

Contending FOR THE Faith™

Volume XXII, 1991

Contending FOR THE Faith

A publication of the Bellview Church of Christ, 4850 Sausley Field Road, Pensacola, Florida 32526
FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

"A NEW DOCTRINE COMES TO ARDMORE"

Ira Y. Rice, Jr.

Toward the end of August, one day the telephone rang. It was Jesse Whitlock, evangelist of the Central church of Christ in Ardmore, Oklahoma, letting us know that Max King's A.D. 70 doctrine had been embraced by Don Preston, who preaches at Maxwell Avenue, there in Ardmore.

Brother Whitlock and the Central/Ardmore brethren already had done quite a lot to combat this pernicious error, via their local church bulletin, in face-to-face confrontations and otherwise, evidently without sufficient results.

I asked them to send us copies of any information that would throw light on the situation, which they promised to do. Hence, under date of August 27, 1990, brother Whitlock enclosed several such items with a covering letter, saying,

August 27, 1990

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

Dear brother Ira,

As promised, I am sending the material to date on the A.D. 70 doctrine as it is appearing here in Ardmore, OK. The elders at Maxwell Avenue have promised to keep Central's elders informed of their progress in "handling" the matter. To date, from the time of this promise (August 11, 1990), we have received no word. If silence remains the answer through the month of August, then one of Central's elders, David Johnson, will contact the elders at Maxwell on September 1.

I recently preached a sermon and made the observation that today many elders seem to have stopped working, have started winking (at sin), and have stopped overseeing and have started overlooking (error). These are my hidden fears of what may be happening at Maxwell. The silence speaks most eloquently...

However, since the doctrine is here and Don Preston's book is being publicized highly through the community, the elders at Central have given me the green light to preach a series of lessons in September, planned earlier: "The A.D. 70 Doctrine: Matthew Chapters 24 & 25 Do Not Teach It." Then, if the error is not corrected and made right in a public manner, I shall start again the bulletin series: "A New Doctrine Comes To Ardmore." Also, we

will present some basic lessons on the A.D. 70 Doctrine on our weekly radio program, "Studies In The Bible," presented each Sunday morning at 8:00 a.m. It is good to have elders sound in the faith.

Ira, we will contact you shortly into the month of September and let you know how things stand at that time. We appreciate your good fight of the faith on so many fronts of departures from the pattern—the A.D. 70 heresy is only one of many. I sometimes wonder how you are able to keep up with so much false teaching and doctrine and teachers at the same time. It is amazing to me to observe some of the weird and strange doctrine that some will follow after—never giving any attention to what the Word of God teaches.

Set for the Defense of the Gospel,

(Signed)

Jesse Whitlock, evangelist

Among the things which brother Whitlock enclosed with his foregoing letter were three of Central/Ardmore's then-most-recent church bulletins, dated respectively, August 5th, 19th and 26th. The one for August 5, 1990, really got our attention. In it brother Whitlock reported what was happening as follows:

A New Doctrine Comes to Ardmore

In Acts 17:19-ff, we read, "And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.)"

Each time I reread these words from the book of Acts I think of the strange doctrine of Kingism which already has divided congregations in our nation. Any time a new false doctrine is presented to the Lord's people, you can count on heartache and sorrow to result as some hold to the truth and others spend their time in nothing but the telling or hearing of some new thing.

The second "A.D. 70 Theory" seminar took place July 17-20, 1990, sponsored by the Parkman Road church of Christ in Warren, Ohio. Max R. King served as the director for the Second Annual "Covenant Eschatology Seminar." The speakers slated: Max R.

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Ira Y. Rice, Jr., Editor

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Editorial...

MAXKINGISM

—Or The A.D. 70 Theory

Just about the time we think nothing more can arise to disrupt the unity of the churches of Christ these days, it does! But of all the offensive, division-causing doctrines coming down the pike in recent years, who would have thought that anything as patently false as **Max King's A.D. 70 theory** ever could muster a following—but it has!

Beginning on Page 1 of this issue, under the heading of "A New Doctrine Comes to Ardmore," *Contending for the Faith* regrets having to call attention to this recent departure from the faith.

DOCTRINE IS RELATIVELY NEW AMONG US

Who among us has any respect for such as the Athenians and the strangers sojourning there who "spent their time in nothing else, but either to tell or to hear some new thing"! (See Acts 17:21).

Had you been at Freed-Hardeman College's "Open Forum" back in 1972, when Max King first introduced his A.D. 70 theory, you would have been incredulous that *anyone* could come up with a doctrine so completely contrary to plain Bible teaching as this. At first, we all thought he could not be serious. However, when pressed, he stuck to his contentions—and has done so ever since.

WHAT IS "MAXKINGISM"?

For those still unfamiliar with this "new thing" coming up among us, it is well to note what Max King's A.D. 70 theory actually teaches. Like all false doctrines, of course, it has labyrinthine ramifications to confuse the unwary; however, stripped down to its essentials, it contends, among other things:

1) That the second coming of Christ was during the destruction of Jerusalem in A.D. 70, 2) that the resurrection took place with the events that happened in A.D. 70, 3) that the judgment took place in A.D. 70, 4) that the church did not receive full power and glory until the destruction of Jerusalem in A.D. 70, 5) that Satan is bound and not active today, and 6) that the Lord's Supper is taken as a memorial of the perfected salvation which took place in A.D. 70—not to show forth the Lord's death "till he comes."

PRESTON, SCOTT BOTH SWEEP AWAY

When I heard earlier this year that **Jack Scott**, who formerly preached at El Portal, California, but now is at Pinole, had embraced this "new thing," I could hardly believe it. However, having this day (November 23, 1990) listened to a tape recording of a speech he made at Max King's

Second Annual "Covenant Eschatology Seminar", sponsored by the Parkman Road church of Christ, July 17-20, 1990, in Warren, Ohio, there no longer can be any doubt. It is a fact.

On one side of this tape, brother Scott discussed II Thessalonians 2 and on the other side Don Preston, who preaches at Maxwell Avenue, in Ardmore, Oklahoma, had much to say about II Peter 3 with regard to "The Late Great Kingdom"—as if the kingdom of God had passed already!

One thing which both of these brethren had in common was the speed with which they spoke. It reminded me of something Archie Luper once said about a large amount of money he had lost: "It doesn't sound so bad if you say it real fast!" But it sounded more like what Paul wrote to Timothy, regarding "**faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm**" (I Timothy 1:5-7).

ELDERS ARE SUPPOSED TO STOP SUCH MOUTHS

Instead of allowing such false teachers to

continue teaching and preaching where they have caused divisions and offenses over things so contrary to the doctrine of Christ, elders are *supposed to stop their mouths*. We should all do well to read again what Paul wrote Titus about an elder (bishop) "**holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers... whose mouths must be stopped, who subvert whole houses, teaching things which they ought not... Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to... fables, and commandments of men, that turn from the truth**" (Titus 1:9-14).

Elders who try to circumvent their responsibility clearly enjoined in this passage by requesting their preacher merely to cease teaching "publicly" on this false theory are dreaming if they think this will work. Such is but an invitation to keep on teaching "privately" on it. Just like letting termites continue to chew away *in private*—by the time the house falls in, it will be too late.

Ira Y. Rice, Jr. *Editor*



A NEW DOCTRINE

(Continued from Page 1)

King, Don Preston, Charles Geister, Terry Siverd, Jack Scott, William Bell, Tim James, Marvin Jacobs.

It is the expressed purpose of this seminar to promote the man-made doctrine of Kingism or the A.D. 70 theory that "is... the first of its kind from the perspective of interpreting 'the last things' within a *first-century* frame work of covenantal change... The covenantal framework for 'the good things to come' forms the backdrop for the New Testament's expectation of age-ending *nearness*... The post-Pentecost outworking of covenantal renewal constituted for the first-century setting for the coming of Christ and His kingdom in power, and consequently for the defeat of the triune powers—Satan, Sin and Death." (Quote from Max R. King in flyer on First Annual "Covenant Eschatology Seminar" and all emphasis belongs to Max R. King—JLW).

Don Preston, minister for Maxwell Avenue church of Christ was one of the key-note speakers in this seminar. The elders at Maxwell Avenue have informed us they are aware of the man-made doctrine, Kingism—and that they fully support all its conclusions. We wish to examine the conclusions of this doctrine and show that faithful Christians will readily recognize it as standing diametrically opposed to the Word of God.

Max R. King met the late brother Gus Nichols in public debate in July of 1973. Here is the statement of the first proposition: "The Holy Scriptures teach that the second coming of Christ, including the establishment of the eternal kingdom, the day of judgment, the end of the world, and the resurrection of the dead, occurred with the fall of Judaism in 70 A.D." King affirmed and Nichols denied. Brother Nichols took that proposition away from Max King and "cleaned his plow!" (Signed) Jesse Whitlock.

How brother Whitlock came to make the foregoing announcement through the Central/Ardmore bulletin, we must go back a bit. Under date of July 24, 1990, brother Whitlock had written a statement, not previously published, as follows:

THE MEETING

Sunday Afternoon—July 15, 1990

BACKGROUND: I have been in correspondence for about one month with Don Preston, Minister for Maxwell church of Christ (Ardmore). Nothing can be resolved. July 8-11 I am away in a gospel meeting—the elders of Central (Ardmore) decide to contact the elders of Maxwell (Ardmore) to try and determine if they are aware of the A.D. 70 doctrine and if this teaching is being promoted within the Maxwell church. I am invited to attend and explain Biblical concerns over the manifold errors of Kingism. Some events that took place in that meeting have opened my eyes to how dangerous and damnable this doctrine is to the cause of truth. [JLW]

ATTENDING: Maxwell Elders: Edgar Wallace, Gary Wilson & Glen Elmore. Central Elders: Darrell Hubbard & David Johnson. Central's Evangelist: Jesse Whitlock.

Brother Hubbard worded an opening prayer.

I passed out copies of mail-outs of both the 1st & 2nd Annual Covenant Eschatology Seminars taking place in Warren, Ohio. Maxwell's elders told me that they had already seen this literature. I asked them if they were aware of the A.D. 70 doctrine. They assured us they knew all about it. I then asked if they knew that Don would be taking part in this effort in just a few days. They said they were aware. I asked if they realized they were bidding Godspeed to such error in their participation. They denied that they could see any error whatsoever in the A.D. 70 doctrine; therefore, did not see that my point was valid.

At this point, with the assistance of brothers David Johnson and Darrell Hubbard we attempted to point out some of the obvious contradictions between the Word of God and the teaching of the A.D. 70 doctrine.

In correspondence referred to earlier in this report, I read to them direct quotes from my letters and replies I had received from Don Preston. They agreed with all conclusions:

My Question: Did the kingdom of Christ come in glory in 70 A.D.?

Don's Reply: Yes, the kingdom came in full glory in 70 A.D.
 My Questions: Were there any Christians before 70 A.D.? Were there any Christians after 70 A.D.?
 Don's Reply: There were Christians before A.D. 70—and after.
 My Question: Was the destruction of Jerusalem the end of the World?
 Don's Reply: Yes, the destruction of Jerusalem was the end of the Jewish world.
 My Question: Was the "Resurrection from the dead" and the final judgment day completed in 70 A.D.?
 Don's Reply: Yes, judgment and resurrection occurred in 70.
 My Question: Did Christ's final coming take place in 70 A.D., and, if so, did "every eye" see Him?
 Don's Reply: Christ returned in 70.

Anyone with a casual knowledge of the scriptures can see the blatant contradictions between the truth of God's word and this man-made doctrine. Yet, Don and the elders from Maxwell state they will stand by these answers. But will these answers stand by them in the day of judgment, yet to come?

As we attempted to point out the fact that each one of these points stood diametrically opposed to the pages of Holy Writ, brother Johnson pointed out some things that ought to have taken place—but obviously have not—and alluded to I Corinthians 15:24 [he did not cite the reference, but quoted]; "THEN COMETH THE END, WHEN HE SHALL HAVE DELIVERED UP THE KINGDOM TO GOD, EVEN THE FATHER..." Whereupon, one of the elders from Maxwell leaned back and stated: "I've never read anything like that anywhere in my Bible." I waited to see if the other Maxwell elders would point out his obvious lack of Bible knowledge. They seemed to not even realize his error! Later, this same elder bragged about his 70 years as a Bible student. Yet, he had never read anything like I Corinthians 15 in all that time!

Brother Hubbard asked them if we were in the new heavens and the new earth now. When they responded in the affirmative, he made the observation he still had lots of aches and pains. Also, he asked about whether or not all prophecy had been fulfilled. When they responded that it had been, I had to ask if "DEATH AND HADES HAD BEEN CAST INTO THE LAKE OF FIRE"? (Revelation 20:14). One of the elders from Maxwell asked if I was sure that was a prophecy. I responded that it came from a book of prophecy and what did he think it could be? No answer was forthcoming.

At this point one of the elders from Maxwell observed that in their study of the doctrine for about two years now, that he saw no inherent danger in the doctrine as relates to salvation, Christian living or worship. Therefore, I asked if they still observed the Lord's supper on the first day of the week. They do. I asked them why they would continue this observance since we are commanded, "AS OFTEN AS YE EAT THIS BREAD AND DRINK THIS CUP, YE DO SHOW THE LORD'S DEATH TILL HE COME." (I Corinthians 11:26). I asked, "If Christ returned in 70 A.D., as you say He did, and we are to observe the Lord's supper, TILL HE COME—and remember Don teaches he returned in 70 A.D.—then where do you find scriptural authority to observe the Lord's supper today?" Once more, there was no answer forthcoming.

Several other points were made on both sides. Nothing seemed to show the Maxwell elders the errors of Kingism. It was apparent that the Bible itself could not sway them back to the stand for truth. The time was slipping away as the evening worship hour drew nigh. It was apparent to all in the room that the elders from Maxwell would back this false doctrine regardless of what the Bible taught. I guess their refusal to answer certain questions was an admission there was no defense for the A.D. 70 theory. But it did show once more the power of the word of God anytime that it goes forth to do battle with the teachers of error. The Central church of Christ remains "SET FOR THE DEFENSE OF THE GOSPEL."

It is our prayer and hope that many will see the error of Kingism before it is everlastingly too late. We realize that many are "CARRIED TO AND FRO WITH EVERY WIND OF DOCTRINE..." Perhaps, before the final judgment day comes [notice that I use future tense] some will see the false position for what it is

and come forth out of this error. (Signed) Jesse Whitlock, Evangelist, July 24, 1990

Six days later, under date of July 30, 1990, brother Whitlock wrote a general letter of warning, but did not circulate it generally until he and the Central/Ardmore elders might give the Maxwell brethren more time to see their error and repent, if possible. It read as follows:

July 30, 1990

Dear Brethren,

As you will note by the enclosed material, we have an A.D. 70 congregation in the making here in our area. The elders and I have been in several meetings and discussions about how to warn others about this "new doctrine" in the Ardmore and all surrounding areas. Last evening the elders asked me to send some of the material we have gathered to date and send to you for consideration. Feel free to use as much or little of the information as needed. We have Don Preston's tapes and new book alluded to in this material and it can be obtained if you would be interested.

The elders will be speaking to the Central congregation this Sunday—August 5, 1990—to sound forth a warning to members of the Central church of Christ about this strange doctrine in our midst. In the next five weeks or so they will have me to write bulletin articles, preach a few sermons over the radio and from the pulpit to inform, warn and forearm the Central family about this dangerous doctrine. We are discontinuing all local ads that place us alongside of Maxwell in order that the community can know that we do not support nor go along with this false doctrine.

Anyone desiring more information about this situation may contact Central's elders or evangelist:

David Johnson 700 Davis Ardmore, OK 73401	Darrell Hubbard 512 Lake Murray Drive Ardmore, OK 73401	Jesse Whitlock 809 East Pershing Drive Ardmore, OK 73401
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[405] 226-1639 [405] 223-6441 [405] 223-7945

You can just write to Central church of Christ at P. O. Box 1782 in Ardmore, OK 73401 or call [405] 223-3289.

Because of a Cross,

(Signed)

Jesse Whitlock
Evangelist

Another couple of weeks passed by and the situation got no better. Therefore, under date of August 13, 1990, the Central/Ardmore brethren saw fit to up-date everyone's information, as follows:

"BY WAY OF EXPLANATION"

It is imperative that we make this up-date on the status of the A.D. 70 doctrine in Ardmore, Oklahoma at this present time. Following "The Meeting" under date of July 15, 1990, there was no word from the elders or preacher at Maxwell. Central's local minister [Jesse Whitlock] would be given time during August to preach several lessons, write three or four articles in the bulletin, and to deliver a few messages during our radio program on Sunday morning. The purpose: To inform and warn the brethren at Central and any interested in truth of the great danger which lies inherent in the Max Kingism doctrine, i.e., A.D. 70 theory, "Realized Eschatology" or "Covenant Eschatology."

In our local bulletin, under date of August 5, 1990, I inserted the first of a series of articles with the heading: "A New Doctrine Comes to Ardmore." This bulletin also had the information that beginning August 12th I would preach a series of lessons Sunday mornings: "A.D. 70 Doctrine: Matthew Chapters 24 & 25 Do Not Teach It." On Sunday evenings: "A New Doctrine Comes to Ardmore." The following week we had our annual VBS and the bulletins were still available on the tape in our foyer. From this point forth we do not know the whole story—but here is where we need to make it known...

August 11th, a Saturday afternoon, Darrell Hubbard's wife received a phone call from Edgar Wallace [elder at Maxwell congregation], however Darrell was not available. Later, David Johnson received a phone call from Edgar Wallace. Therefore, at 6:30 that evening brethren Hubbard, Johnson and myself met. David informed us that brother Wallace had called asking the elders not to allow me to preach or to write or to make any more information available on this topic. Brother Wallace stated they were trying to handle the situation and make things right at Maxwell. He explained they would need some time to do so, but assured brother Johnson he would keep us advised at all steps of progress. Central's elders and I agreed that surely this time must be given for them to make retractions and repentance made known to all. Therefore, we pulled our bulletins out of place and had none available Sunday, August 12th. I hastily changed my topics for both morning and evening service on August 12th. The radio program announced the wrong topics [taped earlier], but for the time we

have cancelled the planned program on the A.D. 70 doctrine. We are informing all with this material in their hands of this drastic change of events in Ardmore, Oklahoma.

It is our hope and prayer that Maxwell will speedily handle this error. We look forward to the marking of the A.D. 70 error by the leadership from Maxwell. Central's elders feel that it is their rightful place to do so.

We will keep you informed of any later developments as they come along. Please join us in fervent hope and prayer that this error will be stopped, not only in Ardmore, but everywhere it is found. (Signed) Jesse Whitlock

As almost always is the case, instead of Maxwell brethren using the respite granted by Central/Ardmore to make corrections, they took advantage of them to publish the following advertisement in the August 7, 1990 issue of their local newspaper, *The Daily Ardmoreite*:



**MAXWELL AVENUE
CHURCH OF CHRIST**

421 Maxwell Avenue • Ardmore, Oklahoma

223-9636

REVELATION!

Confused about the Book of Revelation? Perhaps no other Bible book has been the object of so much speculation. It has been ignored, distorted, abused and used as the basis for every imaginable interpretation.

The modern view of the book insists Revelation was written to and about 20th Century events. But Revelation was written 2,000 years ago to people enduring severe difficulties. What relevance did the book have for them?

If you are interested in a serious study of this most fascinating of books, come to the Maxwell Avenue Church of Christ beginning, Wednesday, September 5th, at 7:00 P.M.

This study of Revelation will be taught by Don K. Preston, author of "II Peter 3: The Late Great Kingdom", a book on eschatology. Preston has done extensive biblical and historical research on the Book of Revelation.

If you have an open and honest mind that wants Bible answers to questions about the Book of Revelation, be sure to attend this class.

You will be glad you did!

Don K. Preston
Maxwell Avenue
Church of Christ
421 Maxwell Avenue
Ardmore, OK 73401

Schedule of Services

Bible Classes	10:00 A.M.
Morning Worship	9:00 A.M.
Sunday Evening	6:00 P.M.
Wednesday Evening	7:00 P.M.



Since the ad was timed to appear on Friday, the 17th, it was too late to respond to it in the Central/ Ardmore bulletin of August 19th. What *did* appear was explanatory of what had happened the Lord's Day before, as follows:

By Way of Explanation

I realize that this will not seem adequate. However, we hope in the very near future to be able to make all plain. We apologize for the sudden change in announced topics last Sunday, August 12, 1990, and the fact that no bulletin was available to you.

A situation developed late Saturday afternoon that caused the elders and myself to meet around 6:30 in the evening. This had direct bearing on the planned topics and part two of a bulletin article with more to follow. In view to a request and certain promises made to us, the elders and I reached unanimous decision that it would be best not to go ahead with the planned topics for that Sunday, so Saturday night I worked on preparing two different lessons. Also, we did not want to put Tina in the time bind of creating a whole new bulletin at such late notice. Therefore, we must apologize to you for not having certain information made available to you that Lord's Day. We realize some things will be confusing today—but now we hope to have everything back on track.

Rest assured that everything we've done is in the interest of the cause of truth. It is our hope and prayer that truth will continue to grow in Ardmore and that error will ever go down in defeat as God has decreed it shall.

(Signed) For the elders,
Jesse Whitlock

Completing the series of bulletin articles on this subject, at least for the time being, under date of August 26th, 1990, the following appeared:

Another Explanation

In this bulletin under date of August 5, 1990 appeared an article under the heading: "A New Doctrine Comes to Ardmore"... We (David Johnson, Darrell Hubbard and myself) were asked to meet with two elders from Maxwell (Edgar Wallace and Gary Wilson). This meeting took place in my office at 6:30 p.m. on Wednesday, August 15th.

Brother Edgar Wallace took the floor and pointed out that Central's bulletins often pointed out false teachers, false doctrines and false positions—he cited some examples: *i.e.*, Jerry Jones, Tulsa Workshop, the *New International Version*, etc.

Then we found out the real reason for the meeting. Brother Wallace asked for a retraction of a statement in the article which reads:

"The elders at Maxwell have informed us they are aware of the man-made doctrine, Kingism—and that they fully support all its conclusions."

Brother Wallace went on to explain that he is not for or against the man-made doctrine of Kingism. He also claimed that he is not aware of what that doctrine is, although we explained to him on July 15 that the "new doctrine" is Kingism. However, since he wanted a statement made, we want to inform our readers that brother Edgar Wallace is not sure if Kingism is a true doctrine or a false doctrine. He wants it known that he is still in study of the matter and that for now he is not committed either for or against Kingism.

Brother Gary Wilson was also in attendance and twice stated in the hearing of all that he knows the doctrine of Kingism is false. We wish to commend brother Wilson for his courage and conviction to identify the man-made doctrine of Kingism. May God give to the Lord's church more elders with the strength to stand in defense of the powerful Word of God.

However, let it be noted that my statement was based upon the acknowledgement given by Don Preston in his book, *II Peter 3: The Late Great Kingdom*. Read it and ask, what do you think?

"My thanks also go to *my elders* at the Maxwell Ave. church of Christ... They have encouraged me to keep studying... *Such support is cherished by every preacher.* (Emphasis mine—JLW)

My conclusion was that he was writing the truth. I do now apologize to every elder at Maxwell Avenue who does not support Don in the conclusions reached in his book. The mistake was an assumption on my part. (Signed) Jesse Whitlock.

Although *Contending for the Faith* has had all this material in hand since the end of August, about the time we were thinking of publishing it, the Maxwell brethren would do or say something which made the Central/ Ardmore brethren have renewed hope that it all indeed might be settled; so, at their request, we held off.

However, with the release of the following letter to the members at Maxwell Avenue, we feel the whole thing now needs to be made a matter of public record. Their letter reads:

October 21, 1990

To Members of Maxwell Avenue:

There are times in a congregation when the eldership must make decisions or take a firm stand that is never pleasant. However, the overseers are charged with the responsibility of feeding the flock, Acts 20:28.

During the past several weeks, we have spent countless hours in prayer, study and thought with the teachings of the A.D. 70 theory. A decision has been reached by the eldership to not support the CONCLUSIONS of the A. D. 70 theory listed below.

- A. That the Second Coming of Christ was during the destruction of Jerusalem in A. D. 70.
- B. That the Resurrection took place with the events that happened in A. D. 70.
- C. That the Judgment took place in A. D. 70.
- D. That the Church did not receive full Power and Glory until the destruction of Jerusalem in A. D. 70.
- E. That Satan is bound and not active today.
- F. That the Lord's Supper is taken as a memorial of the perfected salvation which took place in A. D. 70. (Not to show forth the Lord's death "till he comes".)

Therefore, the eldership requests that all public teaching of the A. D. 70 theory cease in this congregation. The elders are continuing to study this theory and we recommend that each of you continue to keep your Bibles open and study, also.

Please, let each of us be patient and understanding and continue to pray for our Maxwell family.

In Christ,

The elders of Maxwell Avenue

(Signed)

Gary Wilson
Edgar Wallace

James C. Woodson
David Toothman

Nolan Hester
Wm. G. Ellis

"Blissful Ignorance?"

Robin W. Haley

Surely, most who read this article have heard the old expression, "ignorance is bliss." There are circumstances, I suppose, where this may be true, or at least similarly applied, but let us take notice of the damning results if or whenever this is the case in our spiritual lives.

On the *other* side of this coin is the adage that says "ignorance is no excuse before the law." (Isn't it a comfort to know that we shall not have to answer to God on the basis of contradicting human philosophy?) Anyway, let us notice

that ignorance is *never* bliss in regard to things spiritual.

Paul speaks to Timothy concerning those who never really come to a saving knowledge of the faith of Christ. In II Timothy 3:7 he describes some as **“ever learning, and never able to come to the knowledge of the truth.”** These are the same ones of verse 5 who **“hold to a form of godliness.”** What is the reason for their shortcoming? Look at verse eight: **“men who oppose the truth . . .”**

A similar charge is leveled against truth-haters. The result of their attitude is found in II Thessalonians 2:10: **“They did not receive the love of the truth so as to be saved.”** Their lot in eternity? Same verse: **“those who perish!”**

But what about you and me? Do we ever have to worry about this type of condemnation? Not if we **“walk in the light as he is in the light”** (I John 1:7). If we continually **“make**

[our] calling and election sure,” we never fear the judgment (II Peter 1:10). Let us all **“who think [we] stand, take heed, lest [we] fall”** (I Corinthians 10:12). **“My people are destroyed for lack of knowledge,”** is the solemn warning from Hosea 4:6 to the people of God who fail to **“grow in grace and knowledge of our Lord Jesus Christ”** (II Peter 3:18).

Brethren, let us always **“abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him”** (I John 2:28). May we all diligently seek the mercy of God that was shown Paul when we act **“ignorantly in unbelief”** (I Timothy 1:13). Let us never forget: ignorance is NOT bliss, but is UNBELIEF. And unbelief is disobedience (Hebrews 3:18-19).

—Post Office Box 153
Scott City, Kansas 67871

“WE DID NOT APPROVE OF THESE ABUSES” (So Say The Crossroads Elders)

Graham Cain

On Saturday, July 28, 1990, at the *Spiritual Growth Workshop* in Orlando, Florida, a statement was read to those present by the elders of the Crossroads church in Gainesville, Florida.

In a letter by **John Forsythe**, one of the elders of Concord Street church of Christ, Orlando, Florida where the Workshop was held, he defined it as **“the statement and confession made by the Elders from the Crossroads church of Christ of Gainesville, Florida.”** Following is the **“statement and confession”** as it appeared in the letter.

Over the years many things have been attributed to the Crossroads congregation as a body, which grew out of the abuse 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 (Eph. 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 Tim. 5:17 and I Pet. 5:2). We hope these examples will illustrate our hearts and are sorry for them and pray for your forgiveness. This is signed by my bishop, Brother Hogle and myself. God bless you.

S/Richard Whitehead, Elder
Bill Hogle, Elder

A BRIEF LOOK BACK

Perhaps a review of the sad history of **“Crossroads”** would be in order. The name of the 14th Street church was changed to Crossroads church of Christ sometime in the '60's. By 1968 the **“Crossroads Movement”** was gaining attention with **Charles H. (Chuck) Lucas**, the preacher, as the man in charge. He has been credited with being the father of the Crossroads Philosophy. Under his training many young men were prepared and sent out to many points around the nation with the results being much trouble and churches

torn and split. Parents were alienated from children by this teaching and even communities were touched by it with shame and reproach brought to the body of Christ.

A notable example of this is detailed on the front page newspaper report in the *TIMES-ADVOCATE* of Escondido, California near Poway, California, in the issue of February 8, 1983. It stated, in part: **“The Church of Christ in Poway has been the target of harrassment in the past three weeks as unknown assailants have fired more than a dozen bullets into the building, broken windows and kicked in an office door.”** This had obviously been a community problem for the past two years. This same report of February 8, 1983 continues, **“In March of 1981 the TIMES-ADVOCATE revealed that the church leaders were members of the Crossroads Movement, a splinter group of the Church of Christ. Crossroads-influenced churches have been accused of using coercion and deception to attract converts and of ‘programming’ members. After the TIMES-ADVOCATE articles were published, 25 parents formed the Save Our Children Organization, promising to fight the Crossroads Movement. Some parents have picketed the church each Sunday morning for more than a year.”**

In 1979 the Crossroads church published a listing of men claiming they had been specifically trained in the Crossroads doctrine. It was headed:

SOUL MINISTRIES

(A Special Report on Crossroads Trained Ministers)

A long list, starting with **Kip McKean**, was given. As a result of these **“Crossroads Trained”** preachers, sent into all parts of this nation, untold numbers of congregations of churches of Christ were divided. In fact, one of the men in this list was **Andy Lindo** with the notation that he had accepted the position of **“Minister at Poway, California Church of Christ.”** This was in 1979 and in just two years the conditions as already described had begun.

It is known by anyone who has observed these matters over the years that the Lord's church has been plagued and sundered by these false teachers around the whole world.

The Crossroads bulletin of June 8, 1986 gives explicit information on "CHURCH PLANTINGS." It says, "Listed below are congregations and cities they have targeted for church plantings. . . ." This list contains 12 of the stronger churches promoting this soul-destroying doctrine and shows where each one has committed to carry out these "plantings." Targeted are 10 large cities of the United States, one county in California and 35 specific locations covering the earth in 29 countries.

These are just a few of the "things" which have been "attributed" to the Crossroads church. The list of spiritual atrocities that have been "attributed" to this church and her elders is almost endless.

THE DEMISE OF CHUCK LUCAS

On August 21, 1985, a "statement" was made to the Crossroads congregation (written) by both Chuck Lucas and the elders. These were separate statements. The one by Chuck Lucas was to advise that his "responsibilities as evangelist for the Crossroads Church of Christ" were being terminated. The statement of the elders (same date) is given below in its entirety.

Our hearts are heavy and hurting as we share with you the unanimous decision of the elders to terminate Chuck Lucas as an evangelist of the Crossroads Church of Christ. This decision was made necessary because of recurring sins in his life, which he has acknowledged. We are pleased that he has repented. His present relationship to God is not at issue. Our conclusion is that he should no longer serve on the staff of this congregation. The other evangelists agree and support the elders' decision. WE HAVE NOT LOST SIGHT OF HIS TREMENDOUS CONTRIBUTION TO THE CAUSE OF CHRIST WHICH HAS HAD ITS EFFECT ALL OVER THIS NATION AND INTO OTHER PARTS OF THE WORLD. WE ARE GRATEFUL FOR THAT. We love him and his family and wish them well as they leave this ministry" (Emphasis added, GC).

CONFUSION

Having read their "statement and confession" made on July 28, 1990 over and over, I feel much like the sports writers of New York City used to feel when interviewing Casey Stengle, manager of the Yankees. Casey had a jargon of his own which rolled off the tongue with an easy, liquid flow. The only trouble was that no one could understand what he was saying most of the time. The sports writers called it the "Stenglese" dialect. I simply do not understand what these men said in Orlando, Florida. I am familiar with the words, but they do not, in view of the facts, blend together to make any sense at all.

In a special Gainesville bulletin, "Florida Evangelism Edition," put out the week following the announcement in

Orlando, much was made over the "Good News" of this occurrence. This bulletin was the sole work of one of the elders, brother Whitehead, who enthused that "More than a thousand Christians wept together and showed their love for each other. Angels rejoiced. JESUS SMILED." (Emphasis his.)

Brethren who are even partially aware of the hectic history of this matter will not feel too elated until a confession with stronger emphasis is forthcoming. It certainly would be in order for them carefully to articulate at least two points:

1. Confess that they are genuinely sorry for having been *responsible* for training and sending out a host of preachers who split churches, destroyed families and even disrupted whole communities.
2. Sincerely beg forgiveness for using false teachers and stimulating them to excel in their evil work for these many years. A firm assurance is also needed that only sound doctrine and sound teachers will be tolerated in the future.

The nebulous assertion that "many things have been attributed to the Crossroads congregation" just will not get the job done! Too much turbulent water has flowed under the bridge. The weak claim that, "we did not approve of these abuses" is diametrically opposed to their long-continued practice. It does not fit the *facts*! Look again at their eulogium of Chuck Lucas when he left Crossroads in 1985: "We have not lost sight of his tremendous contributions to the cause of Christ which has had its effect all over this nation and into other parts of the world. We are grateful for that." Brethren, in order for their insistence that "we did not approve of these abuses" to have any validity, it would have to be the case that Chuck Lucas was not involved in any of the Crossroads "abuses."

Bible repentance demands a great deal more than making a statement that is both ambiguous and contrary to established facts. The tree of Crossroads has been a "corrupt tree bringing forth evil fruit" (Mark 7:17) in great quantity and for a prolonged period.

John the Baptist called for the Pharisees and Sadducees to "bring forth therefore fruits meet for repentance" (Matthew 3:8). This is not to suggest that the Crossroads elders be put on some kind of probation, but a confession that is definitive, factual and comprehensive will be demanded by discerning brethren who have been fooled before.

—2244 Mountainview Drive
Hurst, Texas 76054

"ANOTHER" GOSPEL ADVOCATE (Galatians 1:8,9)

David P. Brown

Grave is the responsibility laid upon every child of God to live, preach and contend for the truth of the gospel without addition, subtraction or alteration (James 3:1; Galatians 1:6-12; II Timothy 4:1-3). Whether personally, from the pulpit, the class room, radio, T.V., or the printed page "the truth, the whole truth and nothing but the truth" of the gospel of Jesus Christ must be advocated and error exposed.

In this article we are particularly interested in the publishing and advertising policies of religious journals in general and *one in particular*.

Brother J. E. Choate in his biography of B. C. Goodpasture wrote of the publishing policy of the *Gospel Advocate* while brother Goodpasture was its editor,

Goodpasture . . . explained the policy of the paper: "The *Gospel*

Advocate doesn't give an uncertain sound. It is our purpose that the people know where we stand and what we stand for." (J. E. Choate, *The Anchor That Holds* (Nashville, TN: Gospel Advocate Co., 1971), page 130.

Further Choate penned:

Goodpasture set up specific standards for articles to be published in the paper. The author must be in good standing, and the articles must be scriptural and timely. Sometimes an article is not published because the author does not deserve recognition, or because the article is not timely...

The charge has been made that the *Advocate* does not publish both sides of an issue and this is true. ... Goodpasture said in this connection that "a man in one short article can present enough error to keep a writer busy for a whole year just answering it." (*Ibid.*, page 131).

When Roy Cogdill debated Guy N. Woods in Birmingham, Alabama, in 1957, Cogdill complained to Woods that the *Advocate* would not print both sides of the orphan home/cooperation issue. Because of Goodpasture's policy of what was and what was not published in the *Advocate*, Woods was able to reply:

I subscribe to the view that it's just as much the responsibility of an editor—and I rejoice to be under the direction of the distinguished and brilliant editorship of brother B. C. Goodpasture—and I think it's just as much his responsibility to guard the paper against the promulgation of error as it is for a preacher to stand in the pulpit and to guard it (Roy E. Cogdill and Guy N. Woods, *The Cogdill-Woods Debate* (Marion, IN: The Cogdill Foundation, 1976), page 185).

Toward the end of his biography of Goodpasture, and while Goodpasture was still editor of the journal, Choate penned the following statement of concern for the future of the *Gospel Advocate*. "Few there be who would question the present course of the "Old Reliable," but there are a great many people who are concerned with the direction of the *Advocate* in the years ahead." (*Op. Cit.*, pages 198, 199, Emphasis mine, D.P.B.).

At the time and based on what knowledge we had then, the only criticism that we had of brother Goodpasture was that he was not using the *Advocate* to more fully expose liberalism at a stage when it was more vulnerable to such criticism. The paper and brother Goodpasture's reputation could have done much to inform the brotherhood concerning the colleges which were and are liberalism's "hands-off" nurturing farms.

It has been nearly 20 years since brother Goodpasture's biography was published and over 13 years have passed since his death. "The years ahead" are now the present and the fears of the past have become the realities of today.

Obvious to all who are not willfully blind is that the safe publishing policy of the *Advocate* under the editorship of brother Goodpasture and those editors who preceded him is no more. Anyone who will take the time to compare and contrast today's writers, articles and advertisements of the *Advocate* with those of 20 years ago and earlier can quickly realize the changes in the publishing policy of said paper. Please consider the following examples from several issues of the modern *Gospel Advocate*.

Let the reader fully understand before noting the following writer's names that in many of their articles published in the *Advocate* they did not teach their error (although in some cases they did). The point being made is that no good article from a false teacher's pen should be used. Why give such a person help in name recognition and association with sound writers, when everyone knows that the average member of the church will lump all of them together as being sound? Would elders be considered wise if they followed this policy

regarding whom they chose to be their resident preacher, speaker in a gospel meeting, or lectureship?

1. James D. Bales who holds that the alien sinner is not amenable to the law of Christ, and therefore he does not believe or teach that Matthew 19:9 is applicable to the alien sinner, has been published more than once (page 18, March, and page 35, November issues, 1989).

2. C. Leonard Allen, author of *The Cruciform Church* and co-author of *The Worldly Church* was published on page 24, of the September, 1989 issue. Among many other things Allen believes that if anyone believes that the Lord's church is fully restored today he is a sectarian (*The Worldly Church*, pages 31, 32).

3. An article by Jack P. Lewis was printed in which he wrote: "Neither a statement nor a specific example in the Bible exists that says members are obligated to obey elders in matters of judgment." (page 8, July 1989 issue).

4. Fanning Yater Tant had an article printed in Volume 131, No. 5, May 1989, concerning, of all things, unity. In the last 40 years no one person living has done more to split churches over the orphan home cooperation issue than brother Tant. He was one of the ring leaders in that faction. Has he ever repented of making laws for God?

5. Thomas H. Olbricht, one of the prime movers in the so-called "scholarship" movement which promotes the "New Hermeneutics," was published in Volume 131, No. 8, August, and No. 9, September, 1989 issues.

We will not deal with the advertising policy of the present *Advocate* except to point out that the *Advocate* has advertised the "Nashville Jubilee," Max Lucado's books, *The Worldly Church*, *The Cruciform Church*, and such like. This list could go on and on, but why belabor the point? It is quite evident that the safe publishing policy of Goodpasture's is no longer acceptable to the present powers that be. Right along side of these spiritual "Typhoid Marys" are good and wholesome works and activities. Knowing the general ignorance among the churches of "who's who" and "what's good," most people just swallow everything presented because such appears on the pages of the "Old Reliable" (?).

On page 140 of *The Anchor That Holds*, brother Choate penned:

The primary concern of B. C. Goodpasture is the New Testament Church—not the *Gospel Advocate* nor the Christian colleges. ... Tolbert Fanning and David Lipscomb meant for the *Gospel Advocate* to be polemical, and there has not been a time in more than a hundred years when the writers of the *Advocate* have not been willing to stand on the "firing line" in both the defense of the gospel and its teaching as the inspired Word of God.

BUT NO MORE DO THESE WORDS APPLY, FOR THE FORMER PAPER HAS PASSED AWAY; AND COMES NOW "ANOTHER" GOSPEL ADVOCATE!

—8900 Manchaca Road
Austin, Texas 78748

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

How does one explain elders inviting someone they knew had been withdrawn from for right reasons to appear on their lectureships? Also those agreeing to appear with him on said lectureship knowing full well this was the case?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

What some of us cannot seem to see is that every compromise of truth is a victory for error.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"Keep My Commandments And Live"

Tim Ayers

Recently while speaking to a group of young people at a devotional, I was attempting to impress upon their minds the value and importance of God's word. I told them that if there was only one thing I could say to anyone, especially them, it would be to read, study, learn and follow always the word of Almighty God. A thorough knowledge of the word will help us not only in this life, but will prepare us also for eternity.

Solomon expressed this same thought in his wonderful book of wisdom, Proverbs. He wrote, "**Keep my commandments and live, and my law as the apple of thine eye**" (Proverbs 7:2). This sentiment is found several times in this practical book. For example, the verse preceding the one just quoted: "**My son, keep my words, and lay up my commandments with thee**" (7:1). "**Let thine heart retain my words; keep my commandments and live**" (4:4). "**For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life**" (6:23). Here is some excellent advice: "**Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded**" (13:13). "**Apply thine heart unto instruction, and thine ears to the words of knowledge**" (23:12). And then one of the most familiar passages in Proverbs is this: "**Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar**" (30:5-6).

SOLOMON INFLUENCED BY DAVID

No doubt Solomon was influenced greatly by his father, David, who himself was the author of several noble passages extolling the majesty of God's holy word. For instance, Psalm 119 is not only the longest chapter in the Bible, but it is also one of the most comprehensive statements of the significance of Holy Writ. We ought to imitate the attitude of joy exhibited toward the word of God by the psalmist. In verse one he said that the one who walks "**in the law of the Lord**" is "**blessed**." That means he is a happy person, one to be congratulated because of his life of following the Lord and his word (*cf.*, Revelation 14:4). At least nine times he said he "**delights**" in the word, or that the word is his "**delight**." He described

his longing for the word of God, *e.g.*, "**Behold, I have longed after thy precepts**" (v. 40), and "**I seek thy precepts**" (v. 45). He also writes of his love for the word. In fact, this is the reason why the author delights in God's word so much, because of his love for it (v. 47). What an attitude is reflected in verse 97: "**O how love I thy law! it is my meditation all the day**." How many of us could echo the sentiments of verse 119: "**Consider how I love thy precepts**." And yet in our day, we hear charges of "Bibliolatry" and "legalism" when love for the Bible is expressed. But you can mark it down: *A man's attitude toward God will be manifest in his attitude toward God's word.* Reason would dictate that we stay with the words and attitude of this "**man after [God's] own heart**" (Acts 13:22), rather than the suppositions and whims of modern man.

GOD CARES FOR YOUNG PEOPLE

Notice that David tells us God is concerned about young people. In verse nine of this unrivaled chapter, the question is asked, "**Wherewithal shall a young man cleanse his way?**" The answer follows: "**By taking heed thereto according to thy word**." The phrase "**taking heed**" means "to keep watch, guard; to watch, mark, observe" (*Wilson's Old Testament Word Studies*, p. 214). This shows the necessity of carefully studying the word of God. We must know what the word teaches before we can know what God wants us to do in this life. David here urges young people to be diligent in seeking God while they are young, and not waiting until they are older. Some misguided adults think that the young have to "sow their wild oats" before they can settle down into a mature, stable lifestyle. But look around—there are some "middle-aged teenagers" who never stopped sowing! They are reaping the sad consequences of their sinful, immature behavior. The Bible does not uphold that attitude at all. Solomon said, "**Remember now the Creator in the days of thy youth**" (Ecclesiastes 12:1). Paul succinctly told Timothy, "**Flee youthful lusts**" (II Timothy 2:22). The Bible teaches us to grow up and be mature in Christ, no matter what our age is (I Corinthians 16:13-14; Philippians 1:25; Colossians 1:10; I Thessalonians 4:1-7; Hebrews 5:12-6:1; 13:21; I Peter 2:1-2; II Peter 3:18).

Notice also that the Bible has the power to direct young people, or any age, so that they may cleanse their way. In the first eight verses of this psalm, the writer has already told us how the word of God can show us the way to true happiness. The problem with most people, though, young included, is that they follow either the wrong set of rules (*e.g.*, denominational doctrines, philosophies, or ideas of man), or they have no rules in their lives at all. To some, each person is a rule unto himself, and whatever he decides he wants to do, that is his proper course (he thinks). Known as humanism, this philosophy has influenced many in our schools, especially those "higher up." It is nothing short of tragic to see the filth and corruption that is being shoved down the throats of our impressionable young people, all because of a secular humanistic agenda they are pushing so relentlessly. And the one thing that could bring morality, integrity, and decency back to the classroom, the word of God, is pushed out as if it were some rabid animal. Even to the point of the ACLU and others taking schools to court because of daily Bible readings! What a shame that a vehement, militant minority can run roughshod over decent, law-abiding citizens, and the will of the majority, and have their way become the law of the land. The only thing that can truly help young people, and all others, is the Bible. Yes, if I could say only one thing to anyone, it would be the same advice as I told those young people: Study God's word (II Timothy 2:15), grow in knowledge (II Peter 3:18; I Peter 2:2). Spiritual growth comes from greater spiritual knowledge, and greater spiritual knowledge must be desired before it will ever be a reality. Too many Christians today just don't seem to care how much (or how little) of the Bible they know. They will not study at home, rarely come to the Bible classes on Sunday morning or at the midweek meeting, and you can forget about them being involved in any extra effort such as special studies, gospel meetings, lectureships, and the like. What we need in the body of Christ today are more members with David's attitude of obedience, commitment, and the love of the word of God.

—2707 Mount Holly Road
Camden, Arkansas 71701

Legacy For A Gospel Preacher: PREACH THE WORD

Burt Jones

No human being could fail to be deeply moved by the knowledge that he has been in some fashion drawn to prepare for the task, the profound honor, of serving our Lord as a gospel preacher.

This legacy is not intended for a particular generation, but is to symbolize a great and heavenly code—the code of ethics and conduct comprising the very fiber of all those doing the work of an evangelist. For those who follow us, it is an expression of total dedication.

From one end of the world to the other, they have drained deep the well of courage. As we listen to gospel songs of old, we see in memory's eye, those weary preachers of Paul's day, and those bone-weary saints of the Restoration, bending under knapsacks filled with Bibles on many a weary trek, from dripping dusk to drizzling dawn, slogging ankle-deep, and on horseback, through the mire of corduroy roads, to form grimly for the defense of the gospel; blue-lipped, covered with sludge and mud, chilled by the wind and rain, driving home their teaching until, ultimately, all grasped glory to fearlessly await the judgment of their Lord.

Preach the Word. These three inspired words reverently dictate what you are to be, what you can be, what you will be. They are your rallying points to sustain courage when courage seems to fail, to regain faith when there seems to be little cause for faith, to create hope when hope seems forlorn.

Unhappily, we possess neither that eloquence of diction, that poetry of imagination, nor that brilliance of metaphor to tell you all that they mean.

The liberals will say that they are but words, but a slogan, but an overdone phrase. Every cynic, every hypocrite, every troublemaker, and some others of an entirely different character, will attempt to downgrade them to the extent of mockery and ridicule.

But these are some of the things that those words do. They build your spiritual character. They mold you for your future role in speaking as the oracle of God and as messengers of the word. They make you strong enough to know when you are weak and brave enough to face yourself when you are afraid.

Preach the Word. They teach you to be unbending in honest failure, but humble and gentle in success; not to substitute words for action; not to seek the path of comfort, but to face the stress of difficulty and challenge; to learn to stand up in the storm, but to have compassion on those who fail; to master yourself before you seek to teach others; to have a heart that is clean; a goal that is high; to learn to laugh, yet never forget how to weep; to reach into the future, yet never neglect the past; to be serious, yet never take yourself too seriously; to be modest so that you will remember the simplicity of true character, the open mind of true wisdom, the meekness of true strength.

They give you a temper of the will, a quality of the imagination, a vigor of the emotions, a freshness of the deep springs of life, or an appreciation for spreading the boundaries of the kingdom over love of ease.

Always for you: **Preach the Word.** Always your tears, your sweat and knowledge as you seek souls through the way and the light and the truth.

Yours is a profession born of the promise of our Lord, of the sure knowledge that in this battle the Sword of the Spirit is your ready companion; that if you do not prevail souls will be lost; that the very obsession of your service must be to **Preach the Word.**

You are the leaven which binds together the bread of life. From you will come the spokesmen to the world. Your

guidepost stands out as a beacon in the night of sin: **Preach the Word.**

The Davids in our ranks have never failed us as we dispense with the Goliaths of generations. Were you to fail, and were it possible, a million souls of a million preachers clad in threadbare coats and carrying Bibles, rent and torn, would rise with chins set and firm, thundering the timeless phrase: **Preach the Word.**

The shadows are lengthening for us. Our twilight is near. Our days of sitting at the feet of scholars are vanishing. They go glimmering through student dreams of things that were. Their memory will be that of wondrous beauty watered by tears and coaxed and caressed by the faithful smiles of yesterday. We listen vainly, but with thirsty ear, for the call of our names, as of the sound of far drums beating out a muted roll sending us into battle.

In our dreams we see again the dawn of our divine mission. And, in the evening of those memories, always our hearts will be strengthened by the magnitude of our terrible task. Always there will echo our duty: **Preach the Word.**

Our final roll call is certain. But, to our brethren that follow, know that when—someday—we pass through the veil, our last conscious thought as we grasp glory, will be that we were privileged to **Preach the Word.**

—*Knight Arnold church of Christ
4400 Knight Arnold Road
Memphis, Tennessee 38118*

Lessons From Paul's Prayer

Eddie Helms

In the book of Colossians Paul, the inspired penman, wrote to the faithful brethren in the city of Colossae (Colossians 1:2). In this letter he made note to them that he gave thanks unto God for their faith, their fruit and to their faithful preacher, Epaphras, who was also a fellow servant of the apostle Paul (Colossians 1:4, 6-7). What can we learn from these three points of Paul's prayer?

Paul prayed, thanking God for their faith (Colossians 1:4). The Colossian

faith was not faith only. It was an active and obedient faith toward God and man. It was a faith that was grounded in the gospel (Colossians 1:5, 23; Romans 10:17). It was to be a growing faith as they daily walked in the ways of Christ (Colossians 2:6). Paul taught them that this faith would be nourished by a grateful heart in appreciation for newness of life they enjoyed in Christ (Colossians 1:12, 21-22; 2:7). This type of faith encourages others (Hebrews

10:25). Christians today need the kind of faith for which Paul thanked God. May we learn this from the prayer of Paul.

