and missionary societies. If this ever was true, it hasn't been for a number of years. Some twenty-three years ago I "came out from among them" in Australia (they are known there as the Associated Churches of Christ) and it was **not** true then. I have kept up with what is happening and they have moved farther and farther from New Testament Christianity. Instrumental music and missionary societies were only symptoms. They have a different attitude towards the Bible: they do not respect the authority of the scriptures. Some of our brethren have gone down this same path with their acceptance of the so-called "New Hermeneutics" and are intent on influencing the brotherhood to follow them into apostasy. We cannot fellowship the Independent Christian Church without forsaking the truth.

Brethren, let us continue to sound out the warning concerning the false teachers among us who are seeking to lead the church of our Lord into compromise with error and denominationalism and continue to plead with brethren to walk in the "old paths."

— Box 4942

APO New York, New York 09238



## Enough Is Not Enough—Until It Is Over

David P. Brown

Sometimes a man—yes, even a preacher—will think of himself as an Elisha upon whom the cloak of Elijah has fallen. The only problem is that Jehovah placed Elijah's cloak on Elisha, but said preacher fashioned his own cloak and through punctilious puerility mantled himself with the thing! To hear him tell it, he intellectually soars on high where only eagles dare to fly.<sup>1</sup> Only this clairvoyant fowl with erudite quill can the lesser birds enlighten!

Comes now such an one as before described with loud cries of lament that some have pronounced him a vulture, yea, some have seen him soaring and by his fruits labeled him the ole Turkey buzzard that he is—"only this and nothing more."

"ENOUGH IS ENOUGH" he squawks!!<sup>2</sup> Don't you know that I have dictated that it is wrong to dictate?! Yes, we reply, and furthermore Elijah we know, but who are you? We know you as the one who declares that:

1. "... logic supplants faith: ..." and then seeks to logically supplant logic. Birds of an unreasonable feather flock together.

2. "It is time for the grassroots to be heard." But, my fine feathered friend, who authorized *you* to represent the grass or the roots? Has there been a convention "at the grassroots level" that has elected a "central authority"? If there had been such a convention and election we would swiftly crop the wings of these "pretenders to leadership in church coalitions, ..." Yea, verily. "**To subvert a man in his cause, the Lord approveth not**" (Lamentations 3:36). Such a self-proclaimed notable must be "... summarily banished."

3. "It is time for even-tempered men—men free from both progressive and extreme philosophies—to stand up, act, speak." Shades of Absalom! If no other bird will stroke your feathered head, of what hurt is it to do it yourself? It reminds us of one old bird's remark about the cuckoo's incessant racket. The old bird said: "He's not conceded, for he's prettier than what he thinks he is." Indeed, "We must not party with a party." "Quoth the Raven, 'Never More.'"

4. "No more emotional subject can be raised than the remarriage question, and undue concentration on emotional topics is a certain attempt to manipulate and maneuver men

into compliance with a movement without careful inspection of the theories undergirding the movement. The nature of man is complicated, and when combined with questions involving marital privilege we must not toy with it in either the flippant tone of some, or the incompassionate style of others." Isn't that a clear and concise statement? What an eagle we have here! Just as much sense can be made of the statement, "May the bird of paradise fly up your nose," as can be made of this peeping bird. Now everyone knows from this marvelous dictum just what the Bible teaches on marriage, divorce and remarriage! If this "Bald Eagle" does not have the "flippant tone of some or the incompassionate style of others," he must have everything "just right." But we ask, does Matthew 19:9 apply only to Christians or does it apply to Christians and non-Christians alike? We would that the "Cock-of-the-Rock" would crow more clearly as to just what he believes on this matter. Over the past few years it has been like pulling hen's teeth to get him to state what he believes concerning what Matthew 19:9 means and to whom it applies. You would think that someone with an eagle's perspective would help the lesser fowl to have a proper understanding of Matthew 19:9. We may not have found a jail-bird but me-thinks that it smells and tastes like a Bales-bird!

5. "Compromise with liberalism is unthinkable; however, some opponents of liberalism's errors are putting forth extremes as dangerous as those advocated by their foe. Extremists are the problem." No one has screamed more about "the versions of the Bible issue" than this self-declared eagle. Great has been his work in exalting and defending the King James Version of the Bible and we were made happy with his efforts. Along with others, his work in exposing many versions for the perversions they are, is to be highly commended. But, come now, brother eagle, if you were involved in selecting lectureship speakers, would you allow a speaker to use the RSV, Good News For Modern Man, the New English Bible or the NIV? Now, don't be extreme in your answer. You do realize that your position on the versions is considered by many to be EXTREME. Don't you know that some may charge you with "... putting forth extremes as dangerous as those advocated by their foe"? It seems that we have somewhere read the admonition that, "We must not party with a party." We suppose it is all right to party with some parties, if one has a party eagle to inform him with which party he should party!

We wonder if his limitations as to which version is acceptable to God, could possibly be classified as explicit "bounds" or "... bounds argued by implied conviction on unsettled questions." Well, the only thing we know to say to this question comes from one who does not hesitate to tell us, by implication, that he is a man "... of stature..." and we certainly don't want to be charged with "... gagging thinkers." Regarding the version party (?) we think he would say that those "... who do not honor the party line are culled." Well, pardon us if we not only want a TRUE version of the Bible, but at the same time a TRUE marriage. As Elijah would have said it: "Anybody who can see through a ladder ought to be able to see this point." Matthew 19:9 has not been given to cause confusion, but, to the contrary, to enlighten every person—Dodo birds excluded!

6. "Some periodicals are now owned and published by local congregations. I am not referring to local church bulletins. No ethic exists justifying the church entering the publications or any other business." Please tell us where the "ethic" is located that justifies "local church bulletins" and

prohibits more lengthy church periodicals. Could this intellectual eagle have gotten something hung in his craw? Now it seems that our eagle has become a legal eagle. He is willing to show us the difference between a legal size sheet of paper folded in the middle to make four pages containing Bible articles with local and brotherhood news found therein, and a larger paper published by the same church possibly covering more territory than its lesser sister. We are caused to wonder if what was hung in his craw has gone to his brain. Would he make the same argument regarding local television or radio programs being scriptural and at the same time swoop down from his aire to condemn state and nationwide television or radio programs that are produced by one congregation of the Lord's people? What about VCR tapes that are produced by one congregation for worldwide distribution?

Now this next quote is from a deep thinker. It is from one of the few egg-heads in our brotherhood (?). Indeed, it is the product of a bird brain. "Publications circulated by individuals exercise no church-wide leverage, and can sway people only to the extent their work shows merit." Since this quote came from an article that has brotherhood-wide circulation, and since its wise old owl-eagle editor surely thinks that what he writes has "merit," then it only follows that he, according to his own logic (?) must "lever" the church and "sway the people." When we preach by pen or orally we intend to influence the people for good; and we would think that this article that is under review is intended to accomplish the same. And, if it had any "merit" it would.

"The worst that can happen when individuals err is for the church to lose confidence in them. The same error distributed by a church-owned journal is regarded as a church position on the topic by the naive and a widespread error is started." Eagle or no eagle; Birds-eye-view or not; just where did he come up with such turkey talk? Chicken Little was hit on the head by an acorn that fell from a tree and therefore, ran all over the place upsetting the whole chicken yard with his squawking that the sky is falling. (The old hens probably didn't lay for a month.) Is our wise eagle ready to affirm that the scriptures teach that it is a sin for a church to own a journal? It would be interesting just to hear him define his proposition. We doubt that he would say that a church that owns a journal, operates a preacher training school and conducts an annual lectureship is in sin. But, if he will not affirm such, then all of his fuming and fussing like an old, wet and mad sett'n hen, is just his human opinions and is about as good as a mouth full of feathers. We do not need any more lawmakers in the brotherhood; certainly not ill-eagles, or illegals.

7. "The lectureships are preachers' meetings ballooned into brotherhood conclaves." "... The party spirit developing in the lecture circuit is noticeable inasmuch as the same men are the spokesmen; the audience, whether in Tennessee or Texas, is formed of the same people. Noise is the predecessor of parties. It is quite noisy now. A convention of preachers and lecture fellows is being fostered, but it is a small minority." Amazing! If it were not for the mentioning of Tennessee or Texas, our erudite editor with the bird's eye view could well be describing the apostles—minus Judas Iscariot! At least it could be the angle from which Annas or Caiphas viewed that early "noisy," "small minority" of "the same men" on that early "lecture circuit." By the way, when one of that "convention of preachers" committed one single solitary sin he was withstood to the face by one of equal rank and, in that case, the guilty one repented (Galatians 2:11-14).

Paul did not wait for Peter to commit every sin under the sun before he dealt with him. Does anyone think for one second that if Peter had not repented Paul would have said, "Now brethren, brother Peter has only committed this one sin, so let us continue to use him and not abuse him." Just for the record, the only opposition against the college lectures that we have ever made or supported was opposition to false teachers that have been and are presently used in such lectures. We do not want to support any lectureship that uses any false teacher or someone whom it takes a herd of super elephants to drag out of him whether he believes Matthew 19:9 applies to alien sinners as well as Christians or to Christians only.

When men hold the premillennial view of the kingdom of God, though they are right on everything else, we should deal with them just like Paul with Peter's sin. When men teach that Matthew 19:9 is only applicable to members of the Lord's church but not to the alien sinner, we need to deal with those sinners just like Paul dealt with Peter's sin.

Brethren, let us face the facts. Some people—preachers included (and not a few elders)—because they cannot run everything that comes along, strive to destroy what is beyond their power to influence. We should not be surprised by the audacity of a person or persons at condemning the very thing they practice. "Antis" and "liberals" alike practice on us what they strive to condemn in us. We have no more patience with one than we do with the other. Hypocrisy by any other name is still pretending to be what one is not. The shell of a rotten egg may look as good as that of a fresh egg, but when you crack the shell of the rotten egg the hypocrisy immediately becomes apparent.

As long as some were used on lectureships or were asked to write in church-owned periodicals, nothing was said. But, remove a man because he is a false teacher and immediately the lectureships in which he once gladly participated are now evil political machines designed to rule or ruin the church. "Power-hungry nabobs" (these are excellent eagle words) have church-owned papers become! Well, if such is the case, then they were that way when this same person gladly accepted invitations to participate in them. Pray tell, wise, high-flying eagle, just who has changed? A Peacock does not an eagle make!

It does not take a Solomon to see that some would say, whatever you do is right if you include me in it, but leave me out (even if I do teach a false doctrine), and what I once did is now wrong! It is nothing but jealousy and envy gone to bird seed.

There is one thing illuminated by this smoldering torch that is so true, especially of this article under review. Please note: "It is necessary that we correct the notion that anything written is thereby established truth." We wonder if our soaring eagle from his singular vantage point on high would think that such could in any way whatsoever possibly apply to what he has written.

We also cannot help but wonder if he really means what he says when he writes: "Truth is the victor in honorable controversy for good folk are thereby carried to profound insight and understanding. An open spirit toward discussion of differing thought must not be squelched, but wisely directed. . . . If you would be heard, let the masses hear all sides of controverted questions. Honorable controversy demands it." Does he really wear the mantle of Elijah? Will he affirm or deny on the polemic platform of "honorable controversy" . . . "where the masses hear all sides of controverted questions," whatever he believes or does not believe

as the case may be? We know what Elijah did, and if he who claims Elijah's mantle today really deserves it, let him do what Elijah did.

### PROPOSITIONS FOR DISCUSSION

"The scriptures teach that only those who are in the covenant are under the internal laws of the covenant."

Affirmative: \_\_\_\_\_  
Negative: David P. Brown

"The scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it."

Affirmative: David P. Brown  
Negative: \_\_\_\_\_

#### ENDNOTES

- <sup>1</sup>Richard E. Black, "Mounting Up Like Eagles," *Torch of Truth*, November-December 1982  
<sup>2</sup>Richard E. Black, "Enough Is Enough," *Torch of Truth*, Winter 1988, pp. 2-6.

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## V.B.S. & Error

Tom W. Snyder

By the time this is being read, most V.B.S. programs for 1990 will be completed. The lessons, however, will go on. While there were many good lessons, some were false. The adult workbook *Great Bible Examples* contained some comments which cast doubt on the plenary, verbal inspiration of the scriptures. On page 30, we read:

The area into which Moses led his father-in-law's sheep was in the desert of Sinai. The expression "the mountain of God" is presumed to be an editorial comment written by Moses after many years of contemplation."<sup>1</sup> [Emphasis mine, TWS].

Such statements have been coming from liberal Bible critics for many years now, and are serious. It implies, first, that Moses is the editor of the Pentateuch and therefore in control of what is written. For example, when this paper is sent to a publication, the editor may wish to change it or perhaps put in an "editorial comment." In such a case, they no longer are just my words. This implies another problem: Which words are inspired of God? Paul said, "All scripture is inspired of God" (II Timothy 3:16); yet what of the "editorial comments" written by men?

Another such problem is found on page 42:

David wrote his own music, sang his own songs, and accompanied himself on his own harp. His songs were born not of training in one of the great music schools of the day, but rather out of the crucible of experience. Whether it was on the hillsides of Bethlehem tending his sheep, fleeing from his enemies while hiding in dens of the earth, or from the lofty heights of Mount Zion, David's songs poured forth from a heart of gratitude towards God for all of His blessings. Many of his songs echo the sentiments men have felt since the fall, and they are as modern as the morning newspaper.<sup>2</sup>

While we would agree that the songs of David echo the human emotions, is it true "David wrote his own music"? What does this statement do to II Samuel 23:2, "The Spirit of the Lord spake by me, and his word was in my tongue"? We are observing within the church a departure from the true doctrine of inspiration. Note a statement of C. Leonard Allen in his book *The Cruciform Church*:

The biblical psalms, for the most part, are musical poems addressed to God. They are not, in the first instance, direct words from God as we find in some parts of scripture, but rather

words spoken to or about God. And yet, because they are part of the biblical canon, these words originally addressed to God also address us today as God-approved words.<sup>3</sup>

I don't see much difference between these men's statements. They not only deny David's statement of inspiration (II Samuel 23:2), but also II Timothy 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..." Notice, also, that in Acts 2:29,30 Peter refers to David as a prophet, and, according to II Peter 1:21, "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." Both Moses and David were inspired of God.

Another problem is found on page 59. He quotes Hebrews 5:8,9, "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him..." and makes these comments:

Notice that the writer said, He "learned" obedience. Why did He have to learn it? Jesus was with God, but He was also God (John 1:1). He was used to giving orders, not taking them. Then when He came in the flesh, He was a man. Obedience must have been harder for Him than it is for us.<sup>4</sup>

He has something being easier for humanity than for deity, a weakness in Christ that had to be corrected. This, however, misses the point. Christ had no weakness; he was perfect in the sense of sinless perfection. This verse is not discussing this aspect of Christ.

The context is dealing with Christ as our high priest and his qualifications for the post. Beginning with chapter 4, verse 14, the writer affirms that we have a high priest in the heavens, he being Christ. We are, therefore to "hold fast our profession." Let us examine the passages (4:15-5:9) to see if he qualifies in this:

Does this high priest in the heavens understand man's problems? Yes. "For we have not an high priest which cannot be touched with the feeling of our infirmities" (4:15a). How was he able to understand man's problems? He "was in all points tempted like as we are" (4:15b). If he was tempted like as we are, what makes him such a special high priest? He was tempted, "yet without sin" (4:15c). What did such a life (one with temptations yet no sin) give to man? "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need" (4:16). What was the advantage of the fleshly high priest? "He is one who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity" (5:2). Is Christ able to empathize? Do we find the heavenly priest in anguish and sorrow? "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared..." (5:7). Is Christ qualified as the perfect high priest? Yes. Can anyone now approach God and charge him with being unfair and unsympathetic, "God, you just don't understand our situation here on earth, you being God and in the heavens"? The answer is no. Christ the Son "learned obedience;" not in the sense that he didn't know how, for all through his life on earth he is the perfect example of obedience. He learned obedience in the sense that he experienced obedience. He knew firsthand what obedience was and what it involved. There is no point in which he cannot sympathize with man. Thus his life (as man, yet without sin), qualified him and made him the perfect mediator and priest, in that he is the Son of God (deity) but through the flesh "learned obedience through suffering."

What was the result of this? "And being made perfect, he became the author of eternal salvation unto all them that obey him" (5:9).

Christ did not have imperfections, but, he, being the Son of God, and, at the same time, understanding the place of humanity, was made complete or perfect in his work as a high priest. Such brings out another facet of Christ's work: not only as the perfect sacrifice, but as the perfect high priest.

These errors and others exemplify a major problem, not just with Lambert Book House, but with many of the publishing companies: the availability of good, *scriptural* literature. The blame cannot be shifted. It is not good enough for the bookstores to say, "We just sell it," nor for the publishing companies to say, "We just publish it." It is not sufficient for the churches to buy and use the literature, saying, "It's the only thing available." That is *never* an excuse to *use error!*

We need to make our dissatisfaction known to those who sell, publish, and write not just VBS, but all literature. If they will not change, we need to remember that God has given us teachers and the greatest source book of all.

#### ENDNOTES

<sup>1</sup>Sellers, S. Crain, Jr., *Great Bible Examples: VBS 1990, Adult Book* (Florence, Alabama: Lambert Book House, Inc. (1989), p. 30.

<sup>2</sup>*Ibid.*, p. 42.

<sup>3</sup>C. Leonard Allen, *The Cruciform Church* (Ablene: Ablene Christian University Press), pp. 14, 15.

<sup>4</sup>Crain, p. 59.

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## Looking For A Loophole

Norman Davis

The folks who insist that we need a "New Hermeneutic" for this day and time remind me of an old, well-known story about the late W. C. Fields, actor and comedian both on radio and movies, from several decades ago.

Fields, like many of the roles he played in movies, was in real life known to be a very heavy drinker, womanizer and carouser of the most active sort.

As Fields began to get on in age and it became apparent that the end was approaching, a friend of his visited him one day at his home and found him sitting alone in a semi-darkened room, reading from a Bible. The friend, shocked to see Fields reading a Bible, asked in astonishment: "Why Bill, are you after all this time becoming religious?" To which Fields replied in his distinctive drawl, "Naw, naw, just looking for a loophole."

When someone declares that we must adopt a new, different method of understanding and interpreting the Bible, and being unable to explain why— and when everything about their "New Hermeneutic" points to the same interpretation as the ultra liberals and denominationalists have always used, it occurs to me that these folks are, just like old W. C. Fields, "looking for a loophole."

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*One reason elders have so little interest in mission work is that most of them never won a single soul to Christ before being appointed elder.*



# TEENAGE CHRISTIANS ARE AMENABLE TOO!

Howard R. Horton

I have just got to say this: I am sick and tired of the Lord's church spewing the Lord's money on teenage "Christians" when they (some of them) are not doing the Lord's work! And, for what it is worth, clapping their hands and patting their feet to the groans, bops and oompahs of Acappella or the Acappella Vocal Band, IS NOT CHRISTIANITY... IT IS CHURCHANITY! While some teenage "Christians" are "bumping and grinding" to the "hip" music of paid entertainers for the "church of Christ," other young people are living their lives without hearing the gospel of Jesus Christ!

I am still looking for the passage that exempts teenagers from personal evangelism! And, I am still looking for the passage that exempts teenage Christians from other areas of church work!

Why am I writing such an article? It is because I love the souls of our teenage Christians! And, it is my belief, based upon facts, that our teenagers have not been given the opportunities to participate in some of the programs of some churches.

It has been my experience that when teenagers become Christians they need to be put to work *right then*. No, I am not talking about a *teaching* position or an *assistant teaching* position. However, they can be implemented into the *visitation program*. It is indeed wonderful when a new Christian is asked to go along to visit a shut-in or someone who is sick in the hospital! And, you will be surprised just how many will go—who want to go!

Look: It is not just the teenagers who are under peer pressure and who feel the "tug" of the world. Someone once said, "No one has it all together." You know, that is absolutely correct. We all have weaknesses that we are working on; and, as well, we are trying to grow in new areas. What a "shot in the arm" it is to have newcomers to the fight of the faith! Whether they are *teenage* Christians or *older* Christians. We all need the exhortation and admonishing of each other. It will help us all, because we all feel the pressures of trials and temptations.

I truly believe that some in the Lord's church are guilty of allowing the teenage Christians (physically) to *remain* "teenagers" (spiritually). It could very well be that there are some teenage Christians who don't want the glitz, hype, rock and roll, that is being offered by some colleges, universities, churches and some youth ministers. What some of them DO WANT is to be treated like members of the Lord's church who are trying to "**grow in the grace and knowledge of our Lord and Saviour Jesus Christ**" (II Peter 3:18).

We need, we must, give teenage Christians,

**Number 1.** Gospel preaching which addresses them like adults.

**Number 2.** Gospel teaching/classes, which treats them like adults.

**Number 3.** Church work opportunities that treats them like adults.

Listen: Teenage Christians spend all week (usually) with worldly friends and acquaintances; they enjoy the teenage lifestyle; however, there is a part of them (the inward man) who is desiring more and who deserves more! It is the honor and obligation of the Lord's church to fill that good, spiritual desire!

## Chinese man on mer with 'miracle' surge

By Zeida Oliver  
News staff writer

Fei Hui was told he could die if he had an operation for a brain malfunction.

Doctors told him the surgery was too dangerous and the best thing for him to do was leave it alone, which still would mean dying.

"The doctors in Hong Kong, Taiwan and China told him they didn't want to touch it," said Simon Hui, who translates for his brother who does not speak English.

"They said he wouldn't come back to Hong Kong with me if we left and had the surgery somewhere else," Simon Hui said.

Simon Hui said Hui, 38, wanted to have the surgery because he feared not knowing if or when he would die. He didn't want to give up his life, Simon Hui said.

Hui was told a Birmingham doctor could help him, Simon Hui said. So they got on a plane and came to Alabama.

Hui got the help he needed at AMI Brookwood Medical Center and will be flying home on Tuesday a cured man.

Dr. Swaid Swaid, chief of surgery at AMI Brookwood, said a 10-hour surgery has made it possible for Hui to have a normal life. X-rays since the July 2 operation show Hui is cured, he said.

Swaid said the operation involved removing a collection of blood ves-

sels from Hui's brain that need to be there. He said the vessels had very thin walls, cutting off circulation to other parts of the brain.

The vessels could have burst at any time, causing Hui's death.

"My diagnosis was that he was born with this problem," Swaid said. "Through the years, it worsened and his life was in great danger."

Swaid said conditions like Hui's are rare. About 10 to 15 similar surgeries are performed each year in Alabama, he said.

"This condition is not common," Swaid said. "Most of the time it doesn't become obvious until it's too late."

Without the operation, Swaid said, Hui would die suddenly or become paralyzed. When he was admitted to the hospital, Hui was having trouble using the right side of his body, he said.

Simon Hui said his brother uses both sides of his body and has been up moving around since the operation. Hui was a basketball player before his condition worsened, he said.

The family also has been told the "miracle," he said.

"We still don't believe it," Hui said. "The doctors told us before coming here also that we would have brain damage if the vessels were removed... he's a miracle," he said.

Simon Hui said his brother that he is still nervous but that he has longer to live. Swaid said Fei Hui keeps asking

I honestly believe, even though it has been done for the best of intentions, that we have raised a generation in the Lord's church who think that:

**Number 1.** The church exists to entertain them (the teenagers).

**Number 2.** That Christianity is skiing, playing sports, and such like with the lost!

We have a lot of people who know how to "play with the world," but they don't have any idea how to "**fight the good fight of faith!**"

Moses did not come down off the Mountain of Sinai with "Ten Suggestions." He came down off the mountain with

# READERS' OPINIONS

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NEWS STAFF PHOTO/HAYWOOD PARAVICINI

Simon Hui stands behind his brother Fei Hui.

are going home.  
"He's very happy but homesick,"  
Simon Hui said. "He asks every day  
when we're going back to Hong  
Kong. I think he just misses the fam-

ily ... there he can speak his lan-  
guage — here everyone speaks Eng-  
lish and he doesn't."  
Hui's son and daughter are wait-  
ing for him to return home, he said.

WHEN THE FLESHLY BROTHER of brother  
Simon, who was supposed to translate for my  
Cantonese-English singing school in Hong  
Kong, developed an aneurysm in his brain, no  
Asian doctor would touch the operation.  
They tried in Hong Kong, Taiwan, mainland  
China—everywhere in Asia—but could find  
no one to do it.

In fact, only three known doctors in the U.S.  
were qualified to perform this particular

operation—one of them being our own  
brother in Christ, Dr. Swaid Swaid in  
Birmingham, Alabama.

Since the operation was urgent, it was  
decided that we should postpone the singing  
school that I was supposed to teach in Hong  
Kong to a later date so Simon might accom-  
pany his brother to Birmingham re: his brain  
surgery. Please read the story in the accom-  
panying newspaper article as it appeared in  
the Birmingham press.—Ira Y. Rice, Jr.

## City's medical facilities shine

Thank you for the excellent July 14  
article, "Chinese man on mend with  
'miracle' surgery," which was about  
Fei Wai Hui of Hong Kong.

Fei Hui's brother, Simon, is an asso-  
ciate of Don Thornton, a missionary  
from Gadsden serving in Hong Kong.  
Don contacted Christians in Gadsden  
about Fei. A phone call to minister  
Gary Bradley Jr. in Hoover led to the  
Homewood Church of Christ, where Dr.  
Swaid Swaid, chief of surgery at AMI  
Brookwood, is a member.

Dr. Swaid agreed to take Fei's case  
after looking at X-rays. Fei Hui's  
unique problem also required an initial  
brain operation that was done by Dr.  
Jiri Vittek at University Hospital.

Alabamians are truly blessed by the  
tremendous medical facilities in Bir-  
mingham. It is no wonder Birmingham  
is gaining world renown in medicine.

A. Ray Cox,  
Gadsden.



Fei Hui with his brother Simon.

"Ten Commandments!" It takes inward strength and some  
maturity to talk with a person who is lost in sin or who is a  
faithful religionists. Why? Well, because in order for him to

feel "godly sorrow which worketh repentance" (II Corin-  
thians 7:9) he has to be told that without Christ he has no  
hope (Ephesians 2:12). This, of course, must be done

lovingly and in a spirit of meekness (Ephesians 4:15; Galatians 6:1). However, he must be taught and told these things in order for him to be **"poor in spirit"** (Matthew 5:3). The "bops," "oompahs" and such sounds from some brotherhood quartets won't get that job done! The gospel is transmitted by **WORDS**, not silly, stupid, money-grabbing, **SOUNDS!**

Indeed, there is a scriptural difference between Christianity and entertainment! And, those who cannot see the difference are ignorant of God's word, need to restudy Ephesians 5:19 and Colossians 3:16, and are substituting concert attendance for personal evangelism, because attending a concert doesn't force them to talk to others about heaven, hell, or Jesus Christ's suffering! Or, they are making royalties off the concert!

There is a world of good that can come from good singing; however, what is being offered to our young people, much of the time, is not singing as the Bible defines "singing!" I also will venture one step further: some of our young people are not interested in such entertainment but are busy doing the Lord's work by working in his vineyard according to his divine directives!

Teenage Christians are going to be held accountable for their works and their labors. In fact, these passages also apply to them:

**"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord"** (I Corinthians 15:58).

**"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world"** (James 1:27).

**"For we are his workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them"** (Ephesians 2:10).

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

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you alway, even unto the end of the world. Amen"** (Matthew 28:19,20).

All these things and many others still are in the Bible; and they are matters of obligation to all Christians—even the teenager.

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## TULSA WORKSHOP

Cliff Lyons

Brethren, do you think Jesus, Paul or Peter would just smile and warm-up to the false teachers on the Tulsa Workshop this year? Jesus said, **"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them."** (Matthew 7:15-16a). Paul said to the Ephesian elders, **"And from among your own selves shall men arise, speaking perverse things, to draw away disciples after them. Wherefore watch ye..."** (Acts 20:30-31a). Brethren, seeing that such warnings were needed in the first century, it should come as no surprise to us that warnings are sometimes

needed today. Yes, I believe such warnings are in order regarding many speakers on the workshop.

Several of the speakers are promoters of the so-called "Unity in Diversity" movement. They have been involved with the "Joplin Summit" and the "Restoration Forum" meetings where brethren have compromised the truth. I have in my possession a letter from Kentucky Christian College, a school operated by members of the Independent Christian Church. The letter is dated April, 1986. The first sentence states, **"We are thrilled to announce the addition of Marvin Phillips and Bob Russell as adjunct professors of our Master's program."** The letter goes on to say, this **"will also be a demonstration of unity at a practical level. Yes, we are thrilled."** Brethren, there is part of the so-called "Unity in diversity movement!" Of course, this year's workshop features **Marvin Phillips** and **Don DeWalt** (a Christian Church man) speaking about the "Restoration Forums." That's right—an Independent Christian Church preacher speaking on the Tulsa Workshop! Really, it was just a matter of time. Fellowship with the ICC is no problem for many of the workshop speakers. **Jeff Walling** spoke at Ozark Christian College, Joplin, Missouri (a Christian Church school) in 1987. He spoke of being from "the non-instrumental group of our fellowship." That sounds like we are to fellowship the ICC! He also said **"...I don't go around the country preaching against instrumental music..."** Brethren, is this the kind of "preaching" Paul wrote about in I and II Timothy?