Paul prayed, thanking God for their fruit (Colossians 1:6). In Galatians 5:22-23 Paul penned, "...the fruit of the Spirit is love, joy, peace, longsuffering, goodness, faithfulness, meekness, self-control..." (ASV of 1901). The Lord Jesus said one having his words abiding in him would glorify the Father and bear much fruit (John 15:1-8). Bringing forth fruit is possible when one is joined to or married to Christ (Romans 7:4). Godly, fruitful lives are characteristic of the lives that Jesus said are lights to a world of darkness (Matthew 5:14-16; Philippians 2:15). The Christian life is a life of excellence. It is an exceptional life. It is a life that stands out in a crowd and makes a difference. May our lives be the kind of lives that are fruitful. May they be the kind that make impacts on

this wicked society in order to give God the glory and to save many souls!

Paul prayed, thanking God for their faithful preacher (Colossians 1:7). A faithful preacher preaches all the will of God (Acts 20:27). He does so without fear or favor of men (Galatians 1:10). He labors not as a hireling but he is motivated by the love of God and the souls of men that all might "stand perfect and fully assured in all the will of God" (Colossians 4:12). A faithful preacher is one who will preach God's word whether or not the congregation wants to hear it (Ezekiel 2:4-5). Though the majority may be speaking or desiring another message, the faithful preacher must speak as Micaiah and say, "As Jehovah liveth, what Jehovah saith unto me, that will I speak" (I Kings 22:6, 14). The majority today seems to be preaching and desiring other messages. Today's fashionable topics should be, "We Need More Mysterious Things In

Worship" according to Lynn Anderson who spoke on the 1990 Nashville Jubilee. Royce Money would have more sermons such as, "Teaching Young Men And Women How To Be Good Lovers" to be preached in the church of today, according to some comments made concerning his part in the 1990 Jubilee. A faithful preacher, however, will preach the word (II Timothy 4:2)!

Would it not be wonderful if the prayer of Paul could be prayed concerning every single congregation of the Lord's body? What a difference the people of God could make if that were the case! Brethren, let us learn from the prayer of Paul and exercise our faith. Let us commit ourselves to the bearing of fruit for the Lord. Let us give ourselves to the task of teaching and living the truth of God to the glory of his great cause.

—212 East Cedar Street
Livingston, Tennessee 38570

Was The Church Of Christ Restored?

Eusebio M. Lacuata

An article entitled "The Church of Jesus Christ Of Latter-Day Saints" which was clipped from page 5, Wednesday, November 7, 1984 issue of the *Mid-Valley News* reads in part:

"In the year of 1820, a young boy knelt in prayer and asked heavenly Father 'of all the churches in existence, which one is true?' As the Father and the Son appeared to him, he was told that they were all wrong and if he remained clean and pure he would be the instrument called to restore the gospel in its fulness in these Latter Days. The Church was restored shortly thereafter in 1830 and has continued to grow and fill the earth..."

The statement quoted above expresses the teaching of The Church of Jesus Christ of Latter-Day Saints that the *Church of Christ died* but that it was *restored* in 1830 in the United States. There is, however, strong ground to doubt the claim that "the Father and the Son appeared to him, (and) he was told that they were all wrong..." Today, as in 1820, the Father and the Son do not need to appear to anyone to tell him which church is right and which are wrong. The Father and the Son "speak" to us and instruct us only when we study the Bible, particularly the New Testament. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). "Study to shew thyself approved

unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Matthew 16:18-19 reads in part: "And I say also unto thee, That thou art Peter, and upon this rock I will build MY CHURCH; and the GATES OF HELL shall NOT PREVAIL AGAINST IT. And I will GIVE THEE THE KEYS OF THE KINGDOM OF HEAVEN..." (All emphasis supplied EML). The "hell" in this passage refers to the abode of the dead: "And the sea gave up the dead which were in it; and DEATH and HELL delivered up the DEAD which were in them..." (Revelation 20:13). Using the "keys of the kingdom of heaven," Peter for the first time, preached a sermon resulting in the baptism of about 3,000. The *Lord's church* or the *kingdom of heaven* thus was set up in Jerusalem on the day of Pentecost (Acts 2:1-47), as promised by Christ and as prophesied in Isaiah 2:1-3.

Matthew 16:18-19 teaches two facts: (1) that *death cannot prevail* against the *Lord's church*; and (2) that the *Lord's church* is the *kingdom of heaven*.

Daniel 2:44 says: "And in the days of THESE KINGS shall the GOD OF HEAVEN SET UP a KINGDOM, which SHALL NEVER BE DESTROYED: and the kingdom shall not be left to other people, but it shall break in pieces

and consume all these kingdoms, and IT SHALL STAND FOREVER." The *kingdom* or the *church* set up by God "shall never be destroyed... it shall stand forever." This is too clear to be misunderstood or ignored!

The "these kings" of Daniel 2:44 were kings of the fourth kingdom (Daniel 2:40-43) during whose reign the church of Christ was set up. "And King Herod heard of him (for his name was spread abroad)..." (Mark 6:14). "And when Herod saw Jesus, he was exceeding glad..." (Luke 23:8). These passages prove that *Jesus* and *Herod* were contemporaries. It was the *Lord's church* that was set up during "the days of these kings" (Daniel 2:44). That *Roman kings heard of and saw Jesus* cannot successfully be refuted.

Shortly after the *Lord's church* was set up. Luke wrote: "Now about that time Herod the king stretched forth his hands to vex certain of the church" (Acts 12:1). He further wrote in Acts 26:27-28: "King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The *Herods* (Roman kings) *heard of or saw Jesus*; and *Roman kings persecuted Paul* and other members of the *Lord's church* or *kingdom*.

To teach that the *Church of Christ*

died but it was "restored" by Joseph Smith in 1830 is: (1) to *degrade Christ* who is *God* and who built his church; and (2) to contradict willfully plain passages of scripture—that the Lord's church "**shall never be destroyed**" and that "**it shall stand forever**" (Daniel 2:44; 7:13-14).

Did Christ's church die and was it restored? According to man's opinion, "Yes"; according to God's word, No!" What Joseph Smith *founded* (not restored) is another denomination—**The Church of Jesus Christ of Latter-Day Saints**.

And did the Father and the Son tell

the "young boy" that the Church of Jesus Christ of Latter-Day Saints is the right church? You can give an answer. Just remember that God's word is true (Psalm 119:160), and that God cannot lie (Titus 1:2).

—17921 Gerritt Place
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"Biblical Unity" Or "Bible Unity?"

C. B. Short

An article in *Contending for the Faith* for June 1990 (by Lynn Parker), among other things, had this to say: "Instead of promoting *Biblical* unity, we see quite clearly that there are those advocating 'unity-in-diversity,'" and idea that, of course, is beyond logic.

While I realize that Lynn's meaning is (real unity must be based on truth), the fact is that *before* "Biblical unity" can be achieved, there must necessarily be "*Bible* unity!" How can thinking man imagine unity can actually emanate from even *two* (not to mention 50 or more) different, many times *widely* divergent (as I will strive to demonstrate) "bibles?" Such an idea is not just incongruous: it is downright ludicrous!

While not a "world-shaking" circumstance, Lynn's very first quote, from the ASV Acts 16:31, omits "Christ" from the verse. If no more serious departure from the Received Text might be

advanced, there would still remain the question, "Why even *this* alteration?" But consider with me: may you and I, with perfect impunity, concur in the allegation that Joseph was in any way involved with the begetting of Jesus? Is salvation of souls not dependent directly upon how we view the question, "Whose son was Jesus?" Is vital doctrine therein affected?

Luke was writing (do we agree that it was by divine guidance?) "**those things that are most surely believed among us,**" yet never hinted in his record that the Lord Jesus was begotten by Mary's concurrence with a man, whether Joseph or some other Jew. Then what of a book that clearly, unambiguously states that Joseph was, indeed, Jesus' father? Refer to Nestle's and American Standard, 1901, for Luke 2:33 ("**And was the father of him and the mother of him...**"). then ask yourself: "Was Jesus

Joseph's son, therefore on an exact level with me (John 9:38 footnote in ASV);" was he not really "**God manifest in flesh** (1 Timothy 3:16);" and, "was he actually Mary's firstborn son (ASV Matthew 1:25)?" Any honest answer to these questions can only result in the conclusion that those 101 translators of the 1901 American Standard Version had, to say the very least, a decidedly dim view of the absolutely necessary, 100% deity of Jesus Christ!

I know of no version other than the 1979 New King James that fails to go along with those above ASV quotations; brethren, just "which bible" is truly the safe one to follow, in just this one isolated citation? What situation will we face concerning vital doctrine on judgment day? What "words" will judge us?

—10314 Rylie Road
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The Second Coming And The Destruction Of The World

Steve Miller

The second coming of Jesus Christ and the destruction of this world as we know it is a subject which has been perverted and changed. When we compare what the Bible teaches on this subject as to what many believe on it we find a vast difference of beliefs.

As members of the church of Christ, which was established on the day of Pentecost, purchased with the blood of our saviour (Acts 20:28), and which the saved are added to (Acts 2:47), "we speak where the Bible speaks, and we are silent where the Bible is silent." All of our questions about spiritual things are answered in the word of God (II Timothy 3:16-17). Therefore we should ask, What does the Bible say?

Concerning the second coming of our Lord Jesus Christ the Bible says "**But of**

that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). Paul said in I Thessalonians 5:2, "**For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**" The Bible clearly establishes the fact that no one knows when he will come again. But we have the assurance that he will come again. Once again the Apostle Paul talks of a second coming of our Lord in I Thessalonians 4:13-18, where he comforts the saints at Thessalonica, by telling them Christ will one day come and receive those that are in Christ and take them home with him.

The Bible says that the world will be destroyed when the Lord comes, II Peter 3:10, "**But the day of the Lord will come as a thief in the night; in the which the**

heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." At the second coming of Christ the world is to be burned up and destroyed. We know this is true because the Bible, God's Word, says it will happen.

The Bible plainly teaches that Jesus Christ will come again and receive all those who are in Christ, who have complied with the terms of pardon, those who have believed the gospel (Hebrews 11:6), repented of their sins (Luke 13:3), confessed Jesus as God's only Son (Acts 8:37), and were baptized into Christ (Galatians 3:27; Acts 10:48; Mark 16:16).

The Bible also clearly teaches that this world will be totally destroyed by

fire when the Son of God comes again (II Peter 3:10,12).

There are those in the world who pervert this plain Bible teaching and twist it to fit any false doctrine they can come up with. There are many who are teaching that the second coming of our Lord and the destruction of the world happened in A.D. 70 at the destruction of Jerusalem.

"A whole new view of the scriptures will open up before you," is a statement made in the introduction of *The Spirit of Prophecy*. The author of this book is **Max King**, who promotes the view that these things happened at the destruction of Jerusalem in A.D. 70.

This false doctrine is not a new one, it has been around for hundreds of years. The belief that "a whole new view of the scriptures will open up before you" is false as we shall see.

The following is taken from a book of sermons written by the beloved elder **Ben Franklin** in which he addresses this false doctrine back in the latter 19th Century.

"But there is another class of scoffers that this discourse has to do with (referring to II Peter, chapter 3). They say the coming of our Lord Jesus Christ has long since occurred—that he came the second time at the destruction of Jerusalem; that he there judged the world; separated the righteous from the wicked, and consequently, argue that the coming Christ, the judgment, and punishment of the wicked are all long since gone by. This fallacy must now be refuted. It must be shown that the coming of the Lord is yet future."

Brother Franklin had to deal with this false doctrine in his day also. Brother **W. Terry Varner** has proof dating way back showing that this was taught earlier than this. In his book, *Studies in Biblical Eschatology* where he clearly shows the perversion and contradiction found in these eschatology beliefs which are not founded upon the correct interpretation of Holy Writ.

We need always to be careful and examine spiritual teachings to see whether they have a "thus saith the Lord" (Colossians 3:17), to back them up. If people would stick to using the perfect word of God and know how to "rightly divide it" (II Timothy 2:15), people would not be led off in the wrong direction like they are by these false teachings today.

—9874 Knowlton Road
Garrettsville, Ohio 44231

David & Karen Adams, of Texarkana, Texas, contributed \$20.00 toward our work, saying, "Please use where needed the most." In fact, they send this same amount each month!

Notes & Quotes...

Bob & Cheri Foster, Baytown, Texas: "We are always amazed at the people that don't even know what you are talking about when you say Crossroads. But are more disappointed at the elders in the church who don't put forth the effort to inform their congregations. Just don't understand it..."

[NOTE: Like the Fosters, I keep asking myself how this is even possible? However, there is none so blind as he who will not see! IYR Jr.]

Reginal Tyler, Pocahontas, Arkansas: "May the Lord bless you and allow you to defend his cause into ripe and good old age, if that is the way to say it."

J. Donald Mash, minister, Washington Street church of Christ, St. Albans, West Virginia: "We are now getting a bundle of *Contending for the Faith* each month. You are doing a great work, and we appreciate your keeping us informed concerning brotherhood issues."

[NOTE: Brother Mash also requested a bundle of several issues of *Contending for the Faith* and subscription forms to be made available during their upcoming lectureship. We are always pleased to respond to such requests. IYR Jr.]

Wayne Tague, of Kerrville, Texas, regularly supports our missionary work in Southeast Asia (Four Seas College scholarships) each month. When his insurance paid "much better than expected" re: a new roof on his house after a hail storm, he added an "extra" \$300.00 and labeled it, "as needed." In response to **Barry Hatcher's** and my landing at Bandar Lampung, in southern Sumatra during a rain storm, he wrote that it "brought back memories of my piloting days." We need more, such as brother Tague, who respond to the needs of our gospel work.

Dottie M. Greer, Johnson City, Tennessee: "I am... passing on my copies of *Contending for the Faith*, except some that I want to keep... Enclosed is a check for \$50.00 for some books I've ordered and the rest to use as needed. You are doing a great work."

Herbert N. Hurd, Aromas, California: "As you know, the world situation is in a mess and, as I view the church, it is in a mess, too. The faithful are getting few and far between. I am not sure of the sound congregations around here and the Bay Area, but as I listen to the "hat" people, they are saying that they can count all the faithful on one hand. I am not sure how close the boundaries are that they have in mind as that is not ever stated..."

Harold Beale, whom we met originally in the late '70s, when Vada and I were in

Taiwan, now is stationed in Panama. Through the years he has continued to support our Far East missionary efforts as well as our contending for the faith.

From Panama, he wrote, "Have a very fine but small congregation here, about 90 in number. That's the American congregation in Balboa (old canal zone). Have a Spanish congregation that meets in the building, too, different time. I live in the outskirts of Panama and work at Fort Clayton... Keep up the good work. Don't over do it. No intentions of reducing my support..."

James William Boyd Projects New Commentary On Romans

Faithful brethren everywhere will rejoice to know that **James William Boyd** (aka **Jim Boyd**) is bringing out a new commentary on Romans, which he is calling *System of Salvation*.

Many years in preparation, the reason he is calling it *System of Salvation* is that Romans presents the many elements that make up the way that God has designed to save mankind from sin.

"My book," he writes, "is a passage by passage commentary, with emphasis on the *System of Salvation* involving love, grace, mercy, blood, law, and obedience to law. Distinction between the Mosaic Law and that of Christ is made evident. A serious mistake many make is to ignore the fact that all of these matters are included in God's scheme for saving mankind."

Few books contain such rich material regarding living the Christian life as Romans. One of the great doctrinal treatises delivered to man, Romans has some difficult passages at the same time being a vital and indispensable revelation from God.

Brother Boyd had in mind a 288-page book suitable for preachers, elders, teachers, church libraries, children, parents and friends. Anyone interested may write to him directly at **Route 11, Box 90, McMinnville, Tennessee 37110** or telephone **615/668-4545**.

Hollis church of Christ, of Hollis, Oklahoma, where the first four years of your editor's boyhood were spent (1917-21), has placed a standing order for 25 copies of *Contending for the Faith* to be mailed each issue.

Gladys Francols, of Grovespring, Missouri, fearful that a new movement spreading in her area might be "Crossroadism," ordered 12 copies of a particular issue of *Contending for the Faith* to spread among the members putting them on their guard against this pernicious error.

Gladys Aldridge, of Tempe, Arizona, enclosed \$10.00 on our travel fund, saying, "My beloved husband of 58 years passed away March 15, 1990. Due to all the expenses of the last two years and trying to get 'caught up,' I shall not be able to help much for a while, but do want you to know that I would love to help more and I pray that you have a safe trip and that all goes well."

Dale & Lynn Conner, of Hollywood, Florida, regularly send \$16.00 each month. In March they added an extra \$10.00 to help on travel, saying, "Plan to send extra \$10.00 next time. We will be praying for you and yours."

A Cry To The City

Clarence Lavender

The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it (Micah 6:9).

Throughout his vision Micah keeps coming back to the cities of Samaria (the capital of the northern Jewish kingdom of Israel) and Jerusalem (the capital of the southern Jewish kingdom of Judah (Micah 1:1). In verse nine of chapter six, he calls out again to the southern kingdom. Jerusalem was corrupt and fit for destruction; thus, he calls to the city for justice, mercy and a humble walk with God (Micah 6:8).

Strange indeed in our day with million-dollar buildings, huge contributions, programs from basket weaving to "Jubilees," thriving social gatherings for "family and marriage enrichment seminars," growth and development programs, and almost every kind of entertainment, little is being said from the pulpit, radio or television concerning our cities, which have become the "sewers of the universe"! Main Street USA has become X-rated Street (now to be called NC-17—no children under seventeen). How many of us as preachers are really crying out the good news to our cities that are filled with narcotics users, alcoholics, compulsive gamblers, robbers, muggers, rapists, murderers, pornographers, child abusers, and such like? Counseling sessions in our assemblies on the Lord's Day will not strengthen our brethren, or convert a gainsaying world.

A national life once marked by moral standards and high aspirations has become a cesspool. People do what they wish without regard either to God or man (the influence of humanism). Our cities are dirty and unsafe. Crime abounds. Structures collapse. Perversions flaunt their evils in our faces. This is precisely what God told Israel would happen to them. Israel's case is our own.

Is there no one willing to speak the truth, to call the political leaders and citizens to account, to warn of the wrath of God! Micah did! The major and minor prophets did! What of today? The brotherhood has the right to expect from larger congregations exemplary leadership due to their numerical and financial influence in their respective localities.

When was the last time you heard from *Nashville* anything more forceful than I'm OK, you're OK! Have all the John the Baptists died out of that city? And in *San Francisco* denominational leaders are debating moral status for lesbians and homosexuals, while grandmothers regularly and brutally are assaulted by muggers and rapists. The *Dallas* establishment in its dying state looks down from its high-salaried and country-club atmosphere and composes messages that have no more spiritual content than a press release from a Liberal political party! The prophets must weep when looking down from above, and contemplate the "jet set" preachers and college professors sitting in their plush offices composing sermons without "holy fire."

And what of the other large and small cities of our nation, though many are contending for the "old paths," are we really doing the job that needs to be done?

Brethren, I am only expressing the frustration of many in the church today concerning the apostasy that has taken place and simply ask, What is God going to have to do providentially to awaken each of us to "preach the word" (II Timothy 4:1-5), to love souls (as we did in the 50's) above

material things, and to desire to go to heaven above all else?

We must ask whether Micah's description of his nation is not also an apt description of our own and whether God's call to the city of Jerusalem is not a call to our own cities too. It will be unpleasant and unpopular but the call must be made—NOW.

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Christiansburg, Virginia 24073

COMPLACENCY

Joe W. Nichols

When complacency, which is a state of "contentment," "self-satisfaction," and "self-gratification," raises its ugly head in the church, or in society in general, religion is greatly hindered. The church and our nation have reached a time of complacency in religion. A recent poll revealed that only about 7% of American people attend all religious services offered; about 40% attend some services yearly. This testifies to self-contentment and means that most of humanity is declining religiously and approaching the close of life unprepared, rushing toward a judgment of fearful expectations.

For preachers, these are frustrating times, seeing supposed-to-be religious people with so little concern for the church, the vehicle of their salvation. When brethren see little need for God and his church, religion will suffer the consequences.

ISRAEL'S SELF-SATISFACTION

Amos, the prophet, dealt with Israel's problem of self-satisfaction during the days of Jeroboam II. Israel was at peace militarily; she had gotten fat on the wealth of the land; gradually she had turned from God to idols. God had used wars, famines and pestilence to wake her up, but she wouldn't wake up to her spiritual weakness and religious whoredom. Looming on the far horizon was Nineveh, a nation of people that God had spared through the preaching of Jonah, a nation now ripe as an instrument in the hand of God to punish Israel's sinfulness. Amos pleaded for the people to repent and to avoid the onslaught of destruction, but Israel felt no fear of Assyria since she could appeal to Egypt for help. In her contentment she was saying, Let the day of Jehovah come! I care not!

Amos warned Israel with powerful words of imagery: "**Woe unto you that desire the day of Jehovah! It is darkness and not light**" (Amos 5:18). Each of us anticipates the breaking of the day; daylight brings blessings and opportunities to us. If only darkness prevailed, surely gloom and despair would overwhelm us. According to the prophet, the "day of Jehovah" would not be a day of blessing, but a day of death, suffering, gloom and despair. Some in Israel might think in high-mindedness that the means of escape from the "day of Jehovah" was available to them, but Amos assured them that there is no escape. He illustrated by picturing a man who by chance meets a lion by the way and in his flight from the ferocious beast runs headlong into the arms of a bear; and by some means escaping the grip of the bear, runs in desperation into his house and bolts the door securely, breathlessly leans his hand upon the wall and lo, a serpent bites him (Amos 5:18-10). This was the prophet's way of teaching the people that rebellion against God has its final reward and there is no escaping its punishment.

MISBEHAVIOR BEGETS FEAR

Paul preached to Felix who had stolen his brother's wife,

Drucilla, from him: "he reasoned of righteousness (a right conduct before God), self-control (accountability to God in controlling the flesh) and the judgment to come (every word and every act of man brought into judgment)" (Acts 24:25). The Bible says that "Felix was terrified," and rightly so—when man misbehaves, he needs to be fearful of facing God.

Solomon expressed "the day of Jehovah" for all of mankind in this way. "This is the end of the matter, all hath been heard: Fear God and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13-14). We shall be judged by our actions and we can be assured that, "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh, shall of his own flesh reap corruption; but he that soweth unto the Spirit, shall of the Spirit reap eternal life" (Galatians 6:7-8). Solomon stated further, "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil" (Ecclesiastes 8:11). True, God does not deal with our sins instantaneously when we commit them, but that does not mean that they will go unpunished. The casual social drinker may in due time have to deal with a drinking problem and might suffer much in this life because of the problem; yet the judgment of God still awaits him. The drug addict faces many ordeals in this life due to his addiction, yet he still must answer to God for his action. The thief or shoplifter may have to spend time in jail or prison for his crime; but awaiting him is a more terrible fate—the judgment of God. Likewise, the atheist, the sexual pervert, the child molester, the rapist or the adulterer might suffer much in this life because of his sinfulness; still, a worse fate awaits him—he must face the judgment of God. The rich man who lives for this life alone (Luke 12:20-21) soon must face God to answer for his covetousness. The complacent church member who finds fault with the church as God designed it and forsakes its services and works, someday will have to answer to God for his action. Those who alter or change God's will and those who supplant the church with their own man-made institutions will in due time be brought before God to give an account for what they have done.

Two young men approached a wise man; one had a bird cupped in his hands with the tail sticking out. The wise man was asked, "Is the bird alive or dead?" The wise man answered, "It is all in your hands, boys; it is all in your

hands!" Such is true of life itself; the success or failure of our lives truly is all in our hands. Living without genuine conviction is not the answer to a successful religious life. **Complacency takes us away from God and robs us of our soul** and as Amos, the prophet so vividly depicted—there is no escape from the judgment of God!

—Post Office Box 853
Vidalia, Louisiana 71373

Restoring The Ancient Order

Franklin Moore

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls: but they said, We will not walk therein." (Jeremiah 6:16).

This has been the distinctive plea of the prophets of God throughout history. The Old Testament is filled with case after case of God's people departing from his way and the rise of prophets preaching repentance and restoration.

Today's world is not much different. We too, need to teach repentance and restoration. We, too, need to get back to the "old paths." In an age of skepticism, liberalism, and secularism it is increasingly difficult to find knowledgeable elders, faithful preachers, dedicated Bible teachers, and faithful members. Sadly enough, nothing is needed more!

RING OF THE PROPHETS NEEDED TODAY

Our pulpits and Bible classes need to ring with the words, "Thus saith the Lord", as did the prophets of old. We can convert men to God and be friends of the Bible if we will stop playing around and get down to the basic issue: that is, learning the Bible from cover to cover and faithfully imparting it to those whom we are privileged to teach. This is a serious, eternal matter. We dare not allow indifference to detour us from the solemnity of our task!

Jude exhorted those to whom he was writing by saying, "Beloved, while I was giving all diligence to write to you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

We have a duty to God to "contend earnestly for the faith which was once delivered." We have a duty to mankind to seek the "old paths." We must "speak as the oracles of God". This is our obligation to God, to mankind, and to ourselves!

—Hendersonville, North Carolina

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WHY WE AREN'T FULFILLING THE GREAT COMMISSION

Mark K. Lewis

Preachers, elders, deacons, indeed all members of the church of Christ do obeisance to the *fact* (emphasis there) that the major reason the church exists is to save souls. The "Great Commission," while not the *only* reason for our existence, certainly is far ahead of anything in second place. If we aren't doing this, then we aren't the New Testament church—period. We may be standing for the truth forthrightly, we may be living pure lives, observing the Lord's Supper, baptizing for the remission of sins, withdrawing from the disorderly—obeying all these needed commands; but if we aren't taking the gospel to the whole world, we aren't the church in the Bible because that is the main assignment we have on this earth.

Jesus came to seek and save the lost (Luke 19:10) and gave us the same purpose (Mark 16:15-16); all the above matters (standing for truth, purity of life, and all the rest) are complementary to that; they are the results of salvation, not the primary reason for existence. These other matters are *absolutely essential* and we cannot be the New Testament church *without* them; but it is time that we got our priorities in order and put our first works first.

That we are *not* fulfilling the Great Commission, to a large degree, is hardly wanting of proof. We have done a magnificent job in the southern portion of the United States, but beyond that, we have hardly made a dent. When the city of Nashville, Tennessee, has more

churches of Christ than either England or Japan, something is lacking. When the metroplex of Dallas-Ft. Worth holds more congregations than the *entirety of Europe*—well, I rest my case. We have much to do in world evangelism, and, again, it is time we go to it.

HOW ACCOUNT FOR THIS SITUATION?

But why aren't we doing it? Our people, by and large, are good people—kind, gentle, compassionate. While liberalism *has* taken a huge bite out of the faithful number, we still generally hold to the Bible as the word of God and the final source of religious authority. Why can't we get out of the United States? We've all heard the figures—95% of our preachers are preaching in the U.S. where 5% of the world's population exists. That is atrocious. Why is this the case? Let me suggest a few reasons.

1) **Apathy.** The main reason we don't evangelize the world is that we don't care. That sounds brutal and harsh; but it's meant to be because it happens to be true. "Out of sight, out of mind" is a key catchword here; we never see the teeming millions, we never drive through towns with literally hundreds of thousands of people yet no church of Christ—we live in our own spiritual incubator. And, indeed, we all *say*, "Yes, it's a shame that so many out there are lost. We need to do something about it." Yet, what is ever *done*? Do we *really* care? Do we really have a passion, an earnest, intense

desire to preach to the lost? I insist that, no, we do not, or we would be doing it. People do exactly what they *want* to do, and if we *wanted* to take the gospel to the whole world, we would do it; we don't do it, so we don't want to. We don't care. It's that simple.

This is manifested in many ways. Preachers sit in their plush offices, drawing their fat salaries, *writing* about mission work; but ask them to sacrifice and go, and 1,001 reasons are asserted for not doing so. I recently read an article in a church bulletin about the recent events in Eastern Europe. The preacher was making the valid point that perhaps for the first time in a generation those countries will be opening to the gospel. He waxed eloquent on how we need to take the gospel to those newly opening regions. Is *he* going? I'm not holding my breath. That would mean giving up his \$40,000 a year job, getting out of his air-conditioned office, preaching to maybe 10 people in a rented, dirty, back-alley hall, rather than 400 in a \$2 million cathedral. No, he won't be over there. The *idea* is right, but the *desire* is not there. It runs from top to bottom in the church—from elders to preachers to members.

2) **Elders are a hindrance to world evangelism.** There are, of course, many good elders with no other goal than the worldwide spread of the gospel. (I know that they exist, and I would surely like to meet some of them). Elders must have vision, must know what we are

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Contending FOR THE Faith

Volume XXII, No. 1 January/1991

Ira Y. Rice, Jr., Editor

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Editorial...

What About Such Efforts As “World Bible School,” “One Nation Under God,” “Winterfest '91” And The Like?

Anyone at all familiar with what we personally have been doing toward WORLD EVANGELISM—particularly over the past three and one-half decades—surely must know that we believe in it with all that in us is. Not only have we ourselves gone into the far reaches of the world on this behalf, but we have encouraged scores—even hundreds—to GO as well as thousands to SEND to the support of those who go.

If everyone interested in *special* efforts on this behalf was equally concerned for the TRUTH of the gospel in all that they do, instead of having *Contending for the Faith* to contend with, we'd be right in there *with* them doing everything within our power to aid and abet their efforts in every way.

The trouble is that a great many of those who are zealous for what otherwise might be considered “good works,” seemingly hardly could care less whether the *truth* of the gospel is taught or, if so, whether the ones doing the teaching or preaching are themselves *fellowshipable* as taught in the scriptures.

WHY SHOULD WE BE CONCERNED?

As to why such concerns should be any concern of ours, let us look at two or three passages, as follows:

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

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

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of” (II Peter 2:1-2).

WHAT OF THE SO-CALLED "WORLD BIBLE SCHOOL"?

The one who originally conceived of what became known as the "World Bible School" was **James L. Lovell**, long since deceased, a brother described precisely in Romans 10:2-3. In this passage, Paul said of Israel,

"... For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Many unsuspecting brethren thought that World Bible School was devoted exclusively to the upbuilding of faithful, sound churches of Christ. From the day it first began until the present, such never has been the case. It was used to build up the so-called *Christian Church* right along with the *churches of Christ*. This is the way **Jimmie Lovell** used it; so did **Reuel Lemmons** when he took over after Jimmie's death; and, if there has been any change in this since Reuel died, it never has been announced.

Right now, for instance, in the Philippines, World Bible School has become a sort of rallying ground for those who teach false doctrines of every sort. Those who use it there are practicing "unity-in-diversity." They don't seem to care *what* you teach, whether truth or error. You teach *your* doctrine, I'll teach *mine*, and we'll just fellowship one another in World Bible School—no matter what! Anyone who thinks this will build up the *true* churches of Christ is self-deceived. The church in the New Testament is supposed to be the "**pillar and ground of the TRUTH**" (I Timothy 3:15), not the "pillar and ground of the truth AND ERROR, TOO!"

It is because of this continuing compromise of World Bible School between truth and error that *Contending for the Faith* never has been able to recommend it.

WHAT OF "ONE NATION UNDER GOD"?

As for this new thing among us being called *One Nation Under God*, if there really was any way for such a thing to happen, with churches of Christ being true to the book, nothing could please us more. However, from the very start, no effort has been made (of which we are aware) to limit this campaign just to *genuine* churches of Christ. As far as we know, *apostate* churches of Christ are being invited to participate right along with the true.

In the current issue of *Biblical Notes*, edited out of Austin, Texas, by **Roy Deaver**, his son **Mac**

Deaver, an astute Bible scholar in his own right, has somewhat to say about this particular effort. Having viewed the film prepared to present this plan to congregations, he mentioned several things about *One Nation Under God* that disturbed him, saying, in part,

"... We are now in the midst of an apostasy, and yet the campaign will proceed as if all the churches of Christ are in harmony. According to the film, follow-up information on prospective converts will be sent to the congregation in closest proximity to those persons. Such efforts, however, are bothersome because these prospective converts may thus fall into the hands of apostate brethren.

"If advertisements are run, and mailings go out, and attention is called to the "church of Christ," if the congregation closest to the prospect is apostate, then disastrous consequences could follow. And in some places a church of Christ with the "highest profile" is an apostate church.

"It is wrong to create a situation or condition that spurs sinners into the arms of apostate congregations or that spurs apostate congregations to spread their heresies into the hearts of unsuspecting sinners.

"Several months ago, a fellow preacher called me on the phone, asking what I thought about the campaign. He had received a packet of material on it through the mail. And his packet had come from one of the liberal churches in Texas!

"Any evangelistic effort on the part of churches of Christ which fails to recognize the apostate brethren among us as apostate, and which intentionally or unintentionally implies that apostasy is not serious, is misguided in its direction, (*cf.*, II John 9-11; I John 2:18,19). And any evangelistic effort which has as its inevitable effect the placing of converts into situations such that their new condition is worse than their former condition ought to be rethought (*cf.*, II Peter 2:20-22)."

Anyone who thinks that either **Mac Deaver** or *Contending for the Faith* are against this campaign, *per se*, has not a clue where we are "coming from." It is not that we are against it just to be against something. However, those who dream up such campaigns, if they want our endorsement, should make certain that where they are headed will lead to pillaring and grounding the TRUTH with NO COMPROMISE WITH ERROR. As old brother **W. D. Black** used to say, "That's the way it *is* and can't be any *is-er*!"

WHICH BRINGS US TO "WINTERFEST '91"

Just as this editorial was coming to a close, in today's mail here comes something from **Eddie Helms**, minister to the church at Livingston, Tennessee, saying,

January 14, 1991

Dear brother Rice,

Please find enclosed a bulletin article that I wrote for our bulletin the week of January 13 relative to *Winterfest '91*. Please also note the enclosed brochure about this youth gathering and the speakers. I have put the congregation from whence the speakers come. Note the fact that there are three (at one time four until they denounced it) congregations from Cookeville involved, one of which is the *Sycamore*

congregation involved in the *One Nation Under God* program. This is but another example of their lack of dedication to the biblical doctrine of fellowship.

Thank you for your faithful work for the Lord!
In Christ,

(Signed)

Eddie Helms

Enclosed with the foregoing letter were the items he mentioned. In looking down through the brochure put out by the Colleside church of Christ, of Cookeville, Tennessee, re: "Winterfest '91," I noted their featuring **Jeff Walling** and **ACAPPELLA**, both noted for ignoring the requirements of II John 9-11.

The bulletin article reads as follows:

WINTERFEST '91

Our congregation received in the mail an invitation to *Winterfest '91* to be held February 15-17 at the Grand Hotel in Pigeon Forge, Tennessee. It is billed as a winter retreat for youth. It features a man by the name of *Jeff Walling* who is known for his unfaithfulness to the doctrine of Christ. It also features a singing group called *Acappella* which is known for their disregard of God's doctrine of fellowship.

Many in our great brotherhood support these youth rallies where God's word is ignored and ill-treated. They do so for many reasons. I am sure there are many who support these because of ignorance. But, on the other hand, I am persuaded that many continue to engage in digressive actions such as these despite the pleas of many faithful brethren.

I received a letter in the mail this past week of one young preacher who was scheduled to be on the *Winterfest '91* program. Having been on the program last year and having seen the flagrant violation of God's word, he was promised that things would be different this year. But, alas, he recognized such would not be the case. Let me share this letter with you which was signed by this young man, *Shawn Mathis*, and the elders under which he serves, all from the Willow Avenue congregation in Cookeville, Tennessee:

TO WHOM THIS MAY CONCERN:

I hereby withdraw my name as a guest speaker for *Winterfest '91* at Pigeon Forge, Tennessee, on February 16, 1991. I refuse to have "fellowship with the unfruitful works of darkness" (Eph. 5:11) and with those who do not abide in the doctrine of Christ (2 John 9).

I attended this gathering in 1990. I did not approve of the error that took place that weekend. I was assured that things would be better in 1991, therefore I accepted the invitation to speak this year.

I will not be at *Winterfest* on February 15-17 as a speaker. I have 18 individuals who had planned to go with me. I will not lead this group to a feeding of wolves. I advise you not to take your teens into such a compromising situation (Rom. 16:17). As a full-time youth minister and gospel preacher, I cannot and will not condone *Jeff Walling* or *Acappella*. I hope and pray that these men will one day come to repentance.

For the Cause of the Master,

(Signed)

Shawn D. Mathis

I commend the courage and the actions of this young man and the elders of his congregation in their efforts to promote the purity of the doctrine of our Lord! Would it not be great

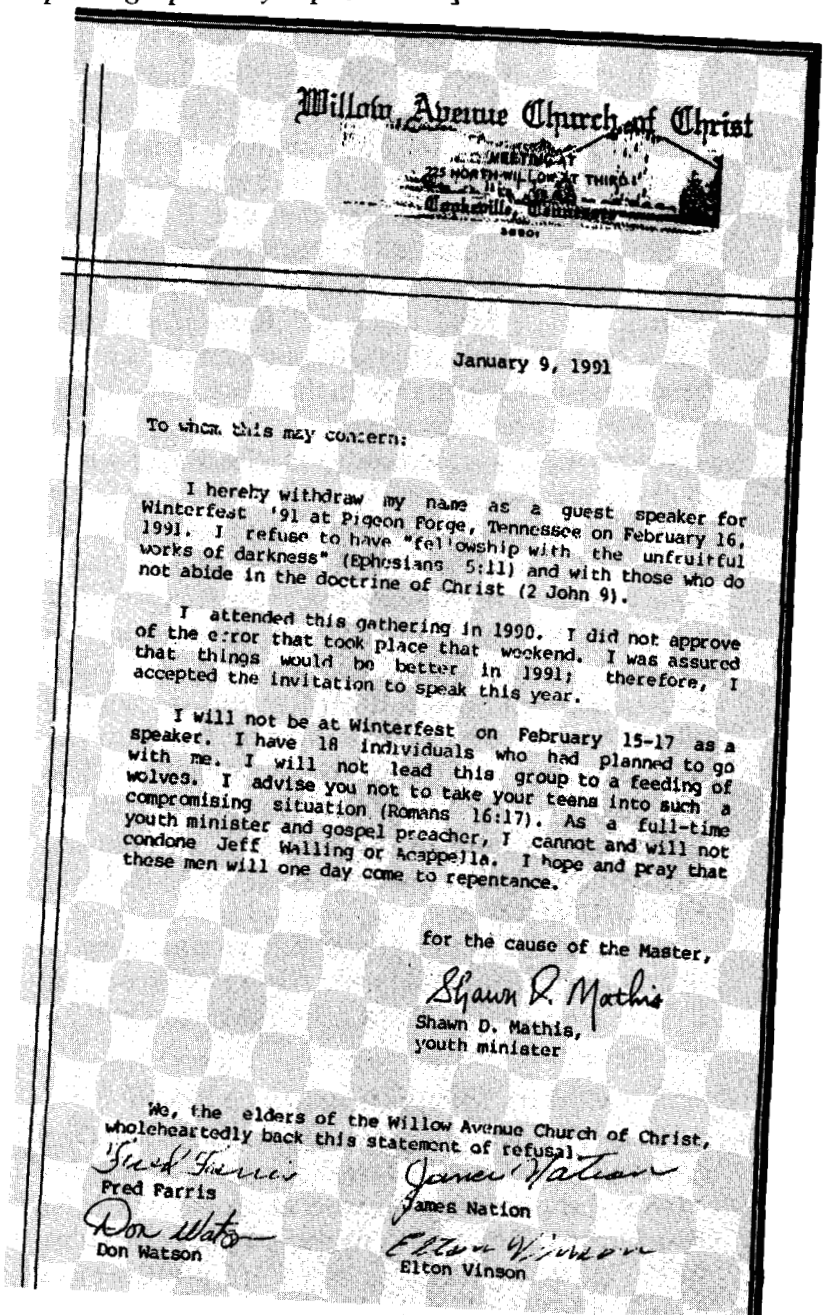
if all would have the same such desire to abide in the doctrine of Christ? Would it not, as well, be a great victory for the Lord and subsequent defeat of the devil if all the congregations involved in this rally do the same as the Willow Avenue brethren?

I appreciate such conviction and thank them for being a great source of strength and influence for others who are trying to please God by following exactly what the Bible says!

(Signed)

Eddie

[NOTE: For those who have to see it with their own eyes, following is brother Mathis' letter photographically reproduced.]



Well, brethren, there you have it. Some of our readers may not like what you have just read; however, if we are to have the ONE TRUE CHURCH that Jesus built, we have to be concerned about such things.

—Ira Y. Rice, Jr., Editor

Why We Aren't Fulfilling

(Continued from Page 1)

here for, must lead the congregation into world evangelism—and, frankly, very few are doing any of the above. Most elders simply cannot see beyond the local congregation; they take care of their flock, and let the world go to hell in ignorance. At one time, I had an overseeing eldership that was withholding our work funds from us—funds that the brethren were sending to them for our work here. “You don't need that, we made no agreement about that, you are getting too much money.” The elder that kept telling me \$2,300 monthly (that's total, living expenses and work fund) was too much was in the process of building a 6,000 square foot house, on 400 acres of prime property. Yet, after my wife and I had given up a good-paying “local work” job, sold nearly everything we had, spent several months raising money so that we could move to an overseas area where the gospel has hardly gone, this elder told me, “You don't love souls; you need to start thinking souls.” I admit I don't think of them as he does. And I am not picking on this elder, he simply illustrates the problem—most elders have very little or no conception of the needs in the world. And that is a horrible tragedy, because, again, the main function of the church—of which elders are the overseers—is to spread the gospel to all the world. And when the leaders don't know their own mission or how to accomplish it, then it should be no surprise that so little is being done in world evangelism. Sending a couple of hundred dollars a month to some missionary somewhere is a far cry from *passion* for the countless multitudes that are lost. Where are the elders who are—right now—challenging their flocks to world evangelism? Where are the elders who are training men among them who would be *willing* to go, and then *sending* them?

(One thing I would love to see, but I suspect I will go to my grave before I do, is an eldership that will say, “We don't need a full-time preacher. We are spending \$30,000 a year on a man here. We can do the preaching ourselves, train men among us to do it, get rid of our ‘pulpit man,’ and use those funds to send a man overseas where the gospel hasn't gone.” Wouldn't it be wonderful to see that? But who's ever heard of it! Or how about an eldership who would *sell their building*, say “Let's meet in a rented hall,” and *use the proceeds* for mission work? Or how about *re-mort-*

gaging the present building and *using those funds* for mission work? How about just *borrowing* a few hundred thousand dollars from the bank for mission work? We borrow money for buildings, but I have *never* heard of an eldership borrowing money for evangelism. Are buildings more important than evangelism? Apparently so.)

It has been my occasion—and other overseas preachers have told me the same about themselves—that it is easier to get funds from individual members than from elderships and “the budget.” Where are the elders with vision, with a passion for the lost, with the commitment and faith to fulfill the Great Commission? When individual members have more faith in God and desire to reach the lost than the leaders of the church, then we have something backwards somewhere. “**Where there is no vision, the people perish**” (Proverbs 29:18); and with billions perishing *right now* without the gospel, that verse is a sad and true commentary on why.

3) **Most preachers have little commitment to world evangelism.** It is time we are honest with ourselves and admit that we have turned “preaching” into a professional job, with office hours, secretaries, job descriptions, contracts, and everything else the business world expects from professional people. “Preachers” are no longer “evangelists” as they were in the New Testament; and it is here that we probably have drifted farther from the New Testament, without debate among ourselves, than any other point. It is almost comical—our preachers trot down to a church building for 30 to 40 hours a week, sit behind a desk, making sure the paid *secretary* is busy—where is *this* in the New Testament? Can anyone possibly believe that Jesus or Paul, the greatest evangelists who ever lived, would plop themselves behind an office desk for 40 hours a week, preach to the same group of people week after week, move from established church to established church, when five billion people in the world are lost and going to hell? *Does that describe Jesus and Paul?* It sometimes amazes me, beloved, what we have done to “preaching.” Notice Jesus: “**He went about ALL Galilee, teaching in their synagogues, and preaching the gospel of the kingdom**” (Matthew 4:23); “**He went round about the villages, teaching**” (Mark 6:6); “**He went throughout EVERY CITY AND VILLAGE, preaching and shewing the glad tidings of the kingdom of God**” (Luke 8:1). At one point, a group of people tried to

prevent him from leaving, wanted him to stay and work with them for awhile (local work?). His response: “**I must preach the kingdom of God to other cities also; for therefore am I sent**” (Luke 4:43). Evangelists, in the New Testament, *go with the gospel*. Travelling is required because all must hear the message and there is a shortage of workers (Luke 10:2). But about the only travelling most of *our* preachers do is from established congregation to established congregation—and that in America—and then we call that “fulfilling the Great Commission.” Paul's attitude was “**yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation**” (Romans 15:20).

Preacher, how much of your preaching has been “**not where Christ was named,**” and how much has been “**upon another man's foundation?**” Therein tells the tale. The great, great majority of our preachers have never preached anywhere but where the gospel has already gone; we are “called” to preach in another town where the church has existed for years, usually when the brethren there offer us more money. The “big-city” concept, so popular now, of ministerial “staffs”—pulpit “ministers,” education “ministers,” “ministers” of involvement, youth “ministers,” teen-age “ministers,” hospital “ministers”—that really must make the Lord sad. I surely hope these men do not call themselves “evangelists,” because that would be a horrible, gross abuse of that lovely New Testament term. But the rest of us aren't much better.

A close study of the New Testament concept of evangelism and the evangelist reveals that the great majority of such work is directed to those who are not yet followers of Christ. Evangelists preach to the lost—that's the idea. They tell the good news to those who haven't heard and need to hear it.

This office-sitting, errand-running, member-visiting, party-planning, public-relations-specialist work that is now the major function of our preachers is a prime reason the great majority of people in the world never have heard one gospel sermon. And what is worse, most of our preachers have no intention of changing it. They don't *want* to evangelize the lost; they are comfortable and happy with their easy office jobs and fat salaries—and who cares if the world is heading for perdition! And yet they want to be called “evangelists,”

even though they rarely do any of that work. Remember, the title of the article is "Why We Aren't Fulfilling the Great Commission": this is why.

4) **Wasted money.** I wonder if we really ever have examined our "budgets" in light of the New Testament. Look at it: most of the Lord's money goes to building payments, utilities, local preaching, secretaries, and janitors. With the possible exception of local preaching (*perhaps* local preachers can be found in the New Testament), where are any of the above in the Bible? The point is, beloved, *we spend the great majority of our funds on things that the New Testament doesn't even mention!*

I have seen church budgets where, literally, the janitor has a higher salary than I do right now, here in the "mission" field (I don't really like that term). I think it is a regrettable, crying shame that we have to pay somebody to clean our buildings. Where are the brethren who will say, "Let's take care of this building ourselves so that we can put those funds into mission work?" Ever heard of that? Where is the sister (or brother) who will say, "I'll do the secretarial work for nothing so we can send that money overseas to preach the gospel." Ever heard of that? Where are the deacons and elders who will say, "We'll do the preaching ourselves so we can send those funds overseas for the gospel." Ever heard of that? Not outside the "mutual ministry" brethren, you haven't. Or at least I haven't.

Where are the congregations that are advertising for men to send to overseas mission fields? Not to be found often, are they? Every church must have its "own" minister, building, secretary, janitor, and such like—and then if any funds are *left over*, they will be divided among orphans homes and "missionaries"—provided, of course, we don't have enough money for a "second" man. If we do, then we'll hire a specialist for our youth or education or some other work the brethren themselves could do, but won't do, because—back to point one—we don't care about the lost, we care only about our comforts, and it's easier to pay somebody to do the work than to do it ourselves.

So what if the world continues in total darkness? Missionaries are forced to spend months of the prime of their lives seeking for support, squeezing blood from turnips, hearing "no" about 50 to 1 over "yes," struggling to keep enough coming in because brethren

always drop their support for no reason—well, they have a reason, and it usually involves spending the money on themselves—and then we wonder why the gospel never has gone to most of the world.

These things are not pretty, but they are true, and need to be faced if we ever are going to finish the work the Lord has given us to do. But I'm afraid a whole mentality will have to be changed, a mentality of looking inward at supplying our own worldly comforts, rather than outward at the lost. This mentality, I fear, will *not* be changed because preachers and elders—who have it so easy: preachers are drawing big salaries, in comfortable jobs and elders are hiring them to do their work for them; why would they want to change it?—I say, preachers and elders don't want the system changed because they've never had it so good. I've been there; so I know. It's easy, it's nice, it's secure, it's not terribly demanding, it's comfortable—it's horribly unbiblical because we aren't doing what the Lord told us to do, THE GREAT REASON we are on this earth as a church.

Beloved, it's easy to fire bolts at the liberals and denominationalists, especially in our articles that only brethren of like mind read, and in sermons only to people who agree with every word we say. This article has been designed to analyze the greatest single failure we face in this day, the failure to do the very thing we are on this earth for, *i.e.*, evangelize the world. It is a monumental failure, and it is time we quit ignoring it, shoving it under the table, putting it out of mind. *We* are going to go to hell if we don't start doing the Lord's work.

People are not going to go to hell just because they haven't been immersed for the remission of sins and use instruments of music in worship; people *also* will go to hell because "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). People go to hell because of sin, and it is sin *not* to evangelize the world, because the Lord told us to do it, gave it to us as our MAJOR work—and we *know* it. It is sin to be selfish, to be worldly, to be uncaring for the lost, and we shall be lost if we don't start straightening this matter out, getting our priorities in order.

One more harangue and I shall close: While attempting to raise funds to return to the overseas work, I visited a congregation which had built a new building. They had a monthly contribution of about \$4,000. Their building payment was \$900 monthly, and they employed a part-time preacher for, I believe, \$150 a week. They had their utilities to pay, Bible class literature, minor expenses such as this; the bottom line was that, after all their payments, they had (usually) around \$2,000 monthly left over. What do you think they were doing with those funds? Sending them overseas? Supporting evangelists around the world? Spreading the gospel where it has never gone? Do you think they gave us any? *They were spending every extra dime in paying off their building!* Not one penny for preaching the gospel to the lost. That, beloved, is why we aren't fulfilling the Great Commission.

—16 Appleby Close
Banbury, Oxon., England OX16 0UY

Guy N. Woods Appreciation Dinner

The Memphis School of Preaching is honored to be able to sponsor the *Guy N. Woods Appreciation Dinner* on the Monday of its 25th Annual Lectureship, April 1, 1991. The dinner will take place at 4:30 p.m. at the School.

A "giant" among gospel preachers, brother Woods has defended the truth in more public debates, doubtless, than has any other living person. And, his analytical and innate intellectual capacity and many years of diligent study in "the Book" have combined to make him one of the greatest scholars of the century. His writings with the *Gospel Advocate* have covered nearly one-half century; he served as staff writer, editor, and now Query Editor. For many years, he was in charge of the Open Forum at Freed-Hardeman University. Countless thousands have been blessed by his commentaries, his

questions-and-answers volumes, and his latest book, *Shall We Know One Another In Heaven?* [Most of his books have been published by the *Gospel Advocate*.] For many years, he has preached in nearly as many meetings as there are weeks in the year.

Faithful brethren always have admired Guy N. Woods' conciseness and eloquence of speech, unswerving loyalty to truth, and powerful refutation of error. A number of prominent, true and tried friends of the Lord and of brother Woods will participate in the program. Everyone is invited to be among the hundreds who will be present to express appreciation for Guy N. Woods and for the truth for which he stands.

Curtis A. Cates, Director
Memphis School of Preaching

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Abiography of *Benton Cordell Goodpasture*, by J. E. Choate, just published. (November-December, 1971, Page 8)

Anti-Cooperation Movement

"They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (1 John 2:19). (February, 1971, Page 1).

Baird, James O.

Sent *Wesley Reagan* a scathing letter after his undermining speech at Oklahoma Christian College, in which he [Baird] rebuked him [Reagan] for what he had said and let him know that he was not welcome to abuse the courtesy which had been extended him ever again. (January, 1971, Page 5)

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W. Ray Duncan's letter to Bales of January 5, 1971, a copy of which was sent to *Archie W. Luper*. (March, 1971, Pages 2 and 3)

Reaches peak of his power to write; some congregation needs to underwrite his doing more of it. (July, 1971, Page 1) [NOTE: This was prior to his own later defection, re: the doctrine of divorce and remarriage. IYR Jr.]

Replies to *Dudley Lynch's* *New South* article, under heading of "Undermining His Own Freedom." (July, 1971, Pages 2 through 4)

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Boone, Pat

Why faithful churches of Christ no longer can have fellowship with *Reagan, Boone & other heretics*. (January, 1971, Page 1)

Neither he nor those "tongues"-speaking Pentecostals he runs with represent the churches of Christ. (February, 1971, Page 1)

Had appeared in fellowship with *Oral Roberts* and *Rex Humbard*, both Pentecostals, on their TV programs; starred in *The Cross and the Switchblade* (a movie teaching direct operation of the Holy Spirit and salvation in answer to prayer); published *A New Song*, a book showing how he accepted the Pentecostal doctrine of speaking in tongues and the baptism of the Holy Spirit; his articles appeared month after month in "TESTIMONIAL," a Pentecostal magazine; had made numerous appearances on behalf of tongues-speaking and direct operation of the Holy Spirit before inter-denominational "charismatic" conferences; tried, together with *George Otis* and *Harald Bredesen* to convert *Archie W. Luper* to tongues-speaking (no success); now proposes to take chartered plane load of young people from the churches of Christ to Brazil to conduct "Brazil Crusades" on behalf of the *Assemblies of God!* (February, 1971, Pages 2 through 5)

Inglewood elders—finally—withdraw from *Pat and Shirley Boone* as he prepares to "crusade" for "Assemblies of God." (March, 1971, Page 1)

Was *Pat* honest in his dealings with the *Inglewood elders*? Or did he deliberately deceive? Here is the evidence. (March, 1971, Page 2)

What *Pat* is calling the "Holy Spirit" failed to guide him financially. News items of his bankruptcy reprinted from *The Kansas City Times* and *The Commercial Appeal*. (March, 1971, Page 3)

Pat's "Assemblies of God" Brazil Crusade canceled; but what of his connections with "Youth Outreach," "Camp Shiloh" and the like? (March, 1971, Page 8)

J. Noel Merideth aptly styles *Pat's "New Song"* as the "Sad Song" it really is. (March, 1971, Pages 6 & 7)

Is *Camp Shiloh* the seed bed from which Pentecostalism corrupted not only Boones but others? (April-May, 1971, Page 1)

Fund-raising mailer from *Camp Shiloh* shows *Pat Boone* with two Pentecostal preachers, *George Otis* and *Harald Bredesen*. (April-May, 1971, Page 7)

How strange that even the secular as well as the sectarian press know more about *Pat Boone's* withdrawal than some of us! (June, 1971, Pages 2 through 5)

Pat appears bent not only on spreading Pentecostalism but on corrupting the churches of Christ all he can. (June, 1971, Page 5)

Breakfield, Paul T.

As minister to *Central/Cocoa (Florida)* church of Christ, under date of July 23, 1969, sent out general letter inviting churches in *Central Florida* area to hear *Chuck Lucas* speak at a special dinner meeting, August 1, 1969, at *Orlando, Florida*. (January, 1971, Page 2)

Endorsed both *Campus Advance* and also *Campus Evangelism*. (January, 1971, Page 2)

Burke Road/Pasadena (Texas) Church of Christ

Not only the church where *Wesley Reagan* preached, but also the final sponsoring congregation for the now defunct discredited *Campus Evangelism*. (January, 1971, Page 1)

Callaway Gardens Retreat

Ernest Lee Saffold warns that this so-called "retreat" actually is hot-bed of false teaching. (November-December, 1971, Pages 5 through 7)

Camp Shiloh

Is *Camp Shiloh* the seed bed from which Pentecostalism corrupted not only the Boones but others? (April-May, 1971, Page 1)

Reading of "THE CROSS AND THE SWITCHBLADE" advocated in letter on *Camp Shiloh* letterhead. (April-May, 1971, Page 4)

"Spiritual Miracles" claimed at *Camp Shiloh*. (April-May, 1971, Page 4)

Every director, officer, teacher and adviser is claimed to be a member of the church of Christ, including *Norvel Young, Willard Collins, George Benson, Elza Huffard, Dale Larsen, Leonard Kirk, Ira North, Jim Bill McInteer, Alan Bryan, John Scott, Eddie Couch, M. I. Summerrin, Archie Luper, Pat Boone, Clinton Davidson, James L. Lovell* and others. (April-May, 1971, Page 4)

No wonder *Camp Shiloh's "counsellors"* keep returning home with an "uncertain sound!" (April-May, 1971, Page 5)

Archie W. Luper's name was put on *Camp Shiloh's* Advisory Board without his knowledge! He said he wanted his name off immediately as well as off of anything with which they were connected. (April-May, 1971, Page 8)

Ralph Sweet and *Christian Chronicle* continued upholding *Camp Shiloh* even after Pentecostalism was exposed! (June, 1971, Pages 6 and 7)

Camp Shiloh's Pentecostalism is further complicated by *General Manager Rod Spaulding's* compromise with known Pentecostals among us. (June, 1971, Pages 7 and 8)

Campus Advance

Had an information dinner, August 1, 1969, at Orlando, Florida, to answer questions with regard to its work. (January, 1971, Page 2)

Campus Evangelism

Principal objective appears to have been to "restructure" churches of Christ along the lines of liberalism, modernism, ecumenicism and even Pentecostalism. (January, 1971, Page 2)

Replies to B. C. Carr's questions at Orlando (Florida) dinner/meeting unconvincing. (January, 1971, Page 4)

Demise announced in their dying issue of "GO" for April 1970. (January, 1971, Page 8)

Is "Campus Evangelism" rising again? (August-September, 1971, Pages 1 and 3)

Carr, B. C.

Attended and presented a list of questions for Chuck Lucas re: *Campus Advance* and *Campus Evangelism* at information/dinner meeting, August 1, 1969, at Orlando, Florida. (January, 1971, Pages 2 through 4)

College of World Evangelism

Downtown San Francisco church of Christ announces college to begin, January 4, 1972. (October, 1971, Page 8)

Collins, Harry

Exchange of correspondence between Harry Collins and Ira Y. Rice, Jr., re: *Contending for the Faith* expose' of Scott Boulevard/Decatur (Georgia) church. (November-December, 1971, Pages 2 through 5)

Davidson, Clinton

Autographed photos of Davidson and Pat Boone displayed prominently on insurance office of Jim Williams, in Nashville, Tennessee. (April-May, 1971, Page 1)

Davidson had attempted, back in the 1930s, to lead the disciples away after his own perverse ideas. (April-May, 1971, Page 1)

File full of photocopies and documents showing a connection between Davidson, his nephew Clinton Rutherford (who preaches for congregation at Camp Shiloh) and Oral Roberts existed as far back as 1963. (April-May, 1971, Page 1)

Davidson letter of May 27, 1963, to editor of *Abundant Life Magazine*, Oral Roberts' official publication. (April-May, 1971, Pages 1 and 2)

Was in Camp Shiloh Board meeting, January 25, 1965, with Paul Logue, James L. Lovell and Peter Mastrobattista wherein it was passed that the President (Davidson) be reimbursed out of funds he raised for Camp Shiloh for expenses he incurs without it having to be approved by any individuals or any group. (April-May, 1971, Page 2)

Explained in a letter dated June 17, 1963, addressed to Oral Roberts how he planned to donate at least \$26,000.00 to Oral Roberts University... Also mentioned being visited by Pat Robertson during which his wife

(Mrs. Davidson) evidently responded to "Holy Spirit" baptism. (April-May, 1971, Page 2)

Letter to Mrs. Jean Stone, dated August 20, 1963, mentioning being "very active" in the Oral Roberts organization. (April-May, 1971, Page 2)

Letter to James Robert Jarrell, re: tongues-speaking, that appeared in *North Atlantic Christian*. (April-May, 1971, Page 3)

May 3, 1965 letter addressed to Camp Shiloh, Inc., wherein Davidson reported getting Ira North and Norvel Young to sign a certain fund-raising letter for Camp Shiloh. (April-May, 1971, Page 5)

Official minutes demonstrate that Davidson and Clinton Rutherford were over religious activities connected with Camp Shiloh. (April-May, 1971, Pages 5 and 6)

Dennis, Dean

One of those who followed Pat Boone into Pentecostalism. (April-May, 1971, Page 1)

Different Brotherhoods

Are we two (or more) different brotherhoods trying to use the same umbrella? If so, let's recognize, admit, and do something about it. (February, 1971, Page 1)

Duncan, W. Ray

His letter of January 5, 1971, to James D. Bales, re: "Charismatic Advance" meeting, wherein Pat Boone was supposed to speak but where Ben Franklin and Harry Fox, Jr., spoke instead. (March, 1971, Page 2)

He and Johnie Luker gave full report re: visit to tongue-speaking group. (March, 1971, Page 4)

Finto, Don

Cause for extreme caution surrounds Finto's so-called "Nashville Evangelism Seminar." (October, 1971, Pages 5 and 6)

Goodpasture, B. C.

"If you look like a duck, waddle like a duck, quack like a duck, and flock together with ducks, you must please pardon me if I mistake you for a duck!" (January, 1971, Page 5)

The Anchor That Holds, a biography of Benton Cordell Goodpasture, by J. E. Choate, just published. (November-December, 1971, Page 8)

Great Confrontation

Jim Bevis, Charles Shelton, Rex Vermilion and Dudley Lynch confront Guy N. Woods at 1969 Freed-Hardeman College Lectureship. (February, 1971, Page 1)

Guilt by Association

Heretics decry charges of "guilt by association" while associating principally with the guilty. (January, 1971, Page 5)

God's word still says that "evil communications corrupt." (1 Corinthians 15:33; also see Romans 14:22) (January, 1971, Page 5)

Heretics

Titus 3:10-11 teaches what is to be done

with heretics. (January, 1971, Page 1)
Wesley Reagan, preacher at Burke Road/Pasadena, Texas is an heretic, must now be withdrawn from, if truth of the gospel is to survive this generation. (January, 1971, Page 1)

Other known heretics listed, including Pat Boone, Charles Shelton, Dudley Lynch, John McRay, Dwain Evans, George Howard, Roy Osborne, Dick Batey, and Gary Freeman. (January, 1971, Page 8)

Ignorance (Willful)

Many of our brethren study to be uninformed about what is going on among us. (January, 1971, Page 2)

Inglewood (California)

Church of Christ

Inglewood elders—finally—withdraw from Pat and Shirley Boone as he prepares to "crusade" for "Assemblies of God." (March, 1971, Page 1)

Was Pat honest in his dealings with the Inglewood elders? Or did he deliberately deceive? Here is the evidence. (March, 1971, Page 2)

Archie Luper informs Inglewood elders of Pat Boone, Harald Bredesen and George Otis trying to convert him to accept Holy Spirit baptism and pray for gift of tongues. (March, 1971, Page 3)

Lemmons, Reuel

Wrote enormously offensive editorial in December, 1969, defending Pat Boone for appearing on *Oral Roberts' TV* program. (February, 1971, Page 2)

Editorial on "The Year of Frustration" reprinted from December 22, 1970 issue of *Firm Foundation*. (February, 1971, Page 6)

When lines are drawn, will Lemmons and *Firm Foundation* side with error? (August-September, 1971, Pages 1 through 3)

Editorial on "Penetrating the Campus." (August-September, 1971, Page 2)

Jarrell, James Robert

Carried article, entitled, "Speaking in Tongues," in his *North Atlantic Christian* for June, 1964, Page 198. (April-May, 1971, Page 3)

Responding to above-mentioned article, Clinton Davidson took issue with him re: Tongues-speaking. (April-May, 1971, Page 3)

"Jesus Freaks"

Are the hippie "Jesus Freaks" Christians—fundamental or otherwise? Or is this just one more bad like long hair? (June, 1971, Page 4)

Logue, Paul

Board member of Camp Shiloh, who attended January 25, 1965 meeting with Clyde Copeland, Clinton Davidson, James L. Lovell and Peter Mastrobattista. (April-May, 1971, Page 2)

Lucas, Chuck

B. C. Carr presents list of questions, re: *Campus Evangelism* and *Campus Advance*, for Lucas to answer at August 1, 1969, dinner/meeting at Orlando, Florida. (January, 1971, Pages 2 through 4)

Replies to B. C. Carr's questions deemed

to be unconvincing. (January, 1971, Pages 4 and 5)

Luker, Johnie

W. Ray Duncan and Johnie Luker give full report re: visit to tongue-speaking group. (March, 1971, Page 4)

Article documenting attempt by some of our misguided brethren to raise the dead! (March, 1971, Page 4)

Mastrobattista, Peter

Board member of Camp Shiloh, who was at meeting of January, 25, 1965 with *Clyde Copeland, Clinton Davidson, Paul Logue and James L. Lovell.* (April-May, 1971, Page 2)

Luper, Archie W.

Presents copy of *James D. Bales' new book, Pat Boone and the Gift of Tongues,* to *Guy N. Woods.* (February, 1971, Page 8)

Copy of *W. Ray Duncan's* January 5, 1971 letter to *James D. Bales* sent to brother Luper. (March, 1971, Page 3)

Luper informed Inglewood elders of his four-hour meeting with *Pat Boone, Harold Bredesen and George Otis,* in Otis's home, when they tried to get him (Luper) to accept Holy Spirit baptism and to pray for the gift of tongues. (March, 1971, Page 3)

Luper said Camp Shiloh put his name on their Advisory Board without consulting him, wanted off and did not want his name connected with anything with which they have to do. (April-May, 1971, Page 8)

Lynch, Dudley

Crowning insult to brotherhood by *Campus Evangelism* was selection of this notorious heretic as their new "Director of Communications & Public Relations" the same month of his infamous, Communist-style attack against Harding College, churches of Christ and faithful brethren in the January 23, 1970 issue of *The Texas Observer.* (January, 1971, Page 8)

Participated, together with *Jim Bevis, Charles Shelton, and Rex Vermillion* in great confrontation with *Guy N. Woods* at 1969 Freed-Hardeman College Lectureship. (February, 1971, Page 1)

Mastin Lake Road/Huntsville (Alabama) Church of Christ

Features second annual lectureship against Liberalism. (October, 1971, Page 4)

Other churches over brotherhood have similar events. (October, 1971, Pages 4 and 5)

McGuire, Lowell

Bob Miller and Youth Outreach Foundation, Inc., continue not coming up with right answers; *Lowell McGuire* resigns as editor of *Teen-Age Christian.* (April-May, 1971, Page 8)

Miller, Bob

Have *Bob Miller* and his "Youth Outreach Foundation, Inc." also gone Pentecostal? If so, then what of "Teenage Christian"? (February, 1971, Pages 3 through 5)

Just who is *Bob Miller*? For a time he worked as a public relations man for

Michigan Christian College, who fired him for questionable practices they could not endorse—after which he initiated his "Youth Outreach" idea; was sponsored by elders at Fort Wayne, Indiana for couple of years; bought "Teen-Age Christian" from *R. B. Sweet Co., Inc.;* had parting of ways with Fort Wayne elders, moved to Memphis, Tennessee; presently was working with *Pat Boone* to get up a chartered-plane load of young people from the churches of Christ to go on a "Brazil Crusade" for the Assemblies of God! (February, 1971, Page 5)

Bob Miller and Youth Outreach Foundation, Inc., continued not coming up with right answers; *Lowell McGuire* resigned. (April-May, 1971, Page 8)

Nave, Robert L.

Minister of the Gladstone church of Christ, of Kansas City sent clipping from *The Kansas City Times* documenting *Pat Boone's* filing for bankruptcy. (March, 1971, Page 3)

Pepper, Clayton

Letter of July 16, 1965, to *Clinton Rutherford.* (April-May, 1971, Pages 6 and 7)

Terms adverse publicity, re: Camp Shiloh, "considerably overdue"; hopes expose "not too late." (June, 1971, Page 6)

Raising the Dead Attempted

W. Ray Duncan and Johnie Luker describe such an attempt by supposed-to-be brethren in San Diego area of California. (March, 1971, Pages 4 and 5)

Reagan, Wesley

Why faithful churches of Christ no longer can have fellowship with Reagan, Boone and other heretics. (January, 1971, Pages 1 and 2)

Makes clear in his Oklahoma Christian College speech that he and those standing with him have more in common with liberalizing denominations than with their own brethren who contend for the faith. (January, 1971, Page 5)

Implies that churches of Christ have "sectarian loyalties" and have a "nagging, hair-splitting, damning pulpit" talking to ourselves. (January, 1971, Pages 5 and 6)

Reagan's Oklahoma Christian College speech not a fluke, but a coldly calculated segment of overall plan to change and "Restructure" church in his own image. (January, 1971, Pages 7 and 8)

Reagan's article on "NEW WINE" photo-reproduced as it appeared in *Campus Evangelism's* official organ, "GO," for January, 1970. (January, 1971, Page 7)

Roberts, Oral

Gave "Rev. & Mrs. Clinton Rutherford" a certificate from *Oral Roberts University* that they had attended and successfully completed the course on the nine gifts of the Holy Spirit, May 1, 1963 at ORU. (April-May, 1971, Page 2)

Rutherford, Clinton

Clinton Davidson's nephew, also preacher for the congregation at Camp Shiloh. (April-May, 1971, Page 1)

Mentioned in Davidson's letter to editor of *Oral Roberts' Abundant Life Magazine* under date of May 27, 1963. (April-May, 1971, Pages 1 and 2)

Oral Roberts University granted certificate on May 1, 1963 that "Rev. & Mrs. Clinton Rutherford" had attended and successfully completed the course on the nine gifts of the Holy Spirit at their *Spring Ministerial Seminar.* (April-May, 1971, Page 2; see also June, 1971, Pages 6 and 7)

Evidently conducted baby-dedication ceremony for the infant son *John of Norma Tully.* (April-May, 1971, Page 3)

Clayton Pepper's July 16, 1965 letter to Rutherford. (April-May, 1971, Pages 6 and 7)

San Jose/Jacksonville (Florida)

Source of *A Trimming of the Wick* and principal financial support of *Campus Evangelism* until its demise. (January, 1971, Page 5)

Where *Joe Schubert* preached after giving up post as Dean of Students at Oklahoma Christian College following *Wesley Reagan's* undermining speech. (January, 1971, Page 5)

Schubert, Joe

Introduced *Wesley Reagan* in glowing terms for his speech at Oklahoma Christian College in early 1970. (January, 1971, Page 5)

Gave up his post as Dean of Students at Oklahoma Christian College and began preaching at San Jose/Jacksonville, Florida, where *A Trimming of the Wick* originated and where *Campus Evangelism* received its principal financial support until its demise some four months later (January, 1971, Page 5)

Scott Boulevard/Decatur (Georgia) Church of Christ

"College Worship" & "Praise the Lord"—Callaway, Callaway, Callaway—let's all bark like dogs and "go tubing" down "Sweetwater Creek"—hallelujah! (August-September, 1971, Pages 4 through 8)

Scott Boulevard/Decatur elders attempt to defend rather than to correct erroneous course. (November-December, 1971, Pages 2 through 5)

Kenneth Thomas, young minister at Waycross, Georgia, puts it straight to the *Scott Boulevard/Decatur* (Georgia) elders; what will they do? (November-December, 1971, Page 7)

Shelton, Charles

Participated, together with *Jim Bevis, Dudley Lynch and Rex Vermillion,* in great confrontation with *Guy N. Woods* at 1969 Freed-Hardeman College Lectureship. (February, 1971, Page 1)

Smith, Foy

Comments in *Editorially Speaking,* re: *Pat Boone's* one-man effort completely to destroy the Lord's church. (March, 1971, Pages 7 and 8)

Spaulding, Rod

Compromises himself by working with known Pentecostals among us, including *Clinton Rutherford, Forrest H. Wells*, and others. (June, 1971, Page 7)

Swaim, Larry

Exchange of letters between *Larry Swaim* and *Ira Y. Rice, Jr.*, re: *Teenage Christian*. (October, 1971, Pages 2 and 3)

Teenage Christian

Changes hands—again! (October, 1971, Pages 1 through 3)

“Testimony”

Pentecostal magazine, called *Testimony*, features articles by some of our brethren, under the general heading of “*The Acts of the Holy Spirit in the CHURCH OF CHRIST Today*,” including such names as *Forrest Wells, Ben Franklin, Dean Dennis, Pat Boone, Dwyatt Gantt, W. L. Wilson, Paul Logue, Lester E. Nichols, M.D.*, and several others. (June, 1971, Pages 7 and 8)

Thomas, Kenneth

Young minister at Waycross, Georgia, puts it straight to the *Scott Boulevard/Decatur* (Georgia) elders; what will they do? (November-December, 1971, Page 7)

20th Century Christian Bookstores

Ignored *Pat Boone's* heresy and bragged about selling his book—*A New Song*—“like hot-cakes”! (June, 1971, Page 2)

Wallace, Foy E., Jr.

Plans described for keeping *Foy E. Wallace, Jr.*, books and publications in print. (November-December, 1971, Page 8)

Wallace, G. K.

Describes plans for keeping *Foy E. Wallace Jr.*, books in print. (November-December, 1971, Page 8)

Warnings Refused

Many in church refuse to be warned; beware of spiritual wickedness in high places; churches continue to divide. (June, 1971, Page 1)

Numerous silly sentimentalists among us still refuse to believe that *Pat Boone* has gone out from us because not of us. (June, 1971, Page 2)

How strange that even the secular as well as the sectarian press know more about *Pat Boone's* withdrawal than some of us! (June, 1971, Pages 2 through 5)

Ralph Sweet and *Christian Chronicle* continue upholding *Camp Shiloh* even after its Pentecostalism is exposed! (June, 1971, Pages 6 and 7)

West Islip, New York

West Islip, too, is compromised relative to the falsely so-called “*Holy Spirit Movement*”; *Forrest Wells*, one of their elders, joins *Franklin, Dennis, Boone*, et. al. openly in their Pentecostalism. (June, 1971, Pages 7 and 8)

Williams, Jim

Autographed photos of *Pat Boone* and *Clinton Davidson* displayed promi-

nently, side by side, on his insurance office wall. (April-May, 1971, Page 1)

Woods, Guy N.

Great confrontation with *Jim Bevis, Dudley Lynch, Charles Shelton* and *Rex Vermilion*, at *Freed-Hardeman College Lectureship*. (February, 1971, Page 1)

Thanks *Archie W. Luper* for gift of *James D. Bales' new book, Pat Boone and the Gift of Tongues*. (February, 1971, Page 8)

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Carr, B. C.

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Letter to *James D. Bales*, under date of January 5, 1971, re: *Pat Boone's* no-show for speaking appointment and his (Pat's) note to *Ben Franklin*. (March, 1971, Pages 2 through 4)

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Response to our expose' of church in *Mendham, New Jersey*, and *Camp Shiloh*. (June, 1971, Page 6)

Reagan, Wesley

Excerpts from his Oklahoma Christian College speech that caused such a furor. (January, 1971, Pages 6 and 7)

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Article, entitled, “*Pat Boones Penalized by Church of Christ*.” (June, 1971, Page 4)

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Saffold, Ernest

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Scott Boulevard/Decatur (Georgia) Elders

Open letter to elders and ministers of churches of Christ. (November-December, 1971, Page 3)

Smith, Foy L.

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Swaim, Larry

Letter of October 6, 1971, to editor of *Contending for the Faith*, re: *Teen Age Christian*. (October, 1971, Page 2)

Thomas, Kenneth

Young minister at Waycross, Georgia, puts it straight to *Scott Boulevard/Decatur* (Georgia) elders, re: letter of December 10, 1971, to editor. (November-December, 1971, Page 7)

Totty, W. L.

Reply to *Reuel Lemmons'* "Year of Frustration" editorial, entitled, "Who Caused the Frustration?" (February, 1971, Pages 7 and 8)

Wallace, G. K.

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Article, entitled, "'Born Again' Unity." (June, 1971, Page 8)

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Article, entitled, "The Easy Way Out." (July, 1971, Page 4)

Woods, Guy N.

Letter to *Archie W. Luper*, thanking him for the copy of *James D. Bales'* book, entitled, *Pat Boone and the Gift of Tongues.* (February, 1971, Page 8)

fire succession in his first speech of the debate. Steve showed, however, that they were all just reformulations of the same argument, just rehashed with different passages affixed to them. It is peculiar that Baptists do not know what an argument is—at least Chadwick did not.

At one point the Rector pastor brought out his chart to overturn Mark 16:16 and boldly challenged anyone in the audience to find an English flaw in it, and if so, to come to the front and tear up the chart. In a humorous moment, Steve showed the flaw of it, explaining that his wife was a teacher who instructed in such things, and that the Bible declared: "Wives obey your husbands." The implication set the audience to laughing. Of course, it was all at Baptist expense.

I have noticed that some want to believe that such fun in speeches, phraseology, or antics betrays an objective inconsistent with love for truth and souls. While no one ought to go around continually being a wiseacre, the strategy of humor not only kept things light in the building, even to Baptists (whom I saw laughing in spite of themselves), it imitates Christ who offered humor, sarcasm, and irony on several occasions which were evidently thought by him to be more effective than sober discourses on the subject.

In the previous debate between these two disputants, Chadwick relied much on *Vine's Expository Dictionary*, to promote a misunderstanding of I Peter 3:21. Hence, prior to this occasion Wiggins prepared for bear. He presented several charts on I Peter 3:21 while making it a chief argument for the necessity of baptism. But alas, he met a rabbit, and a very small one at that. Not only did Chadwick not deal with the passage, he even appeared afraid to do so.

In my estimation, the telling point of the controversy came at the end. Steve continued to pile well-ordered arguments upon one another illustrating them with charts. Chadwick had the last speech of the entire affair and, in a short discourse which did not even use up his time, he refused even to feign like he was trying to answer Wiggins' material. Instead, he doled out a Baptist sermonette on salvation which was as incoherent as he was befuddled. I am certain his brethren were ashamed of him.

Brethren who are interested in listening or viewing the discussion may order the tapes from: **Picture Perfect Studios, 1904 Douglas, East Pochontas, Arkansas 72455.**

WIGGINS-CHADWICK DEBATE #2

Bill Lockwood

Stephen Wiggins met Baptist Mike Chadwick once before in a McDougal, Arkansas debate. Wiggins then allowed enough time to pass that Chadwick might forget the embarrassment that Baptist doctrine suffered there, then challenged for a repeat in Jonesboro. The debate came off July 2, 3, 1990. Brother **Garland Elkins** moderated for Stephen Wiggins, and **Bobby Ball**, a Baptist preacher from Corning, Arkansas, moderated for Mike Chadwick, who works with the Baptist Church in Rector, Arkansas.

There are at least two items about the discussion in which those who love the truth will be interested. First, the attendance. The crowds on Monday evening peaked to about 600 then slacked a little the second evening. The congregation at Fisher Street, the host of the discussion and home of brother Wiggins, averages about 200 in attendance. I know for a fact that more than a few brethren in the area, those who suppose conversion comes via flattery, have been irked by Steve's combativeness against Satan's devices found in denominationalism. But the community showed they have a hunger for, and are not tired of, such contests. Though there is a large uninformed host which twitters about saying "debates do no good" and are "un-Christian," there still are persons who wish to have both sides of an issue fairly laid before them that they might have the opportunity to make a rational decision. It is in vogue for the church today, in some places, to pay sweet lip-service to the memory of pioneer preachers of northeast Arkansas like **Joe Blue**, whom the sectarians tried to kill; but any preacher who pursues such a course today, like Wiggins does, will have to fight in his own front yard

his brethren who are posted there to show that they despise confrontational approaches to their religious neighbors. But Wiggins made it to the debate anyway.

Second, we briefly note the argumentation. I will say at the outset, that brother Steve will not be able any longer to maintain that his boyish-looking face is a sign of simple-mindedness. Any "boy" who embarrasses Baptist doctrine as Wiggins did will handle the truth. As a matter of fact, one Pentecostal preacher, who previously had been brimming with bravado and braggadocio about what he would do to the churches of Christ in a debate, came to the discussion. Wiggins has not been able to get him to respond to debate challenges since then.

Chadwick assured the audience that he did not believe "faith only" though the doctrine of "solely by faith" has been "very full of comfort" to his denomination since its inception in the Reformation Age. I suppose there is such a thing as too much comfort. Listeners discerned, however, that his ideas were only semantic struggles with himself in order to avoid the odium of conflicting too strongly with James, for Chadwick indeed teaches salvation at the point of faith. Steve read a recent letter from a prominent Baptist pastor named Morris, who resides in Jonesboro, in which he declared that "salvation by faith only is the greatest Bible doctrine." The suggestion was made that Chadwick debate Morris at the conclusion of this discussion since Chadwick the Baptist denies the greatest Baptist doctrine!

Chadwick sought to bury his opponent from the outset by introducing more than a dozen arguments in rapid-

The Great New Madrid Earthquake of 1990 (or, People Are Funny)

Steven D. Cline

In recent months there had been a growing apprehension among residents of West Tennessee, Arkansas and other states that border the magnificent, majestic, rolling Mississippi River. The reason? It seems that a certain gentleman, **Iben Browning**, had projected a 50/50 chance that an earthquake of devastating proportions would occur on December 3rd or 4th on the New Madrid Fault. His "projection" (he recoiled from the word "prediction") was based on the position of the earth in relation to the sun and moon. On those two days, a perfect alignment of these three celestial bodies (with the earth being between the "greater and lesser lights") would cause extra stress on the fault, due to conflicting gravitational pulls. The result would be a horrendous killer quake that would level Memphis and many surrounding lesser cities. The claim that Browning had projected the November 1989 quake that wreaked so much havoc and tragedy in San Francisco gave credence to his New Madrid projection, and news of an impending quake soon became international.

As the date of doom quickly approached, the apprehension that so many experienced gave way to nervousness and even to a gripping, icy fear. People prepared. Schools were scheduled to be cancelled for those dates... there were Civil Defense earthquake drills... people stocked up their water, food and camping equipment... some fled for safer climes... the insurance companies had a "field day" as clients purchased earthquake insurance.

This all was well and good, for after all, the area *is* on a major fault, slight tremors *are* experienced there and, in fact, a major quake *did* rock the same area in the early 1800's which resulted in the creation of the well-known Reelfoot Lake and the great Mississippi flowing backward. Thus, preparation for such a possibility is commendable.

Yet, as **Art Linkletter** used to say, "people are funny." Puck, the pixie-like character in Shakespeare's *A Midsummer Night's Dream*, used stronger language. The little fellow, on marveling on the silliness of human beings, remarked, "Oh, what fools these mortals be!" It is *not* that people are funny or foolish for preparing for what the news-

papers called "The Big One." Rather, the foolishness comes in refusing to prepare for The *Final* Big One... the sudden coming of the Lord Jesus Christ in the sky.

Jesus *is* coming again one day. He plainly declared this himself, and it is impossible for him to lie. Jesus *also* stated that the vast majority of the world would be unprepared. The Parable of the Ten Virgins in Matthew 25 very clearly reveals this. Jesus, time after time, told us to be ready... to watch... to be prepared. He said that his coming would be unexpected, like a thief that strikes in the night (Matthew 24:43; Revelation 3:3; Revelation 16:15).

Paul and Peter both echoed our Lord's teaching in their epistles (I Thessalonians 5:2-7; II Peter 3:10-12). That Day will be the most eventful day in human history, for it will be the

climax... the culmination of Time. It will *not* simply be a destructive quake in the Memphis area. Rather, the *whole world* will be destroyed. II Peter 3 tells us that "**the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up... all these things shall be dissolved**" (verses 10 and 11). Yet, the prepared person, *i.e.*, the faithful Christian, need not fear, for he is promised that he shall escape God's wrath. I Thessalonians 1:10 tells us "**...to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.**" Paul teaches the same doctrine of being saved from God's wrath in Romans 5:8-10. Oh, the wonderful measure of his grace! Such unspeakable joy that should overflow

Bay Church of Christ

The Second Annual Bay Lectures

1990

Second Annual Lectureship

Date: Dec. 1, 1990

9 A.M.-9 P.M.

To all visitors and reporters who have come to Arkansas for the big quake: As you "wile away" the hours in anticipation, why not come to the Bay lectures. If the quake doesn't shake you will have some good preaching to report on when you return home. If the earth does totter where better to report from than Bay. And, if you are rendered unable to report, what better location than to leave this old world than from the Bay Church of Christ!! Be good, now, and come to the lectures. This may be your last chance!

PHOTOGRAPHICALLY REPRODUCED (above) is how Bill Lockwood and the Bay, Arkansas brethren exploited "the big quake" to advertise their *Second Annual Bay Lectures 1990*.

from our hearts! *But* this escape from "The Big One" is *only* for the prepared.

What does this have to do with people preparing for the New Madrid Earthquake? Why were they foolish? *Not* because they got ready. The foolishness entered into the picture because of not preparing for the Second Coming and End of the World! *Think on the following:* People became panic-stricken at the unsure word of a mere fallible man (remember, Browning said that there was only a 50/50 chance of a quake). They made expensive and extensive preparations. Yet they had a casual, even lethargic, attitude toward a "more sure word of prophecy" from a Divine Infallible Man who said that there is a 100% chance of his return and the end of the world. To quote the man born blind in John 9:30, "Why herein is a marvelous thing." Yea verily, people are funny.

—2846 Colonial Circle
Nashville, Tennessee 37214

***If we are to enjoy
the great blessings
of God we must
make preparation.***

Garland Elkins Joins Faculty Of Memphis School of Preaching

The Memphis School of Preaching is delighted to announce the addition of *Garland Elkins* to its faculty, effective December 1, 1990. He will be teaching, co-editing the *Yokefellow* (a monthly religious journal and publicity arm of the School), and serving as Head of Public Relations.

Brother Elkins is eminently qualified, having been trained in Freed-Hardeman University, Middle Tennessee State University, and the University of Tennessee; having preached the gospel for forty years; and having been a close, diligent student of the Bible. He has been the recipient of many honors, including F-HC Alumnus of the Year (1981). His writings include the *Elkins-Ross Debate* (co-author), *The Saviour's Way*, *Spiritual Sword Lectureship Volumes* (co-director/co-editor, 13 years), *Power* (editor, one year), *Power Lectureship Volumes* (co-director/co-editor, two years). He comes to the School from the Southaven, Mississippi, church of Christ. He also has extensive experience in speaking in gospel meetings,

debates, lectureships, and on radio/television (including a 1984 appearance on the *Phil Donahue Show* to defend the Bible teaching on discipline).

Garland Elkins has been lauded for his work in the kingdom. "Brother Garland Elkins is truly one of the most faithful, devoted and dedicated preachers among us today. His love for the truth, his unswerving allegiance to the Word of God, and his fearlessness in declaring it have endeared him to all who respect His will and way today" (*Guy N. Woods*). "Brother Elkins is widely known as preacher, writer, lecturer, and editor." He "is in wide demand as a speaker. He is an author whose works have been widely read" (*Robert R. Taylor, Jr.*). "It is my opinion that [Garland Elkins] is one of the soundest defenders of the 'faith' that we have among us today. He is very able and willing to proclaim the truth and defend the faith" (*Lynwood Mathis*). "No finer co-worker than Garland Elkins could be found. He *knows* and *loves* the truth—and he *lives* it" (*Thomas B. Warren*).



Garland Elkins

"Garland Elkins... has distinguished himself in many ways as a servant of the Lord." He has the type "spirit that has made him a humble and useful servant in the kingdom of God" (*G. K. Wallace*).

The Memphis School of Preaching welcomes brother Elkins in its twenty-fifth year, its *silver anniversary*. His fulltime work with the School will include his teaching in the areas of New Testament, Denominational Doctrines, and Homiletics. His schedule makes him available for mainly weekend meetings during the school year and weeks' meetings in the summer.

—Curtis A. Cates, Director
Memphis School
of Preaching

THE SCHOOLS OF THE PROPHETS

Curtis A. Cates

Samuel, the great prophet and judge, established the "Schools of the Prophets" in Israel. These schools became very influential as a spiritual force. Likewise, certain schools have been established today and are worthy of the prayers and support of faithful brethren.

I Samuel and I and II Kings tell of the schools of the prophets. The priesthood at Shiloh, where were the ark of the covenant and the tabernacle, became very corrupt. The ark was captured by the Philistines, and Eli died upon learning of the deaths of his sons and of the capture of the ark. God was angry at Israel because of her wickedness.

In this dark hour, Samuel became judge, priest and prophet. His "circuit" was to Bethel, to Gilgal, to Mizpah, and back to Ramah, where was his house; there he judged Israel, and there he built an altar unto Jehovah. The people, rejecting God, then cried out for a king, as the other nations.

When the Shiloh worship fell into corruption, the Israelites must have returned to the old patriarchal worship, which included worship on the "high places." The people had declined in morality and in spirituality, into wickedness and idolatry. The time was critical; the schools newly

formed by Samuel would help in his work of reformation.

Called "sons of prophets," the students were generally married, lived in dormitories, respected their teacher, or father, helped build the school buildings, lived by freewill offerings, *et al.* They studied God's law, poetry, history, and such like. Evidently, David lived in the dormitory at Ramah while fleeing from Saul, suggesting that he may earlier have studied there. The students and the prophets, preached across the countryside and from village to village.

God powerfully used Samuel's students as they prophesied in Israel. Other older, well-known headmasters were Elijah and Elisha. Yes, they were a real force for good in the nation, likely Samuel's most significant contribution.

Though not all prophets attended schools of the prophets, *e.g.*, Amos [and neither is it necessary for a preacher to have such formal training today], schools for the training of sound, competent "men of the Book" are an expedient way to meet the need. Again, the need for faithful gospel preachers is perhaps greater than ever before, parallel to the need in Israel. Still again, these dedicated men and their families are worthy of financial support. For sure, Satan has

his counter-efforts and liberal schools, and they seem to be well supported, e.g., Ahab's 400 false prophets. In other words, the Memphis School of Preaching and other fine schools of like devotion are worthy of support. The need is keen! God bless you for helping!

—*Memphis School of Preaching*
4400 Knight Arnold Road
Memphis, Tennessee 38118

While Men Slept

Shan Jackson

Matthew 13 is a familiar chapter in our Lord's life because some of his best-known parables are contained therein. We remember his words, "**Behold, a sower went forth to sow.**"

But another parable he begins in verse 24, and though not as well known, it also contains vital lessons for the individual, for the family, for the church, and for the nation. This passage deals with Jesus' lesson in which he used the wheat and the tares as his illustrative material. "**The kingdom of heaven is likened unto a man which sowed good seed in his field.**"

What a wonderful visual thought this produces. But immediately Jesus inserts this altering information, "**But while men slept, his enemy came in and sowed tares among the wheat.**" "While men slept" the enemy came in and accomplished his nefarious deeds. That single sentence, that one phrase, "While men slept," deserves to be seriously pondered, for it indeed offers explanation to many of the mysteries of life as well as addressing many of the problems faced by individuals, families, congregations, and our nation. No man, as long as he is wide awake, will allow friend or foe to enter in to corrupt. And a careful glance at our present surroundings shows the presence of much evil which is largely around because of our sleepy attitude. Carelessness—carelessness on the part of those who should be on watch.

THIS IS TRUE FOR THE INDIVIDUAL

Carelessness is the cause of many of man's problems. Carelessness, in many cases, is the reason many fail ever to become followers of God. "While men slept" the sleep of indifference the years came and slipped away. And with the slipping years also slipped many opportunities they would have had for good.

The true proverb "**gray hairs are upon him here and there, yet he knoweth it not**" does not deal with man's ability to see but his inability to comprehend. While men sleep Satan sows the tares of evil and often the tares grow so thick that good cannot begin to grow. Plus, the crop of tares gets heavier as the man grows older—heavier to carry, heavier to rid, even if he were awake.

Careless Christians are like a raft in a swollen stream, we drift if we sleep.

THIS IS TRUE FOR THE FAMILY

"While men (parents) slept" the evil one also had a chance to affect the minds of our children. He sowed yellow journals and blue stories, he planned bad companions, and he had a seedbag full of evil suggestions, evil thoughts, evil desires.

Or, if not as bad as that, while we sleep our children often grow without our help in their Christian lives. While we, sleepily, carelessly worry over self we often tend to forget our responsibilities at home.

Be alert, watch, pray, plant God's good seed ourselves in their lives, never let Satan do his sowing unhindered and without a fight. Satan does his sowing while we sleep. Wake up! and his sowing will cease.

THIS IS TRUE FOR THE CHURCH

"While men (elders) slept" the flock is destroyed. Paul's mighty words to the elders of Ephesus are a message to all of God's leaders: "**Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers.**"

THIS IS TRUE FOR THE NATION

Over the years our nation has slept and from our slumber we have now begun to awaken to see rogues exploiting our surroundings. "While men slept" drugs began a death-strangle on our society. "While men slept" alcohol took control. "While men slept" atheists dominated our legislative thinking. "While men slept" sex was taken from the marriage bed and dragged through every gutter in our land. "While men slept" our once-proud, "God fearing" nation took its place with all the other trash of the world.

Yes, our foe has worked hard while men slept. And unless we awaken his sowing might spoil another generation as well. As individuals, as families, as congregations, and as a nation we need to wake up, not to smell the roses, but to put a stop to the devil's handiwork. Certainly there is a lot of evil that is beyond our capacity to control but much more is due to our lack of vigilance. Brethren, let us wake up!

—*Post Office Box 904*
Palacios, Texas 77465

Poison In The Well

Steve Gunter

Our age of convenience has deprived us of a most useful metaphor, the well of water. Wells figure prominently in both old and new testament scripture (Genesis 24, John 4). The arid geography of the east made the well a valuable item of concern to one and all.

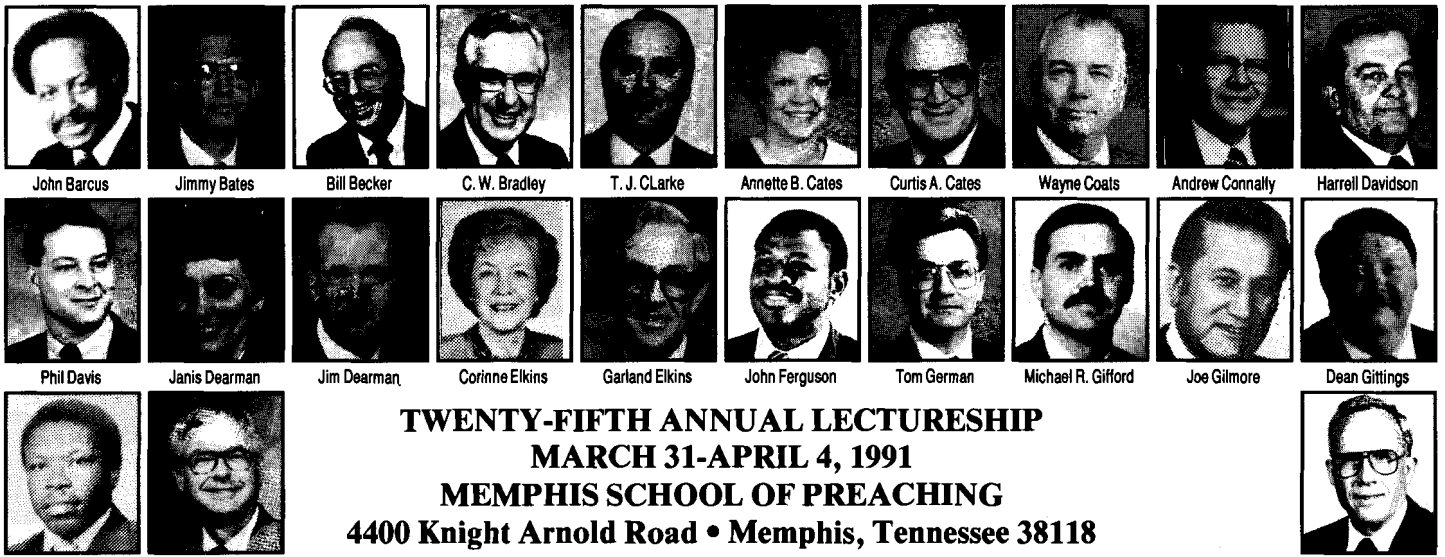
Genesis 26:18 reminds us that enemies often targeted wells for malicious treatment and sabotage in times of war. The Philistines filled in the wells of Abraham after he died. Isaac, the Bible says, "dugged again" the wells which his father and servants had labored so long to produce to sustain the large flocks and herds he amassed.

In like manner our Lord taught the word of God is as a well of water to the weary soul. The Lord explained this dynamic truth dramatically and succinctly to the woman at the well (John 4). Jesus said to her, "**The water that I shall give him (the obedient disciple) shall be in him a well of water springing up into everlasting life**" (John 4:14).

The Philistines of this time seek to poison the well of God's truth. The preponderance of false versions, of false doctrine and actual heresy taught in many pulpits, the multiplication of ministers who refuse to "preach the word," and the failure to exercise biblical discipline in the church has "stopped the well" indeed in vast areas of the world today.

Let us imitate Isaac and re-dig the well, brethren! Support sound teachers, doctrinal elderships, gospel papers who fear not to publish the truth. This we must do ere the night comes and no work of man may be done.

—1202 Royal Drive
Bentonville, Arkansas 72712



John Barcus Jimmy Bates Bill Becker C. W. Bradley T. J. Clarke Annette B. Cates Curtis A. Cates Wayne Coats Andrew Connally Harrell Davidson
 Phil Davis Janis Dearman Jim Dearman Corinne Elkins Garland Elkins John Ferguson Tom German Michael R. Gifford Joe Gilmore Dean Gittings
 Elliott H. Glasgow Kenneth Gossett Noah Hackworth

TWENTY-FIFTH ANNUAL LECTURESHIP
MARCH 31-APRIL 4, 1991
MEMPHIS SCHOOL OF PREACHING
4400 Knight Arnold Road • Memphis, Tennessee 38118
THEME: "GREAT LESSONS FROM NEW TESTAMENT CHARACTERS."

SUNDAY, MARCH 31, 1991

9:30-10:20 A.M. *Apostles* "Peter, Who Traveled Both High and Low Roads" (Rex A. Turner, Sr.)
 10:30-11:30 A.M. *Courageous* "John the Baptist, a Man Who Preached and People Believed on Jesus" (E. L. Whitaker)
 6:00- 7:00 P.M. "Jesus Christ, the Master Teacher of the Ages" (Thomas B. Warren)

4:00- 7:00 P.M. INTERMISSION

7:00- 7:30 P.M. CONGREGATIONAL SINGING
 7:30- 8:30 P.M. "Jesus Christ, Whom We Should Desire to See" (Andrew M. Connally)

WEDNESDAY, APRIL 3, 1991

9:00- 9:50 A.M. *Apostles* "Matthew, Who Left All and Gained All" (Dub McClish)
 10:00-10:50 A.M. "Jesus Christ, Who Dealt with Crucial Issues" (Thomas B. Warren)
 10:00-10:50 A.M. "Phoebe—Servant of the Church; Woman—Touched Christ's Garment" (Women's Class) (Annette Cates)
 11:00-11:50 A.M. *Courageous* "Silas, an Example of a Faithful Sacrificial Preacher" (Elliott Glasgow)
 11:00-11:50 A.M. Class 1 - *Helpers* "Tychicus, Faithful Brother Who Comforted the Saints" (Wesley Simons)
 Class 2 - *Conversions* "Cornelius, Who Insisted on Hearing and Obeying All the Lord's Commandments" (Curtis A. Cates)
 Class 3 - *Developing Characters* "Apollos, a Deficient Man Willing to be Taught" (Joanie Hutchison)
 Class 4 - *Rulers* "The Herods, a Family of Continuing Iniquity" (Keith A. Moshier, Sr.)