Shall we take bus loads of young people and other brethren to hear **Rubel Shelly** speak? Do you think he can explain from the Bible how (as he teaches) **"there are sincere, knowledgeable, devout Christians scattered among all the various denominations?"** Also, shall we encourage them to hear **Mike Cope** explain how churches of Christ should put aside doctrinal differences and behave like **"porcupines in November,"** warming up to each other even if it hurts. Or perhaps hear **Max Lucado** explain how the church of Christ is **a denomination among other denominations!**

We cannot, brethren, encourage or support a workshop which schedules such false teachers and others (II John 9-11; Jude 3). Let us awaken to what is happening—then stand up and be counted for Christ.

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**"A perverted gospel will produce only spiritual perverts."**—**Andrew Abubo**, Four Seas College Lectureship, June 8, 1989, Singapore



**"Psalm 100 does not make the Bible relevant; it declares the relevancy of the Bible."**—**E. L. Whitaker**, Knight Arnold church of Christ, Memphis, Tennessee, morning worship, January 22, 1989



**"Would you rather be a thermometer or a thermostat? The thermometer goes up when it's hot, down when it's cold. But the thermostat controls the temperature. We need people who will control."**—**Patrick Ong**, Four Seas College Lectureship, June 6, 1989



**As a young preacher just getting started back in the '30s, I thought I could change the world. Then I read Ecclesiastes.**

# Boultinghouse's New Hermeneutic: Figment Of His *Imagination*

Bill Lockwood

The *Image* magazine has taken in hand for some time to nurse the New Hermeneutic (NH) to maturity in the brotherhood. It is my impression that the NH receives most of its mileage on their pages, however, not because they have studied it out and found it to be correct, but because it is a NEW weapon with which to bludgeon the particular "church of Christ traditions" which they find so distasteful. Unfortunately, those who are so eager to jump onto the "NH anti-tradition" bandwagon usually ask the more profound questions as to its destiny later. Or, to mix my image once again, the *Image* of Denny Boultinghouse drinks quickly and deeply from the NH glass that contains the bubbly, sparkling liquid of freedom from "tradition." But alas! At the last it bites like a serpent and stings like an adder. We pray their beguiled staff and spoofed readers will examine more closely the contents before they swallow the dregs.

Now, according to Boultinghouse (*Image*, March/April 1990) any item involving human judgment (which includes any and ALL hermeneutics) should NOT be made a test of fellowship. He thinks this because scripture nowhere says "here is the hermeneutic you are to use." First, brother B, where did you find THAT criteria? Is THIS idea of yours written in so many words in scripture? From whence comes the notion lodged in your mind that says: "We need to have an explicit statement worded 'here is the hermeneutic you are to use.'"? Again: whose hermeneutic did you use to arrive at the conclusion that says "explicit statements are weightier than implied ones"? Second, supposing you DID find in scripture the following: "Here is the hermeneutic you are to use." and "Explicit statements are weightier than implied ones"—how, without that fallible human reasoning, did you learn that the "YOU" of the passage applied to Denny Boultinghouse? Brother B, your NH ship is already without rudder on a senseless sea driven by the wind and tossed. Abandon it.

Brother B, in light of the above, we challenge you to produce one single *direct command* from scripture the understanding of which would NOT involve areas of human judgment. If you cannot (which we will be so bold as to prophesy will be the case), then even your direct explicit statement would involve areas of human judgment. But see where this lands you! You say: "No areas of human judgment can be made tests of fellowship." But "direct commands" involve areas of human judgment. Therefore, "direct commands" cannot be made tests of fellowship! Now, this is a pitiful outcome of the NH, and *all* brethren who are pushing for it are in the same "boat" as you.

## **BOULTINGHOUSE NEEDS HELP**

Let us help brother B here. Suppose he lays his finger on the command to be baptized. Whose hermeneutic are we going to use to say that that applies to any person today? And since we shall have to use some kind of hermeneutic (means of interpretation), we also shall have to admit that it is only an area of human judgment and therefore you could not deny me your Christian fellowship if I refused to be baptized.

Let us apply his criteria once more. "Myth," according to Old Testament modernists like Sigmund Mowinckel, is

defined as "narrative belonging to a cult"—they say such was Israel. Whether certain things are true or not is beside the point to them. The question is, how do certain stories *function* in the Mosaic religion? In Rudolph Bultmann's hermeneutic, "myth" refers to the "imagery that speaks of the other world in terms of this world, the divine in terms of the human." Christ did not bodily come forth from the grave in this "mythological hermeneutic" but the resurrection was only the expression of the belief of the church. Hell is not a place—only the concept of a life without God. Why, brother B. Ernst Fuchs, one of the founders of your NH method, denies the bodily resurrection of Christ.

**Like Bultmann, Fuchs sees it (resurrection, BL) as simply expressing the positive value of the cross; as expressing, exhaustively and without historical remainder, Jesus' abandonment of self-assertion in the death of the cross... Fuchs even claims that Paul made a mistake in 1 Cor. 15:5-8, being driven to ground the resurrection in history only by the exigency of a polemic against the Corinthians. (A.C. Thistleton, "The New Hermeneutic," in *New Testament Interpretation*, ed. I. Howard Marshall, p. 314).**

Brother B, since all hermeneutics are areas of human judgment and therefore cannot be made tests of fellowship, then the existential follies of your hermeneutical fathers (*above*) could in no way affect their fellowship with you! As a matter of fact, ALL those enamored by the NH today could not exclude anyone no matter what he believed! And, as soon as you drew a line of fellowship somewhere it would be a matter of human judgment. Ah, but Boultinghouse will surely "Boult" at this, and well he should. But be it known, when you "Boult" you will be denying the very principles you are currently exercising by your paper. *Image* supposes it may get the instrument in the door as well as women preachers in the pulpit but they have not reckoned that the same hammer will crush their own religious skills on the backswing.

Randy Fenter writes in the same issue of *Image* that he believes "it is extremely dangerous to elevate human reasoning to the level of God's command." Like Hosea's "cake not turned" picture of Ephraim, the NH hobbyists are burned on one side having been exposed to existential philosophy, but are raw on the other side. This well-worn "dangerous" phrase, which is heard everywhere, is uncooked!

Webster says: "To interpret" means "to explain, or show one's understanding of." Randy, just like brother B, could not understand one single command except by his own "human reasoning." Since this is so, his statement is reduced to: "It is extremely dangerous to elevate the understanding of any of God's command to the level of God's command." And what does this mean, Randy, that understanding the Bible is much more dangerous than the Bible itself? If Randy wants to avoid the dangers I suppose he will have to avoid the Bible altogether—which is what the NH is all about anyway.

Randy says he believes the inspiration of the Bible. (By natural genius, thought inspiration, verbal? Which?) Don't you know, Randy, that THAT is a dangerous position? It

took some *reasoning* (human I might add) to learn that. This process you classify as dangerous. Surely you will pardon those who doubt your FIRM belief. They may have been hearing all too clearly what you were saying. The NH does not allow you, Randy, to believe in the verbal inspiration of the scriptures. When our people say they do in spite of the company they are keeping, it only proves that they are ignorant of the doctrines they are espousing.

The only apparent reason *Image* would champion such foolish self-conflicting and self-inflicting positions either is because of ignorance or because they suppose in it they have found the much wanted tool to cut us loose from "traditions." Most likely it is a large, unhealthy dose of both.

One thing we mention to Fenter, who could not understand some of the criticism heaped upon him for this

position, people usually do not make such wild breaks as you all have done without some governing motive. The instrument of music and the role of women in the churches seem to be at the bottom of this "hermeneutical firestorm" today.

But the NH will not stop there. It IS a philosophy which limits God (truth as revealed by God CANNOT be propositional) and exalts man in place of God ("authentic existence" is the watch-word). It is an *existential half-way house* on the road to the "God is dead" position. *Image* surely cannot be surprised that some think they have subtle designs when they are seen collaborating with the existential philosophers in the house. To the *Image* crew we plead with you to "get off that road!"

—Post Office Box 160  
Bay, Arkansas 72411

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## BROTHERHOOD WATCHDOGS

Thomas F. Eaves, Sr.

Webster defines watchdog as a dog kept to guard property. A dog that guards against loss, waste, theft, or undesirable practices. A watchdog is a dog which guards against the loss of something valuable.

One of the most valuable things in our world today is the gospel. It is the power of God unto salvation (Romans 1:16), calls sinners to God (II Thessalonians 2:14), and produces faith in the hearts of God's creatures (Romans 10:17).

The apostle Paul recognized that some were false brethren (II Corinthians 11:26), and that some would depart from the truth (I Timothy 4:1-5; II Timothy 4:1-4). This great teacher of God's word charged that men not teach a different doctrine (I Timothy 1:3) than that which came from God (Galatians 1:8-10). Some erred concerning the truth and were rebuked by Paul (II Timothy 2:17-18). These were identified by name and their false doctrine condemned in keeping with Paul's own instructions in Romans 16:17.

Paul rebuked sin (Galatians 5:19-21), false teachers (II Timothy 4:3), hypocritical Christians (II Timothy 3:1-5) and erring brethren (Galatians 2:11). The great man of God defended God's doctrine of the resurrection (I Corinthians 15; Acts 23:6), grace (Romans 5:20-6:4), and the new covenant of Jesus Christ (Galatians 4:21-31). Paul acted through love (Ephesians 4:15), conviction (I Corinthians 9:16; Acts 20:27), and was guarding God's word from loss, waste, theft, and undesirable practices. He sums up his activities on this earth, "I have fought the good fight, I have finished the course, I have kept the faith" (II Timothy 4:7). Today when faithful preachers follow the example of Paul some cry, "Brotherhood Watchdogs"!

### DO MAYEUX'S OR JAMES' DOCTRINES MATTER?

Several months ago when **Randy Mayeux** (preacher for the Preston Road church of Christ) made the statement, "I have preached and believed that the New Testament teaches that salvation is a free gift of God, period. You are saved by grace alone," several brethren pointed out that salvation is not by anything alone. The Bible teaches that the sinner is saved by: grace (Ephesians 2:8), mercy (Titus 3:5), Jesus Christ (Matthew 1:21), life of Christ (Romans 5:10), blood of Christ (Romans 5:9), gospel of Jesus Christ (I Corinthians

15:4), faith (Romans 5:1), works (James 2:24), calling on the Lord (Romans 10:13), baptism (I Peter 3:21), hope (Romans 8:24), and sinners save themselves (Acts 2:40). When such inconsistency is pointed out, instead of honoring God's word the cry goes forth, "BROTHERHOOD WATCHDOGS"!

**Larry James'** (preacher for the Richardson East congregation in Richardson, Texas) statement, "And so I would conclude that to praise God from the heart with an instrument of music is not wrong, it's not sinful or will it result in anyone being lost, and to condemn someone who uses such an approach I think is a terrible mistake," was not allowed to go unchallenged. But when compared with the truth of God's word (I Corinthians 14:15, Ephesians 5:19, Colossians 3:16, Hebrews 2:12, 13:15, James 5:13) the truth was not glorified but the cry goes forth, "BROTHERHOOD WATCHDOGS"!

When a college uses speakers on its lectureships who have in debates, books, or recorded speeches upheld teachings which are contrary to the word of God, why are they defended and the ones who point out the false teachings labeled as, "BROTHERHOOD WATCHDOGS"?

### UPHOLDING THE OFFENDER:

### CONDEMNING THE DEFENDER

There seems to be a tendency today to defend the false teacher and condemn the contender for the faith (Jude 3). The great prophet Isaiah wrote, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isaiah 5:20). If Paul lived today would he be labeled as a brotherhood watchdog for rebuking Hymanaeus, Alexander, Philetus, and Peter? Where is our allegiance today? It should be with Christ and his word (Galatians 1:10).

If proving all things and holding fast to that which is good (I Thessalonians 5:21), and contending earnestly for the faith which was once for all delivered unto the saints (Jude 3) makes a brotherhood watchdog, then woof, woof!

—Route 10, Box 375  
Cookeville, Tennessee 38501

# The Hutchinson (Kansas) Acappella Concert

Robin W. Haley

On Sunday, April 8, 1990, the singing group *Acappella* performed their concert at the Hutchinson Convention Center. All who have ever heard or read anything at all about this group know of the carnal activity that is done in the name of Christ. Perhaps the most foolish "stand" taken by this group and those who support them is, that their "act" is not "worship," but a "ministry." Yet it is always booked as a "concert" in which they "perform." Either way they want to put it, their conduct is sinful. They actually are in a dilemma: between a rock and a hard place, so to speak. They either offer *vain worship* in these concerts (unauthorized mode of singing psalms, hymns and spiritual songs), or they sin by *taking the Lord's name in vain* (singing for entertainment songs that ought to be dedicated to the Lord).

This present article will not explore the depths of the error of their actions, but rather the error of their "testimony" and the doctrine they promote. The following quotes are taken from a tape of that "concert" which was taped by one of our elders who had gone to investigate this performance. All emphasis will be mine.

One of the young men had to make apology that **"some of you had to leave... miss night service and travel a long way."** Is this not an admission that this concert was responsible in causing these young people and their chaperons to sin, in that they had forsaken the assembly? I realize that some congregations probably dismissed that evening in order to attend this function. There is nothing wrong with doing such a thing for a worthwhile project, such as attending a gospel meeting in a near-by town. But I know that not all the churches represented there did such. Many were just plain negligent regarding the home congregation!

**"Sunday is our most fearful time for a concert. Let me explain why. It's because on Sunday, there seems to be this real... spiritual... type of ghost that hovers over Christians (heh!). What I mean by that is: they seem to have this... Sunday morning... holier than thou disposition (heh) that's hard to let go of. And, it's just so hard on Sunday to let go and praise God and feel good! Tonight, I want you to know that no matter what kind of feeling you had today, we want you to know that you are welcome here to feel good, let**

**your hair down and PRAISE GOD! Amen"** [cheers and applause].

Perhaps it was not his intention, but this young man just made a mockery of the spirit of reverence and awe which ought to characterize any/every worship assembly. The "ghost" that is present at worship is the Holy Spirit... which is *not* felt by any, but we know that he is present according to scriptural teaching. What is worse, this fellow implied that any sort of quiet reserve and reverent attitude must be interpreted as "holier than thou." To him it seems that unless the atmosphere is charged with emotionalism, riotous cheering and laughter (letting one's hair down?), there is no sincerity, nor can one properly "praise God and feel good!" He seems bent on freeing his young audience from "whatever feeling" they had earlier at their home congregation.

[Re: their "real job... 'Acappella Ministries'": **"We want you to know that this is what we really do. This is what we do all the time... full time. And it is because of people like you that we are able to do that. You have enabled us (?) to spread the gospel throughout the world all the time. And we say, 'Praise God' and 'Thank-you! Amen?'** [cheers and applause].

Another dilemma confronts these misguided people: they are either spreading the gospel through an unauthorized "society" (Acappella Ministries), or they are spreading a *pseudo-gospel*. Actually, *both* are true, for they are neither a work of the Lord's church, nor are they spreading the gospel. That leaves one alternative: they are an unauthorized organization, separate from the church preaching an adulterated "gospel" message. This certainly is *not* a good work in which the Lord's people ought to be involved.

[Re: financial support]: He gives some words of thanks to "some very elect, very special people. They are a group of people we call our 'Ministry Support People'. They support us on a monthly basis. They are the life-blood of Acappella Ministries."

We realize that a Christian has the liberty to give his money to various projects in this world. But he is *not* at liberty to lend support or bid God speed to that which is in opposition to the organization of the church and teaches and practices error. Shame on brethren who give to this so-called "ministry"!

**"If you see the fact that people are being touched by the gospel, and you want to be a part of that, we want you to make sure that you go to that table and seek out my wife and say, 'Pamela, I want to know more about the 'Ministry Support Program'... I want to be a part of it.' If you decide tonight to join up, we want to give you four free tapes and a free picture!"**

This and the next two statements we shall quote soon, are typical of and simply no different from the foolish rhetoric of the "televangelists." People simply are *not* being "touched" by the gospel! There was not one single reference to the gospel as taught in the New Testament, nor what one must do to be saved! (What does it mean to be "touched" by the gospel? *Someone's* "touched" all right!) We wish our brethren would cease using sectarian language like "sharing ministry," and becoming "partners" in something which involves money when we "join up." What difference is there in finagling someone to give to a group of people by using "prayer cloths," "steak knives" or "free pictures"? At least steak knives would have some use. But a picture?

**"But we know it is not sufficient to say 'thank-you.' It's just our small way of saying we appreciate what you do to make it possible for others to come to know Jesus."**

It is most obvious that this man does not know the first thing about what it takes for a person to "come to know Jesus." And he certainly did not tell his audience how to come to know him either. How many young people are going to go home after such "concerts" and believe that they have had a real, spiritual experience? How many will go home and believe that their parents, the preachers, the elders and older members are dead because they do not express their "feelings" with emotionally-charged outbursts?

**"People that I know would never [sic] come into a church building, but because they can hear Jesus through song and come to know Him at a concert, they are coming closer to being one with God. Because of your efforts and prayers and support, people are coming to know Jesus Christ better. And we say 'Praise God!'"** [cheers and applause]

Note that our young "preacher" confesses that this event is a concert. Is this the setting authorized by God for

worship in song? Are psalms, hymns and spiritual songs to be sung at "concerts" or worship? But they say, "This is not worship." The hypocrisy is so clear; why cannot brethren see it? We deny that when people hear the "umm-pah-pah" of voices in a screaming environment they are "coming to know Jesus;" neither are they "coming closer to being one with God." The scriptures teach that to know Christ "better," one must "grow in grace and knowledge" through knowledge of the scriptures, *not* in swaying with a "boom-shaka-laka" Acappella Vocal Band! What perversion! What is wrong with people? Even my 14-, 12- and nine-year-old sons can see through that kind of thinking!

[Re: those who attended the concert to have] "opportunity for us to take part in this ministry in the spreading of the Gospel. So, we're going to have a free-will offering tonight. And it's an opportunity for you to put back into this work so that it will go forward from here."

These poor young people who came to this show have been duped into thinking they have heard the gospel. What of their chaperons? Likely some young "Youth Minister" who wouldn't know sound gospel preaching if he/she heard it. Had we not known better, we would think that we were hearing a gathering of Baptists with their "free-will" offering. But wait, this is not "worship." This is a concert. It was supposed to be free to the public. Why pay for a "ministry." Likely they learned their "love offering" pleas from the Baptists. You see, they sang for the Baptists in Florida in February of this very year.

One of their last songs was about "Feeling Good." It included these lyrics, "Something about the Spirit of Jesus makes me feel good!" We aver that these singers would not know where to begin to explain what the scriptures teach about the Spirit of Jesus. If they could, they certainly would not sing about it in such a context. But notice the goal as expressed in the song, and in these comments:

"Isn't that what it's all about? The Bible says [paraphrases Psalms 37:4, NIV]. Folks, it's allright, believe me it's allright to feel GOOD about Jesus!" [cheers and applause]

We disagree. One's feelings, regardless of how good they be, are NOT the goal of worship in song. Our young "teacher" of the young would profit from reading what Paul told Timothy in I Timothy 1:5-7,

"But the end [goal] of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things

some having swerved have turned aside unto VAIN TALKING; desiring to be teachers of the law, though THEY UNDERSTAND NEITHER WHAT THEY SAY, NOR WHEREOF THEY CONFIDENTLY AFFIRM."

This seems apropos to the people under review just here. So much of their talk is vain, because they simply do not know what they are talking about, and make affirmations of things they do not understand. So sad!

Next they announced their 1991 cruise with Marvin Phillips! Two wheels on the same "party" cart. They preach the same false doctrine and fellowship the same sectarian digressives. Will you send your young people on such a cruise? Sadly, far too many will!

Finally this last comment about their evening's entertainment:

"We hope that you've spiritually been uplifted tonight and you've been able to see Jesus and be brought closer to him tonight."

Are we to believe that one sees Jesus

in a rock-concert-type setting? Where was he? In the reverent way the people behaved? In the holy scriptures being taught and expounded? In the offerings of the fruits of lips in spiritual singing? We deny it! We declare without reservation that NO ONE was brought closer to Christ that night. Neither was anyone told what to do to be saved, thus being drawn to the Father through him. This is the gospel?! By what we heard on the tapes, the Spirit of God certainly was NOT present at this emotional free-for-all. Yet, nearly 2,000 people were reported to have been there. Multiply that by the number of places this group goes, and also by the number of congregations represented. Brethren, the church is being swept into the condemnation of the devil, and far too few want to recognize it or do anything about it.

Soldiers of Christ, arise and stop putting up with this foolishness!

—Post Office Box 153  
Scott City, Kansas 67871

## Notes & Quotes...

*We should approach our task of world evangelism in the same way an alligator approaches lunch—with enthusiasm.*

★ ★ ★ ★ ★ ★ ★ ★

Guss Eoff, 3732 Davidson, Independence, Missouri 64055: "The new congregation in Sugar Creek has now been meeting a little over five months. Since the brethren started meeting in a building acquired from the Reorganized Church of Jesus Christ of Latter Day Saints, they have just about doubled in membership. Six have been baptized, several have been restored or placed membership recently.

"Brother Andrew Connally will be preaching in a gospel meeting for the Sugar Creek congregation October 14 through 17, 1990. He is an outstanding gospel preacher, much in demand. The church that meets in Sugar Creek is indeed fortunate to have brother Connally.

"The congregation will support their minister, Guss Eoff, to conduct five meetings in Malaysia and Singapore. The Malaysia meetings will begin November 8 through 11 in Klang; November 14 through 18, in Kuala Lumpur; November 22 through 25, in Malacca. The first meeting in Singapore will be November 28 through December 2, with the Lim Ah Pin Road congregation; then the final meeting will be December 5 through 9, with the Jurong congregation.

"I also will be speaking September 20-22, 1990, at the Tenth Annual St. Louis Areawide Lectureship, and October 7-12, 1990, at the Firm Foundation Lectureship in Chattanooga, Tennessee."

★ ★ ★ ★ ★ ★ ★ ★

"I don't have to tell you what I think about what God said. What God said is what I think about it." W. N. (Bill) Jackson. Power Lectures, evening, August 26, 1990. Southaven, Mississippi.

### FULL TIME PREACHER NEEDED

The church in Edgar Springs, Missouri, is in need of a full time preacher. We are small—average attendance of about 25 in a small farming town. Could pay \$250.00 to \$300.00 weekly, but after the first year would need help if there is not enough growth with the full time preacher working here... Anyone interested may write to the Church of Christ, P. O. Box 264, Edgar Springs, Missouri 65466 or call (314) 674-3935.

### PREACHER SEEKS CHANGE OF LOCATION

Carl E. Hill, Jr., minister to the church at Greensburg, Pennsylvania, is looking for another congregation. He will be glad to send a doctrinal statement and to advise congregations of his stand on issues facing the brotherhood. For appointments and interviews, please either address him at 1926 Western Avenue, Greensburg, Pennsylvania 15601 or telephone (412) 832-1133.

Herbert N. Hurd, Aromas, California: "I am always glad to get the *Contending for the Faith* and be brought up to date and am still glad that there are the 7,000 who have not bowed the knee to Baal, and are willing to stand up and be counted...."

"I find that it is almost impossible to get even the members of what you might call a strong congregation to read our good church papers, such as *Contending for the Faith*, *Firm Foundation*, and the like. It seems that they do not want to know what the Devil is up to, how he is working, what he is teaching, or how to meet his deception. The way things are going I don't know if this old world will be here much longer...."

Harold & Zella Foutz, Texarkana, Arkansas: "We think your work with *Contending for the Faith* is what the world needs. So many things are creeping into the church that need exposal. We are in our '80s and hope to do more later if possible." [NOTE: They enclosed \$50.00. IYRJR.]

Bronson Moore, Venice, Florida: "We look forward to each issue."

# Firm Foundation Lectureship Jeremiah II (Chapters 23-52)

## “Yesterday’s Prophet With A Message For Today’s People”

### October 7-11, 1990

*Lectureship Location:*

**Ridgedale Church of Christ • 1005 Dodds Avenue • Chattanooga, Tennessee**

**Sunday, October 7**

9:30 a.m. The Conduct Of God’s People In A Foreign Land  
 ..... Bobby Liddell  
 Singing ..... David Richardson

10:30 a.m. God Afar Off And Near ..... John Priola

7:00 p.m. Singing ..... Paul Hicks

7:30 p.m. Why Do Good Men Fall? ..... Joe Gilmore

8:15 p.m. The Sword Of The Lord ..... Foy Smith

**Monday, October 8**

9:00 a.m. A Threefold Desire ..... Steve Lusk

9:45 a.m. God’s Challenge Of A Prophet ..... Ken Willis

10:30 a.m. Following God’s Instructions When They Are  
 Contrary To Human Wisdom .... Curtis A. Cates

11:15 a.m. God Wrote A Book ..... Roy Deaver

Lunch Break 12:00 - 1:30

1:30 p.m. The Grief Of A Soul ..... Roger Jackson

2:15 p.m. Do Not Use The Name Of The Lord Or  
 Any Of His Word In Vain ..... J. A. McNutt

Dinner Break 3:00 - 7:00

7:00 p.m. Singing ..... Barry Gilreath

7:30 p.m. As Close To Egypt As Possible .... Garland Elkins

8:15 p.m. Yokes Of Wood And Yokes Of Iron  
 ..... Martel Davis

**Tuesday, October 9**

9:00 a.m. Facing The Consequences ... H. Daniel Denham

9:45 a.m. God Demands Total Obedience  
 ..... William S. Cline

10:30 a.m. Habitual Sin ..... Noah Hackworth

11:15 a.m. The Breach Of The Covenant ... Garry Brantley

Lunch Break 12:00 - 1:30

1:30 p.m. The Price Of Faithfulness ..... Ray Peters

2:15 p.m. A New Opportunity ..... Steve Waller

Dinner Break 3:00 - 7:00

7:00 p.m. Singing ..... Truman Smith

7:30 p.m. Ye Must Learn To Listen To The Lord  
 ..... Daneil McCollum

8:15 p.m. How To Try To Justify Sin ..... Winfred Clark

**Wednesday, October 10**

9:00 a.m. The Always Occupied Throne  
 ..... Waymon Summers

9:45 a.m. God Means What He Says  
 ..... H. A. (Buster) Dobbs

10:30 a.m. The Consequences Of Israel’s Sins  
 ..... Lindell Mitchell

11:15 a.m. You Just Can’t Warn Some People  
 ..... Roy McConnell

Lunch Break 12:00 - 1:30

1:30 p.m. The Fidelity Of The Rechabites .... Jimmy Clark

2:15 p.m. Causes Of Unbelief ..... Eddie Whitten

Dinner Break 3:00 - 7:00

7:00 p.m. Singing ..... Bill Greer

7:30 p.m. Might Does Not Make Right ..... Wayne Coats

8:15 p.m. A Voice Is Heard In Ramah ..... Carl Hecker

**Thursday, October 11**

9:00 a.m. The “I Will’s” Of God ..... M. L. Sexton

9:45 a.m. The New Covenant ..... Guss Eoff

10:30 a.m. Though Punished, Not Forsaken .... Wayne Price

11:15 a.m. Negligent Service ..... Charles Cochran

Lunch Break 12:00 - 1:30

1:30 p.m. The Problem Of Pride ..... Al Brown

2:15 p.m. God’s Great Visual Aids .... Robert R. Taylor, Jr

Dinner Break 3:00 - 7:00

7:00 p.m. Singing ..... Bruce Keown

7:30 p.m. The Tremendous Importance Of Attitude  
 ..... Jim Dearman

8:15 p.m. Are You Ready To Stand Before  
 The Word Of God? ..... Andrew Connally

**Sponsored by:**

**Eastdale Church of Christ**  
 Ken Willis, Evangelist  
 (615) 624-6111

**Ridgedale Church of Christ**  
 Waymon Summers, Evangelist  
 (615) 624-4611

Display space available upon prior approval of Ridgedale and Eastdale elders.

For further information, write:  
**Ridgedale Church of Christ**  
 1005 Dodds Avenue; Chattanooga, TN 37404



Quentin Dunn, faithful gospel preacher, of Floresville, Texas, under date of April 24, 1990, enclosed a clipping from *The Tulia Swisher*, with a note, saying, "Please publish."

In our issue for June/1990, on Page 13, we did so, asking our readers, "Can you imagine one of our own brethren holding a joint service with the Catholics?"

In the article, it mentioned a "Community Thanksgiving Service" which had been held at "The Holy Name Catholic Church" of Happy, Texas, saying, that "after Father Ed Sweeney welcomed everyone, Chris Swinford, pastor of the Church of Christ, led in singing 'Count Your Blessings.'"

Even though the article did mention that it was a "Community" Thanksgiving Service, it appeared to be strictly inter-denominational in nature. For instance, "Rev. Buddy Payne opened the service with prayer. Pam Landis and Daren Bryan, both playing violin, and Jill Mayfield playing the flute, brought special music of 'America the Beautiful.' Rev. Jerry Stewart led in Responsive Reading as the congregation stood.

"Dr. Joseph Findley read scripture. An offering was taken for the community needs. Rev. Jerry Stewart and Chris Swinford sang a duet.

"Father Ed Sweeney brought the message of Thanksgiving. Other hymns sung were 'America the Beautiful,' 'Faith of Our Fathers,' and 'The Old Rugged Cross.' Dr. Joseph Findley closed with prayer..."

The article closed by saying, "All the faiths of Happy worshiped and ate together. If you missed it, you missed a blessing."

We could easily understand why brother Dunn was exercised over the contents of this newspaper report and saw no reason not to call it to our readers' attention; so we did. Someone sent a copy to brother Swinford.

Then under date of August 6, 1990, he, in turn, wrote the following in response:

8/6/90

Contending for the Faith  
4850 Saufley Field Road  
Pensacola, Florida 32526

Dear Brethren,

I appreciate your sending me a copy of your latest issue of *Contending for the Faith*. I especially enjoyed the article on Church Leadership. I was surprised, needless to say, to see my name and congregation written about in your periodical. I read the article, which I had never really set down and read, and was no longer surprised. If I would have read the article, as written, about another minister I would have been equally outraged. I have, however, recently learned a valuable lesson which I will at this time pass on to you. The press, especially in a small rural area such as ours, is not always entirely accurate and unbiased.

The Thanksgiving service in question took place after our regular Sunday evening worship service and was a patriotic community service. I did lead a few patriotic songs and the singing in the assembly was strictly acappella. There were three high school kids who played "America the Beautiful" on two violins and a flute, but it was not part of any religious service. There was a prayer and a scripture during the service, and I did feel uncomfortable, at this time, but I have no knowledge of any wrongdoing on my part.

I appreciate the stand you take on keeping our spiritual body pure, and I hope that if you ever question me in the future you will discuss it with me and then if I am in error, expose me in any way you see fit.

I am a young minister, age 25, and I am sure I sometimes act with bad judgment, as I try to serve Christ as the New Testament dictates. I hope that I haven't hurt the Body of Christ, if I have I repent and ask for the forgiveness of all that I have affected.

Through the Christ We Diligently Serve,  
(Signed)

Chris Swinford  
Minister

Happy church of Christ

[NOTE: Under date of September 8, 1990, from my home in Memphis, Tennessee, I replied to brother Swinford, as follows:

September 8, 1990

Chris Swinford, minister  
Happy church of Christ  
P. O. Box 578  
Happy, Texas 79042

Dear brother Swinford,

Your letter of August 6th was forwarded to me by our office in Pensacola to my home address in Memphis for my attention. Thank you for writing. I shall be happy to publish your explanation of what happened.

Brother Chris, I studied your letter most carefully. Certainly I have no wish to misrepresent you or anyone else; however, did it not occur to you that to participate in even a "community" activity in a Catholic or denominational church building was to give the appearance of having fellowship with them in violation of I Thessalonians 5:22? I accept your word that it was not meant to be a religious service—even though the singing of "Faith of Our Fathers" and "The Old Rugged Cross" certainly had religious con-

notations. As for your singing a duet with "Rev." Jerry Stewart, this would make it appear that you "received" him, contrary to II John 9-11. Even if, technically, you were not in a worship service (at least in your own mind), such was not obvious to Mary Neal Henry, who wrote the offensive article. Note her words at the end of her closing paragraph: "All the faiths of Happy worshiped and ate together. If you missed it, you missed a blessing."

It is not my intention to press you too hard on this matter; however, in the future, it seems to me that, if I were you, I would respectfully decline participation in community affairs that make it appear you are partaking with those who "bring not this doctrine." I probably did the same thing (or similar) in my younger days as a gospel preacher; but I stopped doing so when I saw the inconsistency of my practice with the scriptures I was teaching.

Wishing you well,

(Signed)

Ira Y. Rice, Jr.

Brother Swinford's attitude in his response was appreciated. IYR Jr.]

Meanwhile, brother Dunn, who sent in the article for reprinting, has died. Born Quentin Arthur Dunn, July 14, 1918, in Roff, Oklahoma, he died August 14, 1990, in Floresville, Texas.

After education at Cameron College, Lawton, Oklahoma; Kiowa County Junior College, Hobart, Oklahoma; and Abilene Christian College, he began preaching in 1946 and preached for 39 years. He served churches in New Mexico, Oklahoma and Texas, preaching at Floresville from 1978 through 1983.

Funeral services were held at Floresville church of Christ on Thursday, August 16, 1990. Brother Dunn's wife Lillie survives him and resides at the Floresville Nursing Center, of Floresville. Our deepest sympathies are extended to the family.

Donald & Linda Underwood, of APO N.Y. 09194: "My family and I truly enjoy this valuable publication. Keep up the good work!"

Mrs. Calvin Milton, Petersburg, Virginia: "We love you and what you take a stand for—the truth. Keep on praying and trusting and we will do the same."

Richard & Dess Haase, of Medon, Tennessee, renewed their own subscription and five others, saying, "We stand by all the sound ones of faithfully upholding God's truth such as you and many others. Would that ones in Christ's church that are in the clutches of Satan would beware of their destiny and turn again to the truth and live as God would have them. Let us keep on keeping on every minute of our lives, remaining in true unity with all true and faithful ones in Christ."

# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Reviewing Rubel or Rankling the Rankler

Bill Lockwood

A study of human nature is always interesting. Many folks, not wishing to be outdone by any endeavor, will go to great and foolish lengths to leave their mark upon society. So it is with several apostates who, seemingly, will say any-

thing to remain on the cutting edge of schismatic leadership.

The current digression among us fell in behind **Rubel Shelly** several years ago after he set sail into the mire of unity

efforts and compromise. Later, when **Alan Highers** got hold of him at the Freed-Hardeman Forum, it appeared that he "piped down" a bit. But then other apostate champions, such as

(Continued on Page 3)

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**"...there should be no schism in the body" (I Corinthians 12:25).**

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## Randy Mayeux Is No Harry Houdini

Stephen Wiggins

**Randy Mayeux** is a big time perverter of the gospel of Christ who hails from Dallas, Texas, where he preaches for the Preston Road Church of Christ. This past fall, in October of 1989, our wayward brother was invited by Lubbock Christian University to speak on "The 21st Annual Youth Minister's Seminar." At this gathering of youth ministers, which was held in the Lubbock Civic Center,

brother Mayeux delivered four lectures. It was his third lecture entitled, "The Church of the 90's Will Celebrate Genuine Diversity," that I critically reviewed in the January 1990 issue of *Contending For The Faith*.

I will say that this article really caused "no small stir" among the Mayeux disciples "from all the regions round about." So much so, in fact, that brother Mayeux felt

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# Contending FOR THE Faith

Volume XXI, No. 10      October/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## Enemies Of The Cross

Beginning on Page 1, and continuing through the paper for several pages this issue, *Contending for the Faith* is featuring not just one, but two, articles—each devoted to well known enemies of the cross of Christ—false teachers **Rubel Shelly** and **Randy Mayeux**.

I Corinthians 12:25 clearly teaches “**that there should be no schism in the body.**” Yet these two misguided brethren, through their persistent and continuing assaults on those who “**earnestly contend for the faith which was once delivered unto the saints,**” are *sowing* schism in the body.

Philippines 3:16-17 teaches Christians, “**let us walk by the same rule, let us mind the same thing,**” telling us, even weeping, that those walking otherwise are the “**enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame...**”

## CHARISMA CHANGES NOTHING

Because both of these two preachers have a certain charisma in their presentations, many are being misled by what they say. After reading and studying the two articles—one by **Bill Lockwood**; the other by **Steve Wiggins**—our readers should be able to see that, charisma notwithstanding, the *doctrines* being advocated by Shelly and Mayeux are simply false. So much so, in fact, that it now is clear they **BOTH HAVE ABANDONED THE RESTORATION MOVEMENT ENTIRELY**, and for brethren to continue thinking otherwise is but to practice self-deceit.

It would be easy for our attention to be diverted from the main issue by referring to *Contending for the Faith* as a “buzzard” and even more offensive terms. However, we leave it to our readers as to whether our Bible-based warnings are genuinely “**earnestly contend[ing] for the faith**” as required by Jude 3 or as described by Randy Mayeux in his February 25/Preston Road speech herein reviewed by brother Wiggins.

As to how one can tell the difference, consider our Lord’s admonition in Isaiah 8:20: “**To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.**” Shelly and Mayeux are speaking “**not according to this word**”—and they have not been so speaking for a very long time.

—Ira Y. Rice, Jr., Editor

# Reviewing Rubel

(Continued from Page 1)

Thomas Olbricht and C. Leonard Allen, began snapping the New Hermeneutic (NH) whip, to the delight of those who were departing, but knew not whence to depart. Now comes Rubel Shelly again, trying to play "catch up" in digressive directorship—and he wants all to know that he can pop as long a hermeneutic whip as the rest of them. He did so at a recent lectureship in May of 1990.

## MISSOURI STREET/WEST MEMPHIS SPONSORS LECTURESHIP

The multi-day lectureship on "The Pilgrim Church" was sponsored by the Missouri Street church of Christ in West Memphis, Arkansas. Shelly promised at the beginning of the program that some of his material would "rankle" the listener; therefore, he will not mind if we "rankle the rankler."

His efforts resounded with "New Hermeneutical" formulas and "pot shots" aimed at the Restoration principle and "pattern theology" in particular. He even promised an upcoming book in which he will mistreat the Bible in more

thorough fashion, saying, "I no longer have as my goal the re-establishment of the first-century church, but a loving relationship with Jesus Christ." We also were encouraged to "encounter Christ" or to "existentially know Jesus."

We have wished that men such as Shelly would have "washed their hands" of the whole blameworthy liberal outfit; but they are not going to be happy until they have wallowed a good long while in the existential quagmire of worldly philosophy. We have no choice, therefore, but to expose their pretensions.

## ISSUE OF AUTHORITY

Before examining the particulars of Shelly's speeches, note that the NH is an issue of authority. The Restoration principle is the belief that we should go back to the New Testament and establish the first-century church by practicing the Bible's precepts today. In the language of the pioneers, we must return to the ancient or primitive *order*. This differs from Reformatory Movements of the past whose objects were primarily to reform the existing religious institutions, for which they had no authority, anyway. This Restoration

has as its goal the by-passing of the ages and the apostasies thereof, and the restoring of the New Testament church. It involves the concept of correct forms as well as the revival of primitive life, devotion, and zeal.

A "pattern" is defined as "something to be imitated, an ideal worth copying, a model, guide, plan, an example to follow." Without a pattern or guide, it obviously is a ridiculous enterprise even to think of restoring anything. Actually, in the absence of a correct model or guide it is impossible to conceive of "departures" that need to be corrected. How would an apostasy be judged except as a deviation from a standard? One cannot exit a building if there is no building!

The entire issue hinges on the authority of Christ. Has God spoken? Is his word authoritative today? Are we obligated by it? To the extent that the Bible is authoritative, to that extent it is a blueprint or pattern to be reproduced today.

It is no secret that theological liberals always have despised the authority of Christ in one area or another, even

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**"... there should be no schism in the body" (I Corinthians 12:25).**

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# Randy Mayeux

(Continued from Page 1)

compelled to further explain that Lubbock lecture in a Preston Road sermon on the date of February 25, 1990, at the p.m. worship service. The sermon is entitled, "Reflections On Questions Raised," and consists of a reply to the article that I had written in response to Mayeux's Lubbock speech. The sermon was recorded and I have a cassette copy of the tape here in my possession. It is now my intent to review Mayeux's attempt to discredit my article. And, I count myself more than happy to be able to do this very thing.

## RANDY MAYEUX AND IRA NORTH

Brother Mayeux begins his Dallas sermon by saying, "I think you ought to know something about the magazine that this article appeared in." He then proceeds to belch forth unreserved anathemas upon *Contending For The Faith* and its editor, **Ira Y. Rice, Jr.** He really brings his violent eruptions to a climax when he tells his Preston Road audience what the late **Ira North** used to say when telling people why he never responded to the Rice opposition. Mayeux quotes North as saying: "Well, the problem is you just never can win a puking contest with a buzzard."

Well, well, I should say that this is really some fine and dignified terminology for a sweet-spirited little preacher like Mayeux to be giving his pious Preston Road bunch. But I am not surprised. For, it has long been my observation that these lovey-dovey, sweet-spirited kinds are not so lovey and not so sweet toward those who have the courage to expose

their liberalistic errors. Mayeux, and men like him of the same make and breed, are nothing more than wolves in sheep's attire. And when we begin to raise their sheepskin skirts in order to expose their hairy legs they always become vicious and no longer can keep from freely spewing forth their vomit. And, I tell you that it really tickles me good to watch these men become so distraught over the simple exposure and refutation that they so desperately need, but seem to despise in every way.

Mayeux, no doubt, begins his sermon this way because he thinks if he can malign the character of brother Rice before his Dallas listeners then he will have magically discredited my entire article. But Mayeux's Ira North quotation does him not one iota of good here. In fact, our deluded brother could quote a thousand men of the same caliber—men such as **Reuel Lemmons, Jimmy Lovell, Batsell Barrett Baxter, Harold Hazelip, Marvin Phillips, Rubel Shelly, Landon Saunders, Jim Woodroof, and Calvin Warpula**—all of whom hate the relentless exposure that *Contending For Faith* so graciously has given them in times past—and none of this would change even one syllable of the rank and liberal error that Mayeux taught in that loathsome Lubbock lecture. Furthermore, the only thing that the name Ira North prompts in the memory of faithful brethren is the weak and soft-pedaling stance the man took as the Madison preacher which now the fruits are the like of that despicable "Nashville Jubilee." Every informed reader will be able to make the connection here.

## RANDY MAYEUX AND BROTHER DECEPTION

With my article before him, Mayeux then begins his

## Reviewing Rubel

stoutly opposing that there is a pattern to be found in the Bible which we must follow. The NH is nothing more than the crystallization of the same unscriptural, anti-authoritarian, plague of "free-spirits" among us which struggles to loose itself from what God has bound.

Shelly's heresies in his West Memphis affair were concentrated doses of this repudiation cloaked in a chastisement of "pattern theology." We might also say that his errors in some of these matters already have been exposed by others more competent; but Shelly seems determined to stand by them anyway. Like the boy who took refuge from a storm under a large tree, after lightning blasted down the tree and knocked him senseless, he came to and said, "I'm gonna stand by that tree anyhow!"

### PATTERNS AND THE CHURCHES OF CHRIST

Shelly cuts himself off from the entire Restoration plea when he indicts that "pattern theology has forced us to be unChristlike." The reader will recall that "patternism" only means that we

believe the Bible to be the standard or guide in all things religious. Shelly's position therefore, comes out like this: holding the Bible as the standard in all things forces us to be unChristlike. Furthermore, if the principle is invalid, so are the churches of Christ which are established upon the principle. Has Shelly abandoned the churches of Christ? Will he publicly come clean on this point?

How could it be unChristlike to uphold the book which claims for itself to be the voice of the Spirit? Does Shelly convict us of esteeming too highly the "breath of the Almighty?"

It is true, perhaps, that some have not been careful enough to imitate the spirit of Christianity, but his critique boomerangs on his own head, because if "patternism" is wrong, he could not be able to tell it. To imitate the compassion of Christ is to admit that forbidden "pattern theology." I wonder if it ever occurred to him, when he characterized the church as having "atrocious hermeneutics," that he could not begin to be "Christocentric" with using, to some extent, the same "atrocious?"

The truth is that neither brother

Shelly, Olbricht, Allen, nor any Ph. D., can give us a ghost of an idea of what it means to be "Christocentric" without utilizing, in some way, patternism. Some may think it uncharitable in me to suppose the NH hobbyists are fueled by anti-authoritarian motives, but what else could it be when we witness their continual theological somersaulting?

Shelly continues to squeeze more miles per gallon out of broadsided blasts at the church at large, than anyone I know. Division, sectarian attitudes, failures at evangelism, and slothfulness in duty demand, in Shelly's eyes, "new skins for a new gospel." He admits that he is, therefore, on a "fundamentally different project" than we have been accustomed to, though he insisted in the past that he had only changed dispositions.

If certain failures of brethren void the whole idea of "restoring the New Testament church," why would not worse problems in his "imitation of Jesus" project not motivate him to scrap it? It is a poor rule if it does not work both ways. Yet Shelly's new NH represents the widest spectrum of belief and practice; and its existentialism already

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**"... there should be no schism in the body" (I Corinthians 12:25).**

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## Randy Mayeux

attempted clarification of the quotations that I had transcribed from the Lubbock lecture tape. But right before he begins reading the first quotation he promises, not once, but *twice* that he is going to read verbatim from the article. Hear Mayeux for yourself on this point: "But I will tell you that virtually everything that is objectional I will read to you verbatim from the transcript... and I am reading verbatim." So, with my article in his hand and a promise upon his lips, Mayeux begins reading the first quotation which was a direct quote from his Lubbock speech and was placed in the article as follows:

**I think it would have been just virtually unthinkable 15 years ago that we would have people, and I'm not about to give you names, and for the record, just so you will know, and I really hesitate to do this on tape. Turn the tape off. I have preached and believed, I believe deeply that the New Testament teaches that salvation is a free gift of God period. You are saved by grace alone. [Mayeux in Lubbock, October 1989].**

But, as one apostle said, "evil men and imposters shall wax worse and worse, deceiving and being deceived." And so it is with our brother Mayeux. Note the following quotation which is what Mayeux read to his Dallas audience while *allegedly reading verbatim from the above quote just given:*

**I think it would have been just virtually unthinkable 15 years ago that we would have people who say the New Testament teaches that salvation is a free gift of God period. You are saved by grace alone. [Mayeux in Dallas, February 1990].**

By comparing the two preceding quotations, the reader

may easily see that Mayeux, in his Dallas sermon, deliberately avoided any reference whatsoever to the part about his asking for the tape recorder to be turned off when in Lubbock. When delivering his Lubbock speech, Mayeux knew that he was about to teach false doctrine on salvation by "grace alone." This is exactly why he asked for the tape recorder to be turned off. But the plug was not pulled and the recorder taped every word that Mayeux uttered. And why do you suppose that Mayeux intentionally skipped the part where he said, "... and I'm not about to give you names, and for the record, just so you will know, and I really hesitate to do this on tape. Turn the tape off?" I will tell you why in plain language. It was because Mayeux did not want his Preston Road brethren to know that he had asked for such a thing when giving his Lubbock lecture. He purposely withheld this bit of the quotation because he knew this information would have incriminated him of his premeditated intentions to teach error at the youth minister's seminar.

I wish to say out loud that this was deliberate deception on Mayeux's part and is commonly called *lying* in Texas and elsewhere. Does not our brother know that Satan himself is the daddy of all lies and those who participate in such are children of the devil who shall have their part in the lake which burns with fire and brimstone? We sincerely beg our brother Mayeux to "**Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity.**" Now, what will

has knocked the wheels off of several denominational chariots, like Pharaoh's, so that "they drave them heavily," resulting in their bogging down in denominational mud.

Of course, Shelly is willing to sweep these differences under the rug of grace. Why not allow the churches of Christ any grace? Or is it reserved only for the NH bunch? This is like the mean-spirited horse which nibbles at a pile of hay but whirls, kicks, and gnashes at other horses who want a bite. If the NH of Shelly is marked by "genuine love and forgiveness," let us have a nibble at some grace, too.

It occasionally is presented that if we believe there is a pattern in the New Testament, we void the grace of God by demanding of ourselves the re-establishment of that pattern. But Shelly's program of "imitating Jesus," though he evidently ignores this, is simply another pattern, or guide. The only difference is, it has much broader boundaries of fellowship. And if we void the grace of God by demanding faithfulness to the pattern, then the NH of Shelly voids it by requiring faithfulness to *his* elastic pattern. For instance,

what if we rejected the ingredient of caring for the needy and steadfastly refused to see after them? Why, Shelly thinks we are outside the grace of God. A recent article in the *Firm Foundation* recounts the snickering that liberals do at the idea we have preached for years about the "five steps of salvation." They mock the "five-fingered man" by asking snidely, "Can a four-fingered man get into heaven?" Well, since they like the four-fingered man, we ask: "Can the single-fingered man get in?" Let them come to grips with their own theological beam, then they may see clearly to remove the mote from ours.

#### SHELLY REVISITS CORINTH

Shelly whittled away most of his time by ridiculing the Restoration plea. He offered the following dialogue as a portrait of us.

"Let's be like the first-century church? Which one? Jerusalem... which neglected some of the widows... you want to restore Jerusalem's racial exclusivism? ... they were *never* what they should be."

In an earlier segment he taunted with this scenario. "What should the modern church be like? If you ask that question

to a member of the church of Christ the reply always will come back: 'The modern church should be just like the first-century church... It's just that simple.' IS IT REALLY? You mean we should have open fornication? and abuses in the Lord's Supper, like they had at Corinth?!... 'Oh, no, no, no, someone says, I don't mean THAT; I don't mean we ought to do the sinful things... you know I didn't mean that.'... What *did* you mean then? 'Well, what I mean is, other than their sins which they did, we ought to do everything in the *pattern* laid down by the church in the first-century.' Okay... Then we ought to have charismatic worship services!"

He carried on such a diatribe of sarcastic foolishness with which to attack the pattern concept. But now, let us rehearse some basic Bible lessons for him and the entire NH tribe.

Rubel, is it possible to be a Christian? Then WHICH New Testament Christian will you imitate? Peter, with his foibles? Paul, with his sins? John, who confessed all of them have sins? Ananias and Sapphira, who lied to the Spirit? Demas, who forsook Paul? Diotrophes, who

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## "... there should be no schism in the body" (I Corinthians 12:25).

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our brother do? Will he be good and repent? Or, will he be stubborn and perish? Time will tell.

#### RANDY MAYEUX AND J. W. ROBERTS

Concerning those within the churches of Christ who are teaching that salvation is by "grace alone," brother Mayeux says: "We do have people saying that and I am one of the ones saying it. So let me clarify what I believe about grace alone." Then, after reading from Romans 1:17, he makes the following comment:

**A translation that came out in the 60's said 'a righteousness that is by faith alone.' J. W. Roberts, the distinguished professor of Greek and New Testament at Abilene College, died a number of years ago. J. W. Roberts commenting on that translation and on this passage says, 'If you read the Greek carefully it says it starts with faith, it ends with faith, it's faith from first to last, faith alone is a good translation.'**

The reader should note carefully that Mayeux here makes a sly shift from clarifying what he believes about *grace alone* to *faith alone*. He seems not to know that if our salvation is by "grace alone" then faith could have no part in it; and, if our salvation is by "faith alone" then grace could have no part. The truth is that our salvation is not by anything *alone*. And he who says it is wins the prize for possessing an overabundance of Bible ignorance.

Brother Mayeux's false teaching here smacks of Baptist theology through and through. In fact, I am wondering if the brother does not get his homework from the Baptist creed books. For example, Edward T. Hiscox, in *The Standard Manual For Baptist Churches*, says, "We believe the Scriptures teach that the salvation of sinners is wholly of

grace" (p. 61). And then on the very next page Hiscox amazingly affirms that the Baptists also believe that justification is bestowed upon mankind "solely through faith in Christ" (p. 62). My question for the Baptists is this: How can our salvation be *wholly* of grace and at the same time be *solely* of faith? Perhaps Mayeux could tell us since this is exactly what he, too, is saying.

Mayeux does inform us that "a translation came out in the 60's" which translates Romans 1:17, "a righteousness that is by faith alone." But I have here in my possession another version which says "I was born a sinner" in Psalm 51:5. Does this mean that we must now accept the Calvinistic error of *Hereditary Total Depravity*? Our brother's appeal to the perverted translations of the Bible will not help him here. In fact, his actions only further demonstrate the dreadfully foul and underhanded maneuvers that a so-called gospel preacher will stoop to to palm off his rotten and putrifying error upon gullible brethren. Brother Mayeux would do himself a much bigger favor by honestly studying, learning and preaching James 2:24—the only passage in the whole Bible where the phrase "faith only" occurs. And, here it says that our salvation is NOT by faith only. This is really what the word of God says. So, what do *you* say, brother Mayeux?

We also are told that "if you read the Greek carefully" in Romans 1:17 we will find that "faith alone is a good translation." But this is nothing more than a blind and ignorant assertion; a grossly perverted and false statement by Mayeux. And it matters not to me whether the oracle was issued from Abilene, Dallas, or Lubbock; from J. W.

## Reviewing Rubel

loved preeminence? Which one?

Now, it will do no good to object: "I don't want to follow ANY Christian or apostle, only Jesus Christ," for Paul specifically commanded you to imitate HIM (1 Corinthians 4:16; Philippians 3:17; II Thessalonians 1:6) which you, admittedly, have not even been trying to do.

But to follow the apostles does not demand we imitate their mistakes. Actually, that is why we are given information about their faults, that we might avoid them. It is perfectly evident, therefore, that God expects us to differentiate between their fallacies and honorable behavior. How else can this be done but by comparing them to the model? Furthermore, if we can decide *what* those mistakes were (and Rubel gives plenty of evidence that he knows them and can identify them to others), then we also can learn what it is to follow patterns without incorporating those blunders.

The point is identical with the church. If we can imitate Peter (and we must) without committing his errors, the

church of the first century can be our pattern without implying we must practice their faults. Once more: if we can learn, as Rubel has done, what were peculiar first-century circumstances, such as charismatic worship services, we can know how to follow their pattern without absorbing this phenomena into the pattern. The logic of Rubel therefore is reduced to this:

"What should the Christian today be like? Answer: the modern Christian should be just like the first-century Christian. Paul says, imitate him. It's just that simple. 'IS IT REALLY?' Rubel smirks. 'You mean we're to persecute Christians, Paul? You want me, Rubel Shelly, to persecute people?'... 'Oh, no, no, no,' the traditional member answers, 'I don't mean we ought to do the sinful things.'... 'What DID you mean then?' Shelly retorts. 'Well, other than the sinful things, we ought to follow their pattern.' 'Okay,' he concludes, 'then get out your inspired pen and parchments and start writing Scripture!'"

Now, anyone can see that the foolish mumbo-jumbo above actually pretends to teach Paul a thing or two. One thing

incredible about all of this is that Shelly still is threshing over the same old straw upon which he choked at the Freed-Hardeman Forum. His delusions are the chaff of liberal theology which proposes to build an existential gospel making fiddle-dee-dee the foundation.

Shelly gave another variation of the same when he used an illustration to show that if we go to Acts to find a pattern for the church, we are really copying an imperfect picture of Jesus. From this imperfect copy we make our own imperfect picture! His alternative was, get back to the gospels and follow Jesus.

First, he flatly ignored Jesus' own promise that "all truth" (not yet given) would be revealed later to the apostles (John 16:12,13, *et. al.*). Not all—as a matter of fact, not much—regarding the church was revealed during Christ's personal ministry. He thought, therefore, it was necessary to reveal this subsequently to the twelve, but Shelly says, "no, the key ingredients are found in the four gospels." Jesus pointed to later revelation; Shelly points to the personal ministry of Christ.

Second, not only did Paul specifically

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**"... there should be no schism in the body" (I Corinthians 12:25).**

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## Randy Mayeux

Roberts, Randy Mayeux, or some other big britches—the simple fact is that "faith alone" is not in Romans 1:17, never has been, and never will be. And he who asserts such is woefully deceived and guilty of teaching that which no apostle ever taught by inspiration. The Greek term *monos*, which is the word generally translated "only" or "alone" in our English Bibles, is *not even in the verse*. Nor is there any other Greek word in the passage which could lend support in any way whatsoever to the "faith only" idea. I now am beginning to wonder just how "carefully" our good brother Mayeux has "read the Greek" here. Or, is it possible that he has not read it at all!

### RANDY MAYEUX AND BILLY GRAHAM

Brother Mayeux said in his Lubbock speech: "I don't know about you but I hope **Billy Graham** gets some response when he preaches behind the Iron Curtain. I really do." Then, when in Dallas he reaffirms this sentiment by saying: "And... I will tell you personally, you feel free to disagree, I pray that God will bless the preaching of Billy Graham behind the Iron Curtain. I pray that unashamedly." Mayeux then goes on to describe Baptist Billy as "a believer in Christ who doesn't quite understand baptism the way we do."

For Mayeux it only seems to be a matter of *where* Billy Graham is preaching and not *what* he is preaching. Our confused brother thinks that as long as Billy is "behind the Iron Curtain" God will answer his supplications by blessing the sectarian efforts of a Baptist pastor. But what Mayeux

needs to learn is that Billy Graham is a false teacher and his message is synonymous with error. It matters not whether Baptist Billy is on foreign soil or in our own backyard, God will not and cannot bless the efforts of a denominational preacher who's message is in direct contradiction to the truth. The Bible says so. And to think otherwise is foolish.