11:50- 1:10 P.M. LUNCH

1:10- 2:00 P.M. *Good Men* "Nicodemus, a Ruler Who Came to Jesus by Night" (T.J. Clarke)
 1:10- 2:00 P.M. Class 1 - *Apostles* "Ananias and Sapphira, a Husband and Wife Team of Iniquity" (Bill Becker)
 Class 2 - *Believers* "Joseph Husband of Mary, a Man of Admirable Obedience" (Terry Hightower)
 Class 3 - "Syro-Phoenician Woman—Begged for Crumbs; Lydia—First Convert in Europe" (Women's Class) (Irene Taylor)

2:10- 3:00 P.M. Evangelists

"Timothy, Who Wared a Good Warfare and Preached Sound Doctrine" (Cliff Lyons)
 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. "Jesus Christ, Our Perfect Example" (Goebel Music)

THURSDAY, APRIL 4, 1991

9:00- 9:30 A.M. *Apostles* "Thomas, Whose Faith Was No Leap in the Dark" (Joe Gilmore)
 10:00-10:50 A.M. "Jesus Christ, Who Dealt with Crucial Issues" (Thomas B. Warren)
 10:00-10:50 A.M. "Dorcas—Beautiful Benefactor; Martha—Noble Servant" (Women's Class) (Janis Dearman)
 11:00-11:50 A.M. *Courageous* "Luke, Whose Faith Never Wavered" (Raymond Hagood)
 11:00-11:50 A.M. Class 1 *Helper* "Aquila and Priscilla, a Husband and Wife Team of Righteousness" (Gary McDade)
 Class 2 *Conversions* "Philippian Jailer, Who Obeyed Promptly" (Dean Gittings)
 Class 3 *Developing Characters* "John Mark, the Defector Who Ultimately Made Good" (Ronnie Hutchison)
 Class 4 *Rulers* "Agrippa and Felix, Who Were So Near Yet So Far" (Pbil Davis)

11:50-1:10 P.M. LUNCH

1:10-2:00 P.M. *Good Men* "Jude, Who Contended for the Faith Once Delivered" (C.W. Bradley)
 1:10-2:00 P.M. Class 1 *Apostles* "Demas, Who Went from Devotion to Desertion" (Joe Nichols)
 Class 2 *Believers* "Philemon, Who Could be Entranced" (Jim Dearman)
 Class 3 "Anna—Grew Old Gracefully; Widow—Sacrificial Giver" (Women's Class) (Irene Taylor)

2:10-3:00 P.M. *Evangelists* "Titus, Who Spoke, Exhorted, and Reproved with All Authority" (David Pharr)
 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. "Jesus Christ, Who Respected His Father's Will" (Robert R. Taylor, Jr.)

TUESDAY, APRIL 2, 1991

9:00- 9:50 A.M. *Apostles* "John, Son of Thunder Rechanneled by the Lord" (Bobby Liddell)
 10:00-10:50 A.M. "Jesus Christ, Who Dealt with Crucial Issues" (Thomas B. Warren)
 10:00-10:50 A.M. "Samaritan Woman—Offered Living Water; Bernice—Shameless and Incestuous" (Women's Class) (Brenda Rutherford)
 11:00-11:50 A.M. *Courageous* "Paul, Whose Evangelistic Zeal Brought Suffering" (Harrell Davidson)
 11:00-11:50 A.M. Class 1 - *Helpers* "Epaphroditus, Kind Friend Who Nearly Died Supplying Paul's Needs" (Rod Rutherford)
 Class 2 - *Conversions* "Saul of Tarsus, Who Called on the Lord" (Ira Y. Rice, Jr.)
 Class 3 - *Developing Characters* "Simon the Sorcerer, Who Went from Sainthood to Simon" (Robert R. Taylor, Jr.)
 Class 4 - *Rulers* "Caiaphas, a Blind Leader of the Blind" (Steve Wiggins)

11:50- 1:10 P.M. LUNCH

1:10- 2:00 P.M. *Good Men* "James, a Great Leader in the Jerusalem Church" (Jimmy Bates)
 1:10- 2:00 P.M. Class 1 - *Apostates* "Judas, Whose Materialism Led to a Heinous Crime and to His Own Place" (Paul Vaughan)

Class 2 - *Believers* "Zacchaeus, Who Understood Repentance" (Michael Gifford)
 Class 3 - "Mary of Bethany—Did What She Could; Herodias—Vile and Immoral" (Corinne Elkins)
 2:10- 3:00 P.M. *Evangelists* "Barnabas, a Good Man" (Kenneth Gossett)
 3:10- 4:00 P.M. "Open Forum" (Garland Elkins)



Raymond Hagood Eddie Helms Terry Hightower Jonnie Hutchison Ronnie Hutchison Bobby Liddell Bill Lyons Clifford Lyons Dub McClish Gary McDade
 J. A. McNutt Dorothy Mosher Keith A. Moshier, Sr. Goebel Music Joe W. Nichols David Pharr Glenn A. Posey Ira Y. Rice, Jr. Brenda Rutherford Rod Rutherford
 Douglas Sims Wesley Simons Irene Taylor Robert R. Taylor, Jr. Rex A. Turner, Sr. Paul Vaughn, Jr. Thomas B. Warren E. L. Whitaker Stephen Wiggins Guy N. Woods

Light At The End Of The Tunnel

Such an excess of postal regulations has plagued us these past few years that it has been difficult for *Contending for the Faith* to do at least some things that it was designed to accomplish, at least one of which is to advertise Bible lectureships, which, in our view, are central to the protection and ongoing of the restoration movement.

Belatedly, we have been informed that churches and schools having a "no-profit organization" permit may fill out a *Form 3623* accompanied by a letter from the organization, on its official letterhead and signed by an official of the organization, stating that it is requesting authorization to mail at the special bulk third-class rates of postage at an additional office, which we may file with the Birmingham, Alabama post office. Once these are on file, we are told, *Contending for the Faith* then can publish these advertisements with no further hassle.

Memphis School of Preaching meets these qualifications; so, in this issue, we are testing this regulation to see if their lectureship ad is accepted. If so, we'll send out additional copies of *Form 3623* to other schools and churches wishing to advertise their lectureship with us. Meanwhile, we still can *publicize* such events as long as we do not do so in a *formal advertisement*—though only God and the U.S. Postal Service know why this should make any difference.

The Livingston church of Christ, of Livingston, Tennessee, will present their **Fourth Annual Upper Cumberland Lectureship**, March 8-10, 1991, the overall theme being, "DIGRESSION: Things Which Suppress It and Things Which Support It."

Beginning Friday night, March 8, at 8:30 p.m., **Robert Taylor, Jr.**, speaks on "The Biblical Doctrine of Fellowship;" followed at 7:30 p.m., by **Marlon Winningham** on "Apathy Supports Digression."

Saturday, March 9, at 9 a.m. **Eddie Helms** discusses "The Kind of Preaching God Wants Suppresses Digression;" 10 a.m., **Tom Snyder**, "Preaching from the Prophets Sup-

presses Digression;" 6:30 p.m., **Steve Jagers**, "The Kind of Music God Wants Will Suppress Digression;" 7:30 p.m., **Jack Openshaw**, "Materialism Will Support Digression."

Sunday, March 10, 9:30 a.m., **Curtis Cates**, "The So-Called 'New Hermeneutic' Supports Digression;" 10:30 a.m., "Proper Respect for Bible Authority Will Suppress Digression;" 5:30 p.m., **Mike Glenn**, "The Breakdown of the Home Supports Digression;" and at 6:30 p.m., **Kerry Duke** closes the lectureship, speaking on "False Doctrine Relative to Marriage and Divorce Will Support Digression."

The Livingston church meets at **215 East Main Street** in **Livingston, Tennessee**. For further information, please call **Eddie Helms** at **(615) 823-1441**.

The **Fifth Annual Firm Foundation WEST COAST LECTURES**, March 13-17, 1991 (Wednesday through Sunday). Sponsored by the San Lorenzo and San Mateo (California) churches of Christ, and other congregations and concerned individuals, the theme this year is: "For Such A Time As This."

Starting Wednesday evening, March 13, speakers and topics are 7 p.m., **Allen Robertson**, "For Such A Time As This;" 8 p.m., **Noah Hackworth**, "What Is the Holy Spirit's Work?"

Thursday, March 14, 10 a.m., **Mike Dill**, "The Need for Zeal in a World of Indifference;" 11 a.m., **M. L. Sexton**, "The Function and Authority of Elders;" 1 p.m., **Eldon Lewis**, "The Authority of the Word of God;" 2 p.m., **Greg Weston**, "Is the New Testament a Pattern and Is It Binding upon All Men Today?;" 3 p.m., **Ira Y. Rice, Jr.**, "Does the Unity Movement Include Unity with Denominations?;" 7 p.m., **Dub McClish**, "Come Ye Out from Among Them;" and 8 p.m., **Garland Elkins**, "The Cost of Taking a Stand for Truth."

Friday, March 15, 10 a.m., **Leroy McGrue**, "The Influence of Materialism and Affluence upon Spirituality;" 11 a.m., **Al Brown**, "The Role of Women in Worship;" 1 p.m., **Waymon Summers**, "Max King Challenges the King of Kings;" 2 p.m., **Carl Garner**, "The Abortion Tragedy;" 3 p.m., **Robert Taylor**, "The Denominational Attitude that Characterize the New Morality;" 7 p.m. "The New Hermeneutics' Opposes Bible Authority;" and 8 p.m., "The Need for Book, Chapter and Verse Preaching."

Saturday, March 16, 10 a.m., Jimmie Clark, "Rightly Dividing the Two Covenants;" 11 a.m., **Herschel Wilson**, "The Problem of Drink

and Drugs in Our Nation and in the Church;" 1 p.m., **Eddie Whitten**, "Bostonism Has Chosen the Catholic Way;" 2 p.m., **Johnnie Scaggs**, "A Time for Sound Doctrine in the Midst of Liberalism;" 3 p.m., **George DeHoff** or **Joe Gilmore**, "What Is the Gospel of Christ?;" 7 p.m., **Bill Jackson**, "Instrumental Music An Instrument of Division;" and 8 p.m., **Winfred Clark**, "Worshipping in Spirit and Truth."

Sunday, March 17, 10 a.m., **Bobby Liddell**, "What About Our Next Generation?;" 1:30 p.m., **Perry Cotham**, "Trends Toward Pentecostalism;" 2:30 p.m., **Weldon Langfield**, "The Need for Moral Purity in a Time of Permissiveness;" 3:30 p.m., **Curtis Cates**, "The Need to 'Redefine' Adultery;" 7 p.m., **Buster Dobbs**, "Service and Worship—Are They Synonymous?;" and 8 p.m., **Guss Eoff**, "A Time to Be Loving in a Hateful World."

The Cullendale church of Christ, of Camden, Arkansas, announces its **8th Annual Southwest Arkansas Lectures** for March 15-17, 1991, on the general theme of "Hold Fast the Pattern (II Timothy 1:13)."

Mac Deaver, at 7 p.m., Friday, March 15, has the first lecture, entitled, "Is the New Testament Our Pattern?;" with **Jim Moore** closing at 8 p.m., on "The Pattern of Salvation."

Saturday, March 16, 9 a.m., **Bill Lockwood** speaks on "The Pattern of Bible Authority;" 10 a.m., **Mac Deaver**, "The Pattern of Exposing False Teachers;" 11 a.m., **Waymon Swain**, "The Pattern of Church Work;" 2 p.m., **Earl Butterworth**, "The Pattern of Church Organization;" 3 p.m., **Stephen Wiggins**, "The Pattern of Church Leadership;" 4 p.m., **Rice, Coats, Swain**, Questions and Answers: 7 p.m., **Wayne Coats**, "False Patterns: Liberalism;" and at 8 p.m. **Ira Rice**, "The Pattern of World Evangelism."

Sunday, March 17, 9 a.m., **Keith Mosher**, "The Pattern of God's Marriage Law;" 10 a.m., **Wayne Coats**, "The Pattern of Unity;" 2 p.m., **Keith Mosher**, "False Patterns: Divorce and Remarriage;" 3 p.m., **Wayne Coats**, "False Patterns: Boston/Crossroads;" and, at 4 p.m., **Ira Rice** closes this lectureship, discussing "The Pattern of Worship."

Tapes may be ordered from: **Thomas A. Gardner, 2229 Lotus, Fort Worth, Texas 76111**. For more information, write **Cullendale church of Christ, 2707 Mt. Holly Road, Camden, Arkansas** or call **(501) 231-5228**.

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

COWBOY JEFF WALLING: HOGTIED IN TULSA

Stephen Wiggins

I will tell you for sure that **Jeff Walling** is indeed a funny fellow. He is just downright comical in every way. I could not help but pause and laugh out loud at our silly brother's inept and irresponsible exegesis at the *1990 Tulsa Soul Winning Workshop*. For, it was there that this misguided man demonstrated his complete ignorance on the Lord's prayer for unity in John 17. The brother informed his audience that it is the Lord's will for us to throw a calf rope around all denominational "believers," jerk the slack, and noose them into oneness!

His Tulsa lecture is saturated with a loose and liberal compromise which reeks with a rancid ecumenical stench from start to finish. His spiritual clownery is utterly disgusting to every faithful child of God who knows and loves the true biblical basis for God-pleasing unity. But what of it? Are we surprised? We need not be. For, brother Walling, who preaches with the Mission Viejo Church of Christ in Mission Viejo, California, has never hid the fact that his sympathies lie with the fiendish efforts of the Marvin Phillips/Don DeWelt "unity" facade. Furthermore, he has publicly shown himself to be a perverter of holy things by forming alliances with the wicked works of sectarianism—via his speaking engagements on denominationally-sponsored programs of which he boasted in the very speech under review.

But now to the quotation. Immediately after reading John 17:20-21 and getting his audience to repeat a couple of times in unison "that we may be one," he proceeded to perform his little tricks of ropery. Read it for yourself:

Now the problem we got in this auditorium is what you think when you say the word "we." You look around and say, "yea, we, that's o.k." But what if we weren't here? What if you were at a gathering where there were people sitting next to you who didn't go to a church of Christ? They believed in Jesus. They loved the Lord. They have a desire to do what's right.

But assume for just a moment the crazy concept that there may be some folks out in the world who, honest to goodness, love Jesus with all their heart, who would want to give him anything they have in their hands, but for whatever reason they are not fellowshipping in a building that says "Church of Christ" on it. Now, just free your mind up for that bizarre possibility. Now, can you say with me, "that we may be one"?

The first odd thing I want you to note in the text is what Jesus doesn't say when he says "they." He doesn't say that "the obedient might be one." He doesn't say that "the Church-of-Christers might be one." Who does he ask would be united, would be one? "I pray for those who will go to church?" No, no, no. "I pray for those who will be baptized?" Oddly enough, "I pray for those who will believe in me."

Now, folks, I don't want to break

anybody's back as you try to bend over and go with me. But I want you to wrestle with the fact that the text says, "believers." Those who say, "yes, Jesus is the Christ. Yes, he is divine. Yes, he is Lord."

Now, I don't know whether the folks who put the workshop together had this in mind. I should ask Jay, did you have this in mind? I don't know whether they did or not. But I will tell you what: in order to preach the text, we can't get into this lesson without appreciating the fact that Jesus asks that we would throw a calf rope around all of those who just believe in him, and pray, and work, for the unity of all believers.

The whole Walling thrust is that the churches of Christ should make it our aim to answer the Lord's prayer for unity by seeking unconditional oneness with "believers" of every sectarian stripe available. Our wayward brother thinks that the Lord had in mind nothing more than those who give mental assent to the deity of Christ. He tells us: "But, brothers and sisters, we've got to reach outside our doors if we are going to grab the hand of every believer in Jesus to seek some kind of oneness." The denominational "believers" he had in mind were those "that you could rattle off if you read through the yellow pages." Later in his lecture he mentioned a colleague of his from the Pentecostal denomination whom he repeatedly referred to as a "brother" who "knows how to get down and

(Continued on Page 4)

Contending FOR THE Faith

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Editorial...

PUTTING OUR TRUST IN BRUISED REEDS

In II Kings 18:19,21, Rabshakeh, representing the king of Assyria, described those who placed their confidence in Pharaoh, the king of Egypt, asking, "...What confidence is this wherein thou trustest?... Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it..."

For many years, great numbers in the brotherhood of Christ have placed their trust in "bruised reeds." Harking back to the days of Jimmie Lovell, here was a man who would fellowship almost anything and everybody under the sun—provided that, doctrinally speaking, they were *not quite right*. We were warned time and again of his error—yet practically everywhere we went, in those days, we saw that unsuspecting brethren had placed his *Action* publication on a table in the foyer!

Through trusting him—and others like him—brethren were gulled into thinking that Pepperdine College (now University) was reliable, when those who followed its lead were heading into apostasy. As a result, today, when brethren ask us to recommend a *sound* congregation in southern California—Pepperdine's area of strongest influence—we are hard put to know what to say. There still are a *few* churches in southern California—a *very few*—that remain sound—but not a single one of those still following Pepperdine University's lead. Such are trusting in a "bruised reed."

HIGHLAND AND HERALD OF TRUTH

For almost a decade, back in the '60s, it was becoming more and more apparent that the Highland church of Christ, of Abilene, Texas, sponsors of Herald of Truth, was heading into error. Such faithful brethren as E. R. Harper and Frank Cawyer kept warning us of it—but most wouldn't listen.

Finally, on the dates of September 10 and 11, 1973, representatives from Highland and the Herald of Truth were confronted for some 13 hours by more than 200 preachers and elders in a special called meeting at Memphis, Tennessee. A transcription of that entire confrontation was published. Anyone reading it could easily have seen the wrong direction that Highland was taking then—and still is!

Approximately a quarter of the churches and brethren who had been supporting the Herald of Truth for many years dropped their support at that time. Rather than correcting their errors, Highland made an "end run," securing membership lists from unsuspecting churches and appealing to unwitting *individuals* for help, rather than the churches themselves. These, together with the 75% of the churches continuing to support Herald of Truth, more than made up the difference. When Highland saw that Herald of Truth could survive without the help of those who no longer, in good conscience, could support them, they kept right on with their doctrinal depredations. Those who *continued* to support Highland/Herald of Truth were putting their trust in a "bruised reed."

RUBEL SHELLY, WOODMONT HILLS AND INTER-DENOMINATIONALISM

Anyone at all familiar with the history of the churches of Christ and the Restoration Movement knows that the *true* church has to be *non-denominational* as opposed to being *inter-denominational*. Until **Rubel Shelly** went for his PhD from Vanderbilt University, as far as any of us knew he was wholly committed to non-denominationalism. However, the more he studied with those false teachers at Vanderbilt, the more he imbibed of their religious error—to the extent that by the time he made his infamous speech at Centerville, Tennessee, almost a decade ago, he was ready to embrace their inter-denominationalism with a vengeance.

Brethren generally were warned of his and Woodmont Hills' apostasy from the truth—but you just can't seem to warn some brethren. Many think it smart to thumb their noses at the truth and to invite such charismatic false teachers to speak *anyway*. Thus, instead of quarantining Rubel, many congregations continued to use him, thus exposing themselves and their members to his doctrinal virus. To the extent that they continue to follow Rubel Shelly and the teaching he *now* espouses at Woodmont Hills, in Nashville, Tennessee—to that extent they are being led to believe that there are faithful, saved people in *all* churches, i.e., *inter-denominationalism*. Thus they are placing their trust in a "bruised reed."

ALAN CLOYD, MARVIN PHILLIPS AND FALSE "UNITY"

Of course, when **Alan Cloyd, Marvin Phillips** and others came along with their false "unity" movement in the mid-'80s, this was made to order for the likes of Rubel Shelly and his then-newly-espoused false views. Truly Cloyd and

Phillips allegedly were limiting *their* so-called "unity" movement largely to the churches of Christ and the "conservative" Independent Christian Church; however, from there it is but a step to the full-blown inter-denominationalism that Shelly now espouses. To the extent that *any* of these false "unity" movements are allowed to go unchallenged, to that extent the erstwhile non-denominational churches of Christ are becoming "just another denomination among denominations!"

More recently, we have stood appalled at a doctrinal anomaly deceptively styled as the "Nashville Jubilee." Far from being just an innocent-seeming gathering of brethren from many congregations and states, in fact it primarily is a vehicle for false teachers such as Phillips and Shelly to deepen and widen their sphere of influence for error. And when they can feature someone like **Mike Cope**, as Keynote Speaker, advocating that churches of Christ should put aside doctrinal differences and behave "like porcupines in November," warming up to each other "even if it hurts," this is but another prime example of putting trust in a "bruised reed."

CHRISTIAN CHRONICLE, THE HOGAN STORY AND FALSE "GROWTH"

Our most recent example of misplaced trust has to do with the **Bailey B. McBride** article that appeared in *The Christian Chronicle* for January 1991, entitled, "Singapore: Veteran Missionary Analyzes Growth Factors."

Contending for the Faith is reproducing this article photographically, together with your editor's reply, starting at the centerfold of this issue. If by "growth" brother McBride meant "for truth," then his article is entirely misleading. Ever since **Gordon Hogan's** son **Dave Hogan** returned from Harding Graduate School more than a decade ago, he has concentrated on spreading false doctrines among the churches both in Singapore and Malaysia as well as in other parts of Southeast Asia. Now he is starting a school so that he can spread such even farther and faster. To decide how much trust should be placed in yet another "bruised reed," first read the *Chronicle* article, then read and study my reply. I could only wish it were not so; but it is!

—Ira Y. Rice, Jr., *Editor*

[NOTE: In the event brother McBride and/or *The Christian Chronicle* wish to send a correction of their January 1991 article, as mentioned above, we shall be happy to run it. Nothing having been received from them as yet, we felt brethren's minds needed to be disabused without further loss of time—hence my "open letter" on Pages 8 through 11. IYR Jr.]

COWBOY JEFF...

(Continued from Page 1)

praise." But, now, I wish to show us rodeo fans just how easily Cowboy Jeff is made to trip over his own piggin string in the arena of spiritual matters.

With his blind and blanket attempt to bring about oneness with the sects Walling should not be so surprised to find that he has a devil in his lasso. For, the Lord's brother tells us that even the devils "**believe and tremble**" (James 2:19)—even to the point of confessing the deity of our Lord (Mark 1:23). Is not the demonic "faith without works" mentality on the very same par as the Walling criterion for unity with sectarian "believers"? I say that it is. Surely the cowboy will be tormented before his time when his friends read of his silly blunder.

Note also that our brother reminds us Jesus did not say anything about "baptized believers" when he prayed for unity. But this little two-bit piece of rationality is nothing more than a missile constructed by my friend for his own destruction. All I have to do is turn it "Wallingward." For example, note that neither does the text say "penitent believers." So, is the cowboy ready to accept into his herd all those who call themselves believers but have never repented of their sins in gospel obedience? This question is not beyond reason. For, the Bible gives us an example of those whose faith would lead them neither to confession, repentance, OR baptism. Read it: "**Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God**" (John 12:42-43).

You can mark it down: the only reason a so-called gospel preacher ever would even make a statement of this slant is because he really *does not believe* the word of God teaches the essentiality of baptism in gospel salvation. It is a slam against the precious truth of God and his scheme of redemption for lost mankind. Such infidelic assertions make it necessary to pen articles such as this to help brand Walling for what he really is—an enemy of the cross—a false teacher, who, with his smooth and fair speech is doing untold damage to the purity of the churches of Christ and true biblical unity among the Lord's people. Yes, I

suppose that when brother Walling finds himself pinned to the mat he will tell the world he teaches baptism is essential to becoming a child of God. But my response is, "**thy speech betrayeth thee**" (Matthew 26:73).

Anyone with even a casual reading knowledge of the New Testament knows that the Lord's prayer for unity began to be answered in Acts the second chapter when the church became an existing reality. Walling conveniently overlooks the fact that the "believers" whom Jesus prayed for are those who "**believe on me THROUGH THEIR WORD**" (John 17:20). That is, those who would become believers through the preaching of the truth by the apostles. Thus, the unity Jesus prayed for initially came about when the apostles began the public proclamation of the gospel. It was Peter who first revealed the divine stipulations for gospel obedience on this occasion: "**Repent and be baptized every one of you in the name of Jesus Christ unto remission of your sins... and they continued steadfastly in the apostles' doctrine**" (Acts 2:41-42). The subsequent results concerning unity were then immediately apparent: "**And all that believed were together, and had all things common... continuing daily with one accord**" (Acts 2:44, 46). This unity among the "believers" continued from Pentecost onward in the same way in

which it was commenced: "**And the multitude of them that believed were of one heart and of one soul**" (Acts 4:30). Today, the Lord's prayer for unity continues to be answered in precisely the same way it was in the first century—by people rendering obedience to the truth and remaining steadfastly therein.

The Lord never uttered a supplication for any such kind of mongrel "unity" that brother Walling set forth in his Tulsa tizzy. Such ballyhoo is really ludicrous to all who read their Bibles and attempt to think for themselves. Back in the mid-'80s when the so-called "unity summits" were launched we all wondered just how far these liberal-minded brethren would teeter down the primrose path of compromise. But now it is obvious that their sights are set far beyond the Christian Church to a hopeful conglomeration with all the denominations. And it is just this type of Walling propaganda that slowly but surely is conditioning the minds of our brotherhood into eventually accepting an ecumenical truce with the sects. Yea, I verily think it would be better for our brother to have a hangman's noose about him and be allowed, like Haman, to swing from the gallows than to stand in the judgment with those compromising rope burns he currently carries on his hands.

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Agnostic or Antignostic

Thomas F. Eaves, Sr.

The term Agnostic is defined as, "...the belief that the existence of any ultimate reality (as God) is unknown and probably unknowable." There are those in the religious community who maintain that man cannot know anything for sure. Stated another way, man cannot know anything for certain except that you cannot know anything. Agnosticism denies that man can know the truth.

God's Word, however, teaches that man can know some things. Paul referred to those who know the truth, "...**forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and KNOW the truth**" (I Timothy 4:3). The Apostle John states the same truth in John 8:32, and I John 2:21. Man can know that God exists (Romans 1:19-21), and

that Jesus is God's Son (John 10:38). One can know the origin of scripture (II Peter 1:20-21), and the meaning of scripture (Ephesians 3:4-5). Man can know that friendship with the world is enmity with God (James 4:4), and that the unrighteous will be lost (Ephesians 5:5; I Corinthians 6:9). We can know Christ (I John 2:3), his teachings (Luke 20:21; Mark 12:14), and that he is the Savior of the world (John 4:42). It is possible for one to know the works of God (Acts 2:36), the works of man (Matthew 7:16), and of the love someone has for us (II Corinthians 2:4). Christians can know the manner in which Jesus will come (I Thessalonians 5:2), how to answer each other (Colossians 4:6), and the relationship of man to Christ, woman to man, and Christ to God (I Corinthians 11:3). The Bible plainly states that man can *know* these

things without knowing *everything!*

The Agnostic philosophy impugns the omnibenevolence of God. It puts God in the position of giving man his divine will, which is a light unto his path (Psalm 119:105), furnishes man completely unto every good work (II Timothy 3:16-17), and grants unto him all things which pertain unto life and godliness (II Peter 1:3)—yet man cannot KNOW this revelation!

THE ANTIGNOSTIC

The term "Antignostic" is a term I have coined to describe those who do not want to know truth. The number of Christians who fall into this category are legion.

Some elders do not want to know what God's Word has to say about the great commission (Matthew 28:18; Mark 16:15-16; Luke 24:47), and benevolence (James 1:27; 2:14-17). These elders have the "rainy day" syndrome. The Lord's money is stashed away in saving accounts for the "rainy day" while millions need the saving message of Jesus Christ, and others are "naked and in lack of daily food." If our Lord returned today millions of dollars which have been given for the work of the kingdom would be destroyed when the earth perished. "Antignosticism!"

A similar tragedy is the fact that many elders, preachers, deacons, and Christians in general do not want to know the truth about error or false teachers. The teaching of God's Word is plain. The man of God is to preach the Word of God (II Timothy 4:2), and hold the pattern of sound words (II Timothy 1:13; Titus 2:1). Elders who watch for the souls of God's children (Hebrews 13:7; I Peter 5:2) are to, "Hold to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine

and to convict the gainsayers" (Titus 1:9).

The Bible is replete with warnings concerning false prophets, doctrines, and teachers (Matthew 7:15; I John 4:1). False brethren have existed and do exist (Galatians 2:4; II Corinthians 11:26). The Apostle Peter states that false teachers (those who teach error) would be active in the church (II Peter 2:1). The Apostle Paul stated that brethren who cause divisions and occasions of stumbling are to be marked (Romans 16:17). Paul practiced this (I Timothy 1:18-20; II Timothy 2:16-18) as he labored in the kingdom of God. Paul further instructed, "...have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 4:11).

In the Lord's church today there are preachers who teach that:

- (1) One can be saved outside the body of Christ,
- (2) Salvation is by grace *alone*,
- (3) It is not a sin to use mechanical music in worship,
- (4) Christians can partake of the Lord's Supper on other than the first day of the week.

These brethren have been identified, their teachings revealed from their own speeches—yet brethren continue to use them in gospel meetings, seminars, and youth meetings without reservation. Brethren who oversee the precious souls of God's children allow their preachers to participate in programs featuring these false teachers, and encourage their young people to sit at the feet of those who have erred concerning the truth. These blind their eyes to the facts. They are "Antignostics."

Acts 20:32

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being penned, many television and radio evangelists are giving that rather dubious distinction to Iraqi president **Saddam Hussein**. It is now quite common to hear their voices over the mighty airwaves sounding forth the bold claim that the prophecies of the Antichrist are being fulfilled in the Iraqi leader. Sadly, some members of the church of Christ are, upon being influenced by these electronic evangelists, saying the same thing. *Is Saddam the Antichrist? It is my contention that he is not.*

There are numerous variations of the false doctrine known as Premillennialism, but basically it states that after the "rapture" (*i.e.*, the secret and invisible "snatching away" of Christians by Christ), a great but false religious leader will arise who will win the heart of the world. This false religious leader, of course, is the Antichrist. For 3½ years he will hide behind a false face of love and kindness. The world will be at peace and have prosperity. This all will be a devious deception and will be followed by 3½ more years of the Great Tribulation in which those who turn to Christ will be persecuted severely. After the seven years of reigning, the Antichrist will be destroyed by the returning Jesus. Christ then will set up his kingdom on earth for 1,000 years.

I deny that Hussein is the Antichrist because *if* the premillennial theory were true (and it is not), but *if* it were, then Saddam *still* would not fill the bill. Here's why:

1. According to the prevailing theories, the Antichrist will be a false religious leader who deceives the people into following him. Saddam is *not* a religious leader—false or otherwise. He is not even a very good Moslem, for he disregards the teaching of the Koran concerning the willful killing of fellow Moslems. The Koran states in 4:92, "It is unlawful for a believer to kill another believer except by accident." The remainder of the verse talks about reimbursement to a Moslem family whose relative is killed by accident.¹ Note also 4:93: "He that kills a believer by design shall burn in Hell for ever. He shall incur the wrath of Allah, who will lay His curse on him and prepare for him a woeful scourge."² Yet consider how Saddam ruthlessly used chemical weapons on the Kurdish people of Iraq, who themselves were Moslems. Witness as well how Hussein caused the deaths of multiplied thousands of Iranian Moslems in the eight-year long war between Iran and Iraq... a war Saddam

Is Saddam Hussein The Antichrist?

Steven D. Cline

Throughout the years various world leaders who have arisen upon the scene have been labeled by some as the Antichrist. There have been people who have been "sure" that such infamous megalomaniacs as Stalin, Hitler, Mussolini and Napoleon were the Antichrist. Protestant denominational lead-

ers have been rather vociferous in their claim that the **Pope of Rome** is the Antichrist while the Catholic Church has made the *same* claim about the German reformer, **Martin Luther**. Even former president **Ronald Reagan** has come under fire by some who viewed him as the Antichrist. As this article is

declared himself in 1980.³ Thus he is *not* a religious leader.

2. The theory says the Antichrist will gain the love and trust of the world for 3½ years. How can this be Saddam when the world is unified in adamantly *opposing* him?

3. The theory also maintains that the Antichrist initially will be perceived as a man of peace. Once more, Saddam does not fit this scenario. He, like Goliath of old, has been “**a man of war from his youth**” (I Samuel 17:33). Saddam is well known for his assassination attempt on **Abdul Karim Kassem**, former prime minister of Iraq,⁴ his treachery against family members,⁵ his background as a torturer in the Baathist Party⁶ and his general violent nature. Saddam is an egocentric, sadistic, genocidal murderer, true; but no, he is not the Antichrist.

Well, then, who is? It may surprise some to discover that the term “the Antichrist” (Capital “A,” preceded by the word “the”) does not even appear in the Bible. True, John spoke of anti-christ and anti-christs, but not “the Antichrist.” So again, who is he of whom John speaks? In I John 2:18-19,22 we have some insight as to who anti-christ is. “**Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us... who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son.**” Granted, Hussein does this, but so do

all Moslems, Jews, Atheists, Communists, Humanists, and such like.

In I John 4:3 and II John 7 we have another glimpse of anti-christ. The former passage states, “**and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of anti-christ, whereof ye heard that it should come: and even now already is it in the world.**” The latter scripture says, “**For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ.**” It is my studied conviction that John has reference to the then-growing Gnostic heresy. This devilish doctrine was in its embryonic stage in the 1st century and became fully grown in the 2nd. The Gnostic teaching was intricately complicated and had many facets, but one main thrust was that all matter is evil... only spirit is good. Therefore, the Gnostics reasoned, Jesus had never come in the flesh. He was here only in some kind of spiritual—even ghostly—form.⁷

Yet there is another clue as to who anti-christ is. In Matthew 12:30, Jesus himself stated, “**He that is not with me is against me...**” Remember, “anti” means “against.” Thus *anyone* who is against Christ is anti-christ. The only way Saddam is anti-christ is because he stands against Christ and Christianity. But this can apply to untold millions of people in the world today, including a friendly neighbor, a beloved family member, and the good humanitarian who would not harm a fly if they refuse to follow Christ and become Christians. It would also include the apostate Christian and the worldly-minded “Sunday Christian” who revels in the sins of the flesh during the week while he is so

pious on the Lord’s day. E. G. Sewell said it this way: “A man that in any way opposes Christ is an anti-christ. Denying that Christ is divine, denying the existence of such a being, is one way of opposing him. But there are people all over the land that do deny Christ, that utterly refuse to believe on him. Then many who are the pretended friends of Christ are in their teaching and practice opposed to him and are among the very worst enemies he has. They pervert and hide the truth and put the doctrines and commandments of men in the front. Whenever you see any of these things, you see anti-christ.”⁸

The people who teach and believe (including a growing number of uninformed, gullible members of the church of Christ) that Saddam Hussein is the Antichrist, will, when Operation Desert Storm is over and the Iraqi autocrat is relegated to the history books, be embarrassed for believing and teaching as they do. Remember, John said anti-christs were already present when he was then writing. John *never* said “the Antichrist” would arise in the latter part of the 20th century. Anti-christ is *not* one man. Saddam is not “the Antichrist.” Nor was **Kark Marx, Mohammed** or **Charles Manson**. Read the letters of John for yourself. You will learn who anti-christ was and is.

—2846 Colonial Circle
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ENDNOTES

¹The Koran, translated by N. J. Dawood, Penguin Books, London, 1988, p. 376.

²Idem.

³Miller, Judith and Laurie Myroie, *Saddam Hussein and the Crisis in the Gulf*, Time Books, a division of Random House New York, 1990, p. 109.

⁴Ibid., p. 29.

⁵Ibid., pp. 39, 40.

⁶Ibid., pp. 31, 38.

⁷Walker, Williston, *A History of the Christian Church*, Charles Scribner’s Sons, New York, 1928, p. 55.

⁸Lipscomb, David and E. G. Sewell, *Questions Answered*, Gospel Advocate Company, Nashville, 1974, p. 21.

The Emperor’s (Liberals’) New Clothes (Hermeneutics)

Robin W. Haley

Remember the tale that was told about a certain king who was very vain and who also constantly sought “new and better” everything? One day, charlatans came to his city and, having heard of the king’s vanity, convinced him that they produced the finest clothing for only the most wise and discerning. Those who were merely foolish could not see the finished product. Well, not wanting to appear merely foolish to those who sold him this bill of goods, the king ordered a new suit.

As the suit progressed, the king would send his ministers to see how the suit was coming along. In turn, they, not

wishing to appear merely foolish, agreed that what the king ordered was by far the finest clothing ever seen.

At last, the unveiling came. The pseudo-tailors helped the king don his new clothes, and amidst the praises of his ministers, proceeded to parade his attire before his subjects. Naturally, not wanting to appear merely foolish, all those of his realm exclaimed how wonderful the king looked.

But alas and alack (and much to the king’s chagrin), there was within the crowd of admirers, a little boy who apparently was not so concerned about appearing merely foolish, and was willing to chance pointing out that the

king was strutting his stuff in his BVD's! Why did the king and his realm overlook the obvious and herald the glories of his new clothes? Because they did not want to appear merely foolish, but wise and discerning.

Brethren, this little tale has come to mind more than a few times whenever I hear of on-going developments in the "New Hermeneutics" parade. Those vain "scholars" who disdain us who are not "wise and discerning" enough to "see" their "new clothes" (i.e., their new way of looking at the word of God), who have no love for their "new and better" ways of interpreting scripture, have not intimidated us so much that we cannot point out the obvious nakedness of their doctrine. Indeed, they view us as merely foolish and uninformed men without proper education. But, friends, some of us intellectual amoebas are neither afraid nor ashamed to point out and declare: these "scholars" actually are parading about in their intellectual underwear!

Apparently they believe that if enough PhD's will assert something, call conferences for Christian Scholars and present enough "papers" on hermeneutics, the church at large will be intimidated to the point of accepting anything they say. Sadly, far too many *will* just follow along and believe all they are told.

I believe their goal basically to be that of getting women into leadership and preaching positions—this, due to pressure from the current, trendy feminist movement in our country. But perhaps the motive behind all this foolishness of reinterpreting the Bible is a very old one: find it in your Bible—I Samuel 8:5 and 20. How sad that so many brethren refuse to be different from the world!

—Post Office Box 153
Scott City, Kansas 67871

ABORTION

Jay Yeager

Much has been said both verbally and in print regarding the recent Supreme Court ruling concerning abortion. The decision of the court places jurisdiction within each state to determine whether or not a woman has the right to terminate a pregnancy.

Cutting through all the propaganda, the very heart of the issue is: 1) When does life begin? 2) Does the pregnant woman possess the right to choose whether the baby lives or dies?

1) When does life begin? Life begins at conception. This obvious truth is evident when the alternatives are considered. When a woman conceives, what does she conceive? None could possibly deny that what she has conceived is alive, for dead things do not grow into live things. Then, is this life non-human? At what point does this life become a human being? When a woman decides to carry this life full term? Oh, please! What was it before then? A tumor? A gob of tissue waiting on Mommy's decision? Such absurdity! Those who claim life does not begin at conception have done so to sanction the taking of another human life without being prosecuted for the murder that it surely is.

The following verses make clear that God recognizes the sanctity of life in the womb.

"And the children struggled together within her; and she said, if it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from

thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Genesis 25:22-23).

"Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jeremiah 1:5).

"...thy wife Elizabeth shall bear thee a son, and thou shalt call his name John." "...he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:13, 15).

"And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke 1:31).

"But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathens..." (Galatians 1:15-16).

2) Does the pregnant woman possess the right to choose whether the baby lives or dies? The hue and cry today is, "A woman has the right to do what she wants to her own body!" While such sounds noble, it is a complete misrepresentation of the truth. A woman has the right to do what she wants to her own body, in fact she exercised that freedom, but now she cries, "Do not hold me accountable for my choice! I demand the right, if pregnancy is the result, to terminate the life of the unborn child if the child is unwanted." That is the issue in a nutshell, and premeditated murder cannot be concealed behind the words of—**the right to choose**.

Nor is the child HER BODY! If it was HER BODY, this country would never see another abortion. Would any woman go to an abortion clinic to have her own body literally pulled apart? Or submit herself to an acid bath? And then pay to have it done? The shameful truth is that she may willingly go to have done to the body of the baby that which she would never consider having done to her own body.

In conclusion, the child's sex, blood, and the like often are different from that of the mother due to the fact that it is a uniquely different body created in the image of God and ENTITLED TO THE RIGHT TO LIVE.

—Post Office Box 176
Overbrook, Kansas 66524

**POSTAL RATE INCREASE MAY
REQUIRE SUBSCRIPTION RATE
ADJUSTMENT SOON...**

When the U.S. Postal Service went up on their postal rates in February, we all took a deep breath knowing that we all should be deeply affected. We didn't know how deeply--then; but it is beginning to come clear.

Even the "single" rates for mailing Contending for the Faith are bad enough; but the "bundle" rates are eating us alive! As soon as we can figure out what adjustments must be made, we shall let you know. IYR Jr.

AN OPEN LETTER TO THE CHRISTIAN CHRONICLE

James O. Baird, Publisher
 Howard W. Norton, Editor
 Bailey B. McBride, Staff Writer
The Christian Chronicle
 Box 11000
 Oklahoma City, Oklahoma 73136-11000

Dear brethren Baird, Norton, McBride et. al.,

There were times in the life of the Master, when he answered his critics (Matthew 22:34-46); other times, as before Pilate, when he answered them "never a word." (Matthew 27:12,14)

When I received my copy of *The Christian Chronicle* for January 1991 and had read brother McBride's article on the back page, I scarcely could believe my own eyes. Brother Dub McClish wrote to me in Singapore, saying, "The main reason I'm writing pertains to the enclosed copy of an article from the editorial page of the *Christian Chronicle* for January. You may have already seen a copy of it. If not, I know that you need to see a copy of it and see how many misrepresentations can be made in such a short space. It appears that Bailey McBride, one of the *Christian Chronicle* staffers, got this all straight from the horse's (Gordon's) mouth. I'm hopeful that you will not only be able to write an article correcting these many errors, but that the *Chronicle* will also be willing to print it if you do."

Not just brother McClish but brethren Curtis Cates, Eddie Whitten, William S. Cline, H. A. (Buster) Dobbs, Archie W. Luper, Paul Crockett, Harrell Davidson, Dorsey Traw, Pat McGee, Barry Hatcher, Harold Cozad, Fred Stancliff, Bobby Liddell, Goebel Music, Guss Eoff, Shan Jackson, Don Waggoner, Ray Peters, Yogie Spears, Edward Lee Davis and a host of other faithful brethren who have been to Singapore in recent years can attest that the Bailey article is contrary to the facts as well known to them. Just why brother Hogan would seek to mislead brother McBride, the *Chronicle* and the brotherhood so egregiously is not readily apparent. However, the purpose of this letter is to SET THE RECORD STRAIGHT.

It makes no sense at all for brother Hogan and others to be starting something called the *Singapore Institute of Biblical Studies* in Singapore, when Singapore already has *Four Seas College of Bible and Missions*—and has had such without interruption since January 1965. Instead of Four Seas College closing in 1985, as misstated by the article, brother Hogan resigned as president, but the college itself *continued right on*, with brother David Chew, longtime dean-registrar, as president, as brother Hogan fully knows.

The article correctly states that "... The church of Christ was introduced to Singapore in 1955 when Ira Rice moved to the city to preach and teach." The very next sentence, however, is misleading. The "earliest congregation" mentioned is the one that began in my "own hired house." Instead of just for two years, as in Paul's example (see Acts 28:30-31), it met there for approximately three years, from March 1955 until we began meeting in the property at 131 Moulmein Road either in late 1957 or early 1958. It was not the "congregation" that "acquired" this property; *they neither raised the building fund nor contributed a single cent toward its purchase.* With no intention at all to boast it was not they, but I personally, who raised the purchase price—*all of it.* From March 1955 through February 1958, I raised half of it from overseas by private letters and wire recordings to personal friends and acquaintances among the churches in the U.S. But when the deadline approached for having to raise the other half, I returned to the U.S. in person in February 1958, traveling some 30,000 miles visiting as many churches as possible over the next 13 weeks.

Singapore: veteran mission

This month the Singapore Institute of Biblical Studies begins operating in one of Southeast Asia's most powerful city-states. The Institute is the dream of several missionaries and national preachers who believe educating the church is the key to keeping members growing and evangelistic.

The church of Christ was introduced to Singapore in 1955 when Ira Rice moved to the city to preach and teach. The earliest congregation grew and eventually acquired property on Moulmein Road. That location has been central to the spread of church and the training efforts for the Singapore Christians as well as other aspiring young preachers from Southeast Asia. The Four Seas Bible College, founded in 1965 by Rice and continued by Gordon Hogan until 1985, also used the facilities at Moulmein Road for its classes and programs.

Last fall Hogan served as Missionary in Residence at Oklahoma Christian, a role he has also filled at Freed-Hardeman and Harding. In December I had an opportunity to visit with Hogan about Singapore and the history of the church in that mini-size superstate. Evangelistic efforts have been extremely successful, and the church has a really bright future because the missionaries have cultivated leadership among the nationals so that there is a solid core of leadership for the future.

Hogan's Singapore work began in August 1968 after he and his family had spent eight years in Pakistan. At that time there were five congregations with a total membership of 150. The Hogans were the only missionary family. Today Singapore has 20 congregations and the Moulmein Road Church has more than 220 members. Mission families include Tony and Karen Gross, Ken and Estelle Sinclair, David and Debbie Hogan, Don and Ann Green, Ron Otman, as well as Jane and Gordon Hogan. These mission families assist a dozen national preachers who have been converted and nurtured during the past twenty-five years.

When asked about the factors which have contributed to the success of the work in Singapore, Hogan focused on four important aspects of the church's development. First, he talked about the leadership of the church. Although he was too modest to acknowledge the key role that he and Jane have played, every one who has visited Singapore and all the preachers in Singapore are quick to report that Hogan has been a superstar quarterback for the Singapore work. The year his family arrived, the church was being torn apart by internal and external struggles. The Four Seas Bible College was about to close when he became the director in 1968; the Moulmein Road Church was down to four members.

Hogan's spirit of optimism to work and evangelism problems and get back on Hogan stressed the importance of the national family in promoting evangelism. Even though Hogan's family in promoting evangelism. Even though Hogan's family in promoting evangelism. Even though Hogan's family in promoting evangelism.

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Christians 11 to 20 years Four Seas Bible College.

The second factor Hogan church's growth in Singapore operating. Churches have responsibility for their financial support from the local church. All men are capable of teaching a

The third element churches in Singapore is self. Hogan describes the strong work ethic prevalent view of education as the growth. Because Singapore only resource. The gover that people must be resp by improving themselves. Individual effort as the on fosters a spirit of personal

Training has been cent The Four Seas Bible Co preachers and church tea throughout the city. The forts were intense and ag in 1985 because of contin 1986 a city-wide "Traini

THE ABOVE ARTICLE is photo-reproduced from

Those who contributed to its original purchase at the time (1957-58) understood that the purpose of the Moulmein Road property was as a place of meeting and also to facilitate and implement my work as a missionary. Truly, when the time came for signing, I invited some of our leading Singapore brethren to sign with me as trustees. To my consternation, all refused, saying that I personally should hold the property as sole trustee that none of them be tempted to swindle us out of it as had been done in at least one notorious case among the denominations in Singapore.

Thus it was, against my own better judgment, that I signed the deed to the Moulmein Road property at the time of purchase, assuring the brethren that I would hold it safe for our mutual use until such a time as they could develop and appoint elders whom I knew to be elders according to the scriptures, at which time I then would either sign the property over to such elders or to trustees whom they would appoint. That was sometime in 1958, HOW-

McBride analyzes growth factors

and his systematic approach to the church survive the past. During our interview, the work of the Don Green in the 1970s. In perspective of leadership responsibilities, he stressed the leaders who were converted in the 1970s and who have today. He discussed 10 men of future church growth: most were young, most had been

CHURCH Growth

most had been trained at

discussed as vital to the sufficiency mode of been committed to assuming as well as their survival a preacher has had to be, and he now is supported church plantings have surviving to work. Ten to 15 and in small churches the preaching.

to the growth of the mental state of the city it "as wound up tight." A and the nation has a healthy for personal and national in a city state, people are the ment has promoted the idea for improving the city with human intelligence and natural resources Singapore responsibility.

to the work of the church, initially begun to train, offered extension work and produced by these efforts. Four Seas was closed external problems, but in "for Service" program fol-

lowed the model which had reached the greatest number of people. Now the Singapore Institute of Biblical Studies is launching afresh a plan to train the church in the Word and to equip Christians for ministry. Tony Cross is directing the school, David Hogan — the son of Gordon and Jane — serves as academic dean. The Institute continues a long tradition of commitment to training for service and leadership.

In his reflecting on the Singapore work, Hogan also mentioned the value of the Moulmein Road Church as a generative force. With a central locale on the fringe of the commercial area and with adequate space, this church has promoted growth. As the mother church for all the plantings, this congregation has helped set the tone and pace for evangelism, unity, and commitment to Biblical authority. The congregation has a core of leaders who have courageously promoted the gospel in a secular, materialistic city. Those leaders have grown and matured, and they have envisioned the growth which is taking place. Hogan also described a powerful thrust to evangelize throughout the 1970s and the 1980s. That evangelistic spirit in a church setting which has not viewed preachers or missionaries as having the responsibility for church growth has set the stage for sound, rapid growth.

Gordon and Jane Hogan have a fascinating history which includes military service, several years in management with Dunn and Bradstreet, church plantings in Florida, a commitment to go to India if their elders would be their sponsor, being diverted for an eight-year stint of service in Pakistan, and 22 years in Singapore. They are low-keyed people, but they are movers and shakers because they live by faith and they accept every situation as an opportunity to be living testimonies of Jesus' power. They do whatever needs to be done with no thought of personal recognition or personal gain. Their son David is following in their steps — he moved to Singapore when he was 14, graduated from Four Seas Bible College, earned degrees from Harding University and Harding Graduate School of Religion, and moved back to Singapore with his wife, Debbie. The Hogans have been instrumental in church growth and have prepared leaders to take their place when they can no longer serve.

The church in Singapore is growing because there is a total commitment to Biblical training and to helping each Christian understand personal responsibility to work and serve in the Kingdom of God. With 20 churches in a city of nearly three million people, the fields await the coming harvest. — BAILEY B. MCBRIDE

It was early in this period that Malaysia Christian College was re-named as Four Seas College of Bible and Missions; but it was the same institution as begun in 1965.

Sometime during the year of 1967 my wife Vada and I observed a withering of one of our daughters' left hand. We had her diagnosed by the best doctors we could find; however, none could decide for sure what was causing it. Early in 1968, we sent her back to the U.S. for further diagnosis and possible treatment. As the year wore on, the family she was staying with let us know that she was experiencing such emotional stress that we needed to return Stateside so she could be with her own family. What to do! Only those who have experienced such a family trauma can relate to what we were going through in those days.