What Mayeux is saying here about praying for God to bless the Baptist denomination is only a small sampling of the wishy-washy, non-distinctive stance that is so characteristic of 'way too many of our own weak and worldly-minded preaching brethren. This unpalatable mush is so unlike the Gibraltar-like stance of our older pioneer preachers of days gone by—men who bore the burden in the heat of the day by fighting it out with sectarian error on the polemic platform. These men knew the truth and possessed the courage and conviction to expose soul-damning denominational error by plowing it up root and branch. Their steadfast and uncompromising stand for the truth is one of the very reasons why the churches of Christ flourished and prospered in years gone by.

But now, in these modern times, there has been an influx of these little soft-shell hirelings who have crept in privily unawares, and with their smooth and fair speech they seek to bring upon us soft and liberal compromise. Whereas we used to have a battalion full of hard-fighting soldiers who felt it their duty to stand on the battlefield and wield the sword of the Spirit against any and all forms of sectarian error, now, it seems, that about all we are soldiers gone AWOL or those who are content to just sit around the barracks and pass out ammunition to the enemy—men like

charge early Christians to “imitate” (pattern themselves after) HIM (I Thessalonians 1:6), but wanted *their* imitation to become a pattern for *others* to follow (I Thessalonians 1:7)! And then, lo and behold, he said the churches of Asia “imitated” the church in Jerusalem! (I Thessalonians 2:14). We refer you to the definition of “pattern.” This certainly looks bad for the sarcastic review of churches of Christ which Shelly doled out. We cannot help it, however, for Paul is the one who gave the order. So much for Rubel’s rankling.

#### BECOMING A CHRISTIAN

The rejection of “patterns” boils down to this: there is no pattern to be reproduced in becoming a Christian. Shelly’s blunders surely have far-reaching effects. Why, he goes so far as to say he will not mention “steps” in treating the subject of conversion but will show us the gospel from Romans 6:1-4, for instance.

First, if there is no guide or pattern by which entrance into Christ can be discerned, there is no telling if one is a Christian or not. Must one be immersed in water for the forgiveness of sins? If yes, then THAT is a pattern. However, not only has Shelly repudiated patterns,

but “pattern language.” So where does that leave us? Maybe this is one of those “tangents” about which Rubel claimed to be sick of “squabbling over.”

Second, the new theology also makes it impossible to discover WHEN one becomes a Christian. It becomes pointless to tell others that they must do “thus and so” to be inducted into Christ if the GUIDE by which to judge the “thus and so” is refused. In the midst of all of this, Rubel has the audacity to accuse us of “being ignorant and egotistical” when we claim to know a thing or two on the subject. Is it not the height of arrogance to pretend to be in God’s grace all the while destroying the notion that there is such a thing as a “guide or pattern, or example” by which one can glean any exact information on the subject? I tell you, this NH seems practically to destroy a man’s reasoning.

Third, Shelly says baptism and the Lord’s Supper are “perpetual” institutions. But, brother Shelly, can one be baptized once a week and that be an acceptable practice to God? You said, “baptism is binding, not because it is an example, but because of the truth it conveys.” We all want to know, (1) why is it not binding simply because it is a

command? (2) why could one not be immersed weekly? You cannot say, “they didn’t do it in the New Testament,” for you are sure that an “example is never binding.” Remember also, “Scripture is not a book of case-law to be cited like a bunch of proof-texts.”

I am sure that anything he may say after the word “because” will turn off the thinking ones among the NH crowd because it will smack of that old rigid pattern theology, which the NH really seems to hate. One might as well try to see in an Arizona dust-storm while wearing a blindfold than to find truth in this existential gospel. Salvation is not “planless.”

The NH doctrine implies the impossibility of apostasy, for, not only are patterns scoffed at, but even “pattern language” is despised. How then, could anyone depart from the faith, and who could tell it if he did since there would be no earthly or heavenly way to discover it? Is it apostasy to fail to imitate Christ? But if Jesus’ behavior is normative for us, that means it is a standard by which to measure our compliance. Better pull in your hermeneutical horns, brother Shelly, lest you gore your own theology. Without norms, there are no abnormals.

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## “... there should be no schism in the body” (I Corinthians 12:25).

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Mayeux who, on one of our university-related programs and before one of our big city congregations, tells the brethren that he “unashamedly” prays for the success of one of the very denominations we used to put to flight in public oral debates! And, to top it all, Mayeux is able to say these things *without even one word of public reproof* either from Lubbock Christian University or the Preston Road Church of Christ. I will tell you for sure it is enough to make the demons in hell scream for joy.

#### RANDY MAYEUX AND ALEXANDER CAMPBELL

Now we come to the part where Mayeux attempts to hide under the cloak of Alexander Campbell and, thus, shows himself to be a true “Campbellite” in every way. Campbellism is that which people are guilty of when they tenaciously cling to the teachings of Alexander Campbell irrespective of what the Bible teaches. It is an abandoning of Bible authority for the authority of Campbell’s Restoration writings. It is a complete switch from “What saith the scripture?” to “What saith Campbell?” And this is exactly what Mayeux does in his denial of the essentiality of water baptism in gospel obedience. Hear him when in Lubbock:

**I don’t know many in our fellowship who are arguing that the New Testament doesn’t teach baptism. It’s what happens to the person who doesn’t understand the teaching that way. And if we were to ask this question and take a little poll, and I’m not about to in this setting, in your opinion will Mother Teresa go to heaven? Now Mother Teresa hasn’t been baptized by immersion for the forgiveness of sins. I think it would be a pretty interesting show of hands on that one.**

**But if you ask me what happens to the person who loves their God, and loves Jesus Christ, and hasn’t seen it that way, I defer to the view of Alexander Campbell in the Lunenburg Letter. I believe that view is accurate. That’s where my heart stands. Campbell said in the Lunenburg Letter that when a person follows the will of God as far as they understand it God accepts that person.**

Mayeux here takes the position that immersion in water is not essential to one’s salvation. This is why he brings up a Catholic nun and Alexander Campbell’s Lunenburg correspondence on the “pious unimmersed.” Our brother seeks to play upon the sentimental feelings of his audience by asking if, in their opinion, will **Mother Teresa** go to heaven when she dies even though she has never been immersed for the forgiveness of her sins. This is, in effect, asking: Here is a good, moral, religious woman who has spent her life doing good works for other people; and even though we know she never has obeyed the gospel in order to become a Christian, since she was only sprinkled as an infant; don’t you think that God in his infinite grace and mercy will save Mother Teresa anyway, despite her ignorance and failure to comply with the terms of gospel obedience? Mayeux thinks that to take a “little poll” on this question would result in a “pretty interesting show of hands”—as if a majority rule out in Lubbock could somehow determine God’s truth. His whole appeal to the voting whims of puny mankind would have every Catholic, Protestant, and Salvation Army benevolent society as saved members of the body of Christ. It is sophistry of the worst kind.



## Reviewing Rubel

Rubel's "new gospel" is self-defeating in other areas as well. "We must begin in the gospels." Begin what? we ask. Follow Jesus? But what good will this do us if there is no "pattern" by which to judge the portions we are to follow? Jesus obviously had no sin, but he *did* worship in the temple. Are we to do this? To reject "patternism" is to make God's book a norm for nothing.

Second, Shelly desires to "bridge the gap" between the first and twentieth century which our "patternism" hinders us from doing. But the NH uses "patternism" also, even though they would deny it. Let them bridge their *own* gap, first, then they may help us bridge *ours*. Every incriminating finger he points at us becomes a herd of swine that turns again to rend him.

Third, his "encounter" method represents, in reality, an almost unlimited diversity of doctrine and practice which surfaces and resurfaces throughout his speeches. "...Our being a people of God does not derive from discovering a pattern and setting it down, it grows out of a living relationship with Jesus Christ..." He then used an illustration which represented a man, so impressed by his neighbor's life, that he copied everything he did, but discovered at the end that his happiness derived, not from the things he owned or did, but because he loved his wife. So also it will be for us

when we are in love with Jesus, was the lesson.

Obviously, it is possible to ignore the substance while duplicating the form, but his message here forever cuts him off from any standard by which to measure UNITY. If his example means anything, it resurrects the "man, not the plan," personal, better-felt-than-told, subversion of the New Testament. All who read the New Testament realize that the man created a plan (pattern or guide) by which he must be approached. Furthermore, the unity we are to practice in the church is to be like that of the Father and the Son (John 17:20,21). Are we to believe the monstrous absurdity that they are no more united than is the hodge-podge of denominational babble and prattle?

It would be wise for Shelly to spend some time UNlearning his modernistic nonsense before examining the principles of the New Testament. Perhaps he will bear this in mind before criticizing us for splintering again, that his proposal actually suggests the glueing together of many hundreds of splinters and calling it a board.

### CONCLUSION

I know that magazines like *Image* will come charging back by saying I have been unfair in my treatment in the motives department. Recent issues of that paper have told us piously that the "Hermeneutical Firestorm" is fueled by honest desires to study the Scriptures. I,

therefore, gladly make the following proposal. A series of debates should be conducted across the land dealing with the issue. The debating should be conducted by leading men and governed by accepted debating procedures. I also will say this: Let us not have any "tournament of roses parade" in the affair by muzzling the disputants and barring them from showing the consequences of doctrines, logical and scriptural inconsistencies, and such like. Rubel said in his West Memphis fiasco that he represents a new generation who would not accept the traditions of his fathers without investigation. Good. I am in the generation just behind him and I know there is a host of us who grow weary of their flight from the polemic platform and request they face the issue in this fashion like men. We are a generation who want it all laid out side by side in a "no foolishness approach" for everyone to see. This is right, it is good, it is "Christocentric."

If all NH intentions are only open, honest investigations which can really compete in the marketplace of ideas, there is not one reason under our Father's blue sky why we should not have some debates. What will our NH crowd say? If the NH scholars refuse, then let them cease their crowing about "honest desires to study the issues afresh."

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**"... there should be no schism in the body" (I Corinthians 12:25).**

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## Randy Mayeux

What Mayeux needs to learn is that the grace and mercy of God in the salvation of men and women is conditioned upon their obedience to his truth. God's grace is applied redemptively to mankind "in Christ" (Romans 3:24). No accountable person will ever be saved by the grace of God until he or she is "in Christ" where "all spiritual blessings" are received and enjoyed (Ephesians 1:3). But, in order to be in Christ one must have been "baptized into Christ" (Romans 6:3; Galatians 3:27). These are some of the most fundamental Bible truths that Mayeux either is totally ignorant of or simply does not have enough faith in God's word to accept. Either one disqualifies him as a preacher of the gospel. I will now allow the Son of God himself to tell Mayeux what will happen to all those good, moral, religious people who fail to obey the will of the Father. Read it, my brother, and believe with all your heart that the Master will do exactly what he here tells us he will do. **"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast**

**out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"** (Matthew 7:21-23).

"There is no occasion, then of making immersion, on a profession of the faith, absolutely essential to a Christian"—is what Alexander Campbell argued when discussing the essentiality of immersion in his Lunenburg correspondence of 1837. Although Campbell did teach and even publicly defend the truth on baptism as a general rule, his life's writings still reveal a checkered past where he was not always consistent with himself or with the truth. And though we are indebted to him for his contributions to the "Restoration Movement," the fact remains that there is not another document from Restoration literature which contains more error and compromise than Campbell's "Lunenburg Letter." Yet, it is to this that Mayeux comes to substantiate his ignorant denial of immersion in gospel obedience.

It is an insidious misuse of Restoration history to capitalize on the weaknesses and errors of the early restorers so as to dispense and perpetuate the same false doctrines within the church today. We should believe and teach what

Campbell and others taught *only so far as they taught that which is in harmony with the truth*. We should feel no reluctance whatsoever of rejecting the errors of past restorers, no matter how prestigious they may have been. It is for this reason that I feel not the slightest bit compelled to defend Campbell or anybody else where they taught or endorsed error. The Bible, and the Bible alone, is to be our sole source of authority in matters religious. And the quicker brother Mayeux heeds this the better off he will be.

But why should we be so surprised at Mayeux coming out with this flagrant error? Is not his denial of immersion in gospel obedience really just the logical course that other compromising brethren have shown themselves to be traveling already—men, whose actions vividly portray them as being traitors of the Cause? I say that it is. For example, in recent issues of the *Firm Foundation* we have been informed that **Jimmy Allen**, a Bible teacher at Harding University, believes and teaches that one need not even understand the purpose of immersion, as long as one is being baptized with the view “to obey God.” But what Allen fails to realize is that all sincere people in religion perform every religious act with the general motive of obeying God. Every Baptist will tell you that baptism is a command of God and that they were baptized “to obey God.” Yet, they still deny its divine purpose and contend that it is not essential to one’s salvation. It is the likes of this Jimmy Allen compromise that has supplied the fertile soil for men like Mayeux to take the next logical step on the road of apostasy and deny the essentiality of immersion altogether.

The Bible says: **“He that believeth and is immersed shall be saved”** (Mark 16:16). And, in another place: **“Repent and be immersed . . . unto the remission of your sins”** (Acts 2:38). Who is the “he” that the Lord said would be saved? The “he” who believes AND is immersed. Who is the one to receive remission of sins? The one who repents AND is immersed. Notice the little word “and” in both passages. It is a coordinating conjunction and has the force of a copulative—coupling things together—thus, emphasizing that immersion is just as essential to one’s salvation as both belief and repentance, no more or no less. It would be just as sensible for Mayeux to deny the essentiality either of faith or repentance in gospel obedience as to deny the necessity of immersion. But what does Mayeux care that he has been weighed in the balance and found despising God’s truth! He could care less, if possible! Rather he seems to delight in his current course of compromise knowing that he has the favor and sympathy of so many brethren, including the protection of the President of Lubbock Christian University as well as the elders of the Preston Road church of Christ!

#### **RANDY MAYEUX AND STEVEN S. LEMLEY**

President **Steven S. Lemley** need not think that we are reluctant to call the names and identify those compromisers occupying the high places. Such is not our disposition. For, **“God hath not given us a spirit of timidity.”** And, like Paul, **“we know no man after the flesh.”** It is our conviction that brother Lemley was, and is, in a position of leadership in which he could have used his authority and influence to help correct the situation brought about by Mayeux’s Lubbock lecture, if only he had had the faith and courage to do so. However, not only did brother Lemley *not* take any corrective measures concerning the problem, but his actions fully demonstrate that his sympathies actually reside with Mayeux.

Lemley’s flippant and giddy attitude about the whole matter is made known to us from what Mayeux told his

Dallas audience. Mayeux said that when he talked to Lemley about all of the commotion that my previous articles had stirred that he (Mayeux) “apologized” for getting him (Lemley) into trouble. Whereupon Mayeux said that Lemley just “laughed” and told how he was taking the letters of concern he was getting and mailing the people back a lectureship brochure informing them that Mayeux did not even speak on the campus lectureship, as was previously reported by me and others. The fact is, however, Mayeux did speak on the *Youth Minister’s Seminar* which is an annually-“sponsored” work of *Lubbock Christian University*! Both *Image Magazine* and the front cover of the seminar’s participant directory testify to this fact. Not only so, but Mayeux himself explicitly told his Dallas audience: “Last fall, at *Lubbock Christian University*, I was asked to speak on the *Youth Minister’s Seminar*.” Does Lemley think that a mere technicality as to *where* in Lubbock that Mayeux taught his error (whether on campus at the LCU Lectureship or in the Civic Center at the LCU Seminar), somehow releases him from any responsibility as a Christian and, thus, allows him to turn the course of things into a laughing matter?

It may be a grinning, snickering affair with brother Lemley, but there are plenty of other brethren who consider it to be a much more solemn and serious matter who have yet to have their giggle boxes turned over. I will tell you brethren, we may know that the night is far spent and a lot later than we think when false teachers are allowed to stand up on our university-related programs and teach their rank and vulgar error as Mayeux did and then get nothing more than snickers from the President! We had better be waking up to reality and doing what we can to help turn this onslaught of apostasy that the church currently is rushing headlong into. It is here quite proper to repeat the apostle’s alert: **“Awake, thou that sleepest, and arise from the dead.”**

#### **CONCLUSION**

Readers should not think that I have been too caustic in my denunciations of Mayeux and his accomplices. These troubled times and perverted actions of these misguided brethren demand this very thing. It is simply not the time to speak softly and tread lightly in hopes that our brethren will finally, somehow, and in some way be shaken from their lethargy and realize the serious consequences of such liberalistic error. To employ soft words and sugared phrases in discussing these questions of everlasting importance, or to deal frivolously with the damnable errors that strike at the very foundation of all human hope as if they were harmless and trivial slips of the tongue, or to bless where Almighty God condemns and to make apologies where he demands that we stand up like men and fight, though the more mellow course is always the most likely method of securing the popular applause from our sophisticated society, is cruelty to man and treachery against heaven. Paul said to **shut their mouths by reproving them sharply** and this we cannot help but do.

Those of us who are addicts to our polite society and attach more importance to the rules of courtesy than to the truth of God do not defend the Cause of Christ but betray it into the hands of its enemies. This is the goody-goody **Howard Norton/Christian Chronicle** approach; and both the Bible and Restoration history attests to the fact that it will not work when opposing traitors like Mayeux. Mark it down, brethren, the measure of love that we have for Christ and for the lost souls for whom he died, will be the exact measure of our zeal in opposing the liberal dangers by which

men's souls are ensnared. Do not think that God will hold us guiltless if we sit back and play the part of mute and apathetic cowards. He will not. It is for this reason that we deem it necessary to be unafraid, unintimidated, and unreserved when it comes to opposing men and movements which we know to be destructive to New Testament Christianity. It is never our desire to be unloving or unkind. But neither do we intend to allow ourselves to be in subjection to this liberalistic pabulum that now is becoming so prevalent among us—no, not even for one hour, that the truth of the gospel might continue with the saints of God. It is just that we do not aim to dance to the liberal tunes of cowardly compromise. And neither are we ashamed to say so.

Even though an entire year has passed since Randy Mayeux delivered that Lubbock lecture, he has not recanted even one word of the error which he taught, nor does he seem to have the faintest notion of doing so. While standing before his Dallas audience he said: "I do not disagree with what I said in the presentation." Thus, we have no other choice but to oppose him. This we have done and this will we continue to do—so help us God!

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## “THE ‘OLD PATHS’ MENTALITY”

Curtis A. Cates

For many years, certain people have desired to throw off the “yoke” of Christ (Matt. 11:28-30) and to abandon the New Testament pattern, in spite of the fact that Paul warned, “Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus” (II Tim. 1:13). Among those who ridicule that the New Testament is a pattern is brother Rubel Shelly. BUT, at one time he warned against such liberalism, calling upon brethren even to expose false teachers by name.

### THE FORMER RUBEL SHELLY

In his splendid book *Liberalism's Threat to the Faith*, which I taught to Bible classes in the early 1970's, he wrote, “Although some today would discourage the exposure of false doctrines among brethren, it should be remembered that the apostle Paul exposed error and called the names of those teaching it. (Cf. II Tim. 2:16-18)” (p.3). Liberals, he wrote, “. . . are careful to appear humble, pious, analytical and in search of freedom from dogma and tradition. On the other hand they try to make their critics out to be arrogant, legalistic, backward and antiquated traditionalists” (p.7). “Christ's church must abide in his doctrine (II John 9-11)” (p.12). “We are being asked to believe that strong doctrinal presentations do more harm than good. We are being brainwashed into shying away from controversies and debates” (p.12). “If we do not intend to maintain our distinctiveness, we have no right to exist” (p.12). “If we are unwilling to oppose false teaching and false practices, let us quit claiming to be the people of the holy God” (p.12). “There can be no spiritual fellowship between New Testament Christians and individuals or groups which teach anything other than the pure gospel of Christ, worship in any manner other than that authorized in the New Testament, organize themselves differently from the pattern of organization set forth in Scripture and/or live a worldly life” (p.19). “He must have an absolute and objective standard. That standard is Holy Scripture” (p.21). “These are doctrines about which men must be right in order to be saved” (p.29). “The *Gospel Advocate*, edited by B.C. Goodpasture, and *Words of Truth*, edited by Gus Nichols, are excellent

weekly publications which stand firm in the ‘old paths’ of soundness in the gospel” (p.81).

### THE PRESENT RUBEL SHELLY

In his speeches at Missouri Street, West Memphis, Arkansas, April 20-21, 1990, all four of which I have heard no less than four times, he made such statements as, “My children will not stay with the church I grew up in. They will not be a part of an irrelevance.” He ridiculed “the old paths mentality. I don't know why we ever chose that one, the ones that smack of rigidity. We'll talk to you about a model of the church that's less institutional and more personal, less organization and more organism.” He belittled our imitating the pattern for the church of the first century. He asked, “Are we really looking for a pattern?” “We've taken Acts and tried to make it a prison . . . a rigid pattern. Acts was never meant to be a pattern.” “. . . I reject pattern theology,” he said. “The Scripture is not a book of case law to be cited like a bunch of proof texts. The way to teach people about the Bible is not to quote a series of steps to salvation.” When we give the plan of salvation [steps of obedience, plus scriptures], Rubel says that we are “. . . proof-texting ourselves to death.” He called it a “silly game of scissors and paste.” “I am not looking for a pattern; I am looking for a person.” “What are we looking for, pattern or principles?” “A lot of time, God, we have just played wicked games with scripture [a part of a prayer he led, referring to using “scissors and paste,” proof-texting].” “In our tradition . . . the tendency is historically to settle on the Acts of Apostles as the key book for the project [of restoration]. We want to discover a doctrine of salvation, the organization of the church, the mission and function of the church, the evangelistic pattern for the church, the worship of the church—and you want Acts, then branch into the epistles shortly. Acts and the epistles have been core documents in our restoration project. I think this is a mistake.” “We do not need to start in Acts and the epistles. If we start in Acts and the epistles, we are copying a copy.” He stated that is “bad.” “We need to work directly off of Christ, who sat [as for a portrait] for Acts and for the epistles.” “We are not trying to reproduce the first century church.” To imitate the primitive church is an “eccentricity, a foolish thing to do.” Why? He says that would include imitating their sins and frailties. But, this quibble is answered in I Corinthians 11:1.

Brother Shelly ridiculed the sermons the great men of the ages have preached on “Marks of the True Church,” or as I have preached many times, “How to Identify the Church of Jesus Christ.” “Being the people of God does not rise out of getting down a pattern,” he stated. Brother Rubel said that to claim that the New Testament church has been restored is “extremely self-serving,” “extremely arrogant,” and makes “claims that are not true.” He called this the “Golden Age Great Pit Theory.” He said, “The church has never existed.” We are not the “true church—an arrogant claim.” Those who claim the church has been restored are like Laodicea—poor, wretched, blind, sinful. To claim to be the true church is to be like the self-righteous Pharisee. And, the “one sin God won't tolerate is the inability to confess an act.” In church history when we say “We have restored [the church], we are the New Testament church,” Rubel proclaimed, “The one thing that will cut us off from God is to make that kind of arrogant claim.”

He made several interesting statements about the church. “The church has never existed except in the Father's mind.” “The church is not the kingdom of God.” “The kingdom of God and the church must not be identical. They are not.” “The kingdom did not come on Pentecost, whereas the church did.” Though the kingdom (he avers) came in Christ's personal ministry, it will not be established until the second coming, since the works of the flesh cannot inherit the kingdom (Gal. 5:19-21). He says we should still pray,

"Your kingdom come." They do where he preaches. It is axiomatic [self-evident], Rubel says, "among Biblical scholars of all stripe and rank that the kingdom and church are not synonymous." He called for us to "... get away from the self-serving notion that the true church existed, was lost, and we have it again." "There is no precedent for congregational singing; there is for solos. And, we say we follow the pattern!"

Toward the close of his fourth lecture, after defending choirs, solos, quartets in the assembly, he stated, "And if some brotherhood arbiter, who without ever running for pope elected himself that, decides that these people must... (pause), God forgive him. Somebody who is close enough to him to help him think, please help him." "We don't have to be bound to the traditions of the past."

Space does not permit anything but mention of his use of such sectarian expressions as "this heritage," "our churches," "as a fellowship," "modern theology of the church," "our tradition in the churches of Christ," "our liturgy," "our hermeneutic," "high theology who Jesus is," "American restoration movement churches of Christ," "our fellowship," "pilgrim church," "share Christ," our "tradition," et al. Brethren, are we going to cease preaching the old sermons of the pioneers on "The Language of Ashdod" (Neh. 13:23-24)? Those who use such language will not preach against it for sure! We shall continue to walk in and defend the Old Paths through God's grace, without addition, subtraction, or modification. Our prayers are for those also who have chosen thus not to walk.

—4400 Knight Arnold Road  
Memphis, Tennessee 38118

## Who Are Those That Trouble Israel?

Dan Goddard

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." (II Kings 18:17-18).

Such a courageous prophet (in whose spirit and might came John the Baptist) declined to be branded as the troublemaker in Israel for he was God's spokesman attempting to summon Israel back to peace with God. Had Israel not been ushered in the sinful direction by their reprobate king, possibly Elijah could have influenced more to discover the plea of righteousness and truth. Notwithstanding, Elijah had to contend, not only with Ahab, but also Jezebel and all the prophets of Baal. In the end God was exonerated—when the Assyrians swept down on Israel and deported her captive.

Should we determine from experience (as did Israel) something from God's word? Need we learn that the genuine troublers of Israel are those who guide in the wrong direction, who advocate evil, and not those who cry out against wrong practices and false doctrine?

Passionate pleas are made for the body of Christ while often those whose lips make these pleas do and say things contradictory to peace and right. It is true that the body of Christ is being battered and rent asunder; but by whom? Is the peace disarranged by a powerful position for righteousness; or by those who are slack and compromising in spirit and practice? When a man, or a group of men, establish themselves in erroneous directions and persuade others into error, is it sinful to withstand them? If it is, then each admonition against error found in the Bible ought to be ripped out and disregarded. Why caution against and exhort to withstand if by such opposition one is transgressing the spirit and tenor of scripture which so exhorts?

Clearly, peace will not happen from forgetting error and winking at sin. The church has demonstrated that in general, for the last so many years and it has failed. That practice not only failed, but contributed to the issues we encounter now. Whereas false teachers were snuggled in our bosoms rather than marked (Romans 16:17); whereas those who have fellowshiped and supported teachers of error have been extolled rather than rebuked; because compromisers have been permitted to take the lead in establishing programs and policies of churches; because faithful men have kept their peace, the body of Christ—the church—is split asunder and

must endure the disgrace and spectacle of widespread, public confrontations in different ways among ourselves. What at one time could have been dispensed with very placidly, promptly and scripturally, must now be pulled out painfully, agonizingly, and with tears of anguish. Brethren will deplete much precious time with internal dissension or else watch spiritual Israel be carried captive into denominationalism.

When Pentecostalism, instrumental music in worship, Calvinism, fellowshiping of non-Christians in worship and work (in the same manner fellowship of brethren is observed), and numerous other doctrinal errors too many to specify not only are protected, but openly taught and practiced—and those who do thus are supported by others—it is time to take a stand. Yea, beyond time!

Truth largely is looked at by those who do not love it, as being progressive and extreme. Those who take a clear, explicit, and firm stand for the truth consistently are classified as fanatics, extremists, and radicals (among other things) and accused of being "troublers in Israel." Be that as it may, we must either take our position and stand, or else be swept away captive by untruth.

Many stand in doctrine and practice where they stood from the beginning of their preaching and teaching days. Some churches where these men have preached in past days would not allow them in the pulpit even if they offered to pay the church, not because these preachers have changed, but because the congregations have changed. Today, when these preachers preach against certain practices (just as they did in years past) they are charged with being "troublers in Israel." This charge, they leave for God and right-thinking brethren to judge.

Therefore, with the word of God they are resolved to remain faithful. They will stand where the prophets of old and the apostles of our Lord stood. Even though every earthly friend depart, they believe that they shall be able to say with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (II Corinthians 4:8-9). We beseech all brethren: scrutinize issues and doctrine impartially with the word of God and take a stand for truth for the sake of truth. Never allow the individualities affected to determine your stand. Stand with God in truth and resist all wrong. Else be it known that you are among the "troublers of Israel."

—1400 Troy Road  
Collinsville, Illinois 62234

# Neither Give Heed To Fables

Shan Jackson

Webster defines "fable" as a story of fiction or a falsehood. This seems to be an accurate assessment. In I Timothy 1:4, Paul is encouraging Timothy to heed the truth and not falsehoods or stories of fiction. But would not Paul's sage instruction also apply to us today? Should not we give ear to his advice and heed truth rather than fables? This redundant question deserves no answer for we all know that Christians are commanded to seek the truth for the truth shall make us free.

Paul also spoke of fables in his second letter to this young man. This time he said that some would turn from truth and would turn rather unto fables. They would prefer stories of fiction more than Christ's story of salvation. But again such is the case today. We see so many of our brethren who for years demanded of themselves the use of God's truth in their last days accept and embrace a fable or two. How sad it is to see a lifetime of good work tarnished by seeking after fables in later life. They preached the word; they were instant in season, out of season; but the time came for them that they would not endure the sound doctrine and sought to themselves teachers to scratch their itching ears (II Timothy 4).

What Paul calls "fables" also can be classified as man's commandments or human teaching. Paul told another young preacher, Titus, in chapter 1,

verse 14, "**Not giving heed to Jewish fables, and commandments of men, that turn from the truth.**" Peter also mentions another possibility—that of "**cunningly devised fables**" (II Peter 1:16). He teaches Christians not to follow them.

## MODERN DAY "FABLES" CONSIDERED

What are some of the fictitious falsehoods that are being bruited about in the religious world today for which so many of our own brethren are falling? One is the blatant disregard of God's commands—for example the commands of Romans 16:17: "**Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.**" This is not a matter of opinion but a direct command from an apostle of Jesus Christ. He instructs us (and allows no room for opinion) to "mark them" and to "avoid them." Certainly this is never a pleasant thing. Nothing is pleasant about "divisions and offences contrary to the doctrine" requiring such marking and avoiding. It is precisely due to laxity in obeying such God-given commandments that hords of denominations have been permitted to arise and survive.

But who would possibly promote such fable-following? Well, naturally, the advocates of denominationalism would. Men within and without the church are advocating everything from

passiveness to actually allowing denominational speakers into our pulpits.

And what are some of the fables that some are trying to make us swallow? Here are a few. Some are saying that Romans 14 allows every Christian to decide for himself what is acceptable in worship. They feel that if they are comfortable with Thursday night communion, then it is no one's business to condemn (mark) them for it. Others feel that the instrument of music can be incorporated into worship because, as they say, it is not an issue anyway. (I admit that the instrument itself is not an issue; but the authority of God's word in proclamation and in silence is an issue.) Paul, in Romans 14, is not opening the floodgates of freedom, but rather is establishing the bounds of freedom.

Anyone who sets himself up as God's authority is asking to be destroyed by the destroyer of fables. The provost of fables and the followers of these fables may be seeking Christ's salvation; but his salvation is reserved for true worshippers of God and his truth. Whatever we do, whatever we teach, and whatever we promote must be under God's authority and for the glory of Christ and his church. "**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 4:17).

—Post Office Box 904  
Palacios, Texas 77465

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## Good Words And Fair Speeches

Dalton Key

Don't naively believe everything you hear or read just because it flows from the lips or pen of a preacher. Preachers have been known to be wrong. Mistakes often are made unintentionally. A preaching friend of mine once exhorted his hearers by saying, "All those who feel the need may come forward and commit their sins publicly." Of course, he meant to say confess, not commit. Another preacher, during the course of a local gospel meeting, proclaimed, "Let me assure you that we have gathered here for no other purpose than to think on worldly things." Somewhat flustered, he continued by saying, "It would be impossible for one to attend every service and get anything out of the sermons." Such "bloopers" are accidental, understandable, and expected from time to time of all of us who speak publicly.

Other errors are not so accidental and are far more serious. False doctrine is no laughing matter. The religious world appears to be permeated with the filth and stench of moral and doctrinal error. If you find this hard to believe,

just listen to the religious broadcasting on radio and television. You can conjure up the wildest, most outlandish doctrine imaginable; then, if you listen long enough and closely enough to late night preachers, you eventually will hear that doctrine proclaimed as truth.

John warned, "**Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world**" (I John 4:1). Paul wrote, "**Now the Spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron**" (I Timothy 4:1,2). And again, Paul warned of those who "**by good words and fair speeches deceive the hearts of the simple**" (Romans 16:18).

May we become neither cynical nor gullible. If what we hear preached is taught clearly within the Bible, let us accept it, believe it, and fully obey it. If the preaching we hear is not

founded upon a clear **“thus saith the Lord,”** let us by all means refuse it! We believe this to be both practical and scriptural.

—Curry Street Bulletin  
West Plain, Missouri 65775

*“Without Christ, there is no prize. Without Christ, there is no hope.”*—David B. Looney, Knight-Arnold church of Christ, Memphis, Tennessee, morning worship, March 5, 1989

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## “A Grace-Oriented Church of Christ”

Tim Ayers

In an article in an East Texas newspaper about a certain church of Christ, several upcoming events planned by the church were listed. The article then closed with the title above. I do not know if this was a press release provided by the church, or if it was written by someone at the newspaper. But regardless of who wrote it, just what does it mean? What is a “grace-oriented church of Christ”? How does it differ from any other church of Christ?

The fact is, *every* church of Christ is “grace-oriented,” if grace is biblically understood. Grace is unmerited favor that God has bestowed on man, not because man deserved it but because of God’s love and mercy (John 3:16; Romans 3:23-24; 5:6-8; II Corinthians 1:12; 4:15; Ephesians 1:6; 2:1-10; Titus 3:7; Revelation 1:5-6). If not for God’s grace NO ONE would have a chance to be saved.

### IS SALVATION BY GRACE ALONE?

But that’s not the whole story, as some would have us to believe. The New Testament does not teach salvation by “grace alone.” Paul wrote that **“the grace of God that bringeth salvation**

**hath appeared to all men”** (Titus 2:11). So if we are saved by grace alone, then all are saved. But not all will be saved (Matthew 7:13-14), so the doctrine of “grace only” is false. In the next verse, Paul further said that the grace of God teaches us that **“denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world”** (Titus 2:12). Now suppose someone ignores the teaching of God’s grace, indulges in a sinful life, and yet claims to be saved by God’s grace—is that person saved? Of course not!

Salvation is **“by grace through faith.”** Grace is God’s part and faith is man’s part. By God’s grace he revealed to us in his word all that we must do by faith in order to be saved (John 8:24; Acts 17:30; 2:38; Galatians 3:26-27; I John 1:7). We are saved by grace through faith when we obey the Lord’s will (Hebrews 5:8-9; I Peter 1:22; Matthew 7:21). Teaching and upholding that is part of being a “grace-oriented” church. It also includes teaching the truth about the one church that Jesus built (Matthew 16:18; Ephesians 1:22-23; 4:4), and exposing the error of denominationalism

and sectarianism (Ephesians 5:11; I Corinthians 1:10-13; John 17:20-21). It includes exposing ALL error, in or out of the church, so other brethren will not be deceived (Romans 16:17-18). If grace is scripturally understood, THAT is being a “grace-oriented” church.

But what do THEY mean by “grace-oriented”? Perhaps the answer is in their “chorus” that “performed” during a Sunday morning worship service. Or maybe it is in their plans to begin “home meetings” on Sunday evenings instead of their regular worship assembly. It could be in their “youth committees” of junior and senior high school students with a woman as “coordinator.” Or perhaps it is in the showing of a film by sectarian writer **Chuck Colson**. Are these the marks of a “grace-oriented” church? They look more like the marks of liberalism! Be not deceived by the improper use of the word “grace.” May we all be truly “grace-oriented” Christians and “grace-oriented” churches.

—2707 Mount Holly Road  
Camden, Arkansas 71701

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## There Was Still A Preacher In Israel

Kevin Cauley

After the kingdom of Israel divided, Jeroboam led the northern kingdom into idolatry. From this they never recovered. All of their kings were wicked and followed after idols. However, God kept a prophet in Israel—there was still a prophet in Israel!

**Hosea** was this prophet. He was the only prophet from the northern kingdom. Hosea gave his life to God teaching Israel the horrible consequences of idolatry and the beautiful blessings of obeying God. He preached both warnings and blessings. Hosea, chapter one, is an excellent example of how gospel preachers should preach in spiritual Israel today.

### HOSEA PREACHED WARNINGS (1:2-9)

Hosea was not slack in warning Israel. In verses 2-9 of chapter one, Jehovah speaks to Hosea telling him to obtain a wife of whoredom. By doing this, God illustrates his marriage with Israel who **“doth commit great whoredom”** (v. 2). **Gomer** was the name of Hosea’s wife, and to Gomer was born three children. Each child was named by God, and

each name was indicative of the consequences of Israel’s unfaithfulness to God.

**Jezeel** was a boy and was the first child born. This name literally means “God sows.” It was the name of the town in which Jezebel was killed, and in which were stacked the heads of Ahab’s seventy sons. The name Jezeel was extended to the plain in which the town was located—the plain of Esdraelon.

In verses 4 and 5 of Hosea 1 God says, **“Call his name Jezeel for yet a little while, and I will avenge the blood of Jezeel upon the house of Jehu and will cause the kingdom of the house of Israel to cease. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezeel.”** In the valley of Jezeel, God will sow destruction upon Israel. God destroys those who are unfaithful to him. Thus, Israel is warned.

After Jezeel Gomer had a daughter named **Loruhamah**. This name means “one that hath not obtained mercy.” **“Call her name Loruhamah,”** said God, **“for I will no more have**

mercy upon the house of Israel that I should in any wise pardon them" (Hosea 1:6). For those who are unfaithful to God there will be no mercy. Again, Israel is warned.

Loammi was born after Loruhamah was weaned. Loammi simply means "not my people." "Call his name Loammi for, ye are not my people, and I will not be your God" (Hosea 1:9). Previously, God had said "and I will take you to me for a people, and I will be to you a God" (Exodus 6:7). BUT, Israel had become unfaithful and they were no longer God's people. God will not claim those who are unfaithful to him as his people. In this final child Israel is again warned.

#### HOSEA PREACHED BLESSINGS (1:10-2:1)

In contrast to the destruction of Israel, Hosea prophesies future days in which "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea 1:10a). In contrast to Loammi, Hosea writes, "and it shall come to pass that in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God" (Hosea 1:10b). And in contrast to God sowing destruction, God will sow unity, "And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up from the land for great shall

be the day of Jezreel" (Hosea 1:11). Thus in Hosea 2:1, God declares, "Say ye unto your brethren, Ammi (my people) and to your sisters, Ruhamah (one that hath obtained mercy)" (Hosea 2:1).

From destruction to unity, from one that hath not obtained mercy to one that hath obtained mercy, from those who were not God's people to those who are God's people—these blessings are the beautiful consequences of the sincere contrition, unrestrained repentance, and total obedience of those who are "sons of the living God."

Hosea was living in the midst of an apostate, perverse, and exceedingly wicked group of people. Today also, we are surrounded by men who are a whoring after false doctrines (which are really false idols). Like Hosea, God wants a preacher in Israel—spiritual Israel! He wants that preacher to stand up for truth. He wants that preacher to make known the consequences of a whoring after false doctrines. He wants that preacher to give his life wholly to Jesus. He wants that preacher to speak words of warning to the unrighteous. He wants that preacher to speak words of blessing to the righteous. God wants a preacher in Israel. Let us determine, like Hosea, to be that preacher!

—2208 Lear Lane  
Austin, Texas 78745

## The Work Of A Wise Preacher

Jimmy Clark

"And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was aright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."

Ecclesiastes 12:9-11

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

The book of Ecclesiastes is rich with instruction for preachers and for those who listen to preachers. It is as vital for those who listen to preachers to understand what preaching is as it is for preachers themselves.

Many view preaching like the little boy who turned to a preacher, and asked, "Are you telling me the truth or are you just preaching?" Solomon points out various insights concerning preaching at the conclusion of the book. Let us consider three:

**HE IMPARTS TRUTH.** "And moreover, because the preacher was wise, he still taught the people knowledge; yes, he gave good heed, and sought out, and set in order many proverbs" (Ecclesiastes 12:9).

The work of a preacher is summed up in one word: preach. He cannot do this until he has something of substance to preach. The wise preacher does as Solomon instructs. He first gives good heed. The Hebrew word translated "give good heed" literally means to prick up the ears. He understands that he is a student as well as a speaker. He knows the value of proper listening from a personal standpoint.

Secondly, he seeks out what he hears. He does not swallow what he hears just because someone said it. "The simple believe every word: but the prudent man looketh well to his going" (Proverbs 14:15). "These were more noble than

those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

Thirdly, he sets in order the words of truth. The phrase "sets in order" means to dispose rightly. The imparting of truth comes only when truth is heard and examined by the standard to be the truth. That preparation makes all the difference.

**HE INVESTIGATES TRUTH.** "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth" (Ecclesiastes 12:10).

Again, Solomon gives emphasis to the preacher as a student. The point of his study is not to find some flowery language to entice the ears but to see what man needs to know. The word "acceptable" means delightful. This is not to be viewed from man's fleshly desire, for the book of Ecclesiastes shows that viewpoint to be vanity. The preacher studies to find words that are delightful to God. The word "upright" means "what is right, what ought to be done, that which is just and meet." The written word was found to be words of truth. Such is no less true today. (Read John 17:17 and II Timothy 3:16-17).

**HE INSTILLS TRUTH.** "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd" (Ecclesiastes 12:11).

This verse tells the purpose of preaching. The word of God from the only source, the shepherd of Israel, has a twofold effect upon man (Genesis 48:24). To the sinner it is as a goad to prick. To the saint it is as nails to establish in the faith. (Read I Corinthians 1:18). The preacher must always seek with love to make the point, whether as a goad or as a nail. Truth must be driven home.

—Bethel Bulletin  
Athens, Alabama

# Notes & Quotes...

**Roy Deaver & Mac Deaver**, 7401 Glenhaven Path, Austin, Texas 78737: "At this writing, July 30, 1990, Mac and I have completed our work with the Southwest church of Christ and the Southwest School of Biblical Studies. On Sunday, July 29, we received our last checks from Southwest. We appreciate so very much the wonderful opportunities we have had in working with these brethren, both with the school and with the congregation.

"This means that on next Lord's Day, August 5th, 1990, Mac and I will begin drawing our salaries from the personal Support Fund, set up for this purpose. As we have explained several times in *Biblical Notes* (and often in private correspondence) this fund has been set up under the oversight of the elders of the **Dripping Springs church of Christ in Dripping Springs, Texas**, at the **Dripping Springs National Bank**.

"We ask all contributors to make their checks to the **Dripping Springs church of Christ**, and to mail the check to 7401 Glenhaven Path, Austin, Texas 78737. We take care of the bookkeeping, preparing the deposits, and getting the money to the bank. The elders are completely informed, at all times, with regard to this Support Fund. And, the Dripping Springs elders are the **only ones** who can issue checks from this account.

"Mac and I (and our families) have realized all along that we would have to replace the salaries which we would give up when we ceased our work at Southwest. We knew that 620 individuals and/or congregations giving even \$10.00 each per month would take care of this matter. So, we set out to find these individuals and these congregations. With all the other works in which we have been involved we have had so very little time to devote to the support matter. Yet, we have worked constantly, and we have raised approximately one-half the amount needed. That is, this is the amount per month which has been promised. So, we must urgently work (keep on working) to try to find the other 300+ to help with this work.

The first deposit into the Support account was made February 12, 1990. The most recent deposit was made July 27. Right now, there are \$12,473.46 in the Fund. To this point, not one penny has been taken from the Fund. The first two checks on this account will be written next Lord's Day, August 5.

"We will be working hard to make additional contacts. We must depend upon faithful, concerned, knowledgeable brethren—both individuals and congregations. We continue to pursue this course in the 'blessed assurance' that this work has to be done, and that in the power and providence of God, **it will be done**. That providence includes the beloved people (and others like them) to whom this report is now being sent.

"If you know of others who would like to have part in this work, please let us know, and help us to get in contact with them.

"Many, many times during the last several months I have asked myself these questions:

- (1) If not **us**, then **who**?
- (2) If not **now**, then **when**?
- (3) If not **in this way**, then **in what way**?

"Please keep this work—our work, your work, God's work—in your prayers. May God continue to be with you and to bless you always in his service.

Sincerely yours in the Kingdom,

(Signed)

Roy Deaver  
Mac Deaver"

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**Tim Ayers**, minister, Cullendale/Camden, Arkansas: "It seems the more some of us hold on, the swifter some others are running into apostasy. But I think there are more wanting to hold tight to truth than there used to be a few years ago. Maybe the lectureships at congregations have had a part in that.

"Our lectureship is coming up next March... The tentative theme is 'Hold Fast the Pattern'... It's still in the planning stages... Let you know more later... Keep up the good work."

[NOTE: "You are exactly right that that the more some of us strive to hold onto the old paths the faster others keep trying to depart." I replied under date of September 8, 1990. "If anything, it seems to me that since the **Nashville Jubilee** phenomenon departure has taken a decided acceleration. In one way this may not be all bad, since it seems to be giving some pause for thinking who otherwise were just rolling with the tide." IYR Jr.]

**Ken Chumbley**, Box 4942 Dodds Upwood, APO New York, N.Y. 09238: "With many brethren seeking to turn others from the old paths in the direction of a 'unity' with the Independent Christian Church, I believe it is important that brethren are aware of what is happening. Since most brethren would not have access to the *Restoration Herald*, they might not know of other 'unity' efforts that the Independent Christian Church is having. I have continued to receive this magazine for about 20 years to keep abreast of what they are doing..."

[NOTE: "As astonishing as it might seem," I replied, in part, "brethren who might not blink an eye at the unity-with-the-Christian-Church aberration may think again when it comes to unity with the Church of God of Anderson, Indiana. Consistency has not been one of our strong points for an awfully long time. I feel that your article may cause some of us to wake up who otherwise might continue to take our rest and sleep on." IYR Jr.]

**Carl E. Johnson**, Estevan, Saskatchewan, Canada: "We continue to read *Contending for the Faith* and are appalled at the rapid spread of error. We see it creeping into the New Testament churches here in Canada as well..."

[Brother Johnson, long-time Canadian missionary to India, ordered several copies each of two of our back issues "so that I can give them to my fellow elders and our preacher." IYR Jr.]

**Warner W. Kirby**, of Carthage, Tennessee: "Please delete us from your mailing list."

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"I never heard a bad gospel sermon in my life. If it's the gospel, it's a good sermon."

**E. L. Whitaker**, September 4, 1988, Knight Arnold church of Christ, Memphis, Tennessee.

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**Kelly Dean Smith**, of Fairfield, Illinois, ordered a couple of our books, adding \$9.00 onto his check, saying, "use the rest as it is needed to contend for the faith."

**Aaron Nicholas**, of Stamps, Arkansas, is in his 80s now. He has been supporting our work for a long, long time. "I was delighted to see brother Music's letter in *Contending for the Faith*," he wrote. "It shows his courageous faith and love for the truth... It is a shame and a disgrace what is going on in the church. But the worst thing of all is that the church, the elders and the preachers are endorsing these false teachers and their doctrines. The Devil

is raging... Just had to say a few words to let you know that I am still in the fight and look forward to your paper."

**Deuel White**, of Algood, Tennessee, renewed his own and two more; **Bob Berard**, of Austin, Texas, renewed his own, sent one new; **Carl Siebenthal**, of Visalia, California, sent four new; **Central church of Christ**, of Ardmore, Oklahoma, sent three new; **David Evans**, of Rossville, Georgia, sent three new; **Ina K. Marble**, of Tulsa, renewed for three years, adding \$17.00 extra for us to use; **William F. Wilson**, of Milan, Tennessee, renewed his own, sent one new, both for three years each; **Douglas E. Miller**, of Springfield, Ohio, renewed his own, sent one new; **Loyd G. Celsor**, of Hartsville, Tennessee, renewed his own, sent one new; **Kenneth Badgett**, of Scranton, Pennsylvania, renewed his own and one more; **Ronnie L. Hurst**, of Guin, Alabama, renewed for three years and added \$7.00 onto his check, saying, "Use the rest as you see fit. Keep up the good fight of faith;" **Walter King**, of Loveland, Colorado, renewed his own, sent one new; and **James C. Copeland**, of Jasper, Florida, renewed for six years.

**Kathleen A. Glanzer**, of Dunedin, Florida, wrote to me in Singapore, saying, "I hope you are safe—the earthquake news, Manila, a great tragedy..."

[NOTE: Thanks to sister Kathleen for her concern. Actually, brother **Manuel K. Pelayo**, of Manila, and I had passed through the exact, same region in the Philippines just two weeks prior to the earthquake. Our brethren in four of the northern provinces of Luzon have suffered much injury and damage. We need to get our minds off the Middle East crisis long enough to send the Earthquake Relief help that still is sorely needed in the Philippines. IYR Jr.]

**Mrs. Gladys Aldridge**, Tempe, Arizona: "Enclosed is \$25.00. I have two or three letters from you telling about so many needs in different parts of the world. I don't have much to give and I don't know which need is greatest, so please use this small gift where you need it most. My thanks and prayers accompany this check for you and sister Rice and all the people who work so hard to spread the word!"

[NOTE: "Our *Far East/World Evangelism Newsletter*, as it usually is, was late being printed this month," I replied, in part, under date of September 6, 1990. "However, it should be in the mails by now, and you should receive it in a few days. We are trying hard to persuade as many churches as possible to respond to the relief needs of our brethren in the Philippines, who were injured and/or damaged by the earthquake there in July. It would be especially appreciated if you might pass along the photocopies I am enclosing to the brethren there at Tempe with a view to their helping, too, if they are so minded... When the Newsletter reaches you, you might show that to the brethren, too, as we have many photos from the earthquake which would help them to understand the need." IYR Jr.]

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When **R. C. Raymer**, one of the elders for the South Anchorage church of Christ, of Anchorage, Alaska, got back from the Far East last year, he wrote an appreciated letter which, even now, I'd like to share, in part, with our readers.

"I and my wife have just returned from a month working with 33 congregations in India," he wrote. "We had a four-day stop in Singapore... Thank you for the information you gave us, and the help to locate the church there.

"With us were our preacher from South Anchorage church of Christ, brother **William V. Clary**, and brother **David Thornton**, a



church member from K Beach congregation in Kenai, Alaska. Brother Thornton has supported the work in India for many years. We had 199 baptisms while there. We found five new congregations we did not know existed that had been started by brethren during the last two years. We do have a couple of discouragements. These are due to complete laziness on the preachers' part.

"We think that almost all the discord among brethren is over. It was jealousy. The rest is up to one man to straighten his own problem out.

"Brother Rice, we met **Eddy Ee**. He is a superb man. Brother Clary preached for him on Sunday morning. That is a very sound congregation and you can be proud of it. Eddy Ee was a big help to explain Singapore to us, so we could use the buses and trains. He went with me on the train to Malaysia. Everything was closed, so it was a ride, one hour stay, and a ride back to Singapore.

"While in India, we visited brother **Dennis Johnson**, who conducts the school of preaching in Madras with his brother **Bruce**. This brother Bruce, who is an Indian citizen, also teaches in the school. Brother Dennis indicated he wanted to continue this type of work in another location because he can stay in India only six months at a time. He is soon due to leave. There are four in his family. He, his wife **Beth**, and two teenagers are now in Madras. There are two married children in USA. Brother Bruce and family have just returned to India for five years. I discussed with Dennis the scriptures and have found him to be sound in doctrine and a sound teacher and preacher who believes in the same things we believe in. He is well familiar with the devious teachings of Crossroads/Boston movements as well as other movements troubling the church, and would be able to work well with you in Singapore. If you would be able to use this man in Four Seas school, he would be an asset. He says he always has his own support, and can move almost any place. I highly recommend brother Dennis to you... Brother Eddy Ee said you would be in Singapore in March. If I can be of any assistance, please let me know...

Yours truly,

(Signed)

R. C. Raymer, Elder

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**Burford C. Holt**, elder, Elkmont, Alabama: "I appreciate your untiring efforts to help brethren receive adequate support for their labors. I also appreciate their willingness to go to the fields for the sacrifices they have to make to preach the gospel. We came along at a time when people here did not receive adequate support and it was even more difficult to get it to go to a foreign field..."

"As one of the elders here, we have undertaken to place a man in Norway—a native of that country. So far as we know there never has been a concerted effort to preach the gospel to that country. We (the church) are making a down payment on a house, which will be used as a dwelling and a place to have services. The down payment in that country for this house is \$20,000.00. We have to raise \$3,000.00 for his support (monthly) and a working fund... We have gotten him into Norway. We had a letter last week saying he and the family arrived safely..."

"We believe the church in Elkmont does well for the size. We usually give annually from \$1,000.00 to \$1,500.00 to India, and have a mission work going in Kentucky. We support the orphan homes in different ways and we have a 30 minute radio program on Sunday and a 15 minute program on another station daily; so we keep our noses to the grindstone all the time, because we believe by giving we are more able to give and do for others.

"I am enclosing a small check (one time effort) now and if in the future we can do more, we will give to the Lord's work some place. God bless you in your continued efforts to preach the word..." [NOTE: Brother Holt enclosed \$25.00. IYR Jr.]

In replying to brother Holt, I said, in part, "When I get to spend a few days at home occasionally, I like to stand at the back door and watch the squirrels and robins at play in our back yard. Standing there I often wonder what ever is to become of this great, wayward brotherhood of ours, which had such great potential and now has squandered it following practically every heresy under the sun. Where will it all end! Try as we may, we seem to be able to do very little indeed to stop the departures from the truth—but at least we still can do what the Lord enables us to spread the pure, saving gospel to a lost and dying world."

**Frank Lyons**, minister to the Lanett church of Christ, of Lanett, Alabama, under date of August 20, 1990, wrote, in part, saying, "I was very interested in your editorial concerning the lectureships, workshops, etc... In this editorial you mentioned **Joe Beam**, one of the speakers at the Nashville Jubilee, as being a false teacher... Several years ago Joe preached in this area and to our knowledge was sound. Of course, it's possible for people to change... We had discussed a few weeks ago the possibility of having Joe for a meeting sometime in the future. This can't be done if he is teaching error... Would it be possible for you to tell us briefly what Joe is teaching that is in error. We would be most grateful..."

[NOTE: "That Joe Beam could have been sound in doctrine in earlier days goes without saying," I replied in part, under date of

September 8, 1990; "however, several years ago he began heading into inter-denominationalism, evidently following the lead of **Rubel Shelly** in this regard.

"**Shelly**, as you may be aware, quit believing that the churches of Christ are the one true church back in the '80s. In a public speech at Centerville, Tennessee (along in 1983 as I recall) he declared that there were true Christians (saved people) in the various denominations outside the churches of Christ. I happened to be driving through the Montgomery area and personally heard **Joe Beam** on the radio taking the same or a similar position. He never has retracted this as far as I know.

"Before inviting him to come to Lanett for a gospel meeting, you brethren would be well advised to check this out with him. I know that numerous brethren in the Montgomery area were disturbed over his doctrine, and was informed that he had quit preaching for a time. If he still believes what he was preaching the time I heard him on the radio, it is bad news for the true church that he is preaching AT ALL any more..." IYR Jr.]

**John Mark Hayes**, treasurer, Beech Bethany church of Christ, Celina, Tennessee: "Our minister **William Coe** gave me your letter... concerning your mission work. Enclosed is support of \$100.00 for this good work... Beech Bethany intends to continue support..."

**Olan R. Hanes**, of Paragould, Arkansas, in enclosing a check for \$200.00 to the support of our work, said, "I should have sent [this] earlier. I know you still need it..."

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#### KEVIN RUIZ NEEDS OUR SUPPORT

In brother **Joe Ruiz's** monthly newsletter, the *Taiwan/China Messenger*, for July, 1990, we noted that the Ruiz's eldest son **Kevin Ruiz**, had completed his freshman year at the University of Montana and would be moving to Tennessee during the month of June in time to begin the summer Bible courses offered at the Memphis School of Preaching.

"If you would like to have a part in training Kevin to receive a thorough knowledge of God's word that he might be prepared to soundly proclaim the gospel of Christ," brother Joe wrote, "he needs your support effective July 1, 1990 (that's this month).

"Please send your contributions to the Knight Arnold Church of Christ, % The Elders, 4400 Knight Arnold Road, Memphis, Tennessee 38118, and earmark them for **Kevin Ruiz**. If you have any questions regarding how much support he will need (I estimate about \$900.00 per month), please address all correspondence to brother **Curtis Cates**, Director of Memphis School of Preaching (same address as Knight Arnold."

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# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Why Contending for the Faith Has Been Slow to Announce What Took Place at Orlando Event Last July

That the churches of Christ are a strange, wonderful, oft-times inexplicable brotherhood should be evident to all. Not only does I Peter 2:9 describe us as "a chosen generation, a royal priesthood, [and] a holy nation," but also as "a peculiar people." Sometimes it seems to some of us that we are downright *odd!*

It is no secret the hideous, widespread doctrinal damage that has accrued to the cause of truth—especially within the past two decades—via the so-called *Crossroads* church of Christ of Gainesville, Florida, as well as via her *Boston* satellite from which she now is estranged. Between the two of them, their doctrines have wrought havoc among the genuine churches of Christ wherever they have gone. The fact remains that regardless of a "confession of faults" that took place July 28th at something called the "1990 Spiritual Growth Workshop" in Orlando, Florida last summer, churches of Christ all over this nation and even into foreign countries *continue to suffer* from the doctrinal depredations of the so-called "Crossroads Movement."

In order to understand more clearly what has been happening in regard to this matter of recent date, first, we invite our readers to study and weigh carefully what actually was *said* by all parties involved that day in Orlando. The following transcription was taken from the actual tape recording just as it took place. James Moore, minister of the Concord church of Christ, of Orlando, extended the welcome to the "workshop," saying,

Welcome again to this keynote hour of the *1990 Spiritual Growth Workshop*. I hope that all of you have been attending great sessions that are helping you grow in the Lord, that are helping you learn more and more about the cross of Christ and the love of God, and about what we need to be concerned with most in our brotherhood and in our personal lives. I hope all of us truly are becoming what we believe and I hope we believe the right stuff so we can become the right thing. We've got a lot of people from all over the State of Florida and I haven't counted just yet but 20 or 25 states, I think about six foreign countries, that are here for this

workshop and maybe I could give you some more specific information regarding that. One of the good things that is happening is that we are so crowded this time with families—and it's been that way every year—but we are so crowded this time that we don't have any more space for the kids up in the children's program. Isn't that a good problem? So if some of you parents have been told, look, we are full and you'll just have to take your kids to class with you, you just bow in prayer and rejoice. Okay. This really is not only a family affair but more than that the family of God who has come together.