Making it enormously worse, brother Samuel Miao, then serving as dean at Four Seas College as well as preaching at Moulmein Road, turned heretic. [Actually, he had been sowing false doctrines behind the scenes since returning from Harding Graduate School, in 1965; however, he was so smooth that we never were able to prove it was he until the spring of 1968.] When I called him in to discuss his heresy, he denied it. The evidence, however, was conclusive.

Looking back, perhaps I should have fired him on the spot. He was my own son in the gospel. What to do! It was self-evident that Four Seas College no longer could use him as dean. I gave him his choice either of resigning under pressure or being fired. He chose to resign. Before doing so, however, he led an insurrection at Moulmein Road in an attempt to take over the property. When he saw that he could not do so without my signature, he finally gave up on that, but led 44 of our finest young (most of them Chinese) members to divide from Moulmein Road to begin a new congregation on St. Thomas Walk—out of fellowship because of his and their heresy. Talk about things being at a low ebb! They could hardly have been worse. First, our daughter's desperate illness—and now this! Sam's heresy had practically drained Moulmein Road of its most promising members, leaving us with but a handful to begin all over again.

In trying to think of someone sound in the faith who could be trusted to come preach the truth at Moulmein Road as well as to head up Four Seas College, the best one that seemed at all available in those days was brother Gordon Hogan, whom I had left in Pakistan in 1961. Having responded to my call the previous year for someone to go to India, when India refused him entrance, Gordon had remained to start the work in Pakistan. I knew, of course, that he was needed there; however, under the circumstances, it seemed to me that he was needed in Singapore even more. Thus, in my emergency, I asked him to meet me in Ceylon to discuss his moving to Singapore.

According to our agreement, brother Hogan moved with his family to Singapore in August of 1968 to continue my work as preacher at Moulmein Road and also as president of Four Seas College. I, in turn, returned to the U.S., setting up a Board of Directors for the college, of which I was elected chairman and Archie W. Luper co-chairman. Both of us continue to serve in these respective capacities as we have for 23 years from 1968 onward. G. O. Reynolds, one of the elders at Hampton Place/Dallas, Texas, was elected our first secretary-treasurer. At his death, several years later, William S. Cline was elected secretary-treasurer and continues to serve. The other members of the Board are Dalton P. Ellis, of Portland, Oregon; J. W. McCorkle, M.D., of Dallas, Texas; Pat McGee, missionary to Indonesia; and Paul W. Moore, of Hendersonville, Tennessee. Rather than being "closed in 1985 because of external problems," as McBride's article states, there has been no break in the continuity of Four Seas College. On the same occasion that brother Hogan's resignation was announced in 1985 in Singapore, David Chew was named the new president, with Eddy Ee and Kwan Tai Choom subsequently being appointed dean-registrar and dean of students, respectively. All of us have continued to serve in our various capacities for lo these many years *as brother Hogan well knows!*

As to what "continuing external problems" brother Hogan could have referred to while misleading brother McBride to think Four Seas College was "closed in 1985," the only such "problems"

the January 1991 issue of *The Christian Chronicle*.

EVER, TO THIS VERY DAY—ALMOST 33 YEARS LATER—THE MOULMEIN ROAD CHURCH NEVER YET HAS DEVELOPED ELDERS!

To state, as the McBride article does, that Four Seas College was founded by Rice and continued by Gordon Hogan, is not correct either. Brother Pence Dacus and I, jointly, founded the college in January 1965, with him as its first president and with me raising the funds to provide operating expenses. It was begun in the aforementioned building at 131 Moulmein Road for which I also had raised the funds.

For the first two years, brother Dacus, as first president, conducted Malaysia Christian College (as it then was known), returning Stateside toward the end of 1966. I, having been studying the Chinese language (1965-66) at Yale University, returned to Singapore immediately after brother Dacus left, serving as the college's second president from the end of 1966 until August 1968.

of which we are aware had to do with *his own son Dave Hogan*, whom we had to let go in 1983 as one of our teachers at Four Seas College for teaching false doctrines. Among the doctrines he taught falsely were 1) *that every believer receives Holy Spirit baptism at the point of his conversion*; and 2) *that everything we do after baptism is worship*. He either taught falsely or gave an "uncertain sound" on other doctrinal points, as well; however, it is easy to see that these two points alone would change the nature of New Testament conversion and worship contrary to God's word.

Dave's father Gordon Hogan was in the U.S. when we learned of this false teaching by his son at Four Seas College. We called a special meeting of the Board asking brother Gordon to meet with us. When we presented the evidence to him (Gordon), he agreed that this was false doctrine and that we had no choice but to remove his son Dave as a teacher. We did so. However, when Dave published an apology (*without correcting his doctrine*) the following month, to our astonishment Gordon wanted us to accept his apology and reinstate him as a teacher. [We probably would have done so if he had renounced and corrected his error; however, without Dave's doctrinal correction, there was no way, conscientiously speaking, for this to be done. Even after his apology, he still was contending for the same doctrinal errors before the elders at Dexter, Missouri!]

Rather than Gordon backing the Board, as before, he forsook us, siding with his son—and has continued to do so ever since. Before that, as far as we knew, Gordon always taught the truth, limiting his fellowship to those he believed were doing likewise. His unhappiness with the Board over this matter evidently led to his resignation in 1985 as president of Four Seas College; and we have noted that his fellowship includes many false teachers, especially those upholding his son Dave in his error, since that time.

Re: "cultivating leadership among nationals so that there is a solid core of leadership for the future," the Board of Four Seas College could not agree more. This is why the College exists and has existed from its inception. It is not enough, however, just to "cultivate leadership." Leadership also must teach the truth. And when leadership is led into error, as in the case of Dave Hogan, it is a "solid core" all right—but for error, not for truth.

This is what has happened to the churches in Singapore now following the leadership of Gordon and Dave Hogan. It is *not* because of Four Seas College closing its doors that the Hogans now are starting this new *Singapore Institute of Biblical Studies*. From the time we began more than 26 years ago, *Four Seas College never yet has closed its doors!* Rather, it is because the Hogans have espoused a *doctrinal stance and practice contrary to the New Testament* that this "Institute" is being instituted. Also, it is misleading to say that "the Hogans were the only missionary family" connected with the Singapore work, when they came in August 1968. The Rice family was connected with the Singapore work as missionaries *from its beginning*, March 9, 1955—and remains so to this very day.

If there are 20 congregations now in Singapore, this is news to us. The last count we had there were possibly 11 but not 20. And of the 11 the Hogans are leading eight of them into schism contrary to I Corinthians 12:25. If brother Gordon were not now espousing fellowship with those teaching false doctrines among the churches, it would be easy to join McBride in accolades such as his having been a "superstar quarterback" for the Singapore work. Certainly he has worked hard from the time he came—*first for truth*, and now just as hard *for error*. However, when he told brother McBride that the Moulmein Road church was down to four members when he came without telling him that it had just been torn apart by Samuel Miao and his heresy, was he trying to deceive? Hogan's "spirit of optimism and systematic approach to work and evangelism" may have helped the church survive the problems thus caused but they had nothing at all to do with it getting "back on track." The few remaining after Sam and the 44 earlier mentioned walked out were still "on track" when the Hogans arrived. As for the ones whom Sam led "off track" in 1968, they *still are off track*—and nothing that Hogan, I or anyone else has done has succeeded in bringing them back!

Gordon neglected to inform brother McBride, relative to the

"Training for Service" program he began in 1986, as to its divisive nature. He knew that the "extension work" that Four Seas College had offered throughout the city for many years was an on-going program. Not only did he initiate his *new* program to *undermine our extension work*, but *on-campus* efforts were made to pull away students from Four Seas College to this new training course instead. [In studying Paul's admonition to the Ephesian elders in Acts 20:29-31, such motivation appears to be the same for starting this new Singapore Institute of Biblical Studies and is so regarded by the *faithful* brethren and churches in Singapore who are having nothing at all to do with it.]

As for the Moulmein Road church serving as a "generative force," tell me about it. It was so designed from the beginning more than a dozen years before the Hogans ever came on the scene. Being the one who planted this congregation, chose the location, raised the money, provided the space, and set the tone and pace originally for evangelism, unity and biblical authority at Moulmein Road, it is personally galling to me for the Chronicle now to attribute all this to someone else. In going to Singapore in 1955, I followed Paul's example described in Romans 15:20: "*Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.*" When I invited brother Hogan to come to Singapore some 13 years later, it was to build upon the foundation that I had been laying for all that long time. Well I know what Paul teaches in I Corinthians 3:5; nevertheless, interpolating verse 6, "*I planted, Apollos [Gordon] watered; but God gave the increase.*"

Verses 7, 8 and 10 of this passage also apply: "*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. . . According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*"

In his early years in Singapore, as near as I could tell, Gordon's and my work were truly "one." It remained so until 1983, when he became defensive of his son Dave's turning heretic. Admittedly, his spirit of evangelism which I prized so highly continues. However, the unity and commitment to Biblical authority, mentioned in the article, are no longer there. Dave's false teaching on Holy Spirit baptism, everything being worship, and other doctrines "sow[ed] discord among brethren." (Remember Proverbs 6:19.) Once Gordon abandoned doctrinal unity and Biblical authority to defend his son on these, it was but a step to do the same thing re: accepting those in Thailand teaching falsely on marriage, divorce and remarriage, as he now does. [Having personally read and studied brother Baird's analytical book on the subject, in my opinion it is the finest short treatise on marriage/divorce/remarriage that I have seen.] Re: Thailand, in former days the Hogans stood with Dorsey Traw and those holding your same position on M/D/R, brother Baird. However, when Dorsey could not uphold Dave in his false doctrines, Gordon began fellowshiping those in Thailand who *preach another gospel re: M/D/R* rather than Traw. Biblical authority having become a matter no longer of any genuine concern to Gordon or Dave either, this has caused discord, schism, and division like you wouldn't believe both in Singapore, Malaysia and Thailand as well as among many of the other countries throughout Asia. So much for the Hogans' *present* commitment to "unity and Biblical authority." Rather than being "committed" to it, in their own "low-keyed" way they both now fight like Trojans against those of us who still believe that Christian unity must be based on Biblical authority.

It is not generally known that, when Gordon was trying to raise the money to build the building for the Bedok/Siglap church, in Singapore, and was having difficulty meeting financial deadlines on time, he asked me to intercede with the Four Seas College Board for permission to *mortgage our college property on Punggol Road* for up to \$800,000.00 in Singapore currency (currently U.S./\$470,588.00) with Citibank. It seemed then—still does—that this was asking quite a lot. Nevertheless, I approached all members of the Board personally to see if they would agree. Six out of our

seven Board members, at my recommendation, agreed—all of them, as I recall, against their own better judgment. I so informed brother Hogan. [He and the Moulmein Road brethren (sponsors of the Bedok/Siglap effort) did not use the whole amount; but they did borrow up to \$600,000.00 (close to U.S./\$352,940.00) with our Punggol property as collateral.]

Years earlier, I had signed and left my power of attorney to the safe-keeping of the legal firm we then used in Singapore. Although it was made out in favor of brother Hogan, I had instructed our lawyer that it was not to be used without my prior authorization. When he grew old and retired, he must have forgotten all about it. Instead of the firm continuing to hold it in trust, as they had been, one day they, without my knowledge, dumped all my legal papers on brother Hogan—including my power of attorney!

Having gone my length for him and the brethren on behalf of their Bedok/Siglap emergency, it seems to me that the least brother Hogan should have done before using my power of attorney was to secure my prior permission. You can but imagine how I felt when I learned that he had used it, without even mentioning it to me, to sign for that huge loan from Citibank, in Singapore! When I did find out about it, I was incredulous that he thus would impose on our long, confidential friendship in this way. Getting in touch with him immediately, I asked him to deliver my power of attorney to our present legal firm. He assured me later that he did so.

When the Singapore Government exercised its right of eminent domain, taking legal possession of our Punggol property on November 30, 1990, where the college had held its classes since 1968, they compensated us on that date. Before we received anything at all, however, the Government first deducted the sum of \$195,308.95 (U.S./\$114,888.00) from our compensation to pay off Hogan's and Moulmein Road's mortgage balance to Citibank. [This was taken out of our money, not theirs!] In a meeting I had with leaders from Moulmein Road, last May, they agreed to pay this debt to Four Seas College as expeditiously as possible. Three months now have passed since Citibank was paid—but nothing yet either from brother Hogan or from Moulmein Road.

As for our compensation awarded by the Government, while not enough to replace the actual value of our property, it did enable us to accept the Jurong church of Christ's invitation to cooperate with them in their three-story building extension now under construction to be completed, Lord willing, in November. The Grand Opening of their new facility has been set for December 7, 1991—to be followed immediately with a gospel meeting and Bible lectureship, December 8 through 11. At that time (again Lord willing) Four Seas College, now being accommodated temporarily at Jurong, will begin occupying the entire third floor of this new structure as our new, permanent home.

Rather than rejoicing that the Hogans now are beginning this so-called Singapore Institute of Biblical Studies in opposition to and in competition with Four Seas College of Bible and Missions, please forgive us that we cannot join in such euphoria as expressed by the McBride article. It is but another sad chapter in their growing history of sowing discord against and undermining the truth that they once espoused. They have done all in their power to close the doors of Four Seas College—Gordon's misinforming brother McBride, as his article attests, being but a classic example of their tactics. Through it all, however, God has overruled their divisive efforts enabling the college to continue to stand.

Please forgive the length of this letter, brethren. There seemed to be no other way to SET THE RECORD STRAIGHT. You are at liberty to publish it—provided you do so in its entirety.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr.

P.S. For further corroboration, please address inquiries either to our Co-Chairman Archie W. Luper, 215 Lang Street, Ventura, California 93003 or to our Secretary-Treasurer William S. Cline, Editor, Firm Foundation, Post Office Box 17200, Pensacola, Florida 32522. IYR Jr.

Notes & Quotes...

SPEAKERS FROM FOUR OKLAHOMA SCHOOLS OF BIBLE/PREACHING TO BE FEATURED AT BARNES

When the Barnes church of Christ at 11826 S.E. 59th, Oklahoma City, Oklahoma, conducts its Second Annual Barnes Lectureship, March 21-23, 1991, on "The Tentacles of Calvinism," it will be unique in that all the speakers will be from four of Oklahoma's Schools of Bible/Preaching.

On March 21, Willard Cox, at 6:30 p.m., will be heard on "An Overview of Calvinism;" Gil Yoder, at 7:30 p.m., on "Total Hereditary Depravity;" and Jack Grimes, at 8:30 p.m., on "Man, a Free Moral Creature."

On March 22, at 9:30 a.m., Larry Bailey speaks on "Man is Born Innocent and Free from Sin;" at 10:30 a.m., Durward Weatherford, on "Unconditional Election;" at 11:30 a.m., Dale Royal, on "Conditional Election;" at 2 p.m., Idus England, on "Limited Atonement;" at 3 p.m., L. W. Mayo, on "The Atonement;" at 4 p.m., "Perseverance of the Saints;" at 6:30 p.m., Phil Davis, on "Imputed Righteousness;" at 7:30 p.m., Byron Denman, on "Irresistible Grace;" and, at 8:30 p.m., Ron Cosby, on "Influence of the Holy Spirit in Conviction & Conversion."

On March 23, the closing day of the lectureship, Lyndal Werner will be heard at 9:30 a.m., on "The Possibility of Apostasy;" Marlon R. Fox, at 10:30 a.m., on "Influence of the Holy Spirit in Sanctification;" Carl Hecker, at 11:30 a.m., on "Roman Catholicism, the

Mother of Calvinism;" Randy Kea, at 2 p.m., on "Law and Grace;" Eddie Beard, at 3 p.m., on "Predestination/Foreordination;" and Wayne Price, at 4 p.m., on "Calvinism and the New International Version."

Audio tapes, video tapes and printed outlines of all lessons will be available. Either address the church at 11826 S.E. 59th, Oklahoma City, Oklahoma or telephone (405) 732-1050.

Will Montgomery, minister to the church at 16150 St. Claire Avenue, East Liverpool, Ohio 43920, now is available for gospel meetings and lectureships. Congregations who still like straightforward gospel preaching may write to him at the above address.

George W. DeHoff, Sr., Murfreesboro, Tennessee: "I have a new study guide written, entitled, "Blessed Assurance"—13 lessons. It is half from the Old Testament and half from the New. I still preach that there is a difference and that we now are under the new and not the old. I do not comprehend the new hermeneutics. Don Finto is now an apostle. If God selected him, I can do a better job selecting apostles..."

Marlin Kilpatrick, Suffolk, Virginia: "We appreciate the good work you are doing. Keep it up!"

Hester Knox, Moundsville, West Virginia: "This sister in Christ has been reading *Contending for the Faith* for years. I thank God for you and your work always...With tears in my heart, I read about Rubel Shelly

and others... Why have they been allowed to mangle the word of my God, unchallenged?... The story about David and Goliath should teach us what must be done... I know we have stout-hearted men like B. C. Goodpasture, N. B. Hardeman, H. Leo Boles, and others like them... Brethren, please stand up. If you don't stop this evil, who will?"

[NOTE: Sister Knox also enclosed \$20.00 toward our contending-for-the-faith fund. It is wonderful to me that in a brotherhood that is being rent asunder by the likes of Rubel Shelly and others who have turned from the faith, there still are a few such as she who really care.

It is not that these false brethren are going unchallenged as they mangle the word of God. It is that if they are DETERMINED to go wrong, and refuse to debate, about the only way to stop them would be to kill them—and we all know that God does not want us to do that.

The purpose of this paper, of course, is to keep on contending for the faith. Perhaps if we keep on long enough others will step into the breach with us and help us stop this persistent evil in its tracks. IYR Jr.]

FIRM FOUNDATION NORTHWEST LECTURES

The 1991 Firm Foundation Northwest Lectures in Pasco, Washington, August 1-4 (Thursday through Sunday) will center around the theme: "The Book That God Wrote." There are some 25 speeches scheduled to be presented. In addition to the regularly scheduled lectures, Roy Deaver of Austin, Texas, will present a class on "How To Ascertain Bible Authority" on Thursday and Friday—Noah A. Hackworth, Director

A wonderful sister in Texas, who wishes to remain anonymous enclosed \$1,000 renewing her own subscription for ten years, subscribing for six others, and asking us to use the remainder either for our *Newsletter* or for *Four Seas College*, in Singapore.

One thing that particularly impressed us by her letter was her saying, "I always research the receiver as to sound doctrine, because I do not wish to be a participant with a false teacher. I believe yours is *definitely* sound. I wish all were sound, but alas, that isn't the case. That's why I have to know before I contribute. The *Bible* holds the truth, and you are standing for the truth. Put it where it will do the most good. If you wish, you can divide it between the two, just as long as it will help spread the truth."

[NOTE: I was overseas when this good sister wrote in December enclosing that beautiful check for \$1,000.00. We are humbly grateful for such magnificent help of our Far East/World Evangelism efforts.]

"From the contents of your letter," I replied to her, in part, "it is clear to me that we are indeed kindred spirits in Christ. Thank you for what you said of the information we carry continuously in *Contending for the Faith*. We take no pleasure in identifying the false teachers and false doctrines that have plagued the church in recent years—however, like you, we believe such exposure to be absolutely necessary if the cause of truth is to survive this generation among the churches of Christ..."

"It pleases and encourages me that you always research those who receive your contributions as to sound doctrine, lest you become participant with a false teacher. This harmonizes with II John 9-11, which appears to me to be obvious, although many either do not see it or else choose to ignore what this passage teaches.

"At your request, of course, I shall keep your subscriptions, contribution and communication anonymous. At any rate, please let me hear from you again at any time. IYR Jr.]

Jim Snell, minister, Killeen, Texas: "The work here in Killeen is going well and hopefully this conflict in the Middle East will end soon so the families here might once again be together. War is such a terrible thing but if the people of God would only use these situations as 'stepping stones' instead of 'stumbling blocks' we would be a much better people. God still providentially works in the 'kingdom of men' and will continue to work all things according to his purpose... I hope the Lord blesses you with many more years of good health so that you might continue to print this wonderful paper..."

Tom Wacaster, who returned in 1990 after several years' work in the Union of South Africa, now is preaching to the church at Humble, Texas.

John Smith, P.O. Box 517, Joshua, Texas 76058: "I was given a bulletin from the _____ church of Christ which lists a group of men it calls LEADERSHIP SERVANTS. This title caused me to do some investigation. After personally talking to several members and also to some of the men called LEADERSHIP SERVANTS, I found out these men who are NOT elders, hold a NEW OFFICE as if they were elders.

"_____, who is one of the LEADERSHIP SERVANTS, at one time served as an elder but later was forced to resign, brought this teaching to the church in an attempt to put himself back into a position of leadership. _____ has convinced the congregation that Acts 6 supports the biblical concept of LEADERSHIP SERVANTS. He states, claims and teaches this is the way the church of Christ everywhere must conduct the affairs of the church when you have no elders.

"I don't believe the word of God teaches this. I believe the purity of the church today must take a stand against this error..."

[NOTE: Thank you for calling the "Leadership Servants" matter at _____, to my attention. I agree that it is wrong to create a new office to serve as elders by brethren who are not indeed elders. IYR Jr.]

Dorsey Traw was telling me of someone in Thailand who took a photograph of an evil spirit. Dorsey couldn't see it—said probably the spirit was willing but the flash was weak.

W. Ralph Wharton, Biggers, Arkansas: "Good news! Joan and I visited the church at Dalton, Arkansas, last Sunday. No one knew we were coming, not even us until Saturday. A young man preached a good sermon, but at its end announced that he was resigning (now) in order to take up secular employment... and make a future for himself. After dismissal, some of the men put their heads together and one asked me if I would preach for them next Sunday. 'Yes.' Would I also conduct the Sunday afternoon service at the Convalescent Center. 'Yes.' Looks as if I'll be back 'in the saddle again,' and this is welcome. Dalton is 27 miles from our house."

Jackie Stearsman, who has been serving as Associate Director of *Florida School of Preaching* for the past several years, and also serves as a member of the Board of Directors, has agreed to travel each weekend, when possible, in the interest of raising support for the school and recruiting students. For appointments, please address him at **FLORIDA SCHOOL OF PREACHING, 1807 South Florida Avenue, Lakeland, Florida 33803-2653.**

Lester Kamp, preacher, Madisonville, Kentucky: "The work here goes well. We are planning a special issue of *In Word & Doctrine* which will go into every home in our county. We believe that this will open many doors and hearts to the truth. This issue will go out in May."

Dale A. Moreland, Norwalk, California: "Thank you, brother Rice. I am working hard out here in California fighting for the truth of the gospel and battling liberalism at every turn. Please let me know if you expect to be anywhere near Southern California in the future. A small congregation has split off from Mission Viejo, where **Jeff Walling** preaches and I believe it could be arranged for you to speak there. Please contact me if this may be possible or if you are interested."

[NOTE: Well, of course, I was interested. Since I was scheduled to speak on the West Coast Firm Foundation Lectures, at San Lorenzo, California, in March, I got back in touch with brother Moreland. It did not work out for that particular congregation, but I went to speak at Twenty-Nine Palms, instead. IYR Jr.]

SOUTHWEST/AUSTIN PLANS 10TH ANNUAL LECTURES

The Southwest congregation in Austin, Texas, announces its *10th Annual Lecture-ship* to be held April 14-17, 1991, on the theme, **GOD HATH SPOKEN**. The purpose of this series is to place emphasis once more on the fundamentals, such as the church, the plan of salvation, the avenues of worship, denominationalism, the Holy Spirit, instrumental music, premillennialism as well as dealing with some of the latter-day problems currently troubling the kingdom.

Perry Cotham will be the first speaker, and **Buster Dobbs** the final speaker on Wednesday night. Throughout the week such men as **Garland Elkins, Curtis Cates, Winfred Clark, Robert Taylor, Gary Colley, Paul Sain** and others will be heard. Daily lectures will begin at 9:00 a.m. and conclude with the 8:00 p.m. lecture each day. Hook-ups for campers and trailers are available. The lectures also will be available in book form as well as the audio/video cassettes. For more information, write to **Southwest church of Christ at 8900 Manchaca Road, Austin, Texas 78748**—or call **512/282-2486.**

Steven D. Cline, Nashville, Tennessee: "If Saddam were the Antichrist, how could this

war be Armageddon, when 1) the mountain of Meggido, where numerous Old Testament battles were fought, is in Israel, the whole area being only about the size of two football fields, 2) supposedly, according to the theory, 200-million troops will be involved [of course, all troops involved constitute only a *tiny fraction* of that number], and 3) according to Premillennialism, the battle takes place AFTER the 1,000-year reign of Chiston earth?

"Many church members, while thinking that current affairs in the Middle East are a fulfillment of prophecies, a-la-Premillennialism, have never *heard* of the word. Even some **Baptists** I have talked with about the subject have never heard of the word 'Premillennialism,' though they believe in it..."

Tim Ayers, minister at Cullendale/Camden, Arkansas, and director of the Cullendale Lectureship: "Can't wait for the lectureship. I'm always physically exhausted by the end of the weekend, but my spiritual batteries surely get 'recharged.' I just hope we get a lot of our own members to come. Some can't seem to grasp the importance of it. I know you've been dealing with this problem for years..."

[NOTE: You say some of the local members never can seem to grasp the importance of these lectureships enough to attend. Tell me about it! This and studied unconcern about world missions are two of the strangest phenomena plaguing the churches of Christ. I know the problem; but I'll NEVER understand it.] IYR Jr.]

Jay Stephens, evangelist for the church at Worth, Illinois, also is an attorney, employed full time with a large bank in downtown Chicago.

"I began to preach in 1982, while attending the Great Plains School of Biblical Studies, which is administered by **Byron Denman** and where **Wayne Price** (a member of your editorial staff) teaches," he writes. "These men have done and are doing untold good for a number of brethren by their sound teaching. Because of their efforts, I was equipped to preach for numerous congregations (Lawton, OK; Seaside, CA; Leavenworth, KS; Addison and Elgin, IL) throughout the '80s, while I was transferred all over the country with the United States Army.

"During my last military assignment, I attended law school in the evenings and was graduated two years ago. I continued to preach whenever the opportunity arose. This past summer I was asked to come to work full-time for the brethren at Worth, Illinois (this is the first time that I have worked with a congregation on a full-time basis). I continue to work downtown as an attorney, but have quickly discovered that there is no such thing as a 'part-time' preacher! The Lord's work is demanding and not for the faint of heart.

"The seeds of liberalism have been planted in the Chicago area. Here, where the church is numerically weak to begin with, we can hardly stand to see the compromise that is going on in many congregations. That is why I find your *publication* so valuable. I cannot afford to be without it in my efforts here. Up until the last year or so, I was able to obtain issues of 'Contending' from brethren who passed them on, but now I am happy to become a direct subscriber..."

"Please recommend us to anyone that you might know who is moving up here. We are sound in the faith and hope to help some of the other congregations 'continue in the word,' resisting the compromise that is a growing problem. Pray for us. Thank you for your tremendous efforts."

[NOTE: For anyone visiting or moving into the Chicago area, the church meets at 11512 South Normandy, Worth, Illinois 60482. Telephone: (708) 361-4230.

Under date of March 2, 1991, I wrote to brother Stephens, in part, as follows: "I was especially interested in the background information you sent in your letter. Having trained with **Byron Denman** and **Wayne Price**,

you should be doctrinally equipped to handle just about anything that comes along. Your legal training, I am sure, also helps...

"Thank you for what you said of the value of our paper. With such things as liberalism rife on every hand, we felt the need to produce such a paper from 1970 onward. In fact, we have been binding each volume each year since that time and are now mailing out Bound Volume XXI, just received back from the bindery. The work and expense on this end is heavy but we feel that is worth it." [YR Jr.]

LET'S HELP PASCO, WASHINGTON

One way that concerned brethren can really help the small but valiant church now struggling for the truth at Pasco, Washington, is to make our plans NOW to swarm their lectureship this coming August 1 through 4. Liberalism has about "taken" the State of Washington and the Great Northwest; nevertheless, we still DO have a few pockets of resistance left who continue to "contend earnestly for the faith as it was once delivered unto the saints"—Pasco being one of these.

Among the speakers whom you will hear at Pasco are **Roy Deaver**, of Austin, Texas, on "The Book That God Wrote Is The Bible" and "How To Establish Bible Authority;" **Buster Dobbs**, of Houston, Texas, on "The Book That God Wrote Is Designed to Be Understood Alike" and "The Book That God Wrote Affirms That Christ Is the Head of Man, and Man is the Head of Woman;" **Garland Elkins**, of Memphis, Tennessee, on "The Book That God Wrote Is the Object of Great Controversy" and "The Book That God Wrote is Superseded by No Other;" **Allen Robertson**, of Visalia, California, on "The Book That God Wrote Is Indestructible" and "The Book That God Wrote Teaches That Conversion and Sanctification Are Effected Only Through the Word;" **Curtis Cates**, of Memphis, Tennessee, on "The Book That God Wrote Affirms That Jesus Christ Is More Than Just an Only Son" and "The Book That God Wrote Gives Man Everything That Pertains to Life and Godliness;" **Eddie Whitten**, of Bedford, Texas, on "The Book That God Wrote Is the Standard by Which All Men will Be Judged" and "The Book That God Wrote Teaches the Resurrection of the Dead;" **Perry Cotham**, of Grand Prairie, Texas, on "The Book That God Wrote Is Inspired of God" and "The Book That God Wrote Cannot Be Added To or Subtracted From;" **Ira Y. Rice, Jr.**, of Memphis, Tennessee, on "The Book That God Wrote Affirms That Christianity Is Superior to World Religions;" **Mike Dill**, of Benicia, California, on "The Book That God Wrote Is the Solution to Sin and Its Consequences;" **Don Ruhl**, of Klamath Falls, Oregon, on "The Book That God Wrote Denies the Theory of Evolution;" **Greg Weston**, of Ashland, Oregon, on "The Book That God Wrote Affirms That There Is But One God;" **Eldon Lewis**, of Brentwood, California, on "The Book That God Wrote Teaches the Immortality of Man;" **LeRoy McGrupe**, of Vallejo, California, on "The Book That God Wrote Teaches the Brotherhood of Man;" **Keith Kever**, of Kennewick, Washington, on "The Book That God Wrote Offers Man a More Abundant Life;" **Al Brown**, of Spring, Texas, on "The Book That God Wrote Denies the Doctrine of Universalism;" and **Noah A. Hackworth**, of San Mateo, California, on "The Book That God Wrote: A Summary."

[NOTE: I personally plan to be on hand. I hope to see you, too. YR Jr.]

Lynn Blair, longtime preacher at Giddings, Texas, now preaches at Redwater, Texas. "We surely are enjoying living at Redwater," he writes; "we all are very happy to be here."

Houston McCorguodale, of Shepherd, Texas, in renewing for another year, writes: "Enjoy reading all articles."

Burford Bonner, of Morrison, Tennessee, in renewing for three more years, said, "I appreciate the paper and your efforts for the cause."

TENTH ANNUAL SOUTHWEST LECTURES

"God Hath Spoken"

April 14-17, 1991

Sunday, April 14

- 9:30 a.m. Living for Christ Perry Cotham
- 10:30 a.m. God is! Winfred Clark
- 1:30 p.m. Questions and Answers
- 6:00 p.m. Inspiration of the Bible Curtis Cates
- 7:00 p.m. Jesus, The Son of God Paul Sain

Monday, April 15

- 9:00 a.m. The Essentiality of Faith Bill Jackson
- 10:00 a.m. "Take Heed How Ye Hear" C. F. Shirey
- 11:00 a.m. WORSHIP: Study of The Word Dave Rogers
- 1:30 p.m. The Church The Prophets Saw Curtis Cates
- 1:30 p.m. Special Class for Ladies Annette Cates
- 2:30 p.m. WORSHIP: Giving of Our Means Shan Jackson
- 3:30 p.m. Premillennialism Neil Kucera
- 6:30 p.m. Singing
- 7:00 p.m. The Instrumental Music Question Robert Taylor
- 8:00 p.m. The Holy Spirit In Conversion Garland Elkins

Tuesday, April 16

- 9:00 a.m. "Repent or Perish!" David Brown
- 10:00 a.m. Marriage, Divorce, & Remarriage Garland Elkins
- 11:00 a.m. Establishment of the Church Bubba Phillips
- 1:30 p.m. WORSHIP: "Pray Without Ceasing" Bob Berard
- 1:30 p.m. Special Class for Ladies Annette Cates
- 2:30 p.m. Directing Young People To God Robert Taylor
- 3:30 p.m. "Confession Is Made Unto Salvation Bob Patterson
- 6:30 p.m. Singing
- 7:00 p.m. Christianity & Denominationalism Gary Colley
- 8:00 p.m. The "New Hermeneutic" Movement Winfred Clark

Wednesday, April 17

- 9:00 a.m. WORSHIP: Singing With Spirit, Understanding Carl Garner
- 10:00 a.m. Organization & Work Of The Church Glen Williams
- 11:00 a.m. Judgment & Beyond Mike Hatcher
- 1:30 p.m. Baptism—For Remission of Sins Tommy Moore
- 2:30 p.m. WORSHIP: The Lord's Supper Toney Smith
- 3:30 p.m. The Crossroads/Boston Movement Dub McClish
- 6:30 p.m. Singing
- 7:00 p.m. The Doctrine of Fellowship Goebel Music
- 8:00 p.m. The Great Commission/Personal Evangelism Buster Dobbs

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

SOUTHWEST CHURCH OF CHRIST
 8900 Manchaca Road Austin, TX 78748
 (512) 282-2486

RELIGIOUS DISCUSSION

Roger Jackson of Somerville, Alabama and Thomas N. Thrasher of Decatur, Alabama, mutually agree to participate in a four-night public debate according to the terms and conditions stated below:

1. The first and second sessions will be conducted on June 3, 4, 1991, in the building of the church of Christ on Sparkman Drive in Huntsville, Alabama. The proposition to be discussed is as follows:

"The Bible teaches that a church of the Lord's people may make a contribution, from its treasury, to a home for orphans."

Affirm: Roger Jackson

Deny: Thomas N. Thrasher

2. The third and fourth sessions will be conducted on June 6, 7, 1991, in the building of the Union church of Christ, in Somerville, Alabama. The proposition to be discussed is as follows:

"The Bible teaches that, in benevolence, a church of the Lord's people is restricted to the relief of needy saints only."

Affirm: Thomas N. Thrasher

Deny: Roger Jackson

We invite you to attend and study these issues with us.

Stephen Wiggins, minister to the Fisher Street congregation in Jonesboro, Arkansas, and member of Editorial Staff for *Contending for the Faith*: "Am trying to make it my tradition to send you ten new subscriptions every time I send you an article. Why not suggest this to every one of the writing staff. There is no reason why all of us cannot do something to help promote the best paper in the brotherhood..."

[NOTE: Brother Wiggins' evaluation of *Contending for the Faith* may be excessive; but it is appreciated nonetheless. Any of our staffers or others wishing to help build circulation, we'll be happy to send bundles of back issues together with subscription blanks to help you introduce the paper to others. See what you can do. IYR Jr.]

Allen Rupert, now preaching at Roanoke Rapids, North Carolina, writes: "The congregation here had been fed on the N.I.V. perversion for about a year. Through the efforts of several families, they have put a stop to this nonsense. I have been here for about six weeks and in the men's meeting I suggested that we get some good publications into the hands of the members here and... your publication was suggested. Many here never have even seen your fine paper, so I said I would contact you for some old issues for their study. I was also told if they liked what they saw they probably would just subscribe for the whole congregation... If you will, please send some back issues... Thanks again and keep up the fine work. We need you and your work in the brotherhood."

[NOTE: A large bundle of back issues of *Contending for the Faith* was sent without charge to introduce the paper to the Roanoke Rapids congregation. Others interested in receiving such a bundle to introduce the paper where you are, please address us: **CONTENDING FOR THE FAITH, 2956 Allshire, Memphis, TN 38118. IYR Jr.**]

Joseph Meador, minister to the Boulevard church of Christ, in Las Vegas, Nevada: "The 'Chronicle' arrived today with the enclosed article on the back page of the paper. Thought you might find McBride's article INTERESTING!... The work here is going well with much growth. We pray for you and sister Vada..."

[NOTE: Assuring brother Meador that I did indeed find the McBride article "interesting," I further replied, "It astonishes me that some of the very ones who insist that *Contending for the Faith* practice responsible journalism seem to sense no responsibility at all even to be accurate in what they report... Even though McBride's sources have done their

ROBERT WILSON HERNDON PASSES

Robert Wilson Herndon, age 70, of Lakeland, Florida, died on July 26, 1990. He was born on a farm, October 1, 1919, and grew up near Liberty, Mississippi.

After serving a term in the U.S. Navy, he moved in June, 1972, to Memphis, Tennessee, where he raised a family of four and worked for the U.S. Engineers until he retired on June 30, 1972.

On June 16, 1946, brother Herndon was baptized into Christ by Thomas H. Burton at Union Avenue church of Christ, in Memphis. His career of service to the Lord really got under way in 1954.

Brother Herndon was a vocational preacher for several years around the Mid-South area, serving a number of churches. In 1963, he began working with the *Mid-South Christian Nursing Home* while it was at Millington, Tennessee. He worked as Administrator, Director of Public Relations, and member of its Board of Directors, until 1967, when he resigned and took an overseas Government job in Seoul, Korea.

It was in Korea that he saw foreign mission work in action. He loved it and decided to make his contribution by teaching, preaching and working with the missionaries in that country.

After a year in Korea, brother Herndon arranged a two-year transfer to another Government job—on Okinawa, working with the American church in Ojawa and doing some mission work with the local people.

Returning to the States in 1970, he retired as Chief, Management Branch, Office of Comptroller, Memphis District, Corp of Engineers on June 30, 1972.

Returning again to foreign missionary service in 1976, he went next to Papua New Guinea. While there, in addition to teaching and preaching, he acted as liaison with the host government, obtaining approval for a total of 94 missionaries and missionary helpers to implement a 25-year plan to evangelize Papua New Guinea.

Upon returning Stateside again in 1981,

utmost to undermine and destroy Four Seas College, since we had to fire Dave Hogan as a false teacher back in 1983, the fact remains that, far from closing in 1985, we have continued without interruption now into our 27th year... This is not the first time that the 'Chronicle' has misrepresented our work in Singapore. We plan to set the record straight once again publicly—and soon." IYR Jr.]

IDENTITY CRISIS

Steve Gunter

I should like to answer the questions publicly posed by brother J.L. May in his regular feature REFLECTIONS which appeared in the Bentonville, Arkansas bulletin, FAMILY LIFE (August 9, 1990).

Brother May states, "There seems to be a fear among some brethren that we will, as a religious body, lose our identity... as we learn more our identity will of necessity change... is the infant church we read about in the New Testament all that God wanted the church to be? Or does the instruction in the New Testament indicate God wanted it to grow and mature even beyond where it was at that time?"

Let it be said brother May mixes the growth of the individual which is perfectly scriptural and correct in that many scriptures charge one to become perfect moving from the infant level to the mature man of God (see Hebrews 5:12-14) with the growth of the church. Friend, the church is complete just as the revelation



brother Herndon was struck with tropical sprue and entered the Tulane Medical Center, in New Orleans, for treatment. After that, he worked for a couple of years with a group of Christians known as Sojourners, travelling without charge around North America helping small churches.

In September, 1985, he went to Ghana, in Western Africa, and participated in a lectureship for young national preachers.

His last service was as a teacher in the Florida School of Preaching in Lakeland, Florida, teaching missions.

In January, 1987, brother Herndon suffered a severe heart attack. After triple by-pass surgery, his condition was diagnosed as congenital heart disease which left him handicapped for the rest of his life.

At the time of his death, he was treasurer of a small group working to establish the Lord's church in North Lakeland, Florida.

Brother Herndon is survived by his wife, Zora, six children, Sandra, Shirley, Robert, Jr., Ernest, John (step-son) and Teresa (step-daughter), and six grand children. His body is interred less than 200 yards from where he was born, seven miles north of Liberty, in Amite County, Mississippi.

is complete (Jude 3, Revelation 22:18-19).

The new liberalism creeping into the churches of Christ aims to confuse the poorly instructed disciple of Christ in just the manner delineated above. Paul said, "I am set for the defense of the gospel!" (Philippians 1:17). He did not say, I am giving you a blank check to create a church that suits the temper of the times but rather he charged them to defend the pattern completely given through the preaching and teaching of inspired men.

Yes, brother May, I fear the new identity of the church dashing headlong into apostasy, I fear it mightily.

—1202 Royal Drive
Bentonville, Arkansas 72712

Many of those still helping have been doing so for many years and now are growing old. One good sister, in Ohio, enclosed \$10.00, saying, "My husband is now in a rest home, very ill. I am living on about 3/4 of our already low income. We had both been retired for years before I had to let him go to a rest home. I took care of him here as long as I could. He has Alzheimers disease and is anemic. He will soon be 88 years old (July 20)... I'm sorry to get off your list of supporters. I wish I could interest someone else in helping financially... Enclosed check for your trip or whatever you need for its use."

El Marie Kirby, Galesburg, Michigan: "Thank you for exposing the Crossroads/Boston cult."

More Interested In Getting Attention

Eusebio M. Lacuata

The following was a question which appeared in the Questions-From-Readers section of the August 15, 1954 issue of *The Watchtower*, a magazine published by the *Watchtower Bible and Tract Society* of New York, Inc.: "Does the *Watchtower Society* accept challenges to debate publicly the scripturalness of various religious teachings?"

The *Watchtower* answer which is adopted by Jehovah's Witnesses was: "Christ Jesus is recommended as 'leaving you a model for you to follow his steps closely.' The methods he used to preach did not include debates. When in the course of events he was in the presence of the opposing religious leaders of his time he did enter into discussion with them, refuting their falsehoods and defending and preaching the truth of Jehovah's Word. But he did not prearrange such meetings or formally assemble for such. . . . Jesus set an example of preaching to assembled groups in public places, but the principal instruction he gave his disciples pertained to preaching at the doors of the people. Taking this as the model, Jehovah's Witnesses today concentrate on this method of preaching, at the same time using the additional methods of Jesus and the apostles.—1 Peter 2:21; Matthew 15:14; 10:5-15; Acts 20:20; Acts 5:42, NW.

"Usually those wanting to debate are more interested in getting attention and publicity than they are in presenting the truth. It is not necessarily the truth that is acclaimed victorious by those who listen to a debate. Crowds are not always reasonable. They are swayed by bombastic oratory and showy eloquence aimed at the emotions rather than the mind. In a debate as much error as truth is presented, and by playing upon emotions and personal prejudices the final conclusion of many hearers may often favor the error. In the tense climate of a debate reason and logic are frequently ignored, except by one who has the spirit of Jehovah. A legally or judicially trained mind can separate the emotion from the fact and evaluate properly, but audiences generally are not so discerning. A more calm atmosphere is needed for unbiased thinking. Each side usually thinks it has won, and often some who were neutral or undecided find themselves more confused after the debating is over. . . .

"Hence, the *Watchtower Society*

does not now adopt debating as a means of preaching the good news of the Kingdom. . . ."

The Watchtower, Bible and Tract Society which was incorporated by Charles Taze Russell in 1884 supplies the study and teaching aids of Jehovah's Witnesses. Since everything published by the *Watchtower Society* is swallowed hook, line, and sinker by Jehovah's Witnesses, the many doctrinal errors of the *Society* (that there will be no eternal torment for the wicked; that the earth will never end or pass away; that the Lord has returned and is here, invisible to human eyes; that Christ is not God; that public debate is unprofitable and should not be engaged in; and such like) are funneled to them augmenting their store of false teachings. Whatever the "high command" says, they repeat and implement it.

While it is true that the disciples were instructed to go and preach from house to house, there is strong indication that Paul's *disputing* against and *reasoning* with teachers of error had deliberately been ignored or unfairly discredited in favor of a method of one's choice.

May we take note of these passages:

"And he spake boldly in the name of the Lord Jesus and *disputed* against the Grecians: but they went about to slay him" (Acts 9:29, emphasis is supplied).

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city given to idolatry. Therefore *disputed* he in the *synagogue* with the Jews, and with the devout persons, and in the *market* daily with them that met with him" (Acts 17:16-17).

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And he went into the *synagogue*, and spake boldly for the space of *three months*, *disputing* and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, *disputing* daily in the *school* of one Tyrannus" (Acts 19:6-9).

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a *synagogue* of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the scriptures" (Acts 17:1-2).

"And he *reasoned* in the *synagogue* every sabbath, and *persuaded* the Jews and the Greeks" (Acts 18:4).

To *dispute* is to argue; to debate. To *reason* is to think logically; to argue. From the *Watchtower Society's* or Jehovah's Witnesses' viewpoint, was the apostle Paul "more interested in getting attention and publicity than in presenting the truth" because he *disputed* against, he *reasoned* with, and *debated* false teachers *every sabbath, daily*, and for *three months*? Was his debate audience more confused and undecided after the debate? Why was it that the Jews and the Greeks he *reasoned* with were *persuaded*? (Acts 18:4). If the home and private conversation is really the ideal setting for preaching the gospel, why did Paul dispute with the Jews in the synagogue, in the market, and in school (Acts 17:16-17; Acts 19:6-9) where were semi-public or public places? When Paul and Timotheus intended to go to Asia and Bithynia to preach there, the Holy Spirit did not allow them to go (Acts 16:6-7). If disputing against false teachers is unprofitable and confusing, as alleged, why did the Holy Spirit allow Paul to waste his time in disputing, reasoning, or debating in the synagogue, in the market, and in school? The objection against public debate as a means of reaching more people with the gospel, establishing truth, and exposing error is, after all, weak, unsound, and unscriptural.

With a bountiful crop of false prophets and false teachers (II Peter 2:1); those who "**abideth not in the doctrine of Christ**" (II John 9); and those who "**preach any other gospel**" (Galatians 1:8-9), contending for the faith in public is more imperative than house-to-house teaching. "**Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints**" (Jude 3). As rendered in the *New World Translation of the Holy Scriptures* used by the *Watchtower Society* and Jehovah's Witnesses, Jude 3 reads: "**Beloved ones, though I was making every effort to write you about the salvation we hold in common, I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all delivered to the holy ones.**" To *contend* is to strive in combat or opposition, fight, struggle: to strive in *debate* or

controversy, *argue, dispute*. Paul *debated* religious issues *publicly*; and all are exhorted to follow his example (I Corinthians 4:16; 11:1; Philippians 3:17).

Moreover, disciples of Christ are soldiers of Christ willing to “**endure hardness as a good soldier**” (II Timothy 2:3-4), whose complete armor is set forth by Paul in Ephesians 6:11-17, ready to fight if and when the situation demands. One who runs away from a fight is not a soldier of Christ, just as the one who leaves the sheep is not a good

shepherd (John 10:12-13).

Men are not free to choose what to believe or teach. They must believe *all* and teach *all* that God taught in his word. To obey only those teachings that please them is sheer disobedience to God and a great disservice to themselves and those who accept their wrong teaching.

Why do the Watchtower Society, Jehovah’s Witnesses, and other religious groups consistently refrain from public debates on religious questions? The reason is: In a confrontation between

error and truth, error falls but truth stands. “**For we can do nothing against the truth, but for the truth**” (II Corinthians 13:8). In a public debate, truth confirms its faithfulness to God’s word. On the other hand, error reveals to the public its disagreement with the scriptures. It is sad that instead of changing, it persists to perpetuate itself. God really sends out strong delusions to stubborn preachers of an adulterated gospel so that they will remain steadfast to a lie (II Thessalonians 2:10-11).

—17921 Gerritt Place
Cerritos, California 90701

Appoint the Faithful to Do God’s Work

Eddie Helms

“*To the work! To the work! We are servants of God...*” is a line in a wonderful song God’s people sometimes sing. It is an immense pleasure to be used by God as a servant involved in doing his will (Philippians 2:13). It is a privilege to teach a Bible class, to preach a sermon, to lead a prayer or to be a servant on the Lord’s table serving the elements representing the body and the blood of the Lord Jesus Christ. It is also a high and holy responsibility for one to have prepared himself for these great tasks. The facts easily are recognized that for one to practice medicine he certainly needs to be qualified for the job. To be a truck driver one must have prepared himself with certain knowledge and skills. Any technician must be qualified in his certain field to do the work. Godly people, prepared people, faithful people are the only ones who should be appointed to do God’s work!

The Bible, giving unto man all things that pertain to life and godliness (II Peter 1:3), shows that only certain people, having certain qualities, are authorized to serve. Even a heathen pharaoh understood the importance of having a godly man appointed over a work of God (Genesis 41:32, 38)! One may be willing to teach, to lead a prayer or to serve in another capacity but may not be fit, holy or meet for that task. What does the Bible say?

To be a servant in the Lord’s church one must meet certain requirements (Acts 6:1-4). “**Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business**” (verse 3). Are the Bible class teachers sound in the faith? Is the man leading the opening prayer faithful in attendance? How about their influence? Are these men and women that

are given tasks to perform in the local congregation faithful in their business and home lives? The word translated as “proved” in our Bibles (in I Timothy 3:10) means to test, examine, prove or scrutinize to see if one is genuine or not (*Thayer’s Greek Lexicon*, page 154). Brethren, one is not to be appointed to a task to *make* him faithful, but because he has *proved* himself to *be* faithful! Let us use these principles in God’s word in the appointments in the Lord’s church!

The apostle Paul, by inspiration, told Timothy to put the brethren in remembrance of how they may be unashamed workmen and vessels of honor in the Master’s use (II Timothy 2:14-15, 20-21). In order to be a vessel fit for God’s use one must, of necessity, know God’s word and rightly apply it to his life (verse 15). He must have purged himself from sin (verse 21), therefore he must be a faithful Christian (*Thayer*, page 6). He must have prepared himself for the Master’s use (verse 21). *Thayer*, in his *Greek Lexicon*, on page 255 says the word translated “prepared” means, “to make ready, prepare, to make necessary preparations, get everything ready, prepared or fit for accomplishing anything.” In doing these things one has qualified himself for engaging in these holy tasks of God and is now meet or suitable for the Master’s use (verse 21).

Song leading, teaching, preaching, working on the Lord’s table, leading public prayer and certainly the offices of the eldership and deaconship are special jobs for special people—God’s people! May God’s people always be found striving to appoint the faithful to do God’s work!

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

ANOTHER NEW HERMENEUTICAL HOPSCOTCH:

The Freed-Hardeman Forum, 1990, On "The Woman's Role"

Bill Lockwood

On October 13, 1990, at Freed-Hardeman University, the *Sixth Annual Preachers' and Church Workers' Forum* was conducted on the topic: "The Role of Women in the Work and Worship of the Church." Those who advocated the "greater use" of women, even in public ministries, were **Robert M. Randolph** and **Dr. Lynn Mitchell**. Randolph is one of the preachers of the Brookline, Massachusetts church of Christ and Head of Student Assistance Services at the Massachusetts Institute of Technology. Dr. Mitchell is an elder of the Bering Drive church of Christ in Houston, Texas. He also is the Resident Scholar in Religion and Director of Religious Studies at the University of Houston.

Don McWhorter joined **Dr. Ralph Gilmore** to defend the "more limited use" of women in churches. McWhorter is the pulpit minister for the Second Avenue church of Christ in Fayette, Alabama. Gilmore preaches for the Campbell Street church of Christ in Jackson, Tennessee, and chairs the Department of Interdisciplinary Studies at Freed-Hardeman University as well as instructs in Bible classes at the University.

THE UNDERLYING MODERNISM, OR CRUMBS FROM THE NEW HERMENEUTICS

While assuring the brotherhood that they believe in an inspired scripture, Randolph and Mitchell stalemated themselves at this juncture by preaching a noxious modernistic "gospel." It should be apparent, from the manner in which their feminist hobby generally persecutes Holy Writ, that this is only one phase of a blitzkrieg campaign to erase Bible authority. Predictably, Mitchell and Randolph denied such lethal linkage all the while blithely annoying listeners with New Hermeneutical (NH) formulas and catch-phrases.

For instance, Randolph initiated the entire affair by affirming that "we can determine meaning and still reach different conclusions about the implications;" and "it is one thing to talk about what it *meant* [scripture, BL]; *another to talk about what it means today.*" Who therefore can feel consoled when his partner patted us on the head with the pledge that he acknowledges II Timothy 3:16,17? That is like the United Nations vaunting itself as able to put an "end to aggression in the world" while secretly commissioning Red

Armies to conquer an African nation for Communism, as they did 30 years ago.* So here. Endorsement of inspiration is neutralized, to put it mildly, by the theory that meaning mutates across cultures and centuries.

Mitchell emphasized that a knowledge of first-century culture was ESSENTIAL in interpreting EVERY passage. By this he laid a fundamental plank for the NH platform. But his ally declared the NH was all "gobbledygook" to him; "however, if it dealt with making ancient texts relative to our time," he said "he was all for it." The loudest Pied Pipers of the NH never put it any plainer, omitting the "gobbledygook," of course. The NH is a corroded system of cultural relativism which denies that the Bible can transcend culture or time.

Unfortunately for this senseless sophistry, Jesus had a different idea. He commissioned those of one culture to go to "all nations" with the same message, presupposing that the divinely-designed gospel can bridge these gaps. Further, an inspired man affirmed the UNITY of man (Acts 17:26) while reasoning with those of another culture than his, giving the clear indication that Mitchell and

(Continued on Page 3)

**The Fearful Master. A Second Look at the United Nations*, by G. Edward Griffin (1964). Western Islands.

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

Terry Hightower And Shenandoah Church of Christ Perform Genuine Service In Field of Hermeneutics

Hermeneutics, as we all know, is the science and methodology of interpretation, especially of Scriptural text. Whole generations of our brethren have leaned on a text bearing this name, authored by **D. R. Dungan**, a standard work.

However, when false brethren are determined to teach contrary to the word of God, they do not draw back from removing ancient landmarks—even in the field of Scriptural interpretation.

PSEUDO-SCHOLARS TAKE ISSUE

A general silliness seemingly has overtaken the realm of supposed-to-be “scholarship” practically brotherhood-wide. Not content with teaching and espousing out-and-out false doctrines, within recent years we have stood appalled at pseudo-scholars arising among us to champion what they love to call the “new hermeneutics.” Instead of such actually being what it *claims* to be, it is a modern-day demonstration of what Paul warned the Ephesian elders against, re: Acts 20:29-31.

Terry Hightower and the elders of **Shenandoah church of Christ**, of San Antonio, Texas, where he ministers, saw clearly what was happening and put together two Bible lectureships—back-to-back—in 1990 and 1991, entitled, “Rightly Dividing The Word,” which have produced in two volumes the most exhaustive study of hermeneutics, both *specific* as well as *general*, to be found anywhere.

For those among us still concerned for the truth of the gospel *Contending for the Faith* cannot praise these volumes too highly. So persuaded are we of their extraordinary value that we have laid in quite a stock of both. If it is *genuine* scholarship that you are interested in, re: hermeneutics, these are your answer. Write us: (2956 Allshore, Memphis, Tennessee 38118) and we’ll tell you how to order.—*The Editor*

HOPSCOTCH

(Continued from Page 1)

Randolph have missed it entirely. Paul even labored under the impression that sound reasoning was a unifying factor of all mankind and thought that people in his era could properly comprehend lessons from the Old Testament, though they had been given as much as 10 to 15 centuries previously, for he used that ancient textbook to teach his lessons. What's more, Romans 1 also tells us Mitchell and Randolph are wrong, since "non-understanding" does not come from the impossibility of the message to cross cultures, but from "refusing to have God in their knowledge."

Actually, the piffling ploy of Mitchell and Randolph on this point, as well as throughout the day, is that not only cannot the good news bridge the generations, but it cannot bridge sexual barriers either, which is an implicit repudiation that ALL men and women were commonly created in the image of him who speaks to them and are equally adapted to receive his revelation.

In unadorned agnostic style, Mitchell informed us that "none of us is infallible so as to determine with certainty the meaning of the texts we will discuss." Gilmore astonishingly asked: "If brother Mitchell thinks the Holy Spirit inspired the scripture, why does he think we cannot know? Why are we here?" The boggled exertion by which Mitchell and Randolph travailed to parry the blows before they came can only mean that the before they came can mean only that the mocks us by granting us the RIGHT to interpret that which is impossible to analyze. Then, to top it off, Mitchell quipped: "We are saved by grace through obedience, but not our brains!"

Unless he was priming his audience for his own speeches, I confess that his "no-brain" cogitation is too cerebral for me. I also am made to wonder just whose gray matter decided this issue should be relegated to the nebulous field of unresolvable conflict? Which facts appealed to his brain and convinced it to disengage? (Dr. Mitchell, must one believe that Jesus Christ is the Son of God? And, is our brain to be utilized to discover it? If the unbrained thesis is correct, one's brain could never have found it out.)

Mitchell fired a last evasive salvo: "Rebellion against God is one thing, but errors in exegesis are different!" By this I learn that "understanding God" does not involve any brains or exegesis. And,

just so we do not mistake his meaning, he answered a question later: "We go to heaven by grace, faith, and obedience, not our brains!"

Another evidence of underlying modernism was in the Mitchell/Randolph view of scripture. It was ably exposed by McWhorter and Gilmore—but examine a few low points for yourself. Randolph thinks: "If Paul were here today, it would not be indecent to hear a woman's voice in the assembly." He further alienated himself from Bible believers by indicating there exist inconsistencies between Jesus and Paul—and Paul even contradicts Paul! "Jesus wanted women to go on to take authoritative leadership" (how he discovered this he did not bother to tell us; Jesus' will was made known ONLY through the apostles and inspired writers, BL) but the "barriers Jesus dismantled were later to be rebuilt." The builder of these walls he evidently supposed was Paul who made "temporary accommodations necessary to communicate the good news." McWhorter forcibly reeled this argument back to the authority of Paul's inspiration in his follow-up speech. Gilmore demonstrated in chart form that the issue hinges on how one perceives inspiration.

Later, Randolph toiled to put it more delicately: "Do Paul and Jesus differ? I don't think so. But I DO believe there were operative forces in the early church that forced the church into the patriarchal mode that Jesus turned his back on." "We need to spend more time with Jesus" he advised, after the Olbrichtian order. Brethren, these sophomoric sentiments indicate a much more liberal stance than merely desiring the instrument in worship. The church needs to quit looking for THAT as an insignia of apostasy and awaken to the startling fact that this added doctrine revamps the very nature of scripture and is a putrefying, cankerous, corruption that is worming into the heart of Christianity.

In an answer to a question, Randolph explained that there "were TWO Genesis accounts," and that he "did not know which book Paul was using" when he held Eve responsible for bringing sin into the world and thereby constrained women to a place of subjection. I guess the time he "spent with Jesus," which he highly recommends to us, was "twiddled away" arguing with the Son of God that Moses did not write the Pentateuch as he taught in his lessons to the Jews, the "various Genesis accounts" are part and parcel of the "documentary hypothesis"

which is constructed on the base denial of Mosaic authorship.

The above is to be expected from men who envision a contradiction between the I Corinthians 14 instruction regarding women and Galatians 3:28. "It is quite possible that Paul found that what he had preached in Galatia had created a situation in which some women were behaving inappropriately and in a manner not acceptable in those cultures. Therefore, in the Corinthian letter... Paul indicates he is pulling back from the position articulated in Galatians 3," Randolph thinks he believes. Rather than relinquish their feminist hobby, these fellows would as soon put one inspired writer against another with self-conflicting, self-inflicting words!

AVOIDING THE ISSUE

Closely akin to the modernism documented above was the modernistic dodging of the issue practiced by Mitchell and Randolph. From his inaugural address Ralph Gilmore took pointblank aim when he said the issue of women's role in the church revolved around the question of what THE BIBLE SPEAKS regarding her. "It is not a question of her ability, or her gifts, but *what does the Bible say?*" Despite several warnings issued along the way by McWhorter and Gilmore to this effect, Mitchell and Randolph insisted upon exposing the feebleness of their position by a continuous reverberation of prior-prepared, soul-stirring loaded phrases with charges designed to engender prejudicial strife in the church instead of sound judgment. Randolph, for instance, spun his wheels at high speed on the "worth of women" as if someone denied that women have any. He then pretended that we reject the use of a woman's intellect and gifts by depicting the church as speaking to a girl: "Too bad you are not a boy so you can grow up to use your intellect and exhortation gift for the benefit of the church." Of course, if he had listened carefully to his partner, he would have discovered that *no one* is to use his/her brain anyway—unless he supposed *intellect* and *brains* refer to opposite things—or that there is no former in the latter. Let them speak for themselves.

Randolph answered one query by stating that women could be elders in the Lord's church, and Mitchell played it like it was "uncomfortable" to him because of his "chauvinistic soul." Hence, we are to deduce that objections to their mischievous theory have more to do with "chauvinism" than scripture.

Randolph stirred the cesspool some

more by asserting that “we give aid to a culture that devalues women.” He even related that in his home congregation in Boston women “seek to hear a word . . . for them.” Thus, he left the impression that churches of Christ have preached a “male-oriented gospel,” promising that “we will break these barriers down.”

To those who are remotely familiar with the spread of Liberalism/ Marxism in the free world, this is a common power play employed by those who have more lingo than truth to sustain them. Most agenda items of the liberal world—women and homosexual liberation, one-world government, ecology theology, liberating children from “sexism stereotypes,” freeing children from parental authority, the terrors of the nuke arms race, liberation theology in Africa, and other conniving indoctrination programs calculated to melt away traditionalism in America—can be found in University and Christian college textbooks. As one “Christian counseling” book puts it, religion should be activated “to change institutional structures (the essential goal of social action).” (Howard Clinebell, *Basic Types of Pastoral Counseling*, p. 342). Broadly speaking, this is what is known as the “social gospel,” the offspring of the wedding between Marxism and Modernistic Christianity. The “social gospel” is not, therefore, as some may imagine, the changing of society by making Christians, but the realignment of social institutions whereby the focus of the gospel is redirected toward the socialization of the free world’s institutions to bring them more in line with Marxist ideals. (See J. D. Bales, *Modernism, Trojan Horse in the Church*, p. 88-90). That Mitchell and Randolph would pick up this deformed hybrid is lamentable.

After several wild assertions from the Mitchell/Randolph team that the church has “fed off” of a male-dominated society, that “men alone have set the agendas,” that “women have not been heard” and that *their* perspective needed to be observed this day (as if a man could not give it); that “we of the churches of Christ mouth words of equality but live with an institutional form of domination, little different than the hypocrisy of Hugh Hefner;” it became obvious, when connected with their view of scripture, that these brethren have been affected by the common and profane “social gospel.” As a matter of fact, by implying that women and men have various “perspectives” of the truth, each of them legitimate, and

“never the twain shall meet,” they surrendered their entire proposition.

Mitchell tried to forestall such a review as I thus far have issued by warning that I will try to see a “red herring,” that of “radical feminism.” In answer I say, the only possible herring is miscalculation as to how “radical” is the feminism to which they have become subservient. As McWhorter cogently stated, “various views are held on this issue, not because of the text, but because of presuppositions.”

THE BIBLE ON WOMEN

The discussion ultimately converged, of course, upon the “specific role of women in the church.” McWhorter and Gilmore punctuated their assessment with “what does the Bible say?” Those who are interested in a “thus saith the Lord” could not have asked for a more diligent duo in keeping the focus here.

McWhorter led the way with an examination of I Timothy 2, “**I suffer not a woman to teach.**” What is the difficulty of this passage, to understand it? Paul even gives the reason for his legislation as the “order of creation.” From I Corinthians 11, the same principle is enunciated in verse 3. But in the latter text, that difficult “veil” was found by Mitchell who donned it himself and would not come out all day. He peeped out enough to charge that no one could come within understanding distance of the entire issue. McWhorter highlighted that **WHATEVER** the teaching on the veil, Paul gave us the law of the “order of creation” in several passages. Further, “the law” of I Corinthians 14:34 referred, “not to the law of Moses, but to the ‘normative law of creation.’” Gilmore made “Chart #9” the rallying point by demonstrating these facts to the eye as well as to the ear. Predictably, he could hardly beg Mitchell’s or Randolph’s attention to it though it pinpointed the hub of the hubbub.

As simple as it seems to find these truths, Mitchell and Randolph would not lift the corner of their Corinthian tallith long enough to see that they mismanaged their texts, misread the implications, and misfired their assaults. Choosing the Brecheen and Faulkner error of “mutual submission” from Ephesians 5:21 (See *What Ever Happened to ‘Mom, Dad, and the Kids?’*) “**subjecting yourselves one to another**”) Randolph implied the next verse, “**wives and husbands**” can also be read backwards to receive proper meaning. I wonder what he will do in 6:1, “**children, obey your parents**”? This is “selective

quoting,” charged Gilmore; “it must be connected with verses 22-33.”

The crafty knack to take passages for what they are *not* worth was promenade before all when Randolph trotted out his “interpretation” of Matthew 21:28-31. He informed us the “point that Jesus makes is ‘don’t be afraid to change your mind.’” He evidently forgot that Jesus expected Jews to “change their mind” only after they were given a good dose of evidence and fair demonstration, and that the mind should be appealed to only by sober exegesis.

Phoebe also was called upon as a “deaconess in an official sense” and we were advised to “grapple with her.” It mattered not to our liberal friends that “deacon/ness” can be and IS used in non-official senses in the Bible. They merrily chastised us for dismissing it “too cavalierly.” Leniency might have been more abundantly forthcoming for them if they had ever showed a willingness to acknowledge these facts and to reconcile their “official deaconess” with Paul’s requirements for a deacon in I Timothy 3. Instead, *they* cavalierly encouraged Paul to grapple with Paul. It was taken a step further when they affirmed a woman can be an elder in the Lord’s church. And just what exegetical justification did Randolph find for this bamboozlement? “‘Elder women must teach younger women’ . . . I understand THIS that way.” Will anyone think it too harsh to apply McGarvey’s adage to these brethren: “When wish is father to the thought, proper exegesis is like water on a duck’s back.”

When replying to a question, Mitchell even thought his idea of a woman’s role was not much different to what the Holiness women have been practicing and Randolph completed his discourses vowing to “stand with the women of Romans 16” (e.g., Phoebe) “who exercised a teaching/proclaiming OFFICE in the first-century church.” This is not surprising of men who wish their feminist agenda will ride the wave of trendy emotionalism rather than sober interpretation. And, if many of our brethren, sailing the tiny NH dinghy, are being capsized by the turbulent waves of humanistic Babylonish brine, but agitatingly insist that they will brave the dangers outside the safety of sound and consistent exegesis, can we be shocked, brethren, when word comes that their religious bodies have been washed along the beaches of a dead religion?

Mitchell, in his last full-length effort, dared to touch Gilmore’s “Chart #9”—but only from a distance, and he was

smitten Uzziah-style. "Is I Timothy 2, regarding the silence of women in the church, based upon the doctrine of creation? So is I Corinthians 11, regarding veils, but our brethren base their refusal to wear them because of 'culture.'" Whether he realized it or not, admission was made that he utilized "culture" to "do away" with doctrinal reasons. Whatever the teaching on veils might be, whether they should be worn or not, he confessed in this that Paul legislates based upon the doctrine of creation instead of culture, as he and Randolph had argued all day. Randolph chided that we were afraid to "touch the ark" in a general reference to the whole issue. But had he observed how hard his partner had fallen when he laid his hand on it, he might have been more cautious himself.

Randolph, too, finally came to some of the arguments delivered by his opponents. He explained that the "man the head of the woman" principle could be dismissed by correcting our notion of

what "headship" means. The "real meaning is that man is the source of woman, as Christ is the source of the church." Of course, he did not, like most false teachers, take the ordinary precautions against self-entrapment when he formulated this tactical feint. If "head" means "source of" in this verse (I Corinthians 11:3), then God is the "source of" Christ. What amazing somersaults are executed when seeking to squirm out of truth's way.

Back to Romans 16 hustled Randolph, this time to verse 7 and, by now with a habitual assumption, where he found "Junia, noble among the apostles." Hence, a woman apostle. Gilmore demonstrated that (1) "apostle" is also used in a general sense in the Bible, such as with Titus and Epaphroditus, as simply "one sent," or (2) Romans 16:7 could also mean that "she was known among the apostles." Gilmore anticipated such an argument, for these ideas he had proven in his very first speech. Other examples of words that are some-

times used in a general sense as well as a "specific sense" are: "church," "deacon/ness," or even "elder." The context helps to determine the understanding. With Mitchell and Randolph, however, it seems that the women's liberation movement determines the understanding, and exegesis is a hurdle to be jumped.

I have no doubt that a rational reflection of the Freed-Hardeman arguments of Mitchell and Randolph illustrate a most dangerous and wicked departure from the truth, no matter how good the men may be personally. It is therefore shallow when Mitchell pleads for us to grant him grace to cover a "possible" misunderstanding, for we cannot but adhere to the grace of the New Testament which teaches so steadfastly against him. I highly recommend the tapes as a benefit to the truth and the cause of Christ. Gilmore and McWhorter are to be commended for their outstanding defense of the same.

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Randy Mayeux: Still In A Dallas Ditch

Stephen Wiggins

If the blind lead the blind shall not both stumble into the ditch and remain therein until the proper corrections are made? They shall. And so it is with our brother **Randy Mayeux** and his allied defendants who wish to exonerate him from all false actions of which he was proven guilty over a year ago.

The most recent attempt at such was in the January/February 1991 issue of *Image* magazine. Here Mayeux tells us that he would like to "clarify" some of his beliefs that have been questioned since he delivered that Lubbock lecture. What he *really* means, of course, is that he wishes to *smooth over* the doctrinal blunders of which he has received considerable exposure in recent days. Surely our brother will not mind if I now choose to follow up with another so as to help him out when it comes to clarifying some of the clarifications.

In true Rubel-like fashion Mayeux continues his barrage of "grace only" chatter. I choose to call it "Rubel-like" because in a recent bulletin article brother Shelly states: "We do not contribute one whit to our salvation." And, I tell you the truth, when I first read this I could not help but laugh out loud at friend Shelly; for he immediately

proceeds to quote Ephesians 2:8-9 in hopes of proving to the ignorant that we are saved by grace only. Yet the very passage he seeks to pawn off as a proof text refutes his own silly sentiments. How is it that we do not contribute even a wee smidgen to our salvation when the apostle tells us it is "through faith" that we are saved by God's grace!

Now along comes Mayeux and parrots these same Shelly suppositions by saying, "There is no human part of salvation." I really had some fun when answering this same type of irreverent kibosh in public oral debates with Baptist pastors. And though it does seem strange that we now are compelled to squelch the same dupery among our own brethren, such is the case. When all is winnowed out and the grain is reclaimed from the chaff, the Mayeux muck is still nothing more than Baptist dogma of the Primitive stripe. It is a "you can't do anything to be saved because God does it all" kind of thing. It is denominational error of the rankest sort. In fact, I do not think the Primitives are able to say it any more Primitively than Mayeux and Shelly can.

The Bible teaches that every person

who goes to heaven will do so by the mercy and grace of God. Salvation from our sins and eternal life in heaven is a free gift from God to man. No person can earn, purchase, or merit salvation in any form or fashion. Nor is it possible for an individual to "work" his way to heaven by human deed or ingenuity, lest any should think to boast of his own attainments. It is God's grace that has made available the abundant provisions for our salvation. Know, however, that we are not saved by provisions alone. Rather, we must appropriate to ourselves those divine provisions by exercising our own human responsibility in obedience to the Lord's will. It was within this vein of thought that Peter exhorted his audience of sinners to "save yourselves from this untoward generation" and that Paul alerted the saints to "work out your own salvation with fear and trembling." The grace of God and obedience of man are not mutually exclusive. One does not nullify the other. One is the divine part of salvation whereas the other is the human part. To say otherwise is to defy both revelation and common sense. But Mayeux knows these things. So let him cease sashaying around the country

trying to con the brethren with his ungodly shenanigans.

Next, Mayeux assures us that he has always "passionately and unashamedly" taught the essentiality of baptism in gospel obedience. Such assertion really is ludicrous to the nth degree. It is obvious to any thinking person that our wayward brother, when in Lubbock, labored long and hard with an indigent mentality to prove the exact opposite. After telling his listeners that "Mother Teresa hasn't been baptized by immersion for the forgiveness of sins," he proceeds to blurt forth that a "little poll" from the audience would surely result in a "pretty interesting show of hands" if the question was asked: "In your opinion will Mother Teresa go to heaven?" Mayeux would demote the standard of truth down to the voting whims of puny mankind as if a majority rule out in Lubbock could somehow determine God's truth. It is infidelic sophistry of the worst kind.

But his unabashed trumpetry does not stop with a sprinkled nun. Concerning those who have sincere religious inclinations but have never been baptized by immersion, Mayeux says: "I defer to the view of Alexander Campbell in the Lunenburg Letter. I believe that view is accurate." Yet, when Campbell discussed the essentiality of immersion in his Lunenburg correspondence of 1837, he

took the position that immersion was *not* essential to becoming a Christian. Read it! "There is no occasion, then of making immersion, on a profession of faith, absolutely essential to a Christian." There are some things that are absolutely false; and this statement from the pen of Campbell just must be one of them. Yet this is the very view that Mayeux tells us he believes accords with divine testimony! Pity the man. It does seem that Mayeux fancies himself to have found another entrance into the kingdom other than by being born again "of water and the Spirit." Just how our wayward brother is able to discover such treasures and arrive at such wisdom is not yet completely revealed, but the process must be indeed magnificent, truly complex and wonderful!

The obvious intent of Mayeux's *Image* article was nothing more than another desperate, face-saving attempt at eluding the not so vague exposures he has received since committing his villainy in October of 1989. It is all a part of the continued endeavor to bamboozle the brethren and whitewash the fiendish vice perpetrated under the auspices of Lubbock Christian University at their annual Youth Minister's Seminar. And, of course, all said and done WITHOUT ANY RETRACTION WHATSOEVER ON MAYEUX'S PART. In fact, he has

not recanted even a scintilla of the scandalous error he taught in that Lubbock speech. Nor does he have the slightest intention of doing so. He already has made this public in a Dallas sermon saying: "I do not disagree with what I said in the [Lubbock] presentation." So it was, so it is, and so it shall remain.

But now one will ask how our brother *could* make the proper corrections if he should so desire? My answer is that he can begin by making the necessary emendations through repentance, prayer, and confession of wrong like the rest of us feeble sinners do it. Let him make amends, as far as humanly possible, concerning the results of his false doctrine instead of continually trying to justify his godless actions with the aid of *Image* magazine and her abetting editor **Denny Boultinghouse**. And then let him begin to preach the truth of which he is now making havoc. Know, however, that if Mayeux stubbornly persists in the current course of compromise that he thus far has charted for himself he will be acting the role of a blatantly blind leader of the blind guiding all who follow toward that eternal ditch of damnation. Thus, we cannot do any less than oppose his liberalistic leanings and warn all who will listen of the fearful consequences of imitating the same.

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WE ARE IGNORANT

Steve Miller

Not until I attended the First Annual Eschatology Seminar did I realize how ignorant I was. On July 19, 1989 in the middle of the seminar **Max King** informed the audience that members of the church of Christ always have been ignorant of the time frame of the second coming of Christ and the end of the world.

This seminar ran from Tuesday July 18 through Friday July 21, 1989, at the Parkman Road Church of Christ in Warren, Ohio. According to their bulletin about 150 attended each session of which there were 22. There were 21 states represented at this heretic convention.

Max King and his associate have an article in their bulletin every week about the second coming of Christ being in 70 A.D. This is not something they study on the side, they have devoted their lives to leading people astray by confusing them about Bible truths they are perverting. Their twisting of scripture and perverted use of Biblical hermeneutics are devastating to the cause of Christ. Of course they have to do this to come up with the outrageous conclusions they have adopted.

Brethren, this is not limited to Parkman Road. They had people coming from 21 states to attend the Eschatology Seminar.

In their writings and speeches they talk in circles, use double talk, and go around issues they are supposed to be talking about by telling you everything not connected with the issues they believe. By doing this it is hard to nail them on some things while it is easy on others.

Here is an example: In an article entitled "No More Tears," associate **Terry Shiverd**, in trying to explain Revelation 21:4, which tells us that God will wipe away all tears, there will be no more death, sorrow, crying, pain and the like, says this is not referring to our heavenly future but, as he puts it, "We believe Revelation 21:4 to be descriptive of the life we now enjoy in Christ."

How absurd! Misinterpretation of scripture is never-ending for a false doctrine like this one. Each time a person or a congregation goes off the deep end in false teachings Acts 20:29-30 rings clearer and clearer. "**For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.**" Where will it end?

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Just when many brethren felt that at least our *Bible Chairs* were safe—even if some of our other college programs were not, increasing evidence is coming to hand that Satan now has set his sights on both our *Bible Chairs*, *Christian Student Centers* as well as all other so-called "Campus Ministries." (February, 1972, Page 1)

Pat Harrell, false teacher from the Bering Drive congregation, in Hous-

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Fall, 1971, issue of this publication recommends the following book list: *Campus Ambassador Magazine* (by the General Council of the Assemblies of God), *Christian World Liberation Front* (out of Berkeley), *Collage*, (the publication which is splitting the Southern Baptists), *Faculty Forum* (by the National Council of Churches), *Hollywood Free Press* (by "Jesus People"), *Maranatha Free Press* (by "Jesus People"), *Motive* (perhaps the most radical of the Methodist publications), *Over The Wall* (a publication of a radical Lutheran group). Elder *Shelton M. Blythe*, of the Whitehaven church of Christ, of Memphis, Tennessee, opines that Editor Wilson "is using this publication in order to subvert and radicalize the Christian Student Centers across the nation." (February, 1972, Pages 2 through 5)

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George Terry, former State Senator (and presently an elder) from Oneida, Tennessee, upon visiting the site of our new College of World Evangelism, in Downtown San Francisco, described it as "the finest location I ever saw" for its purpose. (August, 1972, Page 3)

Grand Opening for the building is July 9, 1972, with *Richard Rogers* and 16 preacher-students from *Sunset School of Preaching* conducting an eight-day gospel campaign, through July 16. New College of World Evangelism to begin classes on September 4, 1972. (August, 1972, Page 3)

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San Francisco's College's First Annual Lectureship to Give Faithful a Choice (October-November, 1972, Pages 1 and 2)

Culp, James W.

Heretic used as writer by *MISSION Magazine*. (October-November, 1972, Page 4)

Davidson, Harrell D.

Letter to *Ira Y. Rice, Jr.*, under date of October 19, 1972, Re: ACC's "World Missions Workshop" (October-November, 1972, Page 6)

Investigates What Actually Went On at That Alleged "Mission Workshop" in October at A.C.C. (December, 1972, Pages 3 through 5)

Doctor of Philosophy Degrees

One does not have to have a Ph.D. in order to make mistakes such as *John F. Wilson* in his "Voices on the Campus" article in *Campus Journal* (February, 1972, Page 5)

To worship the humanly-authorized Ph.D. Degree in place of God's truth is to worship "the creature" more than "the creator." Yet many Ph.D.'s are allowed to teach error with impunity. (February, 1972, Page 5)

Doctrinal Infiltration

Are Our Bible Chairs and Other Campus Ministries Being Infiltrated? And What of *Jim Bevis* and the *Presbyterians*? (February, 1972, Page 1)

Downtown San Francisco Church of Christ

Let's Turn the Downtown San Francisco Church of Christ Into A Power-Base for Sound Doctrine; If All Help, We Can! (December, 1972, Page 2)

Excessive Fund-Raising Responsibilities Are Hindering Our Fight for the Truth; Those Who Care Deeply Need to Help Us! (December, 1972, Pages 2 and 3)

100 Churches Helping \$1,000 Each for Two Years—Or 200 Churches Helping \$500 Each for Two Years—Could Pay It Off With Ease (December, 1972, Page 3)

Evans, Dwain

Harold D. Duncan objects to ACC President *John Stevens* for use of Evans at Abilene Christian College. (October-November, 1972, Page 4)

False Distinctions

On Pepperdine Campus, preachers with the Doctoral degree are referred to as "Doctor" whereas those without such are called "brother," thus violating the principle of Matthew 23:8. (April, 1972, Page 6)

False Fellowship

Pepperdine University maintains two separate levels of fellowship on campus—one level for those having the Doctoral degree, another level for those without it! (April, 1972, Page 6)

False Teachers on Brotherhood Magazines

Known false teachers now writing for two *Norvel Young* publications (*20th Century Christian* and *Power for Today*) include *Roy Osborne*, *Wesley Reagan*, *Walter E. Burch*, *Ray F. Chester*, *Dwain Evans*, *Donald H. McGaughey*, *David Stewart*, *Roy Bowen Ward*, *J. Harold Thomas* and others, whose principal aim appears to be to "restructure" the church of our Lord contrary to the truth. (April, 1972, Page 5)

False Teachers on Brotherhood Programs

What Is Abilene Christian College Trying to Do? (October-November, 1972, Pages 3 through 8)

Finto (Don) and "Jesus Movement"

Tallahassee Democrat quotes him as being "grateful" for the "Jesus Movement." (January, 1972, Page 3)

Is hybrid-type of religion now being fostered by Don Finto of God, man or satan? Who will answer? (January, 1972, Page 4)

How to harmonize Finto's connection with "Campus Evangelism"—and now this—with his evangelizing all those years overseas as a missionary? (January, 1972, Pages 4 and 5)

How Finto left Lipscomb College and Una, surfacing and remaking the formerly staid old Belmont Church after his NEW image. (January, 1972, Page 5)

Ira Y. Rice, Jr., visits Belmont Church to observe in person what went on. (January, 1972, Page 5)

Finto letter of October 28, 1972, to Ira Y. Rice, Jr. (January, 1972, Page 5)

Rice's reply to Finto letter. (January, 1972, Pages 5, 6 and 7)

Reuel Lemmons, via Firm Foundation for March 21, 1972, endorses Finto and Belmont Church just as Lipscomb President Athens Clay Pullias was notifying at least ten of the Lipscomb faculty that they must either disconnect from Belmont or their contracts will not be renewed this Fall! (May, 1972, Pages 2 and 3)

Six objections listed why Finto and Belmont should not be either fellowshipped or endorsed. (May, 1972, Pages 3 through 5)

Finto conducts hippie-type wedding on hillside outside of Nashville, Tennessee. (May, 1972, Pages 4 and 5)

Direct tie-in between what is happening at Belmont/Nashville and the same sort of thing (only worse) at Pepperdine. (May, 1972, Pages 6 through 8)

Finto/Belmont participation costs three teachers their jobs at David Lipscomb College. (July, 1972, Pages 2 through 6)

Elders and others who visit apostate Belmont church in Nashville, Tennessee, and "see nothing wrong" are described in Matthew 13:13ff. (August, 1972, Pages 4 through 7)

Study photo-reproduction of materials from the hippyite organization calling itself "THE THIRD PSALM"—and note their listing of Belmont Church of Christ and those associated with Belmont and Finto as where to go for "Jesus Teaching and Fellowship." (August, 1972, Pages 4 through 7)

Will Finto, Belmont and Company Disavow Error and Come Back? (August, 1972, Page 7)

If Nashville (Tennessee) churches would study how all those churches in the Greater St. Louis are proceeding against Harold Key and the Central/St. Louis apostasy—and "go thou and do likewise," if they did not come back, at least the cause of truth would be cleansed. (August, 1972, Page 7)

Featured on Abilene Christian College's "World Missions Workshop" (October-November, 1972, Page 4)

Freeman, Gary

Harold D. Duncan's March 19, 1972 letter to ACC President John Stevens, re: Freeman's book, *Something Funny Happened on the Way to Heaven* and his satirical writings in *MISSION Magazine*. (October-November, 1972, Page 3)

Granny White Pike Congregation

Granny White Pike Congregation Withdraws Fellowship From Brother and Sister Archie Boone; Sets Example for How Other Nashville Congregations Should Proceed. (August, 1972, Page 8)

Guilt by Association

B. C. Goodpasture's remark that "if something looks like a duck, waddles like a duck, quacks like a duck, and always seems to associate with ducks, you must pardon me if somehow I mistake him for a duck! (May, 1972, Page 6)

Finto/Belmont association costs three teachers their jobs at David Lipscomb College. (July, 1972, Pages 2 through 7)

Hancock, Lew

In his topic, "On Campus at Montana State University," stated that the Lord spoke to him and said that he was going to Montana State University—also stated that a college group studying separate from the Bozeman Church had a "faith trip." (Harrell D. Davidson letter, October-November, 1972, Page 6)

Harbor, Stan

Is a defender of Carl Ketcherside. Stan wrecked the church at Blossom Hill/San Jose, California. Through his leadership the church was down to about 25 members. They sold the building—one paid for by people opposed to Ketcherside—and gave \$22,000.00 to the Mission Messenger, the mouthpiece of Ketcherside. (Glenn L. Wallace letter of November 14, 1972 to ACC President John Stevens, October-November, 1972, Page 7)

Heretics

What to do about them. (July, 1972, Pages 1 and 2)

What Will It Take to Alert This Apathetic Brotherhood to The Mortal Jeopardy Cause of Truth Now Faces! (December, 1972, Pages 1 and 2)

"Integrity"

Wayne Jackson gives Integrity its long overdue come-uppance. (February, 1972, Pages 7 and 8)

Jackson, Wayne

Wayne Jackson gives Integrity its long overdue come-uppance. (February, 1972, Pages 7 and 8)

"Jesus Movement"

"The Jesus Movement"—A Product of Mammon and Satan, Says Cline. (January, 1972, Page 2)

Spiritual songs, such as "Amazing Grace" and "O Happy Day" perverted

into "Rock" hits. (January, 1972, Page 2)

Such cult albums as "Joseph and the Amazing Technicolor Dreamcoat," "Jesus Christ, Superstar," and a musical called "Godspell" have amazing success. (January, 1972, Pages 2, 3 and 4)

Don Finto quoted as being "grateful" for the "Jesus Movement" (January, 1972, Page 3)

To teach error about Christ or to encourage such false teaching is to sin (II John 7-11). (January, 1972, Pages 3 and 4)

"Jesus wrist watch" being produced so you can "Be With Jesus Every Minute." It might even help you get to heaven on time! (January, 1972, Page 4)

Rubber, squeaking "Jesus doll" to go with a rubber, squeaking "Buddha doll" being considered. (January, 1972, Page 4)

Los Angeles teenage organization called the "God Squad" argues for a black God, not white. (January, 1972, Page 4)

Ketcherside, Carl

Glenn L. Wallace chides ACC President John Stevens for selecting Ketcherside to appear on "Preachers Workshop." (October-November, 1972, Page 6)

Key (Harold) Re: Fellowship And Endorsement

Central/St. Louis's preacher, Harold Key, carries fellowship views farther than the scriptures. (March, 1972, Pages 4 through 7)

Is withdrawn from by Greater St. Louis Area churches for bidding God speed, partaking with Billy Graham Crusade. (March, 1972, Pages 7 and 8)

Lemmons, Reuel

Firm Foundation Editor Lemmons' latest offensive editorial, entitled, "The New Face of Pepperdine." (April, 1972, Pages 1 through 3)

Lemmons tried to pass off doctrinal corruption via Pepperdine University across the years as just "culture shock"! (April, 1972, Pages 3 and 4)

Endorses Don Finto and the apostate Belmont church of Christ at the same time that Lipscomb President Athens Clay Pullias was notifying at least ten members of Lipscomb faculty they must either disconnect from Belmont or their contracts at Lipscomb would not be renewed this Fall! (May, 1972, Pages 2 and 3)

Front Page and Editorial for March 21, 1972 Firm Foundation reproduced re: Don Finto and Belmont church of Christ. (May, 1972, Pages 2 and 3)

Endorsement without correction is pattern emerging from Lemmons' "modus operandi"—first his defense of Pat Boone, then Pepperdine, and now Finto/Belmont. (May, 1972, Page 5)

Lewis, John P.

Bible-trainer of Ira Y. Rice, Jr., beginning in the mid-'30s, at the University of

Oklahoma Bible Chair. (February, 1972, Page 1)

Later taught more than 20 years at Abilene Christian College. (February, 1972, Page 1)

Logue, Paul

Central/St. Louis elder defends Pat Boone, Ben Franklin and Dean Dennis in their heresy. (March, 1972, Pages 2 and 3)

W. L. Totty tackles Paul Logue re: his tongues-speaking declaration at Hartford, Illinois. (March, 1972, Pages 3 and 4)

Luper, Archie W.

Telephones editor re: Reuel Lemmons' latest offensive editorial, entitled, "The New Face of Pepperdine." (April, 1972, Page 1)

Luper requests delay of publication to allow time to get things going for straightening things out at Pepperdine. (April, 1972, Page 5)

Ira Y. Rice, Jr., letter to Luper, re: Pepperdine University, under date of December 24, 1971. (April, 1972, Page 5)

Ten points of clarification attached to said letter. (April, 1972, Pages 5 and 6)

Lyles, Cleon

He and J. D. Thomas tried to spread "oil on the water" by assuring us all that what some of us knew was happening wasn't! (May, 1972, Page 1)

Lynch, Dudley

Heretic used as a writer by MISSION Magazine. (October-November, 1972, Page 4)

McInteer, Jim Bill

McInteer and his 20th Century Christian have sold Pat Boone's Pentecostal book, A New Song, by the stack all over Nashville, yet they can't figure out where all this Pentecostalism now surfacing in Nashville is coming from! (July, 1972, Page 7)

Miller (Bob) and His "Outreach Tours"

And What Shall We Say of Bob Miller, His "Outreach Tours." Dishonest Use of TAC, Misrepresentation, Tongue-Speaking? (September, 1972, Pages 7 and 8)

Miller Swindles Christian Young People Out of Their Savings While He Lives Like a King in Memphis, Tennessee. (September, 1972, Page 8)

MISSION Magazine

William S. Banowsky, present president of Pepperdine University, was one of chief architects and founders. (April, 1972, Page 2)

Since returning to Pepperdine, Banowsky has disconnected from—but not disavowed—MISSION. (April, 1972, Page 2)

Frank Pack, present chairman of Pepperdine's Department of Bible, has been—and may still be—one of MISSION Magazine's Trustees and on its Board of Editors. (April, 1972, Page 3)

Article on "Mission's Mission" by James

D. Bales. (April, 1972, Pages 6 through 8)

Naive Elders

Elders who refuse to read publications informing them of what actually is happening among "us," or who read only those see-no-evil publications that never warn readers of things undermining or destroying the truth, actually are contributing to our apostasy rather than helping to prevent it. (February, 1972, Page 4)

Are the elders at South National/Springfield, Missouri, just naive or have they abandoned the restoration movement as well as their own oversight? (February, 1972, Page 5)

Nashville Evangelism Seminar

Don Finto included speakers whose doctrinal stance was at least questionable if not actually false—speakers such as Reuel Lemmons, Prentice and Barbara Meador, Mamie Mason, and Ann Lucas. (January, 1972, Page 6)

J. Noel Merideth's report of this "Seminar" as the Gospel Advocate published it December 23, 1971, under the heading, "Strange Things Are Happening." (January, 1972, Pages 7 and 8)

New Face of Pepperdine

Is There Really Going To Be "A New Face" At Pepperdine? Or Is It Still The Same Old Face—With A New Mask? (April, 1972, Pages 1 through 8)

North, Ira

His recruiting students for apostate Pepperdine University does not serve cause of truth. (April, 1972, Pages 1 and 2)

Why Is Ira North Recruiting Students for Pepperdine? Why Not Ask Him and Find Out? (April, 1972, Page 2)

Northeastern Christian Institute

Pat Harrell had to be let go for his false teaching three years ago, has continued his undermining of sound doctrine and practice across the years since, upholds and is upheld by false teachers across the brotherhood.

Olbright, Tom

Harold D. Duncan reproaches ACC President John Stevens for using Olbright on ACC programs in view of his false teachings on the nature of death. (October-November, 1972, Page 4)

Pack, Frank

Present chairman of Pepperdine University's Department of Bible, has been—and may still be—one of MISSION Magazine's Trustees and on its Board of Editors. (April, 1972, Page 3)

Attempt to verify rumor that Frank Pack had disconnected from MISSION Magazine. (April, 1972, Page 8)

Pepperdine University

Is There Really Going To Be "A New Face" at Pepperdine University? Or Is It

Still the Same Old Face—With a New Mask? (April, 1972, Pages 1 through 8)

As long as the administration of Pepperdine University continues to aid and abet error (such as MISSION Magazine continues to advance), any dedicated Christians on Pepperdine's faculty will not be able to overcome the example and influence of its own administrators! (April, 1972, Page 3)

Pepperdine University never yet has been able to attract enough Christian students to justify its being called even nominally a "Christian" college or university. Why? Because Pepperdine continues both to hire and to harbor known false teachers into its faculty. (April, 1972, Page 3)

Never mind that, for the greater part, most of Pepperdine's Bible faculty is sound, though not all; the fact remains that false teachers from the brotherhood and even non-Christians continue to be hired in other departments. (April, 1972, Page 3)

Take the hiring of James Attebury as a case in point. Harding College let Attebury go for his false views on the nature of truth; Pepperdine hired him that same Fall! (April, 1972, Pages 3 and 4)

The teacher-tenure excuse for having a number of non-Christians on the Pepperdine faculty would be more convincing were it not for knowing of additional such faculty being added, deliberately, of fairly recent date. Even if the administration had no control over firing those hired prior to Norvel Young's and J. P. Sanders' incumbency, what shall we say of those hired since then! (April, 1972, Page 4)

Reuel Lemmons tried to pass off doctrinal corruption at Pepperdine as just "culture shock"! (April, 1972, Pages 3 and 4)

Until Pepperdine is ready to declare itself on the side of truth, Christians will beware of Pepperdine. (April, 1972, Page 4)

Effort Made to Get Pepperdine to Change—Evidently, So Far, To No Avail—But at Least We Tried; Now It's Up to Pepperdine." (April, 1972, Page 5)

Ten points raised with Pepperdine University administration for clear, definite, unequivocal answers, if we are to continue along together. (April, 1972, Pages 5 and 6)

Two levels of Christian fellowship at Pepperdine—one level for those with the Doctoral degree, another level for those without it! (April, 1972, Page 6)

Distinguishing between preachers with Doctor's degrees and those without them, violates the principle of Matthew 23:8. (April, 1972, Page 6)

Shelby O. Smith reports Pepperdine had some kind of "Catholic Week" in 1972, a regular "mass" in chapel, and the next week they had a program called "WE DON'T GIVE A DAMN." (April, 1972, Page 7)

Letter from Ira Y. Rice, Jr. to M. Norvel Young under date of April 15, 1972, asking if necessary corrections would be made at Pepperdine. (April, 1972, Page 8)

Attempt to verify rumor that *Frank Pack* had disconnected from *MISSION Magazine*. (April, 1972, Page 8)

Direct Tie-In Between What Is Happening At Belmont/Nashville And the Same Sort of Thing (Only Worse) at Pepperdine. (May, 1972, Pages 6 through 8)

Pepperdine's student newspaper, *The Graphic*, reports that the Student Board voted to accept a proposed change in chapel policy which would permit "Christians other than members of the Church of Christ to participate in chapel services." (May, 1972, Page 6)

"Jesus Movement"-type "festival" to "explode campus" at Pepperdine University. To feature everything from "hard rock" to "folk tunes" with a "testimony meeting" to be sandwiched in between. (May, 1972, Page 7)

Instrumental musical accompaniment featured at Pepperdine as "Jesus Music Festival Here Attracts 700 for 'Worship.'" (May, 1972, Pages 7 and 8)

One reason for Editor's returning to San Francisco was due to deep disillusionment with Pepperdine University and its determination NOT to stand for the truth of the gospel, but, instead, for error. (August, 1972, Pages 1 and 2)

Pilgrim, James

New tract produced on *Withdrawing From The Disorderly*. (December, 1972, Page 5)

Pitts, Grady H.

Minister at Jackson, Georgia, reports that Youth Minister *Jim Bevis* forsook the "assembling of ourselves together" there to partake with the Presbyterians of that city. Instead of upholding Pitts, supporters canceled finances for refusing fellowship with Bevis so that he (Pitts) had to move! (February, 1972, Pages 6 and 7)

Power Base

Let's Turn the Downtown San Francisco Church of Christ Into A Power-Base for Sound Doctrine; If All Help, We Can! (December, 1972, Page 2)

Preachers Workshop (Abilene)

Is So-called "Preachers Workshop" Genuine? Or Is Some Judas Iscariot Trying to "Trojan Horse" the Entire Restoration Movement? (October-November, 1972, Pages 7 and 8)

Ramm, Bernard

In correspondence with Ira Y. Rice, Jr., *Tony Ash* said he depends on Ramm for his views of the creation, the flood and such. Ramm is a *theistic evolutionist*. (April, 1972, Pages 5 and 6)

Ramsey, Foster L., Sr.

Letter to *Ira Y. Rice, Jr.* under date November 9, 1972, re: Abilene Christian College. (October-November, 1972, Page 6)

Reece, Don

Heretic used as a writer by *MISSION Magazine*. (October-November, 1972, Page 4)

Reynolds, Jim

False teacher featured as speaker at Cupertino (California) "Unity Forum." (July, 1972, Page 8)

Featured as speaker at Abilene Christian College's "World Missions Workshop." (September, 1972, Page 5 and 6; and October-November, 1972, Pages 4 and 5)

In his topic about God, said that worship in the church was a "Spiritual Trip." (October-November, 1972, Page 6)

In his topic on "Paraclete," stated that sometimes we think we have the need of prayer, when all we need is a hug. (October-November, 1972, Page 6)

Said there is no way to put bounds on the Holy Spirit during a certain century. Holy Spirit gives gifts to the body, life, freedom, God and speaking in tongues (he used Ephesians 2:1-10 as proof text). If Holy Spirit gives the gift of tongues, O.K.; if he doesn't, *don't sweat it!* (October-November, 1972, Page 6)

Appeals to readers of his Cupertino (California) church bulletin to help *San Jose Bible College*, an *instrumental-music* institution. (October-November, 1972, Page 5)

Carl Ketcherside infected Reynolds with his false ideas on fellowship leading to division at Cupertino, California. Reynolds recently sponsored "unity" meeting at Cupertino where he openly (as does Carl) advocated that the *instrument* should be a matter for decision for each congregation and *not be a matter of fellowship*. Jim was on the faculty of San Jose Bible College, an instrumental music institution. At recent Cupertino meeting, he received with open arms a *Catholic priest*, calling him "father" and "brother." The Cupertino church gave the priest a standing ovation. (*Glenn L. Wallace* letter of November 14, 1972 to ACC President *John Stevens*, October-November, 1972, Pages 6 and 7)

Rice, Ira Y., Jr.

Editor Returns to San Francisco; Will Direct *College of World Evangelism* and Continue *Contending for the Faith*. (August, 1972, Page 1)

Please Don't Look for Me at ACC Lectures Any More. (October-November, 1972, Page 8)

Ritter, Frank

Nashville *Tennessean* front-pages Ritter's personal vendetta against David Lipscomb College. (July, 1972, Pages 2 through 4)

Saunders, Landon

Featured as speaker on Abilene Christian College's "World Missions Workshop." (September, 1972, Pages 5 and 6; and October-November, 1972, Page 4)

Schools of Preaching

Schools of Preaching Are a Powerful Answer to Prevalent Failure and Error. (September, 1972, Page 2)

Downtown San Francisco's *New College of World Evangelism* Takes Its Place

With These. (September, 1972, Page 2)

Shades Mountain/Birmingham

Shades Mountain/Birmingham Church (Assisted by Others) Underwrites New Type of Work by *Franklin Camp*. (January, 1972, Pages 1 and 2)

Stevens, John

What good is it for *John Stevens, J. D. Thomas* and others in the Abilene Christian College Administration to send out "Stewardship Reports," if they are going to keep on inviting such false brethren as *Carl Ketcherside, Jim Reynolds, Roy Osborne, Wesley Reagan, Roy Bowen Ward*—and others just like them—to speak on campus? (October-November, 1972, Page 3)

Harold D. Duncan's letter of March 19, 1970, to brother Stevens. (October-November, 1972, Pages 3 and 4)

Stevens' reply to *Harold D. Duncan* of March 31, 1970. (October-November, 1972, Page 4)

Sweet, Ralph

Sweet and *John Allen Chalk* dishonor *Inglewood* (California) church's withdrawal from *Pat* and *Shirley Boone* by featuring them on Page 4 of *Christian (?) Chronicle* for June 5, 1972. (July, 1972, Page 8)

Thomas, J. D.