All of us on the platform this morning have a heavy heart, a sweet heart and a tender heart, and I think that what you will hear and be a part of today you will rejoice in greatly. On the platform this morning are the elders of the Concord Street church of Christ, the host church for this workshop, but also the elders from the *Crossroads* congregation in Gainesville, Florida, brother Dick Whitehead and brother Bill Hogull. Our elders have been meeting with these brethren during this workshop and a previous arranged meeting and many of you have been concerned—all of us have been concerned—about brotherhood unity and disunity and I think what will be said this morning will be of greatest interest to all of us. So, if we seem a little nervous and frustrated it is a good way and you will know why. Coming before us now is one of our elders representing the Concord Street eldership, brother John Forsythe, and following John, brother Dick Whitehead will make a statement and then brother Chuck Lipford, another elder from the Concord Street church will ask us to all reverently bow in prayer, after which brother Bill Hogull will continue that prayer. Would you listen and pray.

Responding to this introduction and welcome by brother Moore, John Forsythe, the aforementioned elder from *Concord Street/Orlando*, expressed himself, as follows:

Thank you, James. Good morning to all of you. It is delightful to see so many fresh faces and you look just right for an 11 o'clock service and unless you look at your calendar you might not know it is Saturday. It is delightful to be here. This is a great day. This is the beginning, we believe, of a new day in the church, in the brotherhood of the church in Florida and throughout the brotherhood of the church. Many of you in this audience, as James has

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXI, No. 11 November/1990

Ira Y. Rice, Jr., Editor

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Editorial...

## Malice In the Heart? 'Tain't Necessarily So!

As we studied down through all that was said at the 1990 Spiritual Growth Workshop, in connection with Crossroads' confession of faults made by elder **Richard (Dick) Whitehead**, July 28, 1990, at Orlando, Florida, the only negative note any of us detected upon that occasion was sounded by **Chuck Lipford**, one of the Concord elders of Orlando.

Brother Lipford was doing just fine until we got to the part of his prayer, wherein he said to God, "... We come to you on behalf of each one of us, each one of us that perhaps have held malice in our hearts. We have perhaps brought charges and laid charges at their [Crossroads'] feet. We pray that you would forgive us of those things..."

If brother Lipford thus was confessing malice in *his own* heart, well and good; so be it! However, if he was implying that to bring charges and lay charges at the feet of false teachers is proof of malice in our hearts for which we need forgiveness, we deny that this is necessarily so.

## WHAT OF JESUS, PAUL & JOHN?

Brother Lipford would do well to study Matthew 23 once again. If ever there was an instance of bringing charges and laying charges at the feet of false brethren, it has to be Jesus' example in this famous passage. Is our brother implying that Jesus thus excoriated the scribes and Pharisees *because there was malice in his heart for which he needed forgiveness?*

When the apostle Paul "**withstood [Peter] to the face, because he was to be blamed,**" (Galatians 2:11), was it because of *malice in his heart for which he needed forgiveness?*

When the beloved apostle John charged Diotrefes as he did in III John 9-10, did this spring from *malice in his heart for which he needed forgiveness?*

With such an unscriptural attitude exhibited by some against those who "**contend earnestly for the faith as it was once delivered unto the saints**" (Jude 3) is it any wonder that it has taken another 15 years to bring these doctrinally wayward brethren to repentance!

## WERE WE "EAGER TO CRITICIZE"?

Also, what was that brother **T. Pierce Brown** said toward the close of *his* article? After averring that "I think it appropriate that I try to help those who want to be helped in the correction of those

errors," he went on to say, "It is my hope that those papers and preachers who were so eager to criticize the [Crossroads] movement, and were so adamant in their denunciation of anything that sounded as if it might be tainted with the dread disease of "Crossroadism," will be just as quick to spread the good news of the statement of the elders and pray for the continued efforts to correct their past mistakes."

Having studied Crossroads' whole effort to speak "perverse things, to draw away disciples after them" from its very beginning, it was not through being "eager to criticize" this false movement that many of us were "adamant in [our] denunciation of anything that sounded as if it might be tainted with... 'Crossroadism,'" but, as Paul said he was, we were "set for the defense of the gospel" (Philippians 1:7,17). Also, as he said in another place, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Galatians 2:5).

I personally am persuaded that both brethren Lipford and Brown are knowledgeable of these passages. It will help in the future if they will bear them in mind rather than implying criticisms that "ain't necessarily so."

—Ira Y. Rice, Jr., *Editor*

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## Orlando Event

(Continued from Page 1)

already indicated, have been praying and working and meeting privately and together with the elders and representatives of the Crossroads church of Christ. You have looked forward to the day when we could all be one together in the Lord and as James has said this may not be easy for us to get through. This is a day to remember. Because of the blood of Christ, because of the great stand of the church, and because we are told throughout the scriptures that we need to be of one mind and one body and one faith. We need to be united in order to be strong in the Lord's work. We need not have divisions among us. We also are taught and we know that we must love each other as God has loved us. We are taught that we must forgive each other, that if we have aught against our brother, we need to go to our brother and resolve that difference. We need always to know that through love and through unity the church can overcome all obstacles that are in its path and will live until the day the Lord comes to claim it as his own. So today we want us to rejoice in a noble and wonderful thing that is happening in the brotherhood in this area, the reuniting of the brotherhood to a sister congregation that has been off alone. We are delighted and pray that you would pray for us, as the elders of Concord Street, that you would help us as we support the Crossroads congregation in their efforts and in their decisions. We solicit and we need your prayers. These situations were not short in coming about and they will not necessarily be short in being resolved, but today is the beginning of that new day. Would you listen closely as brother Dick Whitehead, an elder from Crossroads, comes to the microphone. Dick...

With this further introduction by brother Forsythe, brother Richard (Dick) Whitehead, one of the elders of the

Crossroads church of Christ, addressed the audience, saying,

Our hearts are really full. The elders of the Concord Street church have been so gracious, have been so helpful. Brother Bill [Hogull] and I really appreciate that and want to thank them from the bottom of our hearts. Most people who know me understand that I don't do many things without referring to God's word so that's where I want to begin. God's word teaches that we are to have a sincere love for our brothers, that we are to love one another deeply with all our hearts (I Peter 1:22). This love is not only to individuals but also must extend to the brotherhood of believers (I Peter 2:17). If we do not love our brothers we cannot love God.

The elders of the Crossroads congregation have a statement on their hearts which we want to share with everyone in this conference. The elders of the Concord Street congregation support our making this statement. We all hope that this will bring about love and restore the fellowship and unity for which Christ prayed (John 17).

Over the years many things have been attributed to the Crossroads congregation as a body which grew out of the abuses of some Christians which caused others to hurt. And though we did not approve of these abuses we are sorry they occurred and ask your forgiveness for these sins. Some examples of these abuses involved one Christian trying to control another Christian or one congregation exercising control over another congregation. We do not believe that any Christian has the right to control another Christian (Ephesians 5:21). We do not believe that... excuse me... We do believe that every Christian should practice all the one-another relationships passages in the scriptures. We do not believe that any congregation has the right to control another congregation. We do believe that the elders of each congregation are to direct the affairs of their congregation (I Timothy 5:17 and I Peter 5:2). We hope these examples will illustrate our hearts and our desire to repent of every abuse. We are sorry for them and pray for your forgiveness. This is signed by my bishop, brother Hogull, and myself. God bless you.

At this point, applause erupted from the large crowd assembled, mingled with spontaneous singing of "Praise The Lord." As soon as this demonstration abated, Chuck Lipford, another elder of the Concord Street church of Orlando, followed by saying,

Let us pray. Our Father in heaven we come to you with great joy in our hearts. We come to you as your children thanking you for answering our prayers. We come to you on behalf of each member of your congregation throughout the world. We are grateful for this acknowledgement by the Crossroads elders. We are grateful for their stand for the truth. We are grateful for their abilities to lead and their willingness to lead. We are grateful for the fact that they acknowledge that there have been problems that though they did not approve that perhaps they were responsible. Some of these charges have been laid at their feet. They accept that responsibility. We are grateful for that but we are truly grateful for the fact that we know that you are a loving and a forgiving God and we come to you on their behalf at this time as they say that they repent. We pray that you would please forgive them. We pray that you would bless them in every effort that they put forth to serve you, to teach your word. We come to you on behalf of each one of us, each one of us that perhaps have held malice in our hearts. We have perhaps brought charges and laid charges at their feet. We pray that you would forgive us of those things. Give us each a loving and a forgiving heart, but not only a forgiving heart but a forgetting heart, that these things are in the past, that they will never arise ever again in the future. Give us that ability to enjoy the unity that we share in you and in your word. We pray that even as we leave this place this morning that you will help us to share this great news throughout the brotherhood. Help us to be one. Through Christ we do pray. Amen.

Immediately following the foregoing prayer by brother Lipford, brother Bill Hogull, the other elder from Crossroads/Gainesville, said,

I would ask that you would bow with us again. Our Father in heaven, we feel so privileged this morning to be able to call you our Father and to know, Father, that you're the all-consuming power, the all-inspiring, complete God that you are. We are so grateful to be your children and as your children, Father, we know we sin, we make mistakes, Father, and we are so grateful for your love that as your children you continue to encircle us with your word, with the strength of your word and the fellowship of one another. Father, help us to know in every way that we are one another's keeper, that we are to be a brother and sister one to another, and as your children, Father, help us in every way to be obedient to your word to not go beyond it nor in any way, Father, bring disglory to you but help us to live lives that bring glory to you and that raise you up and to raise your Son up as our Savior in all that we do. Father, we are grateful that we can be brothers one to another—and we are grateful Father, Richard and me, for such friends and such a family as is assembled here this day to hear our statement, to hear our repentance as we seek forgiveness, as we seek to be whole and pure as you have called us to be. Thank you, Father, for the great love as expressed here. Help us, Father, to have the kind of love for one that weeps for one another with joy, that seeks out one another's best and seeks to keep one another always walking in the light.

Thank you for the light that only comes from your Son and thank you for the hope that each one of us has and bless our hope Father, in Jesus and help it to be the kind of hope that's productive, and raise us up, Father, not only this family of God that is assembled here today but that raises up the lost in every nation and in every country. Thank you, Father, for the great privilege that we have to assemble here today. Thank you for the hope again that we can only find in Jesus Christ your Son and may we always walk, seek, hope, knock and ask for the right pathways of life in all that we do, for it is in Jesus' name we pray. Amen.

At the conclusion of this final prayer in this connection, "Blest Be The Tie" was sung, after which James Moore concluded by saying,

And the church said, Amen. We knew you would want to know so that you could rejoice and be praying about what is happening and whatever good things God will bring about in the future. One of my favorite verses in the Bible is Romans 2:4, which says the goodness of God leads us to repentance and then the Bible says, behold how good and pleasant it is, how sweet it is, to dwell together in unity.

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## What Brotherhood's Attitude Should Be

Ira Y. Rice, Jr.

Ordinarily, after reading such a confession of faults on behalf of *Crossroads*/Gainesville, no doubt *Contending for the Faith* would have joined in the general euphoria. Had we not experienced what we did when we were led to believe it was all settled back in the mid-70s, perhaps we *should*. However, after some 14 of us had had a several-hour session including Chuck Lucas and the *then* Crossroads elders (Whitehead being one of them), held on November 10 and 11, 1975, at the Crossroads building, in Gainesville, had signed a 7-point agreement, had prayer and gone our way, we learned later that WITHIN ONE WEEK word was sent throughout the Crossroads congregation that NOTHING IS CHANGED!

Brethren, please forgive us, in view of such circumstances, followed by 15 years of their going contrary to sound doctrine and practice, if some of us feel we need a closer look at what actually was *said* this time at Orlando, and the necessity of Crossroads "bringing forth fruit meet for repentance."

Before emphasizing the need for caution, however, first, let us here reproduce verbatim an article by T. Pierce Brown, which has been picked up and circulated via many church bulletins and some periodicals brotherhood-wide, as if this should be the final word on this controversy. Following is what he wrote:

### CROSSROADS AT THE CROSSROADS!

T. Pierce Brown

I was at the Spiritual Growth Workshop in Orlando, Florida on July 28, 1990 and witnessed a scene about which I had prayed for years. The elders of the Crossroads Church of Christ at Gainesville, Florida stood before the assembly and confessed their error and asked forgiveness for their part in allowing the abuses to develop in what has been known as the "Total Commitment Movement" or "The Crossroads Movement."

They said that they had not meant for it to develop as it did, and I never doubted that. In the past, I had only questioned what seemed

to me apparent and deliberate blindness that allowed them to be shepherds of a flock where such ungodly things were happening. These things had been pointed out by many persons from many places and warnings had been given.

This is a direct quote from a part of that confession:

*Though we did not approve of these abuses, we are sorry they occurred and ask your forgiveness for these sins. Some examples of these abuses involve one Christian trying to control another Christian, or one congregation exercising control over another congregation.*

For a tape of the whole episode and confession, check with the Concord Church of Christ, 626 E. Concord St., Orlando, FL 32802, (407) 423-4301.

Their confession, repentance, and desire to be again in fellowship with the rest of us who are also trying to do the will of God moved many of us to tears. I put my arms around an elder and offered my services in trying to heal the breach and bind up the wounds that have been caused by the insidious, divisive and unscriptural things that have gone on as a result of the methodology of that movement. Since I was going to be in the area, I volunteered to come and preach for them Sunday evening of August 5, speaking on the ONE NATION UNDER GOD program, or to help out in any way to heal the wounds and eradicate the damage that has been done.

I am aware that many brethren will not approve of the quickness of my action, for it is the attitude of many to "let them prove themselves for a year before you have anything to do with them." I deeply regret that attitude, for Jesus said, "And if he sin against thee seven times in a day, and seven times turn again to thee, saying, I repent, thou shalt forgive him" (Luke 17:4). Of course, I am aware that they need to prove themselves. I am also aware that the terrible tragedies, broken lives and divided churches throughout the brotherhood, for which that movement is responsible, cannot be undone in a few days. But that is no reason for us to keep reminding them of it every week.

Would it not be a tragic lack of love for us to respond that way to anyone? The alcoholic father whose children have turned to a life of crime, never to be reclaimed, does not, when he repents of that and is restored, need to be constantly reminded that he is

responsible to a large degree for his own children being in hell. He knows that far better than we. At that point his heavy and broken heart needs to be lovingly healed. We may need to watch that alcoholic father to help him make sure he does not make the same ungodly mistake again, but we need to receive him in love and treat him with gentle kindness.

Since I wrote an article, "Cultism in the Church," that exposed the dangers of the cultish practices which went on at Crossroads and led to the Boston Movement with all its errors. I think it appropriate that I try to help those who want to be helped in the correction of those errors. It is my hope that those papers and preachers who were so eager to criticize the movement, and were so adamant in their denunciation of anything that sounded as if it might be tainted with the dread disease of "Crossroadism," will be just as quick to spread the good news of the statement of the elders and pray for the continued efforts to correct their past mistakes.

We know that a person with a contagious disease, contracted from engaging in persistent sin, can repent and be forgiven of the sin. However, the actual cure of the disease may take a little longer; so be patient. Although there needs to be watchful care that you do not contract the disease, there must not be a refusal to forgive and lovingly help when a person has repented. Praise God for his grace!

—Route 2 Box 144X

Wartrace, Tennessee 37183

The foregoing statement by brother Brown was copied word-for-word from the August issue of *The Restorer*. The same appeared in a slightly different form in the August issue of *Vigil*. In his comments at the close of the one in *Vigil*, Bobby Duncan, Editor, appended the following:

(EDITORIAL COMMENTS: It is our practice to publish articles that have been sent to us only and have not been sent to

other brotherhood periodicals. Because of the widespread publicity the errors of the Crossroads church have received, and because we have published articles dealing with some of those errors, we are making an exception in this case. Also we have chosen to make some observations which we believe need to be made in connection with this matter.

We agree totally with brother Brown's conclusions with reference to the matter of forgiveness. In the absence of any reason to believe the repentance of these elders is not genuine we are obligated to forgive, and should be extremely happy for the opportunity to do so. But we need to understand that the repentance we are talking about is the repentance of one eldership of one church. The unscriptural practices which that eldership helped to perpetrate are spread across the nation. We are not to assume that this movement is over merely because the congregation responsible for its inception has now renounced it. That would be like thinking the Chicago Fire had been put out just because the lamp kicked over by Mrs. O'Leary's cow was extinguished.

We need to understand also that this repentance on the part of the elders at Crossroads in Gainesville has nothing to do with the monstrosity presently being referred to as "the disciplining movement," and which has headquarters in Boston.

It is our prayer that repentance on the part of the elders in Gainesville will cause others who have been caught up in unscriptural practices to take a second look at their error and also repent.)

\* \* \* \* \*

Another brotherhood paper that carried a report of what happened at Orlando was the *Christian Chronicle*. Photo-reproduced below is what they had to say:

## Crossroads seeks restoration

ORLANDO, Fla. — On July 28 elders of the Crossroads Church of Christ in Gainesville, Fla., center of a storm of controversy and division since the mid-1970s over disciplining methodology and church structure, confessed error and requested restoration to fellowship with churches of Christ worldwide.

At the Spiritual Growth Workshop, sponsored by the Concord Street church of Christ, Orlando, Dick Whitehead, Crossroads elder, read a prepared statement signed by himself and Bob Hogle, also an elder at Crossroads.

Part of the statement said, "Over the years many things have been attributed to the Crossroads congregation as a body growing out of the abuses by some Christians which caused others to hurt. And though we did not approve of these abuses, we are sorry that they occurred and ask your forgiveness for these sins.

"Some examples of these abuses involve one Christian trying to control another Christian or one congregation exercising control over another congregation. We do not believe that any Christian has the right to control another Christian (Eph. 5:21). We do believe that every Christian should practice all of the one-another relationship passages in the Scriptures.

"We do not believe that any congregation has the right to control another congregation. We do believe that the elders of each congregation are to direct the affairs of their congregation (1 Tim. 5:17, 1 Pet. 5:2).

"We hope these examples will illustrate our hearts and our desire to repent of every abuse. We are sorry for them and pray for your forgiveness."

John Forsythe, elder of the Concord Street See Crossroads, page 4.

## Crossroads elders hope for fellowship, unification

From page 1. the church in Florida and throughout the church, said, "This is a great day. This is the beginning, we believe, of a new day for the church in Florida and throughout the brotherhood. Many of you in this audience have been

praying, working and meeting privately with the elders and other representatives of the Crossroads Church of Christ. You have looked forward to the day when we could all be one in the Lord. This is a day to remember...

"We are taught that we must love each other, as God has loved us. We are taught that we must forgive each other. If we have

ought against our brother, we must go to him and resolve that difference."

Since the Crossroads movement began, many have had varying levels of involvement in following its progression. Here are some comments from across the nation in response to the statement of the Crossroads elders:

• "A number of churches originally with Crossroads have aligned themselves again with mainline churches. Seeking to reestablish relationships with other churches is healthy. Wherever this is happening, peo-

ple should listen." — MAC LYNN, Nashville, Tenn.

• "We thank God for the Christian character of the Crossroads elders as expressed in their turning. As they seek to bring forth the fruits of repentance, let the rest of us be their helpers." — JAMES O. BAIRD, Oklahoma City

• "Crossroads has been wounded for some time over the directions the Discipling Movement has taken. As a result, Crossroads has felt cut off both from Boston and from the mainline churches.

The elders are feeling a lot of pain right now, because both they and their members know many people in that movement. It took a lot of courage to make this confession." — STAN FREITAS, former Bible Talk leader in the Discipling Movement

In a plea for forgiveness and reunification Whitehead, speaking for the Crossroads elders, said, "We all hope that this will bring about the love and restore the fellowship and unity for which Christ prayed in John 17." — GLOVER SHIPP

B. C. Carr, Director of the Florida School of Preaching, of Lakeland, Florida and one of the 14 signatories of the 1975 statement, referred to earlier, almost as soon as the statements and prayers had been made at Orlando, reached me by telephone in Memphis, asking what response I planned to make. I told him that I needed to study everything that was said, first, then sit down with my overseeing elders at Bellview/Pensacola, Florida, and try to decide what was the *right* response to make.

(Someone already had provided me with the *tape recording* of what had been said; however, I am indebted to brother Carr for having them transcribed for inclusion in this issue of *Contending for the Faith*.)

During the singing school that I taught at Bellview in early September, the elders, together with Bobby Liddell, Bellview's minister, and I sat down together and discussed the matter at length. We all agreed that if this attempt at correction was genuine, it indeed was good news. However, before committing ourselves as we really wanted to do, it was mutually agreed that we needed to know more precisely exactly what the *Crossroads*/Gainesville brethren intended to correct—that otherwise, in a short while, it would have to be done all over again, something we should like to preclude if at all possible.

Therefore, under date of September 20, 1990, a joint letter, signed by all three of our elders and by brother Liddell and me, was sent to the Crossroads elders, as follows:

September 20, 1990

Elders

Crossroads Church of Christ  
2720 S.W. 2nd Avenue, Gainesville, FL 32607

Dear brethren:

In view of the recent publication of the confession made by brother Richard Whitehead for the Crossroads congregation at the Spiritual Growth Workshop, July 28, 1990, Orlando, Florida, and the articles printed in past publications of the Bellview Church of Christ, Pensacola, Florida, which dealt with the sins of the Crossroads congregation and what came to be known as the "Crossroads Movement," we write seeking clarification. It is our sincere hope that all sins of the Crossroads congregation have been renounced in penitence and that efforts shall be made to undo the great harm that has been done to the body of Christ by the Crossroads Church under the oversight of its elders and by those trained and encouraged by the Crossroads church as adherents and proponents of what has come to be known as "Crossroadism."

We ask the following questions in hope that, through your answers, we may have the basis for a restoration of fellowship and a reason to report to a concerned brotherhood through our publications, with confidence, that a change has indeed taken place.

1. Has the Crossroads congregation repented of dividing the Lord's body through its teachings and methods?

2. Has the Crossroads congregation repented of aiding, endorsing and encouraging known false teachers (such as Lynn Anderson, Don Finto, Roy Osborne and Chuck Lucas) and their doctrinal error?

3. Has the Crossroads congregation repented of publishing and promoting denominational error through its Campus Advance Strategy Manual?

4. Has the Crossroads congregation repented of teaching and practicing the required submission of one Christian to a "superior" or "more mature" "prayer partner" with the mandated confession of intimate sins to the superior "prayer partner" who then determined the appropriate discipline to be meted out?

5. Has the Crossroads congregation repented of teaching and practicing women leading men in prayer?

6. Has the Crossroads congregation repented of teaching and practicing the mind control techniques and "total commitment" concepts of what were formerly known as "Soul Talks"?

7. Has the Crossroads congregation repented of teaching and practicing that those already scripturally baptized for the remission sins have to be baptized with "mature" or "Lordship baptism"?

8. Has the Crossroads congregation repented of binding upon its members and adherents to its doctrines laws which God has not bound and of castigating those who do not keep such laws as not being true Christians and those churches which do not keep such laws as not being true churches of Christ?

9. What is meant by: "Over the years many things have been attributed to the Crossroads congregation as a Body which grew out of the abuses which caused others to hurt. And though we did not approve of these abuses, we are sorry they occurred and ask your forgiveness for these sins.... We hope these examples will illustrate our heart and our desire to repent of every abuse. We are sorry for them and pray for your forgiveness?"

Do the "abuses" refer to the sins of the Crossroads congregation under the oversight of its elders, or to the sins of others who followed the teaching and practice of Crossroads, or to both? To us, the applicator is not clear and the statement, "... we did not approve of these abuses..." causes us to wonder who was guilty of the "abuses"; thus, we ask that you please clarify this point.

We stand ready to forgive fully and to proclaim such to the brotherhood, but the above are questions for which we seek clear answers; thus, we ask you to please consider them and we look forward to your speedy reply.

Sincerely,

(Signed)

Hairston Brantley, elder

Fred Stancliff, elder

Bobby Liddell, editor, *Defender*

Bill Gallaher, elder

Ira Y. Rice, Jr., editor

*Contending for the Faith*

The above letter was mailed to the *Crossroads*/Gainesville elders under date of September 20, 1990. The next time that I was in Pensacola and sat down with the elders and brother Liddell, I inquired if any reply had been received as yet. They said, no. Therefore, under date of October 26, 1990, the following letter was sent by certified mail:

October 26, 1990

Elders  
Crossroads Church of Christ  
2720 S. W. 2nd Avenue  
Gainesville, Florida 32607

Dear Brethren:

As of this date, we have not received your response to the original of the attached letter dated September 20, 1990; thus, we are sending this copy by certified mail.

We await your early response.

Sincerely,

(Signed)

Bobby Liddell, for the elders and the editors of Bellview's publications.

[NOTE: Neither the Bellview elders, brother Liddell nor I have any desire to appear overly zealous in this matter. However, until we can receive some sort of satisfactory answer to our continuing concerns, we feel that we must hold our final response in abeyance. IYR Jr.]

## Sowing the Wind —Reaping the Whirlwind

When **Chuck Lucas** and the then elders of the old 14th Street church of Christ, in Gainesville, changed doctrinal course in the late '60s resulting in changing their name to Crossroads Church of Christ and all that came to be associated with that name, they may not have realized that they were following Israel's example as described in Hosea 8:7, "For they have sown the wind, and they shall reap the whirlwind..."

At the very moment that tender-hearted brethren now are trying to help them correct the tragic errors they sowed throughout this nation and even into strange lands, the hurricanes their wind-sowing produced continue to wreak havoc in many areas.

Certainly, now that they have disavowed that particular brand of "Crossroadism" coming out of Boston, Massachusetts, we are not disposed to charge them with *that* any longer. However, if **Kip McKean** and others following his lead from Boston had not been taught and trained the way he was at *Crossroads*/Gainesville, it is self-evident that the brotherhood would not now be having to defend itself the way we are, for instance, in St. Louis, Missouri.

The telephone rang sometime in September. It was **Dan Goddard**, gospel preacher of Collinsville, Illinois, a suburb of St. Louis, letting us know that KSDK/Channel 5, a National Broadcasting Co.-affiliated TV station in St. Louis was exposing the so-called "St. Louis Church of Christ," planted by Boston, as a cult and wanting to know if I'd like to see and hear a videotape of what was being charged.

I informed him that I should be preaching in a gospel meeting at Peoria, Illinois, September 23rd through 27th,

inviting him and sister Goddard to come to the meeting so we might talk it over.

Brother and sister Goddard were on hand for our Monday evening service at Peoria, and they brought the videotape and other things with them. I was staying in the home of brother and sister **Gary Summers**; they had a VCR, so we viewed the videotape. I saw the problem. The way it was being presented, one would have thought the TV station was referring to *all* churches of Christ, not just to the one Bostonite congregation, which they identified as a cult.

When the *St. Louis Post-Dispatch* learned that the Bostonite "St. Louis Church of Christ" was in no way connected with the churches of Christ in general, under date of September 20, 1990, they carried a major article helping to set the record straight, entitled, "Religious Group's Recruiting Worries Universities' Ministers." Having been granted permission by the *Post-Dispatch* to reproduce both this article and other items they carried in this connection, *Contending for the Faith* is happy to photo-reproduce what Post Dispatch Religion Writer **Pamela Schaeffer** wrote, as follows:



**VOLUME XXI IS NOW COMPLETE AS  
CONTENDING FOR THE FAITH  
ENTERS 3RD DECADE; REMEMBER  
NO ISSUE IN DECEMBER!**

As our November/1990 issue goes to press, this completes Volume XXI as Contending for the Faith enters its 3RD DECADE of successful publication.

Just as soon as we can gather together these 11 issues of 1990 and can get them back from the bindery, watch for announcement of BOUND VOLUME XXI of which 500 copies should be ready for delivery by not later than February.

Demand was so great for BOUND VOLUME V that we had to reprint another 300 copies. These are at the bindery and should be ready for delivery by either late November or early December.

Hundreds of sets of BOUND VOLUMES now in use--brotherhood-wide. More than 150 now on our STANDING ORDER list as NEW VOLUMES become available EACH YEAR. No. 1 source tracing apostasy in closing 3rd of 20th century.



# Religious Group's Recruiting W

By Pamela Schaeffer  
Post-Dispatch Religion Writer

Aggressive recruiting tactics by a religious group here have prompted concern from campus ministers at Washington University and the University of Missouri at St. Louis.

The group — known as the St. Louis Church of Christ — has ties to a Boston-based religious organization that has been active in several states, including Florida, Indiana, Illinois and Massachusetts. The St. Louis Church of Christ is not affiliated with other church groups with similar names, including the United Church of Christ, Disciples of Christ and other independent Church of Christ congregations.