Tried to spread "oil on the water" by assuring us all that what some of us *knew* was happening *wasn't!* (May, 1972, Page 1)

"Love At The Workshop." (December, 1972, Page 7)

Totty (W. L.) Versus Paul Logue

W. L. Totty, minister to the *Garfield Heights/Indianapolis, Indiana* church of Christ, exposes *Paul Logue* re: his tongues-speaking declaration at *Hartford, Illinois*. (March, 1972, Pages 3 and 4)

Unity Forum

Pat Boone to Address Unity Forum at Cupertino, California. Rather than styling it a "Unity" Forum, it should have been called what it was—one more attempt by Satan to *divide* the people of God. The restoration movement has no greater enemies on earth than *Pat* and *Shirley Boone, Charles Shelton, Everett Ferguson, Jim Reynolds, Leroy Garrett* and several others listed as speakers in this article in the *Christian Chronicle*. (July, 1972, Page 8)

Under the heading of "Unity or Apostasy" *Edward Rodgers* reports what transpired at so-called "Unity Forum" at Cupertino, California. (September, 1972, Pages 5 and 6)

Waldron, Gary L.

Letter of October 16, 1972, re: Abilene Christian College's recent "World Missions Workshop." (October-November, 1972, Page 5)

Ira Y. Rice, Jr.'s reply to brother Waldron under date of November 8, 1972. (October-November, 1972, Page 5)

Wallace, Glenn L.

Letter of November 14, 1972, to ACC President John Stevens re: selection of speakers for Preachers' Workshop. (October-November, 1972, Pages 6 and 7)

Ward, Roy Bowen

Heretic used as a writer by *MISSION Magazine*. (October-November, Page 4)

Invited to speak at Abilene Christian College. (October-November, Page 7)

Wilson, John F.

Another false Ph.D., now Editor of *Campus Journal*, purportedly "Serving Bible Chairs and Campus Ministries for the Churches of Christ." (February, 1972, Page 2)

Recommends a book list "of interest to Campus Christians," as he describes them, including such publications as *Campus Ambassador Magazine* (by the General Council of the Assemblies of God), *Christian World Liberation Front* (out of Berkeley), *Collage* (the publication which is splitting the Southern Baptists), *Faculty Forum* (an underground publication), *Hollywood Free Press* (by "Jesus People"), *Maranatha Free Press* (by "Jesus People"), *Motive* (perhaps the most radical of the Methodist publications), *Over the Wall* (a publication of a radical Lutheran group), *Right On* (by "Jesus People"), *Truth* (by "Jesus People"), Elder Shelton M. Blythe, of the Whitehaven Church of Christ, of Memphis, Tennessee, opines that brother Wilson is using his *Campus Journal* to subvert and radicalize the Christian Student Centers across the nation. (February, 1972, Pages 2 and 3)

One does not have to have a Ph.D. in order to make doctrinal mistakes such as John F. Wilson in his *Campus Journal* article, re: "Voices on the Campus." (February, 1972, Page 5)

Featured as speaker on Abilene Christian College's "World Missions Workshop." (September, 1972, Pages 5, 6 and 7; and October-November, 1972, Page 4)

Woods, Guy N.

"Simply magnificent! I had no idea that you had anything like this!" (Woods' remark upon visiting the facilities we are asking brotherhood to help provide for *College of World Evangelism*.) (December, 1972, Page 7)

"A man can be as sound as can be and, if he is a school man, he will defend [other school men] who are not. You can just watch ACC—and they'll make room for four or five liberals, when they wouldn't have you or me that contend for the faith...I wouldn't participate...where I wasn't free to expose error." (December, 1972, Page 7)

Word of Life, The

Franklin Camp's appraisal of his new type work with the *Shades Mountain/Birmingham Church*. (Pages 2, 3 and 4)

Young, M. Norvel

Letter from Ira Y. Rice, Jr., to Young under date of April 15, 1972, asking if necessary corrections would be made at Pepperdine. (April, 1972, Page 8)

Pepperdine chancellor talks to a packed house at Belmont/Nashville, Tennessee. (May, 1972, Page 6)

Youth Ministers

False, so-called "Youth Ministers" should be fired, not hired. (February, 1972, Pages 3 and 4)

Such false "Youth Ministers" are being spawned by secular as well as sectarian so-called "Divinity Schools" and "Theological Seminaries" and even some of our own under-graduate as well as graduate schools. (February, 1972, Page 4)

Youth Minister Jim Bevis forsakes the "assembling of ourselves together" to partake with the Presbyterians at Jackson, Georgia, as publicly reported by *The Jackson Progress-Argus* of that city. (February, 1972, Page 5)

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Statement in *The Word of Life* re: his new work sponsored by Shades Mountain church of Christ. (January, 1972, Pages 2 through 4)

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Article, entitled, "The Church Is Being Torn Into Shreds," reprinted from November 16, 1972 *Gospel Advocate*. (December, 1972, Page 6)

Chapman, Celia

Pepperdine University Staff Writer for *The Graphic* reports "Jesus Music Festival Here Attracts 700 for 'Worship'." (May, 1972, Page 8)

Christian Chronicle

Publicizes "Pat Boone to Address Unity Forum." (July, 1972, Page 8)

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Announces "Mission Workshop Set for Abilene Christian," article reproduced

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Davidson, Harrell D.

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Rice's reply to Finto letter, under date of November 6, 1971. (January, 1972, Pages 5 through 7)

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Statement from the elders withdrawing from brother and sister Archie Boone, Pat's mother and father. (August, 1972, Page 2)

Jackson, Wayne

Expose of *Integrity*, reproduced from October/1971 issue of the *Bible Beacon*. (February, 1972, Pages 7 and 8)

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Lemmons, Reuel

Editorial on "The New Face of Pepperdine" reproduced from December 14, 1971 issue of the *Firm Foundation*. (April, 1972, Page 3)

Article reproduced from March 21, 1972, *Firm Foundation* in which Lemmons praised Don Finto and the Belmont/Nashville church, ignoring their apostate condition. (May, 1972, Pages 2 and 3)

Lew, Tom

Managing Editor of Pepperdine's student newspaper, *The Graphic*, writes of policy change being sought there to include non-church-of-Christ members in chapel services. His article photographically reproduced. (May, 1972, Page 6)

Logue, Paul

Central/St. Louis elder's letter of January 15, 1971, to *Ira Y. Rice, Jr.* (March, 1972, Page 2)

Merideth, J. Noel

Article on "Strange Things Are Happening" reproduced from *Gospel Advocate* for December 23, 1971. (January, 1972, Pages 7 and 8)

North, Ira

Why Is *Ira North* Recruiting Students for Pepperdine? Why not ask him and find out? (April, 1972, Page 2)

Patrick, Laura

Article by Assistant City Editor of Pepperdine's student newspaper announcing "Festival to Explode Campus," photographically reproduced. (May, 1972, Page 7)

Reed, W. A.

Nashville *Tennessean* Religion News Editor reports "Boone Labeled 'Sin Carrier.'" (July, 1972, Pages 6 and 7)
Sequel of June 15, 1972, entitled, "Boone Says His Critics Earnest—But..." (July, 1972, Pages 7 and 8)

Rice, Ira Y., Jr.

Reply to *Don Finto* letter of October 28, 1971, under date of November 6, 1971. (January, 1972, Pages 5 through 7)
Letter to *Archie W. Luper*, re: Pepperdine University, under date of December 24, 1971. (April, 1972, Page 5)
Ten-point list of corrections raised with Pepperdine for clear, definite, unequivocal answers, if fellowship is to continue. (April, 1972, Pages 5 and 6)
Letter of April 15, 1972, to *M. Norvel Young*, Chancellor, Pepperdine University. (April, 1972, Page 8)
Reply of November 8, 1972, to *Gary L. Waldron's* letter of October 16, 1972. (October-November, 1972, Page 5)
Article entitled, "Please Don't Look for Me at ACC Lectures Any More." (October-November, 1972, Page 8)

Ritter, Frank

Nashville *Tennessean* article, entitled, "3 Fired By Lipscomb for Church Preference." (July, 1972, Pages 2 and 3)

Rodgers, Edward

Article on "Unity or Apostasy" reprinted from August/1972 issue of *Christian Courier*. (September, 1972, Pages 5 and 6)

Smith, Shelby O.

Statement reporting Pepperdine celebrating some kind of Catholic Week on campus, with a regular mass in Chapel, also a "WE DON'T GIVE A DAMN" program. (April, 1972, Page 7)

Stevens, John

Reply of March 31, 1970, to *Harold D. Duncan's* earlier letter of March 19, 1970. (October-November, 1972, Page 4)

The 23rd Psalm

Photo-reproductions from this hippie organization's publication called *Living Water*. (August, 1972, Pages 4 through 7)

Thomas, J. D.

Article on "Love At The Workshop" photo-reproduced from December 7, 1971 issue of the *Firm Foundation*. (December, 1972, Page 7)

Totty, W. L.

Garfield Heights/Indianapolis preacher exposes *Central/St. Louis Elder Paul Logue* relative to his tongues-speaking declaration at Hartford, Illinois. (March, 1972, Pages 3 and 4)

Waldron, Gary L.

Letter of October 16, 1972, to *Ira Y. Rice, Jr.* (October-November, 1972, Pages 4 and 5)

Wallace, Glenn L.

Letter of November 14, 1972, to ACC President *John Stevens* regarding selection of speakers for ACC's "Preachers Workshop." (October-November, 1972, Pages 6 and 7)

Wilson, John F.

"Voices on the Campus: A Survey of Religion's Spokesmen Among Students" reproduced from *Campus Journal*. (February, 1972, Pages 3 through 5)

Parable of the Mathematicians

Bill Da Vee

Many years ago, some who were interested in truth came up with the formula that $2 + 2 = 4$. Even though there were many who didn't care for truth, there was a body of mathematicians who wanted truth and taught this formula as "absolute" from which there could be no deviation.

Then some "broad-minded" men, who called themselves "progressive" and wanted to add one or more to the sum, began to teach that $2 + 2 = 5$, or even more. This created "division" among the teachers.

At first, these were willing to "debate" the issue, but, after many defeats, decided against such debates. Division continued in the schools.

Afr a hundred or so years, some who considered themselves to be more "loving" and more desirous of "unity" began

to seek a means of ending the division. They ignored the fact that unity would be achieved by those "digressives" simply returning to the truth that $2 + 2 = 4$. They first decided that there were no "absolutes" in truth, but that all truth was "relative." Then, having abandoned truth themselves, they came up with the theory of "unity in diversity" by which those who believed that $2 + 2 = 4$ could teach in the same schools that were teaching $2 + 2 = 5$, or more.

And so these, who believed that they were endowed with superior "intellect" because of their Ph.D's, had come up with a solution to the division among mathematicians. How marvelous was their wisdom. They now could say, "We may both be on the same side!"

—4337 South Yale
Tulsa, Oklahoma 74135

A.D. 70 DEBATE

W. Terry Varner

During a series of lectures on the heretical A.D. 70 theory at New Brighton, Pennsylvania, October 29-30, 1990, I challenged brother **Max R. King**, the father of the A.D. 70 theory among the brethren to an oral debate. He agreed.

As to this date we have been unable to work out the details of the propositions, the place, and the time. When the details are finalized, we will make this information known.

The A.D. 70 theory is divisive and heretical. Congregations are having internal problems and people's faith is being destroyed. With the emphasis placed upon A.D. 70, to the neglect of the efficacy of the cross of Christ, it is

time this theory is debated again. They teach ALL prophecy is fulfilled, salvation or remission of sins came in the destruction of Jerusalem rather than the blood of the cross, the church was resurrected out of the casket or grave of Judaism, the kingdom was powerless and without glory until Jerusalem fell, and all hope and judgment is complete.

Pray that the details of this debate can be arranged and the truth of God's word upheld. Pray for us in our preparation to meet brother King. **Robert R. Taylor, Jr.** has agreed to be my moderator.

—Post Office Box 104
Marietta, Ohio 45750

A BROTHER WHO ERRED COMES BACK

Dub McClish

The article that follows these introductory comments presents a brief, but powerful, account of the spiritual pilgrimage of Dan Rogers, a gospel preacher of my acquaintance, who decided some time ago that the "grass was greener" in the "pastures" of the Independent Christian Church. After serving as a gospel preacher in the Lord's church several years, he turned his back on faithful brethren and obtained work as a local preacher in a congregation of the Independent Christian Church. He soon found that the "greener grass" he thought he would find was worse than an illusion.

I will let him tell his story in his own words. However, before presenting his article, let me emphasize some things it contains: (1) A forthright confession of sin and error which begs for, and deserves, forgiveness. (2) A first-hand report of conditions within the Independent Christian Church. Many of us from the outside have warned of the very errors in the Independent Christian Church of which he testifies, but our warnings often have been disregarded since they have come from "outsiders." Will these same people now disregard the same warnings from the one who has been on the *inside*? (3) Descriptions of *current* conditions in the Independent Christian Church. Some faithful preaching brethren who left the Independent Christian Church some years ago have cited some of the very conditions mentioned by brother Rogers as their reasons for leaving. However, some brethren have disdained their warnings on the basis that the Independent

Christian Church may have or has changed since they were part of it. (It may well have changed, but hardly toward more respect for scripture.) Will they now believe one who has current information concerning conditions within that denomination? (4) The Independent Christian Church congregation with which he has been working is comparatively "conservative," and most of their congregations are far more doctrinally liberal than it is. Yet, brother Rogers provides testimony that there is almost a total absence of thought concerning scriptural authority in reference to a host of practices and doctrines, even in that relatively "conservative" congregation. Again, many of us on the "outside" who have been reading Independent Christian Church journals, listening to tapes of their lectures, following the "unity forums," and hearing them in debate over the past few years have been saying that at their most "conservative" level, those who constitute the Independent Christian Churches are still extremely liberal. Only when compared to the Disciples of Christ denomination can the Independent Christian Church be called in any sense "conservative." I commend to brethren everywhere the article that follows. It is worthy of the closest scrutiny and digestion. By the way, this young preacher needs to locate a faithful congregation immediately with which he and his family can begin working. If you can help him with this, please get in touch with him.

—312 Pearl Street
Denton, Texas 76201

A Journey Into A "Far Country"

It has been correctly said, "You are what you eat." Likewise, it may well be also said, "You are what you read." I should know, for as a result of a reading diet of too much *Restoration Review*, *One Body*, and similar liberal ilk, and not enough Bible, I became, in the late 1980's, quite disillusioned with the churches of Christ. Reacting to what I perceived to be unChristian attitudes among my brethren (and not even recognizing at the time that my own attitudes were rotten), more and more I began, especially in published articles, to take a militant stance against the churches of Christ.

Coming under the insidious influence of the recent unity movement being propagated by the Independent Christian Church and certain liberal brethren, I became an advocate of "full and complete unity" with the Independent Christian Church, as well as embracing the concept that the silence of the scriptures does not forbid the use of instrumental music in worship. Thus it was, in the summer of 1989, and at the height of my disillusionment with my brethren, that I made, in spite of the protests of my wife, the transition (digression) into the Independent

Christian Church, moving to Northeast Ohio to work with an "instrumental Church of Christ."

As I prepare this article, it now has been just about a year and a half since I entered into "full and complete unity" with the Independent Christian Church. Both before and after I made the transition, faithful brethren tried to show me the error of my position; but I steadfastly refused to be swayed by their scriptural argumentation. However, what their argumentation could not do (not because it was faulty, but because I refused to listen) my experience of "full and complete unity" with the Independent Christian Church began to accomplish.

The congregation with which I have been working is quite "conservative" as compared to most Independent Christian Church congregations. Nonetheless, my whole time with them has been a time of almost constant struggle, both with the congregational "leaders," as well as with the majority of the members, over their erroneous concepts and teachings. These include grace (Swindoll, rather than Paul, is emphasized), baptism (they do not believe that it is necessary for a person to understand that baptism is

"unto" the remission of sins, and thus will accept just about any person who has been immersed, regardless of the reason), premillennialism (the Persian Gulf War has caused this to surface and most of the members seem to be tainted by it), woman's role in the church (they have no problem with women leading prayers, leading singing, or even addressing the assembly), divorce and remarriage (they seem basically to hold the typical views that Olan Hicks and others espouse), the qualifications of elders (a divorced and remarried man with no children has been an "elder" here within the past year), the Holy Spirit (typical denominational views concerning the direct operation of the Holy Spirit are held), the observance of Christmas and Easter (and even Halloween!) and such like.

Now please remember, this is a "conservative" congregation about which I am talking. Based upon my knowledge gained from what I have read in Independent Christian Church publications, and from my dealings with area congregations, conditions are much worse than these in most Independent Christian Church congregations!

The result of all of this is that my eyes

really have been opened to the extent of my doctrinal digression, especially my denial that the silence of the scriptures does indeed forbid instrumental music in worship, as well as the *grave error* of both my advocacy and practice of fellowship with the Independent Christian Church! You see, I have heard them justify various erroneous things which they advocate on the basis of the silence of the scriptures. Their use of that very argumentation to justify the instrument is what *finally* caused me to see and *admit* to myself that my argumentation in favor of instrumental music was *wrong*. This realization, as well as some of the other areas wherein they advocate

that which I firmly believe to be incorrect doctrine, has in turn caused me to realize that there is *just no way* that I, if I want to be true to God's Word (and I do), can continue in fellowship with the people of the Independent Christian Church.

Therefore, having come to myself (Luke 15:17), and realizing that I have digressed into a "far country" (Luke 15:13), my soul is in travail. Clearly, I am out of place among a people who really do not give much thought to Bible authority. Of course, I realize that I have no one to blame but myself. Quite clearly, *I have sinned*, and now bear the consequences of my sin. However, I

publicly acknowledge and confess my sin, repent of it, and ask for the forgiveness of God as well as for that of my brethren. I have been the prodigal, but I want to come back home and truly once again be in fellowship with those who seek to "speak where the Bible speaks and remain silent where the Bible is silent."

—Dan Rogers, III
Post Office Box 127
Montville, Ohio 44064
216/968-3320

(EDITORIAL NOTE: Instead of resuming preaching at this time, several of us have advised brother Rogers to enter Memphis School of Preaching for further training this fall, to which he has agreed. Help is needed on his family support. Send it to MSOP, 4400 Knight Arnold Road, Memphis, Tennessee 38118—Ira Y. Rice, Jr.)

THE DANGER OF SENTIMENTALISM

Roger Jackson

A sound and faithful gospel preacher will not preach very long until he finds himself at odds with a few of the brethren. Their differences may range from simple disagreements over matters of judgment to serious conflicts involving morality and doctrine. Even the inspired men of the first century experienced such a conflict (I Corinthians 1:11-13; 5:1-5; III John 9, 10). When impenitence is the problem the conflict may lead to a breaking of fellowship (Titus 3:10; I Timothy 1:20; II John 9-11). The result is a separation that may last for a lifetime. At times like these the faithful gospel preacher must be sure of his position. He must entertain no doubts either as to his motives or what the scriptures teach. Once he has settled all of his doubts he must take a stand and refuse to be moved, as Paul put it, in the face of certain imprisonment and death: "None of these things move me..." (Acts 20:24). U-Haul may move him to another place, but sinners and false teachers must never be able to alter his convictions. The years may pass with no remorse or any change on the part of those who did the wrong, but the sin remains and the accounting looms as a certainty. The time will come when everything will be brought to light.

Sometimes with the passing of years we dwell on old conflicts more than we should. Naturally, we regret them and wish that they had not occurred. We may even wonder if it is possible to go back and correct them. There is not anything wrong with that. It is good to desire reconciliation; but God does not forgive sin on the basis of its antiquity.

Just because the lie someone told, the false doctrine he taught or the immorality he committed happened "so long ago" does not mean that is all in the past and forgotten, as if some statute of limitations has run out on it. Neither will God forgive just because I do not hold it against the sinner. As a matter of fact it would be doing an erring brother a great disservice to forgive and forget what he has not made right by repentance and prayer (James 5:16).

This inclination to forget what has not been forgiven comes from blind sentimentality. A group of preachers from the church of Christ and Christian Church meets and bemoans the years of division between them and how terrible it is that we have a million "brethren" from which we have been estranged for so many years. Oh, how we long for their fellowship! How insignificant the little piano becomes in the face of such a great thing as sweet fellowship! So friends and brothers (temporal) embrace and agree to let bygones be bygones. Other liberals shout with ecumenical joy. It is the "loving" thing to do.

I do hate to interrupt such a mushy manifestation of affection, but has everyone forgotten the law (Isaiah 8:20)? Have we forgotten the division and how it occurred? Should we forget when the Christian Church not only has not changed, but has gotten worse?

Now the "anti" brethren have met with some of the preachers from the opposite side to discuss how close we are to each other in doctrine and practice. This meeting in Dallas was held early last year (1990) and seems to

have been a good thing, from all the reports that I have seen. However, one report from an older brother who has been on the firing line for many years betrays the same note of sentimentality. We certainly agree with his sentiments when he calls for a uniting of the two groups, but the fact of the matter is that the "anti" brethren are wrong and they have caused division by making their false doctrine a test of fellowship. We never did that. They may do their work without congregational cooperation, without contributing to an orphan's home or without one dime's going to a non-saint if they please, but don't fence me in with your law. They still are making the laws, still are holding to the old ones, still are wrong and still are responsible for division among God's people. I regret the fact that such a thing has led to the loss of friendships and the estrangement of brethren; but I know what is right and I know what is wrong and that takes precedence around the pulpit where I preach. When these brethren decide to repent and stop their false doctrine, unity will envelop us as a net filled with bursting. Until then, no matter how much I love them or desire their fellowship they have made it impossible.

I am glad that we have older preachers among us who have soft hearts, but we must be careful that our heads do not become too soft. Our emotions can ruin our thinking and lead us to forget what God has not forgotten and excuse what God has not excused.

—Route 3, Box 882
Sommerville, Alabama 35670

Consider The Latter End

Tim Ayers

"O that they were wise, that they understood this, that they would consider their latter end!" (Deuteronomy 32:29).

This verse is from the song of Moses, which covers most of the 32nd chapter of Deuteronomy. Moses hoped that the Israelites would have the wisdom and understanding to consider the consequences of their actions. He wanted them to think before they acted so that after his death they would not turn away from God. We know from Israel's history that they did not heed Moses' warning. They fell away from God again and again, until they finally were taken captive from the promised land. The northern kingdom of Israel never returned from Assyrian captivity, while the southern kingdom of Judah, after 70 years in bondage in Babylon, was restored to the land to wait for the promised Messiah. If only they had listened to Moses, to "consider their latter end," their history might have been much different.

Today we must learn the same lesson—to consider the latter end. We must realize that actions have consequences, yea, even ideas have consequences. Parents want their children to have a good life, so they try to ease some of the problems along the way. But the young must learn early that all actions have consequences (Lamentations 3:27). It is tragic to see young adults who never have had to suffer the consequences of anything they ever have done, and then trying to understand why "everyone's against me!" Some fathers think that life consists of working, hunting, fishing or whatever else they want to do, while their children and wives are at home little better off than if they had no fathers or husbands at all! Some mothers think that they "have to work" outside the home if they are going to make it, while their children are left unattended with no one to care for them or guide them after school; or, just as bad, they are institutionalized in some day care center. These actions also have consequences, not the least of which is that children grow up feeling that no one cares about them. Studies done over the last decade prove that children in day care have more personality disorders than children cared for at home by parents.

Too, in the church, we need to

consider the latter end. If certain subjects are ignored because they are "controversial" or "touchy" rather than insisting on the "whole counsel of God" (Acts 20:27), then the congregation becomes even more ignorant of God's word and less spiritually minded than before! If the members do not hear Biblical morality and doctrine preached, they soon will be so worldly minded they will refuse to listen when the truth is preached (II Timothy 4:2-4). This will have eternal consequences, for souls will be lost if they do not hear and obey the truth (Hebrews 5:9; I Peter 1:22; James 1:21ff).

Elders who will not discipline the church as God has commanded, who will not stop the mouths of false

teachers, but who instead have fellowship and bid Godspeed to advocates of error, soon will discover that they are elders over nothing more than another denomination (Romans 16:17-18; II Thessalonians 3:6-15; I Corinthians 5; Titus 1:9-11; Ephesians 5:11; II John 9-11). Preachers who will not set themselves for the defense of the gospel (Philippians 1:17), nor preach the word "in season and out of season" (II Timothy 4:2), nor warn of false teachers (Acts 20:29-31), soon will find that they are nothing more than hirelings, going to the highest bidder. Sadly, some already have reached this point. Let us always consider the latter end!

—2707 Mount Holly Road
Camden, Arkansas 71701

A PUBLIC DEBATE On The "Saints Only" Question July 8-12, 1991

Steve Gibson of Taylor, Texas
Preacher, Highway 95 Church of Christ
&

Jesse G. Jenkins of Bryan, Texas
Preacher, Twin City Church of Christ

On Monday and Tuesday, July 8 and 9, the debate will be conducted in the meetinghouse of the Highway 95 Church of Christ in Taylor, Texas (on Highway 95 north, across from Wal-Mart—30 miles northeast of Austin). Steve Gibson will affirm: "The Scriptures teach that a church, from its treasury, may provide benevolent aid to a sinner or one who is safe."

On Thursday and Friday, July 11 and 12, the debate will continue in the meetinghouse of the Twin City Church of Christ, 810 Southwest Parkway,

College Station, Texas (60 miles east of Taylor). Jesse Jenkins will affirm: "The Scriptures teach that a local church's benevolent work is limited to relieving only saints who are unavoidably destitute."

David Bonner of Lawton, Oklahoma, will moderate for brother Jenkins; Bill Jackson of Austin, Texas, will moderate for brother Gibson. Sessions each evening at 7:00 p.m. For more information contact Jesse Jenkins (409-693-1758 or 268-3069) or Steve Gibson (512-352-6444 or 6200).

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



WILLIAM N. (BILL) JACKSON longtime gospel preacher to the Southwest church of Christ, of Austin, Texas, died at approximately 3 p.m., Friday, April 5, 1991, as he was entering his own driveway. Death evidently was instantaneous—of a heart attack.

Bill Jackson Lays His Armor Down As Jesus Calls Him Home

Ira Y. Rice, Jr.

Few men—at least in my lifetime—have exemplified the insight, courage and conviction for the truth of the gospel as did **William N. (Bill) Jackson**, minister to the Southwest church of Christ, who passed from this life on Friday, April 5, 1991, near his home, in Austin, Texas.

Born September 5, 1929, at Sheffield, Alabama, brother Jackson was 61 years of age at his passing. Married to his childhood sweetheart, the former **Jean Newton**, also of Sheffield, he had joined the Marine Corps in the late '40s or early '50s, served with honor in Korea, mustering out as a supply captain some five years later, having made up his mind to become a gospel preacher.

While studying at David Lipscomb College in the mid-'50s (having previously earned a Bachelor of Arts degree in Law), some of his earliest preaching was done at Flat Rock, near Hohenwald, Tennessee—also at Aetna and Salem, near his old home in the tri-cities area of Alabama.

(Continued on Page 8)

Contending FOR THE Faith

Volume XXII, No. 5 May/1991

Ira Y. Rice, Jr., Editor

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Editorial...

Minister to Sycamore, Sponsors Of "One Nation Under God" Campaign, Falsely Charges Helms, Rice Re: Making "Incorrect" Report

When *Contending for the Faith* correctly reported what brother Eddie Helms, minister to the Livingston (Tennessee) church of Christ, had relayed to us, information re: certain involvements with the so-called *Winterfest '91* (see our issue for February/1991, Page 3), imagine our astonishment when brother Johnny W. Fox, minister to the Sycamore church of Christ, of Cookeville, Tennessee, took exceptions to it, charging Helms and Ira Rice with "incorrect" reporting (see Fox's statement photoreproduced on opposite page).

Brother Fox incorrectly quoted us as saying, "Sycamore who has the oversight of the One Nation Under God Campaign, was present and involved in Winterfest 91."

THAT IS NOT WHAT WE SAID

We have no way of knowing, of course, just how widespread the circulation of Sycamore's church bulletin, the *Sycamore Servant*, may be; however, soon after it went out brethren began writing to us insisting that we correct our report. Brother Fox, also, wrote to us charging us with disseminating false information and demanding a retraction, saying, "I hope you will do the right thing. (Matt. 7:12)"

Of course, if we *had* inadvertently published an incorrect report, we should have been more than happy to correct it. However, after going through what we *did* say, word for word and line for line, we fail to find the statement that brother Fox attributed to us—or anything akin to it. So how can we "correct" something we never said!

EDITOR'S REPLY BEGINS ON PAGE 4

As soon as brother Fox's letter and enclosure were received I telephoned to brother Helms at his new location in Charlotte, North Carolina. He was not at home, but his wife was; so I asked her to have him send me back-up information as to what he actually said. Under date of April 4, 1991, he did so. Please turn now to Page 4 for your editor's (and brother Helms') reply as the Sycamore saga of "ONE NATION UNDER GOD" continues.

—Ira Y. Rice, Jr., Editor

COME OVER AND LET'S TALK...

It's not all that far from Cookeville to the ROBERTSON COUNTY CHURCH OF CHRIST, where I will be in a gospel meeting nightly from Friday through Tuesday, May 17-21. The church meets on Highway 41 a few miles south of Springfield, Tennessee. I'd like to invite Johnny Fox and Horace Burks, in particular, to come over and let's talk. Whosoever will, let him come. IYRJR.

SYCAMORE *Servant*



FOX'S DEN

TO WHOM IT MAY CONCERN

Our young people **DID NOT** attend Winterfest 91, nor did our youth minister speak there. Our elders decided in January that they did not want them to attend and they did not. Eddie Helms, minister at the Livingston Church of Christ, incorrectly reported to Ira Rice who publishes a paper, Contending For The Faith, that "Sycamore who has the oversight of the One Nation Under God Campaign, was present and involved in Winterfest 91." Isn't it a shame brethren don't have anything better to spend their time with than this!

When we began this effort (One Nation Under God) to save souls, I thought perhaps only the anti-cooperation brethren would oppose us. How can anyone be against trying scripturally to teach the Gospel to a lost and dying world? But we know we are trying to accomplish a great work for God for like the men of Israel trying to rebuild the walls of Jerusalem or like the early Christians, we have seen Satan make one attempt after another trying to stop the work. Some said we were "crossroads" but we withstood that charge and showed it to be untrue. Some said we would have a woman editor of the brochure, but we did not and further more have never even thought of such. Some said we were paying brethren 25% commission to raise money, but not one cent to anyone in commission has been paid, nor has this idea ever once been considered. Some said we were selling commercial ads in the brochure to raise

support, which is pure foolishness indeed. Some said we were soliciting money from the Christian church and other denominations - wrong. We have not and would not ask for any support except from brethren in the Lord to the best of our ability. In mailing to thousands of congregations under the name of Christ, we have sent letters to some who are not scriptural in their practices, but we did not do so intentionally. Furthermore, responses **WILL NOT** be sent to any known to us as an apostate church.

Any unjust criticism made against a person or project is indeed tragic. The tragedy is compounded when you realize that no time was spent in trying to justify the accusations. Misrepresentations and misinformation has throughout the years, ruined reputations, tarnished images, and damaged characters beyond repair. It would do well for us to remember the warning given to everyone "every idle word that men shall speak will have to be accounted for in the day of judgment."

Enough of that! The **TRUTH** is that 1,603 congregations have raised nearly \$5 million. Gospel meetings are being planned all over the nation for July. This past Sunday Mike Palk spoke at exciting congregations in Chattanooga and Rossville, Georgia. Dewayne spoke at Dalton and Chattsworth, Georgia. Bill Johnson was at Memorial in Hunstville and recently spoke at the largest congregation in San Antonio. Speaking of Texas, this week we learned Dallas has 20 congregations ready for a blitz, also Houston and Midland are coming active. This week we have been given the open door to large congregations in Memphis, Nashville, and Montgomery that have previously been closed. T. Pierce has traveled 25,000 miles meeting positive brethren all over the land. His editorials to major publications have been a blessing indeed. We owe a great big thank you to bro. Atha Guinn from the Jefferson Avenue congregation. He has donated many hours of labor to the campaign, especially making thousands of buttons.

With thanks to our Father we press onward rejoicing that we can be used for His cause.

J.W.F.

(NOTE: The above was photoreproduced from the front page of *Sycamore Servant*, for March 20, 1991)

'Incorrect' Report Charge False

When the Editorial in our issue for February/1991 appeared questioning some things re: "ONE NATION UNDER GOD"—and something called "Winterfest '91"—brother **Johnny W. Fox**, minister to the Sycamore church of Christ, sponsors of the "ONE NATION UNDER GOD" campaign, evidently took umbrage at it, wrote the article that appeared in their church bulletin for March 20, 1991 (photoreproduced herewith on Page 3), sending me a copy of it together with a covering letter, as follows:

March 21, 1991

Contending for the Faith
4850 Saufley Field Road
Pensacola, Florida 32526

Brother Rice:

The enclosed bulletin will present the truth regarding the false information given to you by brother Helms.

Needless to say such misrepresentation demands a retraction. I hope you will do the right thing. (Matt. 7:12)

Sincerely,

(Signed)

Johnny W. Fox

I was a few days late receiving this letter and bulletin, as they had to be forwarded to me from Pensacola to my home address at 2956 Allshore, Memphis, Tennessee 38118. However, as soon as they arrived, I telephoned to brother Eddie Helms, in Charlotte, North Carolina, for further corroborating information. He was away; however, his wife gave him my message. Therefore, under date of April 4, 1991, he replied to me, as follows:

Eddie Helms
4218 McKee Road
Charlotte, N.C. 28270
704-846-2236
April 4, 1991

Mr. Ira Rice
2956 Allshore
Memphis, TN 38118

Dear brother Rice,

I am sorry I missed your phone call the other day. My wife said that you wanted a clear copy of the Winterfest '91 brochure with the name of the minister from the Sycamore church of Christ circled. Please note also the following copies of letters that I have written to Sycamore and, as of yet, I have received no reply whatsoever. In fact, the only thing in writing from Sycamore concerning me is a quote from brother Johnny Fox in the Sycamore bulletin attributed to me which I did not write to you and that you did not print (please see copy of the questionable bulletin article enclosed)! I simply pointed out to you what the brochure about Winterfest '91 said about the speakers!

Brother Rice, please see the enclosed copies of the letters I sent to brother Horace Burks (deacon at Sycamore and instrumental motivator of the "One Nation Under God" campaign). With these letters I sent him several articles dealing with the group "Acappella" and pure worship, appealing to him to use his influence to stop these things going on in youth rallies. I had no response from him at all.

Shortly after the first letter that I sent to brother Burks, brother Shawn Mathis from the Willow Ave. congregation sent out his letter denouncing the youth event, but nothing of a public nature was sent from Sycamore! If they were aware of the unsoundness of the event, why did they not come out with a letter as public as the original brochure (which declared their fellowship with Acappella, Jeff Walling, etc.) to declare their stand for the truth and disdain for the error of such an event?

It never ceases to amaze me how brethren squirm when their hands are caught in the cookie jar! Please also find enclosed a letter

I sent to brother Fox when he sent me a copy of the Sycamore bulletin. Of course, I really do not expect a reply to that letter either. Pocketbooks and politics seem to speak so much louder and move people to communicate and comply than do the inspired words of Peter and Paul! What a sad commentary on the church of Jesus Christ!

Perhaps these things will help you with the calls you have been receiving relative to the February issue of *Contending for the Faith*. Thank you for your faithful work for the cause of Christ!

For His sake,

(Signed)

Eddie Helms

P.S. Bro. Thomas Eaves sent out various letters concerning this event. I would encourage you to write to him and ask for copies of what he sent out to congregations in Middle and East Tennessee. If bro. Fox ever responds, I'll send copies.

[NOTE: Inclosed with the foregoing letter were copies of the two letters brother Helms mentioned having sent to brother Burks—also the one he sent to brother Fox—all of which read as follows:]

January 8, 1991

Dear brother Horace,

I hope you will accept this in the spirit that it is being sent. Enclosed, please find a copy of the upcoming "Winterfest '91" and some facts about Jeff Walling and Acappella. I have collected these and am sharing these with you because I: (1) want to obey God (I John 4:1; Titus 1:9-10), (2) love the truth (2 Thess. 2:10), (3) love the souls of young people (Rom. 10:1-3; Eph. 6:1-4), (4) am deeply concerned about the condition of the church (Acts 20:29-30; 2 Cor. 11:3), (5) know that the truth saves and that error condemns (John 8:31-32; 2 Thess. 2:11-12), (6) want to obey Rom. 16:17; 2 Thess. 3:6, 14-15.

I am not questioning your desire or motive nor anyone else's to follow these inspired principles and commandments. However, the actions of many in the brotherhood today suggest that these scriptures have been sorely neglected.

Horace, I hope you will use your influence to right the wrongs in our youth gatherings such as in the upcoming gathering at "Winterfest '91." I encourage you to pass this information along to your elders that they might practice Titus 1:9-10 and to all your preachers that they might practice 2 Tim. 4:1-4 and Titus 2:1 along with the aforementioned scriptures.

This youth gathering is but another example of the fellowship problem that you and I have discussed. I cannot fellowship you in the ONUG program because of these things. I pray you will consider these things.

Yours In Behalf Of The Truth,

(Signed)

Eddie Helms

[NOTE: Brother Helms described the above as a "computer generated copy of letter sent to Horace Burks (Sycamore church of Christ deacon)," adding, "I received no reply to this as of 4-3-91."... He wrote again some six days later, as follows:]

1-14-91

Dear bro. Horace,

I trust you have taken the time by now to "try the spirits" (I Jn. 4:1) relative to the "Winterfest '91" Youth Retreat with the material I sent. I hope the preachers at Sycamore have that material.

Enclosed, please find a copy of the bulletin article that will be printed in the Livingston bulletin the week of 1-13-91.

I wish that everyone involved with this rally and such like had the courageous conviction of bro. Shawn Mathis and those elders.

Think on these things!

In Christian love,

(Signed)

Eddie Helms

[NOTE: Then, after receiving the copy of the March 20,

1991, issue of the *Sycamore Servant* that brother Fox sent to him, he responded to brother Fox under date of March 25, 1991, as follows:]

March 25, 1991

Mr. Johnny Fox
1144 Crescent Drive
Cookeville, TN 38501

Dear brother Fox,

Thank you for sending me the "Sycamore Servant" dated March 20, 1991, Volume II, issue 12. You, however, need to make some clarifications to your front page article because you are guilty of some glaring misrepresentations and misinformation!

First of all, the Livingston congregation was sent the enclosed brochure of Winterfest '91 in the mail with one of your ministers' name listed as a teacher (Kevin Daugherty). You sent out *nothing* to the contrary!

Secondly, I mailed two letters to brother Horace Burks during the weeks of January 7th and January 14th concerning the practices of the ones to appear at the Winterfest '91 event. In those letters I encouraged brother Horace to read this material and have the courage to publicly denounce these types of things happening at youth rallies as did brother Shawn Mathis. The Cookeville area heard of Shawn Mathis and his public denouncing of this by mail. I had no reply from Sycamore relative to my letters, nor did I hear from anyone that a decision had been made *not* to attend Winterfest '91.

Thirdly, the brochure was sent out by the Collegeside congregation in Cookeville and was public knowledge. Was this information sent out without your blessing and acknowledgement? If you had denounced this rally, why was it not made as public as the brochure documenting your participation in it?

Would you be so kind as to reply to this letter and make amends in your bulletin? I would appreciate it very much!

Sincerely,

(Signed)

Eddie Helms

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After receiving brother Helms' letter to me of April 4, 1991, enclosing the several items reproduced here, per foregoing, under date of April 9, 1991, I acknowledged receipt of same, as follows:

April 9, 1991

Eddie Helms
4218 McKee Road
Charlotte, North Carolina 28270

Dear brother Helms,

Much appreciation for getting the things back to me that I needed to continue following up matters in dispute, re: Sycamore and ONE NATION UNDER GOD. Also, thanks for enclosing copies of what you had written to brethren Burks and Fox. Also the item in "Fox's Den" of the *Sycamore Servant*. It seems to me that they *should* have replied to you long since. Perhaps it serves their purposes better to put out a smoke screen. We'll see.

In any case, I plan to have somewhat more to say in our forthcoming issue of *Contending for the Faith* about all this. It is not that I am opposed to *any* good work; however, if they want our encouragement and endorsement they must make sure not even to *appear* to compromise with and have fellowship with those who are doing all they can to undermine the kingdom of our God.

In the event you *do* hear from any of them, please see that I receive photocopies of all pertinent items.

Keep pressing toward the mark,

(signed)

Ira Y. Rice, Jr.

Because of having to be on the road travelling among the churches so much during late March and earlier in April, it was not until April 25, 1991, that I had my facts in hand and could settle down long enough to respond to brother Fox's

short letter and misleading article. However, on that date, I wrote to him, as follows:

April 25, 1991

Johnny W. Fox, minister
Sycamore church of Christ
1144 Crescent Drive
Cookeville, Tennessee 38501

Dear brother Fox,

This will acknowledge that I received your brief note of March 21, 1991, wherein you inclosed a copy of your bulletin *Sycamore Servant* dated March 20, 1991. I shall be happy to publish the front page of that issue, wherein you state that Sycamore's young people **DID NOT** attend *Winterfest '91*, nor did your youth minister speak there—that your elders decided in January that they did not want them to attend and they did not.

Since receiving this denial on your part, I have been back in touch with brother *Eddie Helms*, whom you charge with incorrectly reporting to me that "Sycamore who has the oversight of the One Nation Under God Campaign, was present and involved in Winterfest '91." I have gone back through what we published and fail to find such a statement from brother Helms. Under date of April 4, 1991, from Charlotte, North Carolina, he sent me copies of letters that he had written to brother *Horace Burks*, one of your deacons who has been behind Sycamore's "One Nation Under God" campaign from the beginning. One of these letters was dated January 8, 1991; the other dated 1-14-91. In his covering letter to me, brother Helms stated, in part, "Please note the . . . copies of letters that I have written to Sycamore and, as of yet, I have received no reply whatsoever. In fact, the only thing in writing from Sycamore concerning me is a quote from brother Johnny Fox in the Sycamore bulletin attributed to me which I did not write to you and that you did not print . . . ! I simply pointed out to you what the brochure about Winterfest '91 said about the speakers!"

It seems to me, brother Fox, that one who is as exercised as you appear to be in your "TO WHOM IT MAY CONCERN" article that *others* get *their* facts straight should be just as careful *yourself*. Why did you charge brother Helms with having made such a statement, when it nowhere appears in what he wrote or what we published!

Now that you have seen fit to print what you did, let us go back a bit to see if there was anything that might lead some to *think* that Sycamore had *planned* to be involved in *Winterfest '91*, whether such plans actually were carried out or not:

I have before me a photocopy of *Collegeside Church of Christ's* brochure announcing *Winterfest '91*, asking, "Been looking for that inexpensive Winter Retreat? This is it . . . Everything you ever wanted and more!" This brochure is addressed to Church of Christ, 215 E. Main St., Box 36, Livingston, TN 38570, "ATTENTION Youth Minister or Teen Volunteers."

Inside the brochure it lists some 18 of what it calls "ENCOUNTER CLASSES" and those who would be teaching them, asking, "Think these classes look great? Hey, we've only just begun. You're wanting to know how could we possibly top these. Well just take a look at who else will be teaching: Phil Cannon, *Kevin Daugherty* (emphasis mine, IYR Jr.), Johnny Markham, Ty & Sheila Proffitt, Tim Senn, Doug Talbert and Lori Nave, Jon Shoulders and Matt Elliott."

Back to *your own bulletin* which you enclosed to me, whom do I see listed as one of your ministers? That's right: *Kevin Daugherty*! If Sycamore had not at least *planned* to be involved in *Winterfest '91*, how do you suppose brother Daugherty's name got listed as one of their *teachers* that their *official brochure* featured in this event! Was it only after brother Helms wrote brother Burks as he did appealing to him to use his influence to stop such goings on in youth rallies that Sycamore's "elders decided in January that they did not want" him and your young people to attend? If such was the case, why did you not so state instead of leaving the impression that such never was Sycamore's intention?

In brother Helms' *aforementioned* letter to me of April 4, 1991, he also said, "Shortly after the first letter that I sent to brother Burks, brother Shawn Mathis from the Willow Ave. congregation

sent out his letter denouncing the youth event, but nothing of a public nature was sent from Sycamore! If they were aware of the unsoundness of the event, why did they not come out with a letter as public as the original brochure (which declared their fellowship with Acappella, Jeff Walling, etc.) to declare their stand for the truth and disdain for the error of such an event?"

As I travel extensively among the churches on behalf of Far East and World Evangelism, I see the appeals that you Sycamore brethren are making brotherhood-wide on behalf of your "ONE NATION UNDER GOD" campaign. As brother *Mac Deaver* said in his statement that we published in February, I, too, am concerned with your seeming *lack* of concern re: limiting your fellowship to *faithful* brethren and churches. Of course, I recognize the improbability of your being able to raise the huge sums of money you seek, by thus limiting your appeals. Unfortunately, the BIG money, brotherhood-wide, seems to be in the hands of the liberals, not the faithful. Is this why you continue to have a booth at the so-called "NASHVILLE JUBILEE" each year? The sponsors of said "Jubilee" not only are doctrinally liberal themselves, but most of those they feature as speakers are equally unsound. If Sycamore can have fellowship with the *Nashville Jubilee*, why draw back from *Winterfest '91*? It is six to one, half a dozen to the other, I wouldn't turn on my heel for the difference!

Although we are not much concerned with the *amounts* that you have raised thus far for your "ONE NATION UNDER GOD" campaign, it would interest us greatly if you might send us the *names* and *cities* of the *donors* that we might have some idea of the doctrinal reliability of your contributors. We have neither wish nor intention of misjudging you; but thus far we have deep reservations.

In the Cause of Truth,

(Signed)

Ira Y. Rice, Jr. Editor
Contending for the Faith

P.S. If you can find the quotation that you attributed to brother Helms published *anywhere* in *Contending for the Faith*, please send me a photocopy of it with date of issue and I'll pursue the matter further. Otherwise, please run a correction on the front page of *Sycamore Servant*, as soon as possible disabusing the minds of your readers. Thanks, IYR.

[EDITORIAL NOTE: Before signing off on this installment re: brother Fox, Sycamore church of Christ, and their ONE NATION UNDER GOD campaign, one final point: If you will check back to brother Fox's few lines to me of March 21st, you will note his reference in closing to Matthew 7:12, which says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

I could not agree with a passage of scripture more. What is sauce for the goose, as Foy E. Wallace, Jr., used to say, should be at least salad dressing for the gander. Neither brother Helms nor I have misrepresented the Sycamore brethren in any way; but they certainly have misrepresented us by their false charges in their church bulletin for March 20th. We wish not to be misrepresented; so let them follow Matthew 7:12, correct what they have done to offend already, then quit doing it.

Also, in this same spirit of Matthew 7:12, why don't they reply to brother Helms' letters? This could go a long way toward clearing up these vexatious matters.—Ira Y. Rice, Jr.]

ONE TABLE UNDER GOD

Wayne Coats

When our blessed Lord was on earth, he was compassionate toward the hungry. Even with a busy schedule, he could take time to perform a miracle and feed the multitude who had no food (John 6:9-13).

In the Jerusalem church, some of the widows needed food and the inspired apostles were careful to see that those women were fed (Acts 6:1-7). The practice of pure religion requires that the widows in their afflictions and the fatherless be cared for (James 1:27). Jesus is concerned about all the hungry people in our nation. The apostle Paul wrote, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink..." (Romans 12:20).

As a preacher of the gospel of Christ, I figure the majority of folks in our nation are enemies to that which I try faithfully to proclaim. Even so, there are multitudes who are hungry and thirsty. I must give them bread and fishes or they will starve. I've only got five loaves and two fishes and that will hardly feed all the hungry in this cruel

nation under God. I think big. I will have to be a big thinker if I get a chicken in every pot, a muffin in every hand, and a fish in every pan.

We well know that many congregations are not feeding the hungry in our nation under God. Some of the "biggies" are letting a few crumbs fall beneath the tables where dogs can get to them (Mark 7:28). As one brother expressed it, "The big churches are the ones with big brains." Yeah, and they are able to bake a few buns for hungry bums who swagger by.

How can I feed each hungry person in this nation under God? I shan't miss anyone, but I must reach every bloated belly with a batch of buns. How can I arise to such an awesome task? This will I do. I will build barns which will hold all the "bread" and "manna" and "muffins" that I can gather from others. I will store this bread in my barns and send it out to every family in this nation under God. Oh, I know that there might be around one million church members who are well fed and do not need

"manna in the mornings," but lest I miss someone, wisdom dictates that I spend the 40 fortunes which it will take to mail out food to all the full and fat folks. They don't need it but they'll get it, and of course, they are at liberty to trash it, which I'm sure will happen.

The million bucks which will be required to mail out muffins to fat members will need to be sent soon. Think of the million muffins which full folks will not feast upon in this nation under God.

It is certain that almost everyone who receives a package of "My Master's Manna" will not use it, but send it to the trash can. That could be costly and a big waste; but if others supply the manna to send to the wilderness I won't murmur.

One thing deeply disturbs my stomach as I think of all the hungry in this nation under God. How can I get all that money needed for all that manna? This will I do. I'll travel all over this nation under God, and I'll tell brethren about my nation-wide plans to send a batch of bread to every family in this nation

under God. Yeah, I know that will cost 50 fortunes; but if others will pay my way, it'll make my day. Big thinkers have big brains.

It seemed that my plan was nothing short of a stroke of genius, bursting with brilliance, and a wonder of wisdom, until I presented it to a fellow member of the Mt. Misery congregation. (That's where I happen to be one of the leading

members, but some of the negative brothers question whether I can even lead my dog on a leash.) The old brother at Mt. Misery Church allowed that it would be smart to take the biscuits and give them out to folks who we know will eat them and that way only hungry families will be helped, and they will know about our care and concern in the little community of Mt. Misery; our

lights will shine unto them; they will be influenced by those who show benevolence in the community as Christians; millions of muffins will not be wasted, and we will know that precious bread will not be sent to the garbage heap in this nation under God.