Critics of the St. Louis Church of Christ contend that it seeks to control many aspects of its followers' everyday lives.

Thomas Rooks, evangelist here for the church, said such allegations about the church are untrue. He said critics had distorted the church's positive work and presented an unfairly negative view.

Rooks, 26, said he felt the organization had aroused "jealousy" among other ministers because of its rapid growth — from about 35 members in 1986 to 240 today.

Rooks is a former football player for Lutheran High School North and the University of Illinois.

The Rev. Roger Jesperson, a campus minister for the United Methodist Church at Washington University, said campus ministers in the area were discussing plans for a meeting aimed at developing "a united effort" to counter the organization's proselytizing. A date for the meeting has yet to be set, he said.

Thomas Plog, a campus minister here for Christian Student Fellowship, said the group had sharply escalated its activities in the past month or so, after being here for about four years.

Diane Placht, a former church member who lives in south St. Louis County, counsels people who want to leave the church.

"I know of some students who were told they should drop out of school or quit their jobs if they conflicted with the church schedule," she said. If a married couple considered having a child, "they were supposed to discuss it with church leaders."

Rooks said he knew of no efforts to control the lives of church members. However, in a few cases, members had decided to change jobs following Bible study and consultation with church members because of serious conflicts with other values, he said.

On Saturday, September 29, 1990, in the "Letters From The People" section, the *Post-Dispatch* also carried the

accompanying letter, entitled, "Bad Apples," by Bill Brandstatter, of Ironton, Missouri, as follows:

## Bad Apples

Every once in a while a few bad apples come along and almost spoil the entire bushel. For the Assembly of God churches, the bad apples were Jim and Tammy Bakker and Jimmy Swaggart.

Now for the Churches of Christ in the St. Louis area the bad apples call themselves the St. Louis Church of Christ. But don't be too quick to throw out this bushel of Churches of Christ based on the bad apples. Many solid, conservative Churches of Christ in the St. Louis area have

no connection with this church.

The St. Louis Church of Christ is similar in name but not in practice. The Baptists and many other religious groups have off-shoot groups that have formed their own teachings. Yet the doctrines, methods and practices are quite different. This is the relationship between the St. Louis Church of Christ and the mainline Churches of Christ found throughout the St. Louis area.

The mainline group is strict in its observance of the Bible. It advocates speaking where the Bible speaks and keeping silent where the Bible is si-

lent. The St. Louis Church of Christ had its beginning in Boston. The groups associated with this Church of Christ will use terms such as discipling, prayer partners, total commitment and Lordship baptism.

Parents, if your children are in college, and they are in with a religious group that uses these terms, let them know that they shouldn't mess with these bad apples, and that there is a larger part of the bushel called the Church of Christ that consists of Bible-believing Christians that will teach them the Lord's way.

Bill Brandstatter  
Ironton, Mo.

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Both the main article as well as the foregoing "Bad Apples" letter were supplied to *Contending for the Faith* by Steve Waller, minister to the West End church of Christ, which meets at 9350 Natural Bridge Road, St. Louis, Missouri 63134. In his covering letter of October 16, 1990, brother Waller said,

October 16, 1990

Dear brother Rice,

Here is the letter in *Post-Dispatch*. Bill is a recent graduate of the Memphis School of Preaching. He recently began preaching at the Arcadia Valley congregation, 206 N. Hancock, Ironton, Mo. 63650. (314) 546-3464.

I hope this will help,

(Signed)

Steve Waller

Meanwhile, the night that the Dan Goddards visited our gospel meeting in Peoria, Illinois, mentioned earlier; he described a meeting of preachers (and possibly others) from the Greater St. Louis Area, wherein it was agreed to work up a joint statement in the form of a full-page advertisement to

be published in the *Post-Dispatch* completely divorcing the participating churches from the cultish "St. Louis Church of Christ" in the public mind. I had offered to photo-reduce that statement, too, that our readers might know exactly what it said.

When I got back home to Memphis, some days later, here came the ad together with a covering letter—undated—as follows:

Dear Ira:

... Enclosed is the newspaper advertisement that some of the churches of Christ paid for. Not all the congregations in the St. Louis area were contacted about [this] project and therefore could not participate. But several congregations were contacted and for whatever reason chose not to help.

Each congregation listed in the advertisement helped in a financial way, raising 10,000 dollars (the cost of the ad).

The West End church of Christ in St. Louis (Steve Waller is the preacher there) elders agreed to collect the money and take it to the newspaper.

Terry Mabery (preacher for the Lemay church of Christ in St. Louis) put the advertisement together after receiving several

# Worries Universities' Ministers

One example was a man whose job required heavy travel. "He found it interfered with his family and spiritual life," Rooks said.

Rooks said the group follows New Testament teaching closely. Repentance and "discipleship" — applying the teachings of Jesus Christ to daily life — are central, he said. Baptism in the church is also stressed, he said.

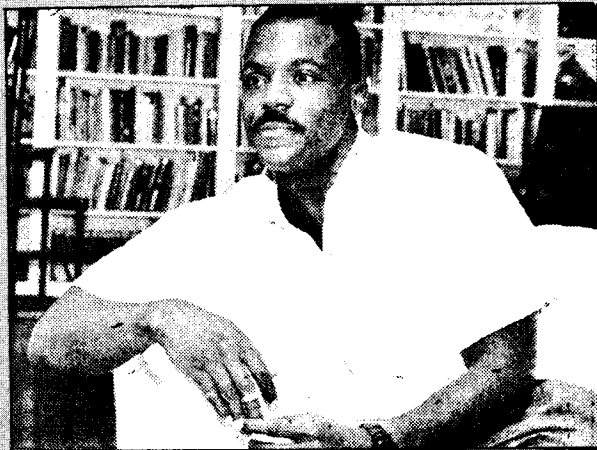
Rooks said he had become involved in the church while a college student and at the prompting of a friend. At the time, he was drinking heavily and using drugs, he said. The church "helped me turn my life around," he said.

Rooks was drafted in 1986 by the Minnesota Vikings but left after a few months to return to college. In 1987, he signed with the St. Louis Cardinals but was injured in training. After that, he moved to St. Louis and worked — most recently in sales for Pitney Bowes — while remaining active in the St. Louis Church of Christ.

He became the lead evangelist here in June when the former evangelist, Steve Saindon, left St. Louis to start a church in Vancouver, British Columbia. Services here are held at the Holiday Inn in Clayton at 10 a.m. Sundays.

A man who has attended several recent services said he had found the church to be "tremendously vibrant and inspiring."

He acknowledged "aggressive recruiting" but said,



Renyold Ferguson/Post-Dispatch  
**Thomas Rooks, evangelist for the St. Louis Church of Christ. He played high school football here and at the University of Illinois.**

"That doesn't bother me, I've been able to move at my speed and learn the way I want to learn."

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suggestions from area preachers and elders. We met three times at the Southside church of Christ in St. Louis (Darrell Beard is the preacher there and was also our spokes-person on the Channel 5 news broadcast).

As a follow-up, area preachers plan on meeting with the Washington University Campus ministers to discuss what further action needs to be taken. Also congregations within the college area plan to distribute materials about [the] "true" New Testament church.

If I can be of any further help in this matter, please call me.

Yours in Christ,

(Signed)

Dan Goddard, minister  
 Collinsville church of Christ  
 1400 Troy Road  
 Collinsville, Illinois 62234

In considering the statement thus advertised at a cost of \$10,000 by the 23 churches who participated in it from the Greater St. Louis Area, please note the following:

1) That churches of Christ according to the New Testament faith and practice have existed in St. Louis for well over 100 years.

2) That as late as 1986, only four years ago, this cultish, so-called "St. Louis Church of Christ" was established under the oversight of the so-called "Boston Church of Christ," arrogantly claiming to be the *only true church of Christ* in St. Louis!

3) That the cultish teachings and methods of this false, so-called "St. Louis Church of Christ" had occasioned such an offense in the public mind that at least 23 genuine churches of Christ of the Greater St. Louis Area felt duty-bound to disassociate themselves entirely from it.

4) Even the Crossroads church in Gainesville, Florida, from which this cultish "Boston Movement" originally sprang now is so disillusioned with their Bostonite offsprings that they no longer will have anything to do with them!

It was as plain as day—even back in the late '60s and early '70s—that if the Crossroads church persisted in following the course they were on, they and those following them

would get farther and farther away from new Testament Christianity. The only question was *how* far away would they get. Truly, they have "sown the wind" and now it appears both they and the brotherhood at large are "reaping the whirlwind."

The full-page advertisement, which brother Goddard enclosed, which appeared originally on Page 5D of the *St. Louis Post-Dispatch* for Sunday, September 30, 1990, is here photo-reduced, *not as an ad.* but as part of this comprehensive report. [NOTE: Although the ad itself is not copyrighted, nevertheless, *Contending for the Faith* sought and received permission from the *Post-Dispatch* to reproduce it, as follows. IYR Jr.]



## VOLUME II INDEX IS COMPLETED, TO BE PUBLISHED IN JANUARY

Subscribers to our sets of BOUND VOLUMES, re: Contending for the Faith, must think we are foot-dragging on indexing --but we can work on it only as time allows. Being on the road with appointments and such much of the time doesn't help. In any case, I am doing the indexing--between times--and the one for Volume II is now complete, hopefully to be included in our January/1991 issue. Watch for it. IYR Jr.

# “CULT ASSOCIATION DENIED!!!”

**RECENT NEWS MEDIA COVERAGE FOCUSED ON WHAT WAS CALLED A RELIGIOUS CULT MOVEMENT, THE ST. LOUIS CHURCH OF CHRIST, ON LOCAL COLLEGE AND UNIVERSITY CAMPUSES.**

The “St. Louis Church of Christ,” under the oversight of the “Boston Church of Christ,” was established in 1986. In contrast, the presence of the “traditional” churches of Christ has been felt in St. Louis for well over 100 years. Specifically, most of the churches of Christ listed below have existed for at least 25 years. All are in agreement with the following statements, are not affiliated with the “St. Louis Church of Christ,” and are opposed to the methods they use.

## WE OPPOSE

EXTERNAL MOTIVATION THAT PRODUCES GUILT AND BONDAGE (GALATIANS 5:2)  
 THE SUPERIORITY OF ONE, A DISCIPLER, OVER ANOTHER, A DISCIPLE (JAMES 4:12)  
 ANY MANMADE HIERARCHY WHICH EXALTS MEN, SUCH AS IN THE BOSTON MOVEMENT AND THE SAINT LOUIS CHURCH OF CHRIST (MATTHEW 23:1-12)  
 THE VIEW OF CONDITIONAL LOVE BASED UPON THE PERFORMANCE OF AN INDIVIDUAL (PROVERBS 17:17)

## WE STAND FOR

MOTIVATION BY THE GRACE AND LOVE OF GOD, WHICH PRODUCES JOY AND FREEDOM (JOHN 14:15 AND ROMANS 5:1-2)  
 INDIVIDUAL FREEDOM IN ACCEPTING OR REJECTING ADVICE AND INDIVIDUAL ACCOUNTABILITY TO GOD RATHER THAN MAN (PROVERBS 14:15-16 AND ROMANS 14:12)  
 APPOINTED ELDERS WITH AUTHORITY OF OVERSIGHT IN EACH CONGREGATION (ACTS 14:23 AND TITUS 1:5)  
 UNCONDITIONAL LOVE ONE FOR ANOTHER (1 JOHN 4:7-11, 18 AND ROMANS 5:8)

Arcadia Valley Church of Christ  
 Ironton, MO 63650  
**546-3464**

House Springs Church of Christ  
 House Springs, MO 63051  
**671-6617**

Overland Church of Christ  
 Overland, MO 63114  
**427-4412**

South Side Church of Christ  
 St. Louis, MO 63111  
**353-8500**

Twin City Church of Christ  
 Crystal City, MO 63019  
**937-4327**

West End Church of Christ  
 St. Louis, MO 63134  
**426-7352**

Godfrey Church of Christ  
 Godfrey, IL 62035  
**466-4081**

Vaughn Hill, Church of Christ  
 Wood River, IL 62095  
**259-2100**

Arnold Church of Christ  
 Arnold, MO 63010  
**296-2038**

Lemay Church of Christ  
 St. Louis, MO 63125  
**487-5671**

Pacific Church of Christ  
 Pacific, MO 63069  
**257-2947**

Sullivan Church of Christ  
 Sullivan, MO 63080  
**468-4991**

Troy Church of Christ  
 Troy, MO 63379  
**528-4097**

Centreville Church of Christ  
 Centreville, IL 62207  
**337-9020**

Granite City Church of Christ  
 Granite City, IL 62040  
**877-6876**

Villa Hills Church of Christ  
 Belleville, IL 62223  
**538-5031**

Harvester Church of Christ  
 St. Charles, MO 63303  
**427-4211**

Midwest Church of Christ  
 Florissant, MO 63135  
**647-9257**

Shepley Church of Christ  
 St. Louis, MO 63137  
**868-1586**

Sunny View Church of Christ  
 Farmington, MO 63640  
**756-9525**

Union Church of Christ  
 Union, MO 63084  
**583-3361**

Collinsville Church of Christ  
 Collinsville, IL 62234  
**667-6708**

Jerseyville Church of Christ  
 Jerseyville, IL 62052  
**498-5609**

**THOSE WITH QUESTIONS REGARDING THE CHURCHES OF CHRIST ARE ENCOURAGED TO CONTACT ONE OF THE ABOVE CHURCHES.**

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# SOME ERRORS IN THE MASTER PLAN OF EVANGELISM

Clarence Lavender

*The Master Plan Of Evangelism* is a book written by Robert E. Coleman and is published by the Fleming H. Revell Company. It is a publication that deals with winning others to Christ through personal evangelism. Some brethren in our state and other places as well are proclaiming it as one of the books which, if applied, would win the world for Christ. Like other books, *some* of what Mr. Coleman says is true. Among other things, he is right when he states on page 101, "We have not been called to hold the fort, but to storm the heights." That is true, but we should be careful with what we storm the heights.

Though *some* of the book is good we should be careful not to endorse for use among our young people and new converts publications full of denominational error, lest it become a *practice* among the churches of Christ.

## AT LEAST EIGHT DOCTRINAL ERRORS CITED

In reading and studying *The Master Plan of Evangelism* we have found the following errors. They are numbered for your consideration.

**First — Holy Spirit baptism.** Coleman says, "Evangelism had to become a burning compulsion within them purifying their desire and guiding their thoughts. Nothing less than a personal baptism of the Holy Spirit would suffice." Coleman is speaking of the apostles, but in the footnotes he makes it apply to men today. He says, "Terminology used in describing their experience (Holy Spirit baptism, CHL) may vary depending upon one's particular theological perspective, but a study of Christian history will reveal that the reality of the experience itself, howsoever it may be defined, is *common* to those who have been greatly used of God in making the Gospel relevant to others." (pp. 69-71). Men today are not baptized in the Holy Spirit. (I Corinthians 13:8-13).

**Second — The false concept of denominationalism is taught.** (p. 98). There were no religious groups called denominations in the first century. Divisions produced by men are carnal. (I Corinthians 1:10-13; 3:3). The Bible teaches there is one church or body. (Ephesians 4:4; 1:22,23; Colossians 1:18). Where is Coleman's authority for denominationalism?

**Third — The premillennial theory is taught.** (p. 103). When Jesus returns it will NOT be for the purpose of establishing His Kingdom. He did that on the day of Pentecost. (Zechariah 6:13; Hebrews 4:14; March 9:1; Acts 1:8; Acts 2:1-4). At His second coming He will judge the world and His Kingdom or church will be delivered up to the Father. (II Peter 3:9-10; John 5:28-29; I Corinthians 15:24).

**Fourth — Mr. Coleman teaches conversion before baptism.** (p. 108). He says, "This means that the great commission is not merely to go to the ends of the earth preaching the Gospel. (Mark 16:15), nor to baptize a lot of converts. . .". Brethren, in the first century converts were not baptized. Sinners were baptized in order to become converts or Christians. Like many other religious people, Coleman has the cart before the horse. In every case of New Testament conversion, sinners were baptized in order to be

saved and not because they were already saved. (Acts 2:28; 8:36-39; 9; 10:47-48; 16:14-15; 18:7-8; 19:1-7; 22:16; 26:18).

**Fifth — He teaches that methodology is not the answer to evangelism, but a task "that only can be done by men in the power of the Holy Spirit."** (pp. 112-113). Brethren, nowhere does the Bible say men are led of the Holy Spirit today, separate and apart from written revelation. The Bible has the answer to evangelism and not men being led by the Holy Spirit. Such a notion is foolish. (II Timothy 3:15; James 1:25; Jude 1:3).

**Sixth — "The Master Plan Of Evangelism" teaches a concept that has led some to circumvent the local eldership and depend on "A MAN".** Coleman says, "The multitudes can not know God unless they have a living witness. (?) Merely giving them an explanation will not suffice. (*Something is needed in addition to the gospel. What is it? Listen. CHL.*) The wandering masses of the world must have a demonstration of what to believe — they must have a man who will stand among them and say, 'Follow me, I know the way.' Here then is where all our plans must focus." (pp. 116-117). Seemingly, we have some young and middle-aged men in the church today who are trying to become "THE MAN" who "knows the way." Brethren, *Jesus* is the way, the truth and the life. If anyone reaches God they must do it through Him. (John 14:6).

**Seventh —** In his discussion on group meetings, Coleman says, "During these informal gatherings we can study the Bible, pray, and in general share with one another our **deepest burdens** and desires. It is **not** necessary to broadcast what is being done (should the local eldership know? CHL), or even at first to tell the group what our ultimate plan is, but just let the meeting grow out of the common need for fellowship. In turn the group can work out its own particular discipline within the framework of the Church." (pp. 118-119). Coleman calls such meetings "group meetings" or "cells". Some of our brethren call them "soul talks". Could it be that the "prayer partner" concept was derived from the writings of Mr. Coleman? It certainly did not come from James 5:16.

**Eighth — The concept of examining the personal lives of others** who would follow the Lord is set forth on Page 123. "Carnal attitudes and reactions need to be detected early and dealt with decisively, and anything else that would obstruct their priesthood with God and with man." Brethren, many of our young people are made to feel guilty when they do not conform to the standards and activities of those who follow the "PLAN." Coleman says, "... keep a record somewhere of their progress to be sure nothing is left out." (p. 123). Personally, I believe that it is concepts like this that lead to the development of men like Jim Jones. Do we have any Jim Joneses in the church? Well, time will tell, Brethren, we should be careful of **what** and **whom** we follow.

When some of my brethren read this they will say, "Oh, the writer is just jealous of what others are doing." We can assure you that such is not the case. We are concerned only about the direction some in the church are taking. As we

said at the beginning, *some* of Mr. Coleman's book is good. That is true of many books. Many of the concepts set forth in *The Master Plan Of Evangelism* can lead to the destruction of churches and individuals. Brethren, let's be careful.

In summary, there is a statement made by brother Jule Miller in his old series of filmstrips that should cause each Christian to watch innovations. Speaking of Constantine and his religio-political organization, brother Miller said, "This wasn't a change that came in a day. Neither did

Christians depart from Christ's original church very fast. Usually, departure is so slow that no one generation gets very excited about it. Little changes take place, one by one, and the people are unconscious of how serious the changes are and how displeased God becomes."

Brethren, we all are watchmen on the wall. How are you watching? Do you see anything? What are you doing about it?

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# Notes & Quotes...

**James Bays**, Murfreesboro, Tennessee: "I want to share in driving out every vestige of error and false teaching in the brotherhood as well as in this area... There are some rural congregations here that are doing precious little in combating false teaching... Thank you and may God crown your every effort for the Old Paths."

**Douglas Hale**, Lubbock, Texas: "I must take exception to what you and **David P. Brown**... wrote about **Ray Chester** in your magazine 'Contending for the Faith.' To attack a man after he has died is about as low as you can stoop. I find it difficult to believe that you both pronounced him as being condemned. Who made you judge and jury over others? I want you both to know that I considered Ray to be a dedicated Christian who helped many come to Christ and serve him more faithfully. Your editorial and Brown's article were both in very poor taste and quite out of keeping with the Spirit of Christ. You should repent and apologize to brother Chester's family."

[NOTE: **Ray Chester**, former gospel preacher, left the churches of Christ and died preaching in the Christian Church. As for brother Hale, we know nothing at all where he stands—except with brother Chester in his error. IYR Jr.]

**Burney Baggett**, minister, St. Charles, Missouri: "Thanks for helping... Keep up the good work you are doing for the Lord's people."

**Bruce R. Curd**, gospel preacher, Martinez, Georgia: "Keep the good paper coming as long as you are able. Then turn it over to someone who will carry on as you have."

**Marie DeHoff**, Murfreesboro, Tennessee: "In 1941 I started supervising the accounting office at DeHoff Publications (that was the year I married George). We were busy selling 'Why We Believe the Bible' (285,000 copies have now gone out and we have heard from people all over the world. We had a little book, 'Questions on Acts,' which now is in its ninth printing. Others followed.

"We raised our children—now all grown. I literally worked at the typewriter with a baby on my lap! But we were determined to send out gospel literature. I have never been on the payroll but I 'supervised' while George preached far and wide and I got to know in person and by mail the most wonderful people on earth—our fellow Christians..."

**Jay Yeager**, Overbrook, Kansas: "Sadly, many in our day have the attitude of non-confrontation in regard to those who teach false doctrine as well as those who preach right along side them. For this reason, we are in tremendous need of men possessing the courage of the apostle Paul who 'withstood him to the face, because he was to be blamed.'"

"I pray that the devil never succeeds in hindering the publication of *Contending for the Faith* for I believe you and those involved

with the paper possess such courage. May God bless you in your effort to preach the truth in love."

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MUCH APPRECIATION to the **Washington Street church of Christ**, of St. Albans, West Virginia, who invite us to send large bundles of back issues of *Contending for the Faith* each year to introduce the paper at their lectureship. In this way many new readers have been signed up to augment our large circulation.

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## DEFENDING TRUTH VS. SOWING DISCORD

How strange it is to see some of our more promising younger men being perverted from a genuine defense of the truth to a mere sowing of discord among brethren. In fact, the latter often is done in the name of the former!

Here are a few examples:

### KNIGHT ARNOLD'S BUILDING EXTENSION

When the elders of the Knight Arnold church of Christ, who oversee the Memphis School of Preaching, in Memphis, Tennessee, saw fit to build a much-needed extension to their facilities for the school, word was spread abroad that this was a sin—that it was nothing more than a glorified gymnasium with basketball courts and the whole bit.

It was, of course, **no such thing**. When one preacher came by to see for himself, evidently fully believing this false report, sister **Jean Taylor's** reply was most appropriate. If so, she said, it was the first one on record with NINE-FOOT CEILINGS! Instead of the brethren who spread this false charge defending some principle, their report served only to alienate otherwise good brethren without a cause! Time has proved that charge invalid. As far as we know, only one of the misinformed brethren who made it has apologized and corrected it.

### WHAT ABOUT BOARDS OF DIRECTORS?

When the debates, re: Anti-Cooperation, developed back in the '50s, one of the questions that was settled was whether a home for orphans might scripturally exist under a Board of Directors. Just imagine our astonishment one night, when a certain well-known preacher among us, who claims NOT to be "anti," began to argue that a school of preaching cannot be operated scripturally under just such a board.

When brother Roy Deaver, who was in the meeting, heard that, he spoke up, saying, that he had been meeting that same argument from the antis for the past 30 years. The offending preacher protested, "I'm no Anti." To which Deaver rejoined, "Then don't be making arguments like the antis."

### WHAT ABOUT ELDERS' PERMISSION?

A couple or three years ago one eldership and its preacher began arguing that it is

unscriptural to solicit help from individuals of any given congregation for whatever good work without first securing prior permission from its elders to do so! Of all the hair-brained notions to come down the pike in recent years, surely this one just has to take the cake. As long as Galatians 6:10 reads like it does, this position clearly is scripturally false. We have enough "anti" foolishness to take care of without someone coming up with something as patently false as this!

**Linwood E. Bishop**, minister, Santa Anna, Texas: "Isn't it a *shame* that otherwise sound and courageous gospel preachers and elders get involved in... such as that?... Lillie and I continue to read and enjoy *Contending for the Faith* and your *Newsletter*."

**Douglas E. Miller**, Springfield, Ohio: "I have seen the notice concerning the plans to begin work on an index for the first 20 years of your publication, *Contending for the Faith*. Depending on the number who would want and order such an index, please consider this letter to you as my indication in the affirmative... I will be hoping and praying for a positive outcome..."

**Noble Patterson**, Fort Worth, Texas: "July 12-13-14, **Roy Lanier** conducted the much publicized Dallas Meeting with the so-called non-institutional brethren. I decided not to attend as I learned more of the intended purpose. I talked with **Loyd Smith** afterward and according to him the anti brethren outnumbered us 8 to 1. Loyd did not see any specific good coming from the meeting. **Yater Tant** was there but did not speak. Loyd said I did not miss anything. His observation was that most of the antis are as radical as ever."

"I don't know exactly what Roy Lanier had in mind in promoting the meeting... but perhaps some good will yet come of it. It just seems to me there are more important issues that constitute a real threat to the church—moreso than the anti-orphan home and cooperation issues."

"I trust you are moving forward with your plans to prepare a complete index of *Contending for the Faith*! I definitely want to purchase a copy when it is published..."

**Kevin Cauley**, of Austin, Texas, now enrolled at the University of Texas, writes: "It is very frustrating to have to deal with people who think that their thoughts are higher than God's thoughts."

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Recent Golden Wedding Anniversary celebrations that it has been your editor's privilege to have a part in are those of **Dan and Dora B. Price**, of Seminole, Texas, and of **Dalton P. and Willie Lee Ellis**, of Portland, Oregon. Fifty years is a long time for a man and woman to stay together—especially these days!

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**Leo & Hazel Martin**, of Florence, Alabama, sent us a photocopy of the list of exhibitors that were at the so-called "Nashville Jubilee" this year, expressing their surprise at seeing some of the names included, as were we. Some of our supposed-to-be-sound brethren keep letting themselves appear with those following false doctrine. How can such things be!

**Mac Barte**, long-time faithful gospel preacher, of Englewood church of Christ, of Englewood, Colorado, now is deceased.

#### ROBERTSON COUNTY LECTURESHIP

Because of illness, it was not possible for brethren **William S. Cline** and **Goebel Music** to appear on the Robertson County church of Christ Sixth Annual Labor-Day Weekend Lectureship, August 31-September 3, 1990; however, among those who *did* appear were **Mac Deaver**, **Buster Dobbs**, **Garland Elkins**, **Weyland Deaver**, **Roy Deaver**, **Andrew Connally**, **Todd Deaver**, **Tony Demonbreun**, **Wayne Coats**, **Roy McConnell**, **Robert Taylor**, **Noel Merideth**, **Curtis Cates**, and **Ira Rice**.

Among the timely topics discussed were "Going to the Left," "Respecting the Silence of the Scriptures," reviews of **Marvin Phillips'** new book "Don't Shoot...," "Five Great Duties of a Christian Life," "The Fruit of the Spirit Versus the Fruit of Liberalism," the so-called "New Hermeneutic," "The Inspiration of the Bible," "Is There Authority in Biblical Science?," "The New Testament Is Our Pattern," "The Words Which I Have Spoken Shall Judge You," "What Does It Mean to Be Obedient to God?," "The New Testament Pattern of Music in Christian Worship," "The Book of James and the 'New Hermeneutic,'" "Are We in the 'Pilgrim Church'—Not in the Kingdom?," "The Role of Women in the Church," and others.

Such topics definitely are not the stuff such things as "Nashville Jubilees" are made of! The Robertson County Church is the church who placed the large ad in the *Nashville Tennessean* these past two years calling attention to the fact that the Nashville Jubilees of 1989 and 1990 "do NOT represent the scriptural belief of vast multitudes of New Testament Christians over the world. We dare not compromise the truth by supporting such events."

Brethren who are in agreement with the Robertson County brethren's opposition to the Nashville Jubilees should start making their plans NOW to attend the ROBERTSON COUNTY LECTURESHIP the Labor Day Weekend of 1991. See you there!

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"It makes not one whit of difference who we are; but it makes all the difference what we say and what we teach." —**Harrell Davidson**, second speech, Monday morning, August 27, 1990, *Power Lectures*, Southaven, Mississippi.

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**Mary A. Winstead**, Ypsilanti, Michigan: "I have taken your paper for several years now and still appreciate your stand for the truth and exposing of false teachers. Keep up the good work."

**Naomi Gill**, of Oklahoma City, Oklahoma, turned in her own and three additional three-year subscriptions; among those renewing for six years each are **Mrs. Gleene Harrell**, of Live Oak, Florida, and **Jimmie Walker**, of Irving, Texas.

**Mike Swanson**, Pontotoc, Mississippi: "I enjoy reading the paper very much."

**Van Hefflin**, Decatur, Georgia: "Contending for the Faith... has such good information in it..."

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"There are many people who crave hard preaching that makes strong Christians." —**Jerry Moffitt**, Monday morning, August 27, 1990, *Power Lectures*, Southaven, Mississippi.

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**Todd & Aletha Bigham**, of Mesa, Arizona, ordered our "Crossroads Packet," saying,

"We are concerned with the Crossroads/House Church doctrine that is spreading."

When sister **Myrna Dixon**, of Idalou, Texas, sent in her subscription originally, she must have subscribed for the whole church. There were 74 new subscriptions enclosed.

**Edgewood church of Christ**, of Greenville, South Carolina, subscribed for 66.

**Herman Reed**, of Riverside, California, ordered ten extra copies of our issue for October/1989... **William H. Nowlin**, of Ivanhoe, Texas, sent three new subscriptions...

**J. K. Gossett**, of Jonesboro, Arkansas, renewed his own; sent five new... **Beryl H. Parks**, of Lexington, South Carolina, sent 13 new subscriptions... **M. O. Stevens**, of Dallas, Texas, renewed his own, sent two new...

**Beech Bethany church of Christ**, of Celina, Tennessee, sent in 20 new subscriptions... **Morris Thomas**, of Weatherford, Texas, sent three new... **Leearneth Amos**, of Culloden, West Virginia, ordered two sets each of our "Crossroads Packet" and also our "NIV Packet"...

**Mrs. Wreath Kelley**, of Rantoul, Illinois, sent three new subscriptions... **Monna A. Watson**, of West Plains, Missouri, sent two new... **W. L. Halalip**, of Pulaski, Tennessee, ordered 25 copies extra of our February/1990 issue... **Tom Brile**, minister, Curry Street church of Christ, of West Plains, Missouri, renewed his own, sent one new... **Wayne Coats**, of Mt. Juliet, Tennessee, ordered 40 extra copies of our issue for July/1988...

**Mozell Roggenstein**, of Snyder, Texas, ordered two sets of our "Crossroads Packet"... **Herbert Shiroma**, of Honolulu, Hawaii, ordered 12 copies of our issue for September/1988... **Wynema Chenault**, of Lawndale, California, renewed her own, sent one new... **Mrs. Leo M. Sweet**, of Clovis, New Mexico, renewed two... **Bob Stafford**, of Granby, Missouri, sent \$10.00 for us to use "as you deem best"...

**David Adams**, of Texarkana, Texas, renewed his own, sent one new... **Clifford Eastep**, preacher, Southgate, Michigan, renewed 12, sent four new, saying, "We, the brethren at Riverview church of Christ, appreciate your good work and other good brethren for the good for Christ that you are doing... This is certainly uplifting to us at Riverview to read this good paper. We would be in left field by not knowing what is going on in the brotherhood without this paper to read..."

**Maurice Woods**, of Jonesboro, Arkansas, sent two new... **Mrs. Izyal Stout**, of Allen, Oklahoma, renewed her own, sent one new... **Ray E. Williams**, of Cleburne, Texas, sent four new... **R. M. Noland**, of Export, Pennsylvania, renewed his own, sent one new... **Ben Sherfield**, of Coldwater, Michigan, renewed his own, sent two new... **Tommy Kirchner**, of Tuscumbia, Alabama, renewed his own, sent one new... **Don C. Ellis**, of Norman, Oklahoma, renewed five, sent five new... **Howard Greene**, renewed his own, sent two new... **Claude Barrett**, of Springfield, Missouri, sent two new... **Don Moore**, of Artesia, New Mexico, sent two new... **E. G. Morris**, of Greenville, South Carolina, renewed his own, sent one new... **E. W. Scott**, of McKinney, Texas, renewed his own, sent one new... **Belle Church of Christ**, of Belle, Missouri, subscribed for 22 names... **Irene Lawson**, of Walnut Ridge, Arkansas, subscribed, saying, "I enjoy the *Contending for the Faith* very much"...

**Thomas A. Fillingham**, of San Diego, California, sent 13 new... **Jimmie Taft**, of Cordova, Alabama, renewed three, sent four new, and sent \$10.50 "extra" to use "for whatever needed to combat false teachers"...

**James T. Watson**, of Brush, Colorado, renewed two for one year each and three for three years each... **Aaron Wilkerson**, of El Dorado Hills, California, renewed two for three years each... **L. Carl Cornell**, of Huntington, West Virginia, renewed two, sent 15 new... **Stephen Wiggins**, minister to Fisher Street/Jonesboro, Arkansas, renewed his own, sent nine new... **Kenneth Hill**, of Paris, Texas, renewed his own, sent two new...

**Edward Wood**, of Wilburton, Oklahoma, renewed four, sent six new... **Richard Bates**, of Canal Winchester, Ohio, renewed two, sent eight new... **B. J. Jones**, of McMinnville, Tennessee, renewed two, sent four new... **Ralph S. Byers**, of the Tarkington church of Christ, of Cleveland, Texas, sent 44 new subscriptions, saying, "You are publishing a very good paper. Keep up the good work"...

**Bill Reinhold**, of Kalamazoo, Michigan, sent 14 new... **Michael E. Feltnor**, of Franklin, Ohio, renewed two.

#### SIX-YEAR RENEWALS

We look on six-year renewals as a special vote of confidence in *Contending for the Faith*. Recent such renewals include **Cliff Hale**, of Fairfield, Texas; **John R. Falkner**, of Conyers, Georgia; **Richard H. Woodlee**, of Raleigh, North Carolina; and **Martha Bartoszklewics**, of Memphis, Tennessee.

**Hallie W. Richardson**, Sheffield, Alabama: "I don't like the NIV Bible that has come out with so many errors in it."

**Val Scott**, Chillicothe, Texas: "We enjoy the paper very much. It keeps us posted on what is happening in the church—both good and bad. We believe that **Ira Rice** and the editorial staff of *Contending for the Faith* are still walking in the Old Paths. We pray that it may ever be so."

**Melinda J. Tuey**, College Station, Texas: "I want to thank you for having the courage and the faith to stand firm. It is so easy these days to just say that everyone is entitled to his own opinion and let it go."

"Your publication and those who write it have opened my eyes and shown me the desperate NEED for all Christians to stand firm and contend earnestly for the faith in order to keep the Lord's church pure."

**Junell Nettles**, 2228 Blaker Drive, Manhattan, Kansas: "It's a comfort to know you and others are contending for the faith. With the bombardment from all sides with Satanism, Humanism, Bostonism, and liberalism, it's nice to know there is a port in the storm." [NOTE: Sister Nettles added an extra \$5.00 to her check, saying, "Please use the balance any way you wish." IYR Jr.]

**Steven D. Cline**, Nashville, Tennessee: "Thank you so much for printing my article 'Should A Christian Wear Religious Clothing?' in your August 1990 issue. It seems that many of our... brotherhood publications only publish certain well-known men—and always the same ones at that. In *Contending for the Faith* I am always seeing names I don't recognize. So 'thanks' for giving us 'unknown nobodies' a chance to let our thoughts be known..."

[NOTE: "...It always has seemed to me that this is nothing but fair and right," I replied in part. "Also, I find that some that seem not to be 'some what' may be some of our best thinkers and writers. As Paul put it, God is 'no respecter of persons.'" IYR Jr.]

"GOD IS" was the theme of the *Great Smoky Mountain Lectures* this year (October 19-21) at Gatlinburg, Tennessee.

Sponsored jointly by Tennessee Bible College, in Cookeville, and the Gatlinburg church of Christ, at Reagan Drive and Trinity Lane, in Gatlinburg, this event always is planned for Friday through Sunday, the third weekend in October.

The speakers this time included **Lowell Altizer**, of Collinsville, Virginia; **Joseph Barr**, of Hemingway, South Carolina; **Kerry Duke**, of Thompkinsville, Kentucky; **Thomas Eaves**, of Gainesboro, Tennessee; **Malcolm Hill**, of Cookeville, Tennessee; **Norman Hogan**, of Henderson, Tennessee; **Jim Laws**, of Memphis, Tennessee; **Everett Morefield**, of Lebanon, Virginia; **Holger Neubauer**, of Benton Harbor, Michigan; **Glenn Ramsey**, of Baxter, Tennessee; and **Gary White**, of Sparta, Tennessee.

**Norma Jean Nebergall**, of Newton, Kansas, let us know of the recent death of her husband

Willard Nebergall, saying, "Please continue sending *Contending for the Faith*."

**W. Ralph Wharton**, now of Biggers, Arkansas, preached for quite some time at Lachine, Quebec, where the "Boston Movement" was trying to get in. There was a dearly loved and highly respected Jamaican lady in the congregation. Brother Wharton reported,

"I duplicated the story of the lady who discovered the wickedness of the movement and got out, turned it over to [this sister], led up to it in a sermon, and asked each member to pick up a copy of that paper from [her]. Worked beautifully."

Having since moved to Biggers, Arkansas, brother Wharton reports having found a strange cultism in that part of Arkansas that he hasn't quite figured out what to do about.

"We visited a lot of congregations after our move here June 3, 1989," he writes. "Most of the congregations are relatively small—our preference—but we visited one with a building that seats... about 500. On our way out after the service, a man stopped me at the door with these words, 'If you have a moment, I'd like to talk with you about 'thee and thou...'"

Brother Wharton mentioned visiting another congregation and hearing a preacher read from Nehemiah telling his listeners that when speaking to GOD, Nehemiah always said, "Thee," and the like, but when speaking to Xerxes he always said "you."

"It apparently did not occur to him that in the days of Xerxes there were no such words, there was no English language, nor even an England," Wharton observed. "Finally, he just got 'carried away' and averred that there were 148 translators of the KJV and every one of them was divinely inspired in that work..."

[NOTE: It is no secret that I, as editor of *Contending for the Faith*, still view the King James Version as the most reliable translation of all. However, brethren, in defending this venerable old version, let's not get "carried away," as brother Wharton showed that preaching brother did. The original autographs, of course, were inspired; however, miracles ceased in the first century A.D. Not a single translator since then has been divinely inspired. It is inaccurate to say otherwise. I still use "thee" and "thou" in addressing God, but it has nothing to do with what Nehemiah did or did not do. Let us be careful not to make indefensible claims even when defending the truth. It is the TRUTH we are to know that makes men free. IYRJR.]

#### GOEBEL MUSIC'S HEALTH

So many have inquired after the health problems that Goebel Music has been suffering of late that it seems good at least to let the brethren know something of what is happening to him. In response to our inquiry, he wrote,

"Indeed there was a time that I did not think I would make it—back in last of May and half of June or so! I wrote of the same to my family.

"I have only been writing cards, as I 'just ain't much with lots of energy' these days. Never have I seen so many doctors, had so many exams, tests (like 60 X-rays on one day), physicals and gone through the Scott-White Clinic..."

Even though desperately ill, brethren all over the brotherhood keep on seeking his advice.

"...I've had so many torn-apart churches to call, so many others, that to get any rest, at times I must unplug my phone..."

#### EIGHTH ANNUAL SOUTHWEST ARKANSAS LECTURESHIP DATES ARE ANNOUNCED

"Our Eighth Annual Southwest Arkansas Lectures will be held March 15-17, 1991," **Tim Ayers**, minister to the Cullendale church of Christ, of Camden, Arkansas, writes.

"Our theme will be 'Hold Fast the Pattern—II Timothy 1:13', and the topics will explore the idea of the New Testament as our pattern."

We never make a mistake obeying God. We always make a mistake disobeying God. Let us be wise and obey him.

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**Tom W. Snyder**, Byrdstown, Tennessee: "Here is some information on the Jubilee 1990. They sent out a 50-page booklet advertising their affair, of which I have copied the list of speakers, those who were exhibitors, the "entertainment" [and such like]... Take special note of the 'One Nation Under God' campaign's participation. Is there now any doubt of what they are willing to fellowship to carry out their program?"

"What I did not include were the 45-plus advertisements in this booklet from both profit and non-profit organizations: banks, church bond companies, real estate firms, and even some coupons from an oil change and transmission service. [Now I know how to finance my church bulletin!]"

"I am sure what we are seeing is only the tip of the iceberg, use any of this information any way you wish to further the Lord's cause."

[NOTE: Numerous ones either have called or written asking what we think of this so-called "ONE NATION UNDER GOD" Campaign. Normally, we are predisposed to encourage all our readers unto "every good work." However, when, to participate in what otherwise might be a "good work" means that we have to violate scripture or scriptures in order to do so, we wonder if it still is a good work?

We noted early the tendency of those connected with this "campaign" to turn a blind eye to II John 9-11. Rather than limit themselves to seeking the participation of sound churches, and faithful brethren, as near as we can tell they are soliciting practically any one and everyone nominally wearing the name "church of Christ." Hence, for faithful brethren to take part in this "campaign," it means they are practically forced to "receive" and "bid Godspeed" to many who "bring not this doctrine."

Take, for example, the so-called "NASHVILLE JUBILEE" itself. This aberration in Nashville is being sponsored by and controlled by brethren in the Nashville area who are themselves unsound in doctrine or practice—generally both. Yet, on Page 37 of the Nashville Jubilee's 50-page booklet advertising their affair was a two-column ad by the "ONE NATION UNDER GOD" people. They were advertising in that program right along with the doctrinally-corrupt *Acapella* singing group, *Cecil Hook*, *College Press Publishing Co., Inc.* [Christian Church], *Harding Graduate School*, *Image Magazine* and many other questionable "exhibitors." They even had a special class at the "Jubilee" on "One Nation Under God" at 2 p.m., on Thursday, July 5, 1990 [See Page 16 of the "Jubilee" booklet].

If these brethren are determined to have fellowship with all these and many others who are contrary to the truth of the gospel, there is no way that we can bid them God speed. Just whom they think they represent is not at all clear—but it certainly is not the churches of Christ who still are trying to walk in the Old Paths. IYRJR.]

**Noble Patterson**, Fort Worth, Texas: "It is certain that we look at the important things in life—alike!"

**R. D. Crawford**, of Zephyrhills, Florida, when ordering one of the Bound Volumes of *Contending for the Faith*, enclosed something extra, saying, "Use the excess as needed in your good work." So did **Mabel O. Anthony**, of Oak Ridge, Tennessee (\$25.00, in fact), saying, "Put the rest where you need it most. Keep up the good work."

[NOTE: Many of our readers, realizing that we are on the cutting edge both in extending

as well as defending the faith—worldwide—want to help us in our work. When you contribute either to *Contending for the Faith* or to our *Far East* efforts, you are participating in front-line evangelism, not just in theory but in practice. Actual work is being done both at home as well as on foreign soil—this is your opportunity to assist and support.

Many faithful Christians—some even on fixed incomes and/or Social Security—are helping. Many women who cannot minister publicly, nevertheless, through regular monthly support, sometimes only \$5.00 or \$10.00 a month, thus are entering into our labors. Through this means they become "laborers together with God" (I Corinthians 3:9). How wonderful! IYRJR.]

**Jim Moore**, of Roanoke, Texas: "We at Roanoke continue to plant the seed and trust God for the harvest. May God bless your every righteous endeavor."

**Albert Riley**, Buena Vista, Tennessee, in ordering a \$5.00 set of our *Axe on the Roof* books, enclosed \$15.00, saying, "Keep the rest for the printing of *Contending for the Faith*. I can't do without it."

**Lamar Thornton**, of Montgomery, Alabama, who normally sends \$100.00 every month, wrote, saying, "Sorry to cut my contribution in half. I am out of work most of four to five weeks for an operation and I live from week to week like most." [NOTE: Sorry brother Thornton was having medical problems. He'll be back! IYRJR.]

**John O'Dowd**, Houston, Texas: "I have not forgotten our battles for the King of kings. I am like David when Saul was shooting arrows at him and trying to kill him. The Devil must be loose on us..."

One sister in Christ (who, for now, shall remain nameless) ordered 12 copies of back issues of *Contending for the Faith*, re: Crossroadism, and put them out in the congregation where she attends.

A little later she wrote back, saying, "The minister \_\_\_\_\_ really was angry and upset because I gave them out. Also one of the elders, \_\_\_\_\_

\_\_\_\_\_ (the preacher) says that he has retired, but we are pretty sure that he is gathering forces with Crossroads to have a group sent in here.

"Of course, they will take over our beautiful building that we donated to and had built financially. The few of us [still faithful] cannot hold on to it.

"I was asking for orders yesterday for *Contending for the Faith*. \_\_\_\_\_, the elder, demanded that I not give out more literature put out by you. He also demanded that I not ask anyone for orders. He says he isn't against Crossroads. I told him then that he was for Crossroads. He said no he wasn't. I told him that he couldn't straddle the fence—he was either for Crossroads or against it. He said that he was going to resign as elder. Perhaps it is just as well.

"At least the members aren't in the dark. I will still give out *Contending for the Faith*. I am subscribing for my son's and daughter's families and for us and a number.

"Again, thank you. The few of us surely need encouragement..."

[NOTE: Now that **Richard Whitehead**, one of the Crossroads elders, went before that big, so-called "Spiritual Growth Workshop" at Orlando this summer, and confessed faults for Crossroads' error," I replied, in part, "I wonder if they STILL would be upset if you tried signing up readers for *Contending for the Faith*."

"If you think it is all right, I'll be glad to send you a batch of back issues of the paper with subscription coupons for this purpose. Please let me know. Somehow we just must get the brotherhood's eyes open to what has been going on that the truth of the gospel may be preserved for this and future generations." IYRJR.]

## THIS IS A "CHURCH OF CHRIST"?

When sister **Jeanette M. Walker**, of Farmers Branch, Texas, contributed \$25.00 toward our Far East/World Evangelism work in April, she enclosed a clipping from the *Senior Adult News* documenting that the Farmers Branch Church of Christ was featuring "Three Concerts in April," asking, "This is a 'church of Christ'?"

Following is the item itself which we are photo-reproducing for our readers:

## Three concerts in April

Three concerts are featured by the **Carrollton Chamber Orchestra** in April.

**APRIL 3** - The **Metrocrest Youth Orchestra** will perform with the CCO at 8 p.m. at the **Farmers Branch Church of Christ.** This concert is free and open to the public.

[NOTE: "When I read that 'Senior Adult News,' I replied, in part, 'I knew what you meant when you commented, 'This is a church of Christ?' It may be—but I doubt that Christ himself could ever recognize it as such.'" IYR Jr.]

## HATCHER EXPLAINS WHY ACTION WAS TAKEN

When the church at Burkburnett, Texas, sent word in 1989 that action had been taken against quite a number who had left the congregation, I had no doubt of its validity, but nevertheless needed more information to back up the report.

In his reply of May 23, 1989, Burkburnett's preacher, **Michael Hatcher**, replied, as follows:

"We appreciate the fact you are going to publish the information we sent you. I hope this letter will help in making the needed report. The cultic practices alluded to are the Crossroads Movement. Before these people left they were having private meetings (soul talks) and had instituted prayer partners.

"The doctrinal errors were numerous. Many held with the Ketcherside views on unity. This went so far as some accepting denominational baptism (i.e., Baptist baptism), and accepting denominations as 'our brethren.' Many held false views on the Holy Spirit (direct operation on the lives of men today). They were teaching false doctrines on grace (salvation by grace only, umbrella of grace, etc.). They practiced a rebellion to the authority of the elders (as is common with the Crossroads/Boston Movement).

"When faced with their errors on these and other subjects, instead of repenting of their false doctrines, they left, drove to another city to worship. Now they have come back to start this new church that will only do damage to the Lord's church.

"I hope this letter is comprehensive enough without going into specific details. We appreciate your work, not an easy job, but unfortunately a needed one. Keep the faith in spite of all the false teaching and practices there are in the church today. Right will win."

## ERRORS DESTRUCTIVE TO UNITY

True Biblical unity exists inevitably among faithful Christians, but many are deprived of being a part of that unity (which has existed among obedient believers since Pentecost of Acts 2). What has kept people from being united with God's faithful?

One, the Scriptures often are rejected as the plenary, verbally inspired, inerrant, infallible Word of God, undermining the very foundation of unity. Why even pretend to speak as the oracles of God (I Peter 4:11) or call Bible things in Bible ways, if one cannot know the truth (John 8:32; 17:17)?

Two, unity often is held to be superior to and to take precedence over truth. Solomon did not say, "Buy the truth, and sell it not [except when it is the price of unity]" (Proverbs 23:23). Just how much truth could one abandon to establish unity? Christ prayed that unity be "through their word"—not through compromise (John 17:20-23)!

Three, some preach "unity in diversity," which is self-contradictory. Such holds that drawing lines of fellowship over such false doctrines as mechanical instrumental music, premillennialism, and the like, is unscriptural. They accuse those of us who oppose such doctrines of men (Matthew 15:9) of dividing the body of Christ.

Four, a failure exists on the part of the Christian Church to acknowledge who drove the wedge. The bitter controversy was brought about originally more than 100 years ago by the introduction of the instrument and other unscriptural innovations. Unity with the Christian Church is not possible without their return to the New Testament order.

Five, many question the authority of the Scriptures, speaking of a "new hermeneutics." This violates the silence of Scripture, and is thus faulty—a clear refusal to accept only what God authorizes. They often are heard to say, "I get sick and tired of hearing of Nadab and Abihu (Leviticus 10:1-7).

Other errors destructive to unity include: six, seeking union man desires rather than unity God desires; seven, fellowshiping errorists in spite of their innovations (Big F, Little f); eight, feigning unity through propaganda and unity "summits"; and nine, failing to see that to have unity, people must first be purified (II Corinthians 6:14-7:1; James 3:17; Ezekiel 13:1-16).

Christian unity is not achieved through "unity meetings," but through obedience to the pure gospel.

—Curry Street Bulletin,  
West Plain, Missouri 65775

**Roy Deaver**, Austin, Texas: "I shudder to think of what the church might have been today if it had not been for your work through so many years. Keep us in your prayers as we do the same with regard to you and Vada and your great work."

**Eugene Springer**, formerly elder and preacher at Cadiz, Kentucky, now preaching at Rutherford, Tennessee, wrote, "Keep up the good work with your paper. We still need people who are not afraid to tell the truth and to uphold Biblical principles."

**Kirk L. Hass**, Denison, Iowa: "Dear Mr. Rice, Sir, use your own money to buy your Rolex with and take my name off your mailing list for good. If I receive anything from you again, I will file a complaint with the Attorneys Generals of Florida, Alabama & Tennessee and the U.S. Postal inspector for harassment. Sincerely, (Signed) Kirk L. Hass... P.S. I'm not your brother, either!" [Note: I wear a Selko. IYR Jr.]

**Jerry Hyman**, Norcross, Georgia: "I did not receive April or May issues of *Contending for the Faith*. I do not know why, but would appreciate it if you have extra copies sent to me. I enjoy them so much."

**Terrence N. Rice**, Edmonds, Washington: "I don't want to miss a single one."

**Ken Wills**, minister to the Eastdale church of Christ, of Chattanooga, Tennessee, renewed for their elders, deacons and ministers and sent in four new subscriptions.

## LONG-TIME SUPPORTER GROWING OLD

**Aaron Nicholas**, of Stamps, Arkansas, has been one of our most faithful supporters of *Contending for the Faith* over the past 17 years.

"When I began to send you a contribution monthly supporting *Contending for the Faith*," he wrote recently, "there were many ways that I tried to help you in your struggles... As I have said before, so say I now again, it is true to its name (Jude 3) because that is exactly what it is doing.

"I will continue to contend for the faith until the Father above takes me out of this old world. I cannot pledge myself as I have been giving for the past 17 years, but I will send every time I can and will never forget you and your wife risking your lives flying the deep blue sea to preach the gospel throughout the world to every creature (Mark 16:15)."

At his writing, brother Nicholas had reached his 83rd year, saying, "Brother Rice, if I am not prepared to go, I will never be prepared as far as I know."

If it were not for the continuing support of aging brethren and sisters in Christ, such as brother Nicholas, our contending for the faith would be enormously more difficult than it is otherwise.

## ARE WE ONE? OR ARE WE?

T. R. Wilhott

By "we," I mean members of the church. We proclaim unity—even declare our oneness—having the same mind. Such are Bible terms.

Yet, at a single Sunday morning worship service, one reads from some sort of publication, the "Scripture Reading." During the sermon the minister quotes from another version that isn't like mine either. The person close by asks, "Where is he reading from?" I have to say, "I don't know."

I have to ponder what is meant, or if there is a relation to Ecclesiastes 12:12 about so many books that my mind is weary. What did Paul mean when writing II Timothy 4:1-4?

My thinking about all the NEW (?) versions reminds me about parties a long time ago. People sat in a circle, or around the room. The host told a short story to the first in the row. That person repeated that story to the person next to him. Each person was to give his version of the story as it was told to him until it was told all around the room. By the time 15 or 20 people told the story as they thought it ought to be, do you believe the story was the same as the original? HOW ABSURD! So with each NEW (?) version. How much of the original story is left?

Another thought about the NEW (?) versions. Some of us know about "Ole Lye Soap." There are so many brands of soaps for cleaning clothes and dishes, I'd dare not to estimate the number. Each NEW brand is better than any other previous. There is one called "SHOUT IT OUT." Others are "improved." Each is better than another—on and on. Well, you figure your odds. How much cleaner could you be than after taking a good old-fashioned lye-soap bath?

Which, if any, of the new (?) versions (brands) is better than the KING JAMES? Think about it!

**Herbert N. Hurd**, Aromas, California: "I am always glad when I learn that you are back in the States—then, on the other hand, I am glad that you and others are able to go to the Far East and help those poor souls to keep the faith and keep fighting for the Lord. I pray for those over there that are holding the line... May their tribe increase."

**Rick Embry**, of Leitchfield, Kentucky, ordered two dozen copies of sister **Bronwen McClish Gibson's** tract "Crossroads from the Inside."



# WHY NOT CHURCH DISCIPLINE?

Bill Lockwood

Various excuses could be assigned to the neglect of church discipline (withdrawing fellowship as per I Corinthians 5; II Thessalonians 3; et al.) in many congregations today. In specific reference to such action upon those who habitually forsake the assembly of the saints, there is a notorious plea offered as a permit for such disregard. We are told that the church "cannot withdraw from those who've withdrawn from us." As shall be shown, there are multiple errors in this "reasoning" which, if seen, will surely cause Christians to lay it aside.

First, let us divide the sentence into two parts: "A"—"We cannot withdraw from those..." and "B"—"Who have withdrawn from us." Examining "B" in particular, what is the meaning of this phrase? A fair equivalent is: "who have ceased attending worship services." For some reason many have accepted the notion that non-attendance in worship services equals a withdrawing from the church. If this were true, then by the same reasoning a disallowing of a disciplined member by the church to attend would equal a withdrawal from the disciplined member! It should therefore be obvious that one cannot withdraw from the church merely by playing "hookey" on Sunday morning. Note now the question at issue with the popular rejoinder; its equivalent substituted.

Can the church withdraw from the habitual non-attender? "No," we are told. Why not? Because "A"—we cannot withdraw from those..., "B"—who have ceased attending worship services. This is begging the question. No reason or scripture has been offered, only a rephrasing of the question in dogmatic terms.

Second, the supporting "reason" under examination evidences a misunderstanding of Christian fellowship. If Christians had fellowship with one another only by proximity during worship services then, no, we could not withdraw that fellowship if they were not a participant therein!

The withdrawing of yourselves (having no fellowship—the opposite of that which was done in Galatians 2:9 ("... gave... right hands of fellowship")) needs be practiced toward all those who walk disorderly—and this includes violators of Hebrews 10:25. The action extends to the day-by-day association with the disciplined—"not to keep com-

pany" (I Corinthians 5:11). The divine commentary on this phrase is in the same verse, "**with such a one, no, not to eat.**" This, of course, does not imply a *complete* severance of contact for some association must be maintained for the purpose of admonishing (II Thessalonians 3:14).

## WITHDRAWAL AND ADMONISHING ARE CONNECTED

Incidentally, the last reference *also* refutes the objection to church discipline occasionally offered: "We ought to admonish them, not withdraw from them." The Bible never separates the two and it is an appalling lack of knowledge for church leaders to make this retort. The most appropriate and only scriptural remedy that can be applied to non-attenders is the admonishing *connected* with the withdrawal of fellowship. Men are not to separate from one another due to racial differences as did Peter (Galatians 2:12); but a similar action is to be done to Christians in need of correction.

If discipline ought not be practiced upon non-attenders, we ask: How else win them back? Some answer, "love them back," or "encourage them back." The first again evidences a complete misconception of discipline. No one would think of suggesting a discipline divorced from love. As a matter of fact, all parents understand their interwoven relationship. The second response, "encourage them back" is equal to admonishing them and church discipline, when practiced scripturally, includes this. Neither of these options are to be neglected in church discipline.

Another foists this suggestion to our attention: "pray for them." While divine sanction surely rests upon prayer for the erring the answer is merely sanctimonious when offered as an alternative to divine directives. How can congregations neglect plain commands regarding the withdrawal of fellowship and expect a favorable hearing before the throne of grace? This is somewhat like the farmer who prays for a good harvest but refuses to work the ground!

The purpose of church discipline is to win back to Christ the erring whose love for Christ has waxed cold. With this goal in mind let us cast aside fear of governmental, judicial, or personal repercussions and lovingly seek to restore the wayward in the manner in which we are commanded.

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