—705 Hillview
Mt. Juliet, Tennessee 37122

THE FAITH: God's Justification System

Jim Snell

Ever since the dawning of the creation and man's act of disobedience in the garden, man has sought for his justification in the sight of God. God gave man a law system to follow during the days of Moses and the prophets: "**the . . . prophets and the law prophesied until John**" (Matthew 11:13). During the time period of the prophets God promised to "**...make a new covenant with the house of Israel, and with the house of Judah**" (Jeremiah 31:31). God kept his promise, and the apostle Paul announced its fulfillment in Hebrews 8:6-13.

God gave man a new system of law which would take the place of the old (Hebrews 8:7). This new law would be established by the shedding of the blood of Christ, the Son of God (Matthew 26:28; Hebrews 9:13-18). This new system of law is called THE FAITH in many passages in the New Testament, but especially the one which we all are familiar with is Jude 3.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The faith which we are earnestly to contend for is the same faith system which justifies us in the sight of God. This is the faith which we speak of in the *objective* sense and not our own personal *subjective* faith. I am to have *faith* (subjective) in THE FAITH (objective). In simpler terms THE FAITH is the *object* of our *subjective* (personal) faith. We need to understand this before going deeper into this article.

Let us now look at just a few passages which establishes the fact that THE FAITH justifies us based upon our *obedience* to THE FAITH. In Romans 5:1,2 the apostle Paul declared,

"Therefore being justified by faith, we have peace with God through our Lord

Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Before looking at verse one let's notice what is stated in verse two. Paul said, "**...we have access by faith into this grace . . .**"—and with this we agree. However, which *faith* is he speaking of in these two verses, *objective* or *subjective* faith? According to the Greek New Testament (*Textus Receptus*), we find the definite article before faith in verse two. This makes things so much clearer, because we notice that verse two is saying we have access into God's grace by means of *the faith system* (the gospel). It is this system of doctrine which was once delivered unto the saints that justifies us. Our personal (subjective) faith is not the thing which justifies us, although our faith is involved, but it is THE FAITH which justifies when we obey it. The faith (the gospel), is the system which God established to bring all those unto him who would but obey its teachings.

So then, according to Romans 5:1, we are justified by *the faith system* and it is by THE FAITH that we gain access into God's grace. Will God's grace save me if I am not *in the faith*? No! Please read II Corinthians 13:5. There are many people who claim to have "faith" in Christ, and yet they are following a false system of doctrine. So, is God going to "justify" them just because they have personal (subjective) faith? No! The reason why is because they are not following the system of teaching which he established (Luke 6:46). We now see that it is not personal faith alone which justifies us, but it is THE FAITH (the gospel) which enables us to be justified before God.

When we come in contact with THE FAITH and obey it, it is at this point that "his grace reaches us." And, it is by

God's grace that we are saved through THE FAITH (Ephesians 2:8).

The advocates of the "new hermeneutic" are teaching that to interpret the Bible is based upon pure subjectivism. They say we cannot know for sure what the Bible says completely on any given subject concerning THE FAITH. But, look what they are saying when they teach that doctrine. They are saying that God's grace will cover a person at whatever point he is in understanding God's word. This teaching would allow a person who is a "denominationalist" to be covered by the grace of God. But, God says only those living according to THE FAITH would have access into his grace (Romans 5:2).

God wrote ONE book and intended for it to be interpreted ONE way. God intends for us to hold only ONE view concerning any given subject which he addressed in the Bible. He set forth a SYSTEM of teaching in the New Testament which is called THE FAITH and "**...was once delivered unto the saints**" (Jude 3). If we can't know the *whole* truth on *all* subjects which God addressed in the Bible, then we cannot know if *any* of the Bible is true or not. But, Jesus said we could know the truth (John 8:32), and that truth would judge us in the last day (John 12:48).

What a beautiful plan God has for man in which he saves us *after* we obey his plan, covers us by his grace *after* our obedience to it, and makes us heirs according to the promise of eternal life (Titus 3:7; Galatians 3:29). May we always thank God for this plan and appreciate the grace which is extended to us as we continue to obey it.

—2nd and Church Streets
Killeen, Texas 76541





IN GREAT DEMAND as a speaker for Bible lectures all over the brotherhood, **William N. (Bill) Jackson**, was a standby for the *Annual Firm Foundation West Coast Lectures* in San Lorenzo, California, where **Joe Gilmore** preaches. Shown on right (above), at the entrance to San Lorenzo's building, he was accompanied, left to right, by **Ira Y. Rice, Jr., Foy Smith, Curtis A. Cates, Eddie Whitten** and **Noah Hackworth**.

BILL JACKSON

(Continued from Page 1)

After he graduated from Lipscomb, in 1958, Bill and Jean were sent as missionaries to Florence, South Carolina, under the sponsorship of the Otter Creek church of Christ, in Nashville, followed by their first work in Fulton, Mississippi, in 1960. They were sent as missionaries to Ipswich, England, returning two years later for further works at Columbus and Amory, Mississippi; at Huntingdon, Tennessee; a *second* work at Fulton, Mississippi; then Summerville, Tennessee; a *third* work at Fulton (where he also was made an elder); then at East Main, in Tupelo, Mississippi; and finally at Southwest, in Austin, Texas, where he preached for approximately 10 years.

Having been given a duck as a child, brother Jackson always loved ducks—in fact, when one visited either his office or his home, the presence of ducks (whether ceramics or in paintings—or occasionally live in his back yard) seemed all-pervasive. Yet, once you got past the ducks, the next thing that struck you was his extensive library. Determined to prepare himself on practically every subject that, as a gospel preacher, he should ever need, he had literally *thousands* of volumes on his library shelves—and he knew what was in them, too!

Just when brother Jackson and I first met, I am not quite sure. One thing I remember was his coming around to visit when I used to have a large display of books, Bibles and our *Rice Family*

Singers gospel recordings year after year at the Freed-Hardeman Lectures every February. When I brought out Volumes I, II and III on *Axe on the Root* in the late '60s, he bought them all. And when *Contending for the Faith* began to appear from 1970 onward, he subscribed for that, too!

It was while Bill was preaching at Huntingdon, Tennessee, that I came to realize how deeply concerned he was about what are known generally as "brotherhood issues." Because of **Don Finto's** abandonment of genuine New Testament Christianity for hippyism, Holy Spiritism and the falsely so-called "Jesus Movement," this well known former missionary (to Germany) had had to be let go as their preacher by the Una congregation just south of Nash-

ville, Tennessee. Surfacing again as minister to the Belmont church in Nashville, he had turned this staid old once-reliable congregation practically overnight into a rallying point for heresies of every sort—reaching out in every direction to drain Middle Tennessee churches of their finest young people for as much as 100 miles around.

One should have thought Huntingdon too far away to be much affected by such doctrinally far-out capers in Nashville; however, one of the elders' son got caught up in the Finto Movement and soon was pulling away young people from Huntingdon to participate in all the exciting things going on at Belmont.

Aware of the doctrinal defense we had been making through our *Axe on the Root* books as well as possibly, by then, through *Contending for the Faith*—just getting started—brother Jackson soon got in touch relative to the Don Finto issue, which he, too, was exposing from Huntingdon via his church bulletins.

From that point forward, regardless of the brotherhood issues that arose, Bill Jackson and I always were "on the firing line"—together. When I began naming an EDITORIAL STAFF for *Contending for the Faith* in the mid-'70s, he was one of the early ones to be so appointed—a post which he held until the day of his death.

The same year that brother Jackson became a staff writer for *Contending for the Faith* (1977) was the year that the *Freed-Hardeman College* administration announced publicly that instead of following their time-tested policies of the past, they no longer intended to be different from other brotherhood schools. The trouble was that most of



COLLEAGUES OF BILL JACKSON at Southwest/Austin church of Christ, included **David P. Brown** and **Bob Berard**, shown in front row, right and left (above). Photo was of Southwest Institute of Bible Studies, of which Brown is Director and Berard is one of the instructors.

the other brotherhood schools had ceased contending earnestly for the faith and were headed into apostasy.

It had been evident for almost a year—even then—that the doctrinal militancy for which *Freed-Hardeman College* long had been known was no longer there. Primarily the change had come over the new versions—especially the *Revised Standard Version*. By the lectureship of 1977, the trend away from the *King James Version* or even the *American Standard Version (1901)* had grown so pronounced that long-time supporters of FHC were sorely distressed. Then, too, the make-up of the lectureship itself had altered noticeably by the inclusion of liberalistic-type speakers who never would have been invited in prior years. Numbers protested publicly before the “Open Forum”—to no avail. I was one of these, saying that if FHC repented and returned to its former policies, I should be glad to attend the Lectureships; however, if not, I would not be back.

Brother Jackson tried his best to persuade me to continue bringing my book-and-record display to the FHC Lectures, saying that it was a rallying point for brethren who stood for the truth that would be greatly missed. I wanted terribly to be able to continue; however, under the conditions then existing, I just could not, in good conscience, do so. Bill understood.

As the years wore on, it always was a pleasure to be with brother Jackson and to encourage him (and be encouraged by him) unto every good work. Within a month after the Southwest brethren at Austin invited him (in 1981) to move from *East Main/Tupelo* to work with them, I made a special journey to Austin, Texas, to suggest the need for a Bible lectureship there which would serve to rally the staunch, faithful brethren particularly in that area of the brotherhood. **Marion Taylor**, one of the Southwest elders, may have gotten such an idea about the same time. Anyway, growing out of Bill’s discussions with brother Taylor and me, what became known as the “Southwest Lectures” sprang into being—the *10th Annual Southwest Lectures* for April 14-17, 1991, scheduled to begin just nine days after his passing.

In addition to his multifarious preaching and speaking both in gospel meetings and lectureships, as well as extensive writings through his significant church bulletins, the *Christian Worker* (of which he became the Editor), the *Firm Foundation*, *Contending for the Faith*,



MASTER OF ANY SITUATION, Bill Jackson is shown (above) as he was directing the Eighth Annual Southwest Lectures at Austin, Texas, in April, 1989.

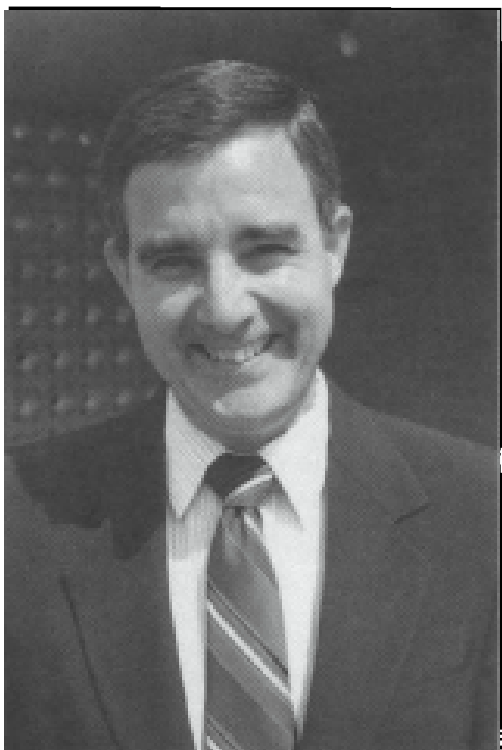
and various and sundry other publications, brother Jackson was an accomplished debater, and also the writer, editor and publisher of many printed works. These included ten volumes of *The Southwest Lectures*, the *Jackson-Bayer Debate* (on Holy Spirit baptism), the *Jackson-Maxwell Debate* (on God’s marriage law), the *Jackson-Till Debate* (a written debate on the inerrancy of the Bible), and a *Commentary on I Corinthians*, which came from the press the week after his passing. He also had an oral debate with a **Mr. Bob Ross**, on the church that Jesus built and the plan of salvation and is baptism essential or is salvation by faith alone, which was audio-recorded but never published.

Widely noted for his wit as for his brilliance and quick response to repartee, in one of his public debates, the moderator for his opponent, a **Mr. N. A. Cooper**, charged that the difference between Jackson and God was that “God knows all whereas Jackson is all nose.” In that instant, the P.A. system went into some kind of wild spasm, screeching and blasting with all kinds of noise, causing Cooper enough alarm that he sat down hard, with Bill responding, “That will teach Mr. Cooper to

mess with Bill Jackson!” The audience roared.

[Speaking of “roaring,” brother **Joe Gilmore** had made brother Jackson further famous by naming him “Chief Roaring Chicken,” Gilmore himself being the great-grandson of **Chief-of-Chiefs MacIntosh** of the Creek Indian Nation.]

Had anyone told me that I should be making two trips to Austin, Texas, *all in the same week*, ordinarily I should respond, “No way!” I knew that I was supposed to take my books and records once again to the Southwest Lectures, April 14-17. However, when **Curtis Cates** called, April 5th, saying that Bill Jackson had just passed away, there was just no way that I was *not* going to be on hand for his funeral. If there had been some way to hold it off for Monday or even Tuesday, no doubt, there would have been a general outpouring of gospel preachers for his funeral. The family, however, had to be respected in such matters. When the time was set for 2:30, Lord’s Day afternoon, April 7th, there was just no way that more than a handful of preachers could discharge their preaching responsibilities and be on hand for the funeral, too!



HIMSELF A PRODUCT of the *Southwest Institute of Bible Studies*—and presently studying at the University of Texas—**Bob Berard (above)** currently teaches in the same institute where he formerly was a student. Brother Berard participated in brother Bill Jackson's funeral services both at the building and at the graveside.

those who heard him teach and preach. He did not wait for someone to ask for the old paths; he was constantly teaching and walking therein. To “**contend earnestly for the faith...**” were no idle words with him; he was in the forefront in the thickest of battles against error.

He took seriously, “... **We do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;...**” (II Corinthians 10:3-5). He was tuned to the fact that ours is not a carnal, but a spiritual warfare. He fought as diligently to shed error as a carnal soldier does to shed blood.

His faith in God, through Jesus Christ, his love for the truth and his living by the word carried him above the morass of depression. He was always cheerful and in good humor. His light banter oftentimes alleviated stressful moments. His interjection of humor from his life experiences illustrated the folly of error. His forthright handling of difficult passages of the Bible—his ability to handle passages that required the utmost delicacy in teaching before

men and women—was a technique worth emulating by every teacher of God's word.

He labored long hours in preparation and in writing—and it showed forth his awesome respect for God and God's word and for those receiving his instruction. His was a labor of love for God through Jesus Christ and for fellow saints that received the bread of life that he proclaimed.

The brotherhood of believers has lost a tireless and a valiant soldier of the cross; his wife Jean has lost a loving and devoted husband; his sons a father, who has gone to receive the crown of life. Indeed our loss is heaven's gain.

Bill Jackson now walks the street of Paradise with the heavenly hosts, with those fellow saints—gone on before him—whom he loved and taught. He walks with Abraham and the prophets and saints of old. He walks with the beloved apostles of Jesus Christ and

those saints who suffered unto blood and death for their dear Savior, Jesus Christ. He walks with those who, like him, never compromised the way of the Savior. Yea, here he walked the straight and narrow way that led up to the street of Paradise, where he now dwells. He now waits joyously for that day of judgment when he will sweep through the portals of heaven with all the saints, to stand before the Savior, whom he loved so dearly.

He fought the good fight of faith, he has finished the course and on that great day of judgment the reward of his lifetime of service—the hope of his calling—will be fulfilled when he stands before the judgment seat and hears the voice of the Savior, Jesus Christ, whom he loved so much, say, “**Well done, my good and faithful servant.**”

—603 Kentshire Circle
Austin, Texas 78704

“I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH:...” (II Timothy 4:7)

A faithful servant of God has gone home to be with the Lord and with loved ones. **W. N. (Bill) Jackson** passed from this life into eternity on Friday, April 5, 1991, at the age of 61. Bill spent the last hours of his life doing what he loved best, the Lord's work. Those who knew Bill and how he diligently worked in the Father's kingdom will find it no surprise that he worked in this manner to the end.

Bill had faithfully served this congregation as the local preacher since July 1981. During this time Bill attended to many duties besides preaching. He conducted the radio program for over eight years, conducted the weekly T.V. program, “Christian Evidences,” edited the “Christian Worker,” taught in the School of Bible Studies and in our regular Bible classes, organized and directed the Southwest Lectures, appeared on many brotherhood lectureships, was a masterful writer, a debater, made regular visits to the sick, and was always present for our workdays.

As shepherds of the flock we considered Bill an elders' preacher. It would be difficult to find a better working relationship than that which we enjoyed. As a local preacher, Bill could preach

the first principles, address the issues, or admonish the congregation when needed. Bill was not self-willed nor did he have time for hobbies. The problems in the congregation were few because of his strong pulpit preaching. Our duties as elders were made much easier because of Bill.

Our deepest sympathy is extended to Jean, Larry, Barry, and the family at the loss of a true soldier of the cross. Bill will be remembered as a faithful gospel preacher, devoted husband and father, and a fellow-servant in the kingdom of God.

(Signed)

**Charles Cauley, Bert Powell,
Bill Siebert, Marion Taylor**
Elders, Southwest Church of Christ,
Austin, Texas

[NOTE: Funeral services were held for Bill Jackson Sunday afternoon, April 7, 1991, at the Southwest building, in Austin. In lieu of flowers, the family requested that memorial contributions be made either to the Southwest library fund or to the library fund of your home congregation. The Southwest church address is 8900 Manchaca Road, Austin, Texas 78748. IYR Jr.]

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. Every one of their kings was wicked and followed after idols. However, God kept a prophet in Israel—there was *still* a prophet in Israel.

Hosea was that 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 (Hosea 1:2-9)

Hosea was not slack in warning Israel. In verses 2-9 of Hosea 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”** (Hosea 1:2).

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.

JEZREEL

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 Jezreel.” In the valley of Jezreel, God will sow destruction upon Israel. God destroys those who are unfaithful to him. Thus, Israel is warned.

LORUHAMA

After Jezreel 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

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 no longer were 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 (Hosea 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 really are 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!

—8900 Manchaca Road
Austin, Texas 78768

The Parable of the Unfruitful Vegetable Farmer

Barry Gilreath, Jr.

[AUTHOR'S NOTE: Right now in our brotherhood there is an aggressive effort being made to open the arms of Christian fellowship to numerous religious groups who in doctrine and in practice demonstrate that they are not the children of God (Luke 6:39-49). Although we recognize that some may be sincerely ignorant of God's truth, we also recognize that time and time again a great majority of religious leaders demonstrate that they are not concerned with a “thus saith the Lord,” but rather their own likes and dislikes. Just as we have not the right to withdraw Christian fellowship from someone in fellowship with God, we likewise have not the right to extend the hand of Christian fellowship where God's hand has not been extended first! It is the author's intent that this 20th century parable might illustrate a 1st century truth concerning the foolish path that now is being followed by some of our own brethren.]

There once was a vegetable farmer who was known throughout the farm-hood for his ability to grow remarkably healthy vegetables. He was well respected among faithful farmers for his ability to proclaim and defend farming as a way of life. The vegetable farmer had graduated from Sowing University and was very knowledgeable in the *Farmer's Almanac*. He was known by all “men of the soil” as a lover of pure seed which brought forth untainted produce. Oc-

asionally, the vegetable farmer would write articles for farmhood publications such as the "Farmer's Advocate" and "The Firm Farmdation," dealing masterfully with problems and troubles that confronted his fellow farmers.

However, as the years passed the farmer felt the need to learn more about the field of labor he had chosen. He then decided to enroll in a school of higher farming to work toward a Ph.D. in farmology.

While in school the vegetable farmer came in contact with others who called themselves farmers, although their crop was somewhat different from his. He became acquainted with chicken farmers, worm farmers, rabbit farmers and others who clung to some form of farming. They all insisted that there were sincere, knowledgeable and devout farmers scattered among all the various farms, and that farmers should choose the form of farming that best suits them. Through the influence of these farmers the vegetable farmer soon began to question the seed he had always sown and the faithful farmers of the farmhood for their strong teaching on the fundamentals of vegetable farming. Furthermore, the vegetable farmer began aggressively advocating that all vegetable farmers begin meeting with other types of farmers, since he felt we were all a part of one giant farmhood anyway. "After all we're all farmers trying to achieve the same goal of productivity," he affirmed. "We should be able to have little "f" (farmer) fellowship with them, especially the rabbit farmers who are closely related to vegetable farmers, since rabbits and vegetables go hand in hand," he proclaimed!

It wasn't long before a new book on farming began to be circulated entitled, "I Just Want To Be A Farmer," which many farmers read and praised as some new truth concerning farming. The vegetable farmer then began advocating that the farmers of the past were too rigid in their approach to farming and sowing, and that farmers should be open to considering a new hermeneutic in studying the *Farmer's Almanac*.

The vegetable farmer soon began to travel across the farmhood to various vegetable farms and advocate summits and meetings with fellow rabbit farmers in order to unify farming efforts. "Just imagine the size of the crop," he proclaimed. Nevertheless, many faithful vegetable farmers wondered what this crop would resemble.

It wasn't long before ecumenical farm meetings and summits began to

spring up across the farmhood between vegetable farmers and rabbit farmers. But, it was soon clear that the rabbit farmers weren't willing to give up their rabbits in order to have unity in farming, and insisted that the vegetable farmers accept them as they were. This seemed like the proper fellow-farmer attitude to the vegetable farmer and others who followed after him, and so they accepted the rabbit farmers with open arms.

However, one day as the vegetable farmer looked over his field of vegetables, he noticed a small rabbit eating in his garden that apparently had been left by a rabbit farmer following a farming summit. The vegetable farmer paid little attention to the rabbit—for what's one little rabbit in such a large garden? But week after week he noticed more rabbits appearing, as his vegetables began to disappear. This caused the vegetable farmer to at first become somewhat concerned over the new problem he had allowed to come into his garden. But to speak out against the problem would be to speak out against himself and "sincere, knowledgeable, and devout" rabbit farmers, which he could not bring himself to do.

By the time the harvest had arrived there was no crop of vegetables to

harvest, only a field full of rabbits. The troubled farmer was then faced with a great decision. So after much thought and consideration the farmer concluded that the only sensible solution was to give up vegetable farming and begin rabbit farming, since "one farm is as good as another."

And so the vegetable farmer became unfruitful as he was swayed from raising vegetables to raising rabbits, although he still considered himself to be a faithful "man of the seed." But can one be a true "man of the seed," when he no longer advocates the pure seed he once planted? Can one honestly call himself a vegetable farmer, when he no longer grows vegetables? Certainly not! For when one attempts to fellowship those not in fellowship with God, he will find himself with a garden full of "rabbits" which will multiply and devour his field of labor (Matthew 13:24; II John 9-11; Ephesians 5:11; II Thessalonians 3:6). Furthermore, he, too, will find himself growing "rabbits," when God has commanded the sowing of the pure and precious seed of our Lord (Matthew 15:13; Psalms 126:6; Luke 8:11). Truly, we reap what we sow (Galatians 6:7-8)!

—Post Office Box 128

Southaven, Mississippi 38671



Notes & Quotes...

"GREAT LESSONS" IS THEME OF SIXTH ANNUAL LECTURESHIP AT DIERKS, ARKANSAS

Hosted by the Dierks (Arkansas) Church of Christ, "Great Lessons from the Master Teacher" is the theme of the Sixth Annual Dierks Lectures, slated for May 3-5, 1991.

Opening the lecture series, Johnny Ramsay, of Arlington, Texas, will speak on "Jesus and the Parables." All the other speakers are from the Memphis School of Preaching, of Memphis, Tennessee, including **Rod Rutherford**, on "Parable of the Prodigal Son;" **Jim Dearman**, on "I Am the True Vine;" **Curtis Cates**, on "Parable of the Great Supper;" **Keith A. Mosher**, on "Parable of the Tares;" and **Richard Curry**, on "Counting the Cost of Discipleship."

H. Joe Spangler, Pocahontas, Arkansas: "Brother Rice, after being in Asia last fall, I picked up your book, *We CAN Evangelize The World*. It is excellent and could help the cause even more if more brethren could read it, be informed and exhorted to the work. May I make a suggestion that you or someone update the figures and print a tract that could be given even wider exposure among the brethren? I would be glad to assist you in any way in such an undertaking."

(NOTE: I replied, in part, saying, "What you

said of my book, *We CAN Evangelize The World*, was especially encouraging. Your suggestion that a tract might be worked up that would give wide exposure to these ideas is a good one. At 73 years of age, I realize that my time for effective work in this life is growing short. Just now I am working on my autobiography as well as trying to complete the indexing of *Contending for the Faith*. So far I have finished indexing Volumes I, II and III. The Lord only knows if enough time is left for me to get it all done—but I keep on trying." IYRJR.)

BELINDA CITY CHURCH OF CHRIST OPENS NEW BUILDING IN APRIL

"God's Pattern for Our Time" was the theme of a mini-lectureship conducted April 7, 1991, by the Belinda City church of Christ, of Mt. Juliet, Tennessee, at the opening of their new building there.

Local preacher **Wayne Coats** began the series, speaking on "God's Pattern for Unity;" **Curtis Cates**, of Memphis, Tennessee, spoke twice—first on "God's Pattern for Sowing" at the morning worship service, then again at 1:30 p.m. on "God's Pattern for Sound Teaching."

Concluding speakers during the afternoon were **Roy McConnell**, of Robertson County, on "God's Pattern for Faithful Living;" **John Brown**, on "God's Pattern for Fellowship;" and **Buddy Neal**, on "God's Pattern for Sincere Worship."

Steve Miller, Garrettsville, Ohio: "This

summer I will be preaching full-time for the Streetsboro Church of Christ. They have an average of around 80 in attendance. I look forward to this work. May God bless you as you continue spreading his word."

Ruebin Crawford, Lakeland, Florida: "The new work here at the North Lakeland church of Christ is going very well. We are small—about 25—but strong in faith and have a great love for God's word. . . Brother **J. H. Blackman** is our preacher; and brother **Jackie Stearsman** teaches the Wednesday night class. God has blessed us beyond all our hopes with the great talent of these two men to preach and teach. . .

Enclosed, please use the little extra as you deem best. Keep up the good fight for truth. Our prayers are with you and we solicit yours. We'll help more whenever we can."

NEW BOOK APPEARS ON TRANSPORTATION IN BIBLE TIMES BY BENITA CRUMLEY

Contending for the Faith was grateful to receive a copy of sister **Benita Crumley's** new book, entitled, "Transportation in Bible Times and What People Did As They Traveled." In fact, we liked it so well that we have laid in a good supply of same for others who might want to order it.

How such an unusual book came to be written is fascinating. "I just sorta fell into it," she wrote; "actually it began one Sunday morning at Albany [California]. The only child who showed up for class that particular morning was a little six-year-old Negro girl. I debated with myself whether to take her and go back to the adult class, or stay in the room and teach her, which I did. And the inspiration I received from those few minutes with that innocent child sent me scurrying to delve deeper into the scriptures for answers to her questions. But before I got too far I realized what a fascinating thing I had gotten into and couldn't put it down.

"The elders here in Sunnysvale where we go during the week were trying out a new approach in order to involve more people in the teaching program, and I was invited to be one of four teachers for one of the ladies classes on Wednesday night. I could write my own material but was asked to furnish some hand-out material each time.

"I jumped at the chance, and decided to pursue the 'transportation' subject which began with the little girl. One lady taught Proverbs, the second lady chose Ecclesiastes, the third lady 'My Friend David,' and I was fourth—each month.

"To my surprise, I didn't find any material to help me out in the religious book stores! So I dug in with my Bible and concordance; I went to the library and found (in the Children's Section, no less) a world of material.

"As I recuperated from surgery and cared for Max Jr.'s two young children full time each day, I also grabbed each moment available to do my lessons, and some nights I worked most of the night.

"The class was a howling success. My largest attendance was on the night we studied about the 'submarine.' Only a few were sharp enough to figure out it was the whale—and Jonah the only passenger!

"It's amazing how much the beasts of burden figure in God's scheme of things, and how it even became necessary that he lay down some rules concerning them and their care.

"After the course was over, Max and the family urged me to get the material together in a more permanent form, so as to preserve it. This necessitated me going back through it (the outlines) and getting it into story form; so the class book is the finished product."

(NOTE: After going through the book and discovering it to be unique in every way, I congratulated sister Crumley on the extraordinary idea for a book, asking her to send us 20 copies for others who might be inter-

ested. Because it is a limited edition, it is a little expensive; however, I am hoping it "catches on" so she can bring it out in larger quantities, bringing down the cost. It deserves to be used brotherhood-wide. IYR Jr.)



Jeffrey Booth and Family

Dear Brethren,

My name is **Jeffrey Booth** and I am sending this letter in order to introduce myself to you. I am 28 years old, have been married for nine-and-a-half years, have two daughters ages 8 and 4½, and my wife and I are expecting our third child in May. I graduated from high school in 1980 and have been employed at my present job since that time. I currently live in Mio, Michigan and after much consideration have decided that I would like to become a gospel preacher.

I became a Christian on September 10, 1989 after several different occasions of studying with my longtime friend **Lewis (Frank) Beek**. (Frank is the minister here in Mio and is a 1988 graduate of Memphis School of Preaching.) I have had a deep desire to learn the gospel in a more-in-depth manner and in June of last year this desire was reinforced when several brethren from Tennessee were here to hold a series of gospel meetings in our area. These brethren inspired me so much that my desire to learn has only increased.

I recently attended the lectureship held in Lakeland, Florida at the School of Preaching there. I had previously applied and had been accepted to attend school there. I have met with the director **B. C. Carr** and he has shown an interest in my attending school. I am anxious to start school and would like to move my family down to Florida sometime in late July or early August. It is my concern to try and get my family settled in and ready for school this fall. My two oldest children will be starting in a new school and I'd like this to be a comfortable transition for them.

It is at this time that I come to you seeking support for our initial move and for when I start school. I have spoken recently to **Ira Rice** and in the course of our conversation he had told me of brethren who may be willing to offer help to me and my family making our move and schooling possible. I greatly appreciate the opportunity to come to you and pray that you will consider giving me whatever support you can.

Thank you for your time and please know

that my wife and I are thankful to those such as you that I might have the opportunity to study and learn the gospel so that I might preach it to others in a way that is pleasing unto God.

With sincerity and in Christian Love,

(Signed)

Jeffrey Booth
429 East 11th Street
Mio, Michigan 48647
(517) 826-6176

Proposed Budget for Jeffrey Booth and Family 1991

Rent	\$ 400.00
Car payment	200.00
Loan payment	170.00
Student loan (wife)	50.00
Mercy Hospital	20.00
Electric-water-garbage	160.00
Phone	35.00
Groceries	400.00
Health Insurance	300.00
Car Insurance (900.00 yr.)	75.00
Life Insurance	35.00
Clothing expense	40.00
Dental	as needed
Gar for car	40.00
Misc./unexpected exp.	15.00
Monthly support needed:	\$1940.00

*What I spent, is gone
What I kept, is lost
But what I gave away
Will be mine forever.*

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SIXTEENTH ANNUAL BELLVIEW LECTURES

"THE CHURCH TRIUMPHANT"

May 12-15, 1991

SUNDAY, MAY 12

- 9:00 A.M. The Church Triumphant--Shall Be Triumphant At Last
Shan Jackson, Palacios, TX
- 10:00 A.M. The Church Triumphant--How Can I Help It Triumph?
Ken Willis, Chattanooga, TN
- 7:00 P.M. SINGING
- 7:15 P.M. The Church Triumphant--Pictured By The Prophets
Flavil Nichols, Jasper, AL
- 8:00 P.M. The Church Triumphant--The Church That Jesus Loved
Willie Bradshaw, East Point, GA

MONDAY, MAY 13

- 9:00 A.M. The Church Triumphant--Is United In One Body
Bobby Liddell, Pensacola, FL
- 9:45 A.M. The Church Triumphant--What Is Its Relationship To Churches Of Men? **Roy Deaver, Austin, TX**
- 10:30 A.M. The Church Triumphant--Is It Essential To Salvation?
Bill Cline, Pensacola, FL
- 11:15 A.M. The Church Triumphant--The Local Congregation Must Be Led By Qualified Men
Curtis Cates, Memphis, TN
- 1:30 P.M. The Church Triumphant--Must It Wear A Scriptural Name?
Stephen Law, Rockmart, GA
- 2:15 P.M. The Church Triumphant--Has Members Who Love One Another
Ronnie Hayes, Bear Creek, AL
- 7:00 P.M. SINGING
- 7:15 P.M. The Church Triumphant--Is It The Kingdom?
Noah Hackworth, San Mateo, CA
- 8:00 P.M. The Church Triumphant--Must It Be Holy And Without Blemish?
Rex Turner Sr., Montgomery, AL

TUESDAY, MAY 14

- 9:00 A.M. The Church Triumphant--Helps Those In Need
Sam Soper, Jay, FL

- 9:45 A.M. The Church Triumphant--What Is Its Relationship To Churches Of Men? **Roy Deaver, Austin, TX**
- 10:30 A.M. The Church Triumphant--Worships God Acceptably
Melvin Hampton, Trenton, TN
- 11:15 A.M. The Church Triumphant--Must Teach Truth And Oppose Error
Harrell Davidson, Obion, TN
- 1:30 P.M. The Church Triumphant--Its Many Facets In The New Testament
W. R. Craig, Lucedale, MS
- 2:15 P.M. The Church Triumphant--Beginning In Jerusalem
David Brown, Austin, TX
- 7:00 P.M. SINGING
- 7:15 P.M. The Church Triumphant--According To God's Eternal Purpose
Joe Gilmore, San Lorenzo, CA
- 8:00 P.M. The Church--The Only One Of Which You Should Be A Member
Foy Smith, Riverside, CA

WEDNESDAY, MAY 15

- 9:00 A.M. The Church Triumphant--Preparation Prior To Pentecost
Ray Peters, Pensacola, FL
- 9:45 A.M. The Church Triumphant--What Is Its Relationship To Churches Of Men? **Roy Deaver, Austin, TX**
- 10:30 A.M. The Church Triumphant--Victorious In The First Century
Alton Hayes, Munford, AL
- 11:15 A.M. The Church Triumphant--Effects Of Apostasy Then And Now
Ira Rice, Memphis, TN
- 1:30 P.M. The Church Triumphant--Has It Been Restored?
Eddie Whitten, Bedford, TX
- 2:15 P.M. The Church Triumphant--Uplifted In The Home
Bobby Gayton, Cartersville, GA
- 7:00 P.M. SINGING
- 7:15 P.M. The Church Triumphant--Grows In The Right Way
Winfred Clark, Athens, AL
- 8:00 P.M. The Church Triumphant--Takes The Gospel To All The World
Guss Eoff, Independence, MO

The 20/20 Vision Of The Church

Harrell Davidson

Before the Lord left this earth he charged his disciples saying. "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 28:19,10).

Mark 16:15,16 carries with it the same command to go and preach the gospel to all the world. Jesus added in Luke 24:27 that such should begin at Jerusalem. The work of the church in evangelism is thus spelled out. I believe with all my heart that the apostles did the very thing that Jesus commanded. They started at Jerusalem (Acts 2) then Judaea and Samaria. From there the gospel went into all the known world at that time. One who was chosen out of due time to be an apostle, Paul by name, committed himself to these same ideals inasmuch as his words of inspiration are recorded by Luke in Acts 20:20 as follows: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house." This represents the heart and soul of Paul. The church and her work cannot become second place in our lives today. We are very lax in our work for the Lord as a general rule. Surely some are working very hard, but the whole

church was at work at that time. Acts 8 indicates that they went everywhere preaching the word of God.

Paul said that he kept back nothing that was profitable. It is essential that we know about sin. We must know about our sin and what to do about it. Sometimes it goes "against the grain" for us to hear the things that are profitable to us. We had rather hear smooth and fair speeches. We want someone to make us "feel good." How can we feel good when the very thing that we need we refuse thus making us lost? Is some slick-tongued orator to make us feel good about living in sin? Do we want a pat on the back and be told all is well, when in fact we are lost and all is not well? Medicine sometimes is profitable to us for physical ailments. The doctor says take this prescription in order to get well. We think the medicine costs too much, but we take it just the same. Why? The doctor said that it would make us well. From a spiritual point of view all that will make us well is the gospel of Jesus Christ and our faithful obedience to the same. Some think that this is not profitable because one must start where he or she is—living in sin—and learn from there what to do. There is nothing pleasant about being told that we are wrong. However, it is profitable to our souls.

Paul also shewed them and taught them publicly and privately. The Jews

were told to teach their children whether they were standing up or sitting down or walking around the tent. Paul used every occasion to tell people of their spiritual needs. His life had been in shambles. Some of the Jews at first did not trust him. He did not get discouraged and quit. He had to leave some places very quickly. He also left in the darkness of night so that he would not be observed for some wanted to kill him. He never let up nor gave up. He kept right on with the mission that the Lord gave him and all the redeemed.

Acts 20:20 has been called the *20/20 vision of the church*. Congregations would do well to practice those things today. We have majored in minors long enough. Our shell must be broken and we come out with the Sword of the Spirit in our hands and hearts and tell men their lost condition. Most probably will not hear. Some will and be saved. Let us be faithful and find the few who will obey. We cannot be satisfied with what we presently are doing. Let us reach up and out and beyond ourselves to those who are in the clutches of Satan. What vision do we have for those about us? A phone call, a tract handed with love, a home Bible study if such can be arranged. When we have done all that we can do, then all is well.

—Obion Church of Christ
Main at Eighth
Obion, Tennessee 38240

Contending FOR THE Faith

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4850 Saufley Field Road
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Contending FOR THE Faith

A publication of the Memphis School of Preaching, 4530 Souley Field Road, Pensacola, Florida 32516
FOR ELDER, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

WOODMONT HILLS, RUBEL SHELLY REFUSE KNIGHT ARNOLD ELDERS, GARLAND ELKINS' CHALLENGE TO DEBATE SALVATION ISSUE

Time was (it now seems aeons ago) that **Rubel Shelly** was ready and willing to debate anyone he deemed to be in error, doctrinally speaking, hardly giving it a second thought. However, that was before he put his mind at the disposal of false professors, teaching him out of false books, for his Ph.D. from Vanderbilt University. Also before he made that infamous, turncoat speech at Centerville, Tennessee, a decade ago. Since then, he never has been quite the same Rubel Shelly that we all thought we always knew.

What is there about going for a Ph.D. that seems to turn some folks wrong side out! It's almost as if he had been brainwashed! Nothing about his once-wonderful reasoning processes seems to work any more. When he puts his mind to something—nowadays—things seem to come out *in reverse*.

When you pick up practically anything that Rubel ever wrote in former days, it is like two different people wrote them. Prior to his going to Vanderbilt, he was content to defend a "**thus saith the Lord**" on every point of doctrine. However, since then, at every turn of the way, this once-reliable, erstwhile-dependable stalwart for the truth has left no stone unturned to undermine the doctrinal principles that he formerly affirmed, going even into strange cities attempting to destroy the very churches of Christ with whom he once stood. What he once believed and taught as "the truth of the gospel," he now charges as "a scandalous and outrageous lie," e.g., when we teach it necessary to obey the gospel in order to be saved by the grace of God.

Consider what he published in his own church bulletin for October 31, 1990, at Woodmont Hills in Nashville, Tennessee. He wrote:

**So many will believe the monstrous lie that . . .
ARBEIT MACHT FREI!**

It was two years ago now that my son and I walked through the gate of Auschwitz. Somewhere over 4,000,000 people were Adolph Hitler's "guests" there between 1940 and 1945.

Over your head as you pass through that gate are the words *Arbeit macht frei!* In English, they mean "work liberates" or "work

sets you free." It was a grotesque lie, Auschwitz was an end-of-the-line death camp where 2,000,000 Jews and 2,000,000 "undesirable" Europeans died in a gas chamber, on the gallows, or in medical experiments.

There was no mercy in the death camp. There was only work without regard. Empty labor leading to earlier death. False hope of freedom for those who believed a lie.

Yet, how many people do I know who live by the same lie in their spiritual lives! They have put their hope in obeying enough "essential" commandments, attending enough of the "required" assemblies, and developing enough of the "necessary" Christian virtues to go to heaven.

Such people feel no security in salvation—and are absolutely mystified by those who do. "Duty" is the key noun in their theological vocabulary; "obey" is the operative verb. Yet they are never quite sure they have done their duty or obeyed enough of the right commands.

It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation. *Arbeit macht frei!* is the falsehood against which both Romans and Galatians protest. Then there is his theological thunderbolt against it in Ephesians: "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not of works, so that no one can boast" (2:8-9).

Because God's standard can be nothing less than perfection, no amount of our correct theology, good deeds, charity, and piety can equal that requirement. Therefore anyone who is saved must renounce everything but the cross as his or her hope of eternal life.

Abundant good works are the fruit of salvation, but the finished work of Christ at Calvary is the only act of merit in human redemption. Until we renounce everything but Christ, we are prisoners in a death camp. Embracing a lie. Forfeiting life.

—Rubel Shelly
Love Lines,

Woodmont Hills Church of Christ bulletin,
October 31, 1990

When the Knight Arnold elders, who also oversee the Memphis School of Preaching, saw the foregoing false article by brother Shelly, it was their decision that such blatant heresy simply must not be allowed to go unchallenged. Hence, under date of February 3, 1991, they

(Continued on Page 3)

how the scriptures anticipate and describe every situation—even this one!

Those of us who sat and watched **Rubel Shelly** and **Monroe Hawley** go down in defeat at the *Freed-Hardeman College Forum* with **Alan Highers** and **William Woodson** will never forget the look of consternation and utter frustration on Rubel's face. We said then—and we say now—that was the end of Rubel Shelly as far as honorable defense of his convictions is concerned.

—Ira Y. Rice, Jr., *Editor*

Woodmont Hills, Rubel Shelly...

(Continued from Page 1)

addressed a letter to the Woodmont Hills elders, in Nashville, as follows:

February 3, 1991

Elders

Woodmont Hills Church of Christ
2206 21st Avenue, South
Nashville, TN 37212

Dear brethren:

As fellow-elders in one of the congregations of the Lord we are writing to you about a most serious matter, one that affects both our and your eternal welfare. However, we want first to assure you of our Christian love and concern for you and the work of the Lord everywhere. We are very eager to follow what the apostle Peter wrote in 1 Peter 3:8, "*Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded.*" We are also aware that we have the responsibility to "*contend earnestly for the faith*" (Jude 3). The point that we desire to make is, that it is our purpose to practice the golden rule (Matt. 7:12), while contending for the truth and opposing error (Jude 3).

Brethren, we assume that you believe and endorse what your preacher, brother Rubel Shelly, is teaching. We are convinced that he has publicly, and in many parts of the nation, taught serious error, and we are unalterably opposed to the error that he teaches. We hasten to assure you that we have nothing of a personal nature against brother Shelly. In fact, many of us have known him for a number of years. In the past he has done much good. However, it is our considered judgment that in recent years he has, and is, teaching the error referred to above. Therefore, as elders of the Knight Arnold Church of Christ, we have requested brother Garland Elkins, one of the instructors in the Memphis School of Preaching, to represent the Knight Arnold Church of Christ and the Memphis School of Preaching in a public debate with brother Shelly, and brother Elkins has agreed to do so, provided propositions are mutually agreed upon by him and brother Shelly. Brother Elkins has been, and is still, a friend of brother Shelly, and has been for many years. He has nothing but good will toward him, and we assure that brother Elkins will conduct himself throughout the debate as a Christian gentleman. We have also requested that brother Curtis A. Cates, Director of the Memphis School of Preaching, sign this letter, and he readily agreed to do so.

As elders of the Knight Arnold Church of Christ we propose that the following propositions be debated:

PROPOSITIONS FOR DEBATE

I.

The Bible teaches that salvation from sin results from the grace of God alone, totally and completely apart from any human activity.

Affirm: _____
Rubel Shelly

Deny: _____
Garland Elkins

CONTENDING FOR THE FAITH—June/1991

II.

The Bible teaches that salvation depends upon both (1) the grace of God and (2) the faithful, loving obedience of the individual human being.

Affirm: _____
Garland Elkins

Deny: _____
Rubel Shelly

We offer the following formats and would be happy with any of the three:

1. The debate will be comprised of two nights of discussion in Nashville and two nights of discussion in Memphis.
2. Or, the debate will be comprised of four nights of discussion in Nashville.
3. Or, the debate will be comprised of four nights of discussion in Memphis.

Since brother Shelly has taught his views publicly, and from coast to coast, we are sure that you will have no hesitancy in endorsing him to debate. And, since his views have been widely circulated, we feel sure that you have no objections whatever to our publicizing this communication.

Further, in order to accomplish the maximum good for the greatest number, we suggest that a book be printed from the speeches of the debate, and that it be widely distributed. We will be happy to work out the details with you as per the publishing of the book. We also strongly recommend that audio and video tapes of the debate be made available at minimal cost, all of this to be done for the good of the cause. We will also be happy to work with you regarding the times and places for the debate.

Finally, we emphasize again that each of us should realize the need to have a proper attitude, avoiding all arrogance, humbly keeping in mind the welfare of the church and concern for lost souls. And brethren, may we urge you to recognize that in all the arrangements, agreements, and the actual debate itself, we will be motivated by nothing but the love of God and love for the souls of men.

We all should strive to conduct ourselves in the manner that Paul described when he wrote, "*and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you*" (Eph. 4:32). And, we hereby commit ourselves to do this.

Brethren, if you think us to be wrong you will recognize the responsibility to correct us. Likewise it follows that since we believe that brother Shelly teaches error, we have the Christian responsibility lovingly, with Christian kindness, to oppose the error which is being taught. This is especially appropriate since the influence of brother Shelly and of his teaching has been spread among brethren across the United States and around the world.

Brethren, we look forward to hearing from you at your earliest convenience. Please find the propositions on a separate sheet, which we request that brother Shelly sign and return.

In Christian Love,

(Signed)

James A. Bobbitt, Elder
Bert Embry, Elder
Floyd M. Hayes, Elder
D. H. Kirby, Elder
Harold Mangrum, Elder
Curtis A. Cates, Director
Memphis School of Preaching

cc: Rubel Shelly

The foregoing letter was sent to the Elders of the Woodmont Hills Church of Christ under date of February 3, 1991. However, it was not until nine days later that the following reply was sent:



February 12, 1991

The Elders
Church of Christ
4400 Knight Arnold Road
Memphis, TN 38118

Dear Brothers:

We have received your letter of February 3.

Our views, and those of all the people on our ministry staff, are best stated in the following words: "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:8-10).

We hope this clarifies the matter in your minds.

Yours truly,

(Signed)

Roy Newsom

Chairman of the Elders

To say that this was not quite the response the Knight Arnold/Memphis brethren had hoped for is putting it mildly. Hence, under date of February 25, 1991, a *second* letter was sent, as follows:

February 25, 1991

Elders

Woodmont Hills Church of Christ
2206 21st Avenue South
Nashville, TN 37212

Dear Brethren:

We have received your letter of February 12, 1991.

As in our last letter to you, we emphasize again that we write in Christian love for you, and for the cause of Christ around the world.

We regret that you did not address the issue about which we are currently corresponding. You stated, "Our views, and those of all the people on our ministry staff, are best stated in the following words: 'For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do' (Ephesians 2:8-10)." All people who believe the Bible will affirm that they believe Ephesians 2:8-10, but what brother Shelly has taught in your church bulletin October 31, 1990 does not teach what Paul taught in Ephesians 2:8-10. Among other things brother Shelly wrote, "It is a scandalous and outrageous lie to teach that salvation arises from human activity." Webster defines *lie* as follows: "to utter falsehood with an intention to deceive." He defines *scandalous* as "causing scandal; offensive and shocking to the moral feelings of the community; of such a nature as to outrage a sense of decency; shameful." Webster defines the word *outrageous* as follows: "having the nature of, involving, or doing great injury or wrong." Please note what brother Shelly and Sam Morris, a Baptist preacher, have taught regarding salvation. Sam Morris: "All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from adultery to murder will not make his soul in any more danger." Rubel Shelly: "It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation." Both Sam Morris, a Baptist preacher, and brother Rubel Shelly teach error in their above quoted statements. If brother Shelly believes what he has taught, let him affirm the proposition "The Bible teaches that salvation from sin results from the grace of God alone, totally and completely apart from any human activity." Brother Garland Elkins has already signed his name to deny that proposition. If brother Shelly prefers to use his own words then let him affirm what he averred when he wrote, "It is a scandalous and outrageous lie to teach that salvation arises from human activity."

If he will sign to affirm that proposition in debate, then brother Garland Elkins will sign to deny publicly that proposition. Brother Elkins has already signed to affirm the following proposition for debate: "The Bible teaches that salvation depends upon both (1) the grace of God and (2) the faithful, loving obedience of the individual human being."

For your and brother Shelly's convenience you will find the enclosed signed propositions. We sincerely want to know whether you agree with what brother Shelly taught in your own church bulletin.

We believe Ephesians 2:8-10, but that is not what brother Shelly taught. We trust that brother Shelly will sign the enclosed propositions and will thus allow the doctrine which he taught in your bulletin to be tested in honorable public debate. We assure you that brother Garland Elkins will conduct his part of the debate in a calm, courteous, loving, and dignified Christian manner.

We again commit ourselves to doing everything we do in connection with the proposed debate in sincere Christian love.

We await your reply.

Brotherly yours in Christ,

(Signed)

James A. Bobbitt, Elder
Bert Embry, Elder
Floyd M. Hayes, Elder
D. H. Kirby, Elder
Harold Mangrum, Elder
Curtis A. Cates, Director
Memphis School of Preaching

cc: Rubel Shelly

The Knight Arnold elders and brother Cates kept waiting for some response from the Woodmont Hills elders to their foregoing letter of February 25, 1991, hoping to include it in the Memphis School of Preaching publication *Yokefellow* for April, 1991. However, it was not until *after* that issue of *Yokefellow* already had gone to press at the end of March, that brother Newsom, representing the Woodmont Hills elders, wrote the Knight Arnold elders as follows:

Dear brothers:

It is our judgment that there will be no advancement to the Lord's kingdom by participating in the debate you propose.

In Him,

(Signed)

Roy Newsom

In their published reaction to the Woodmont Hills note, per foregoing, the Knight Arnold elders said.

A LATE RESPONSE

It is very significant that they did not say whether the propositions which were sent to them as representative of the two views under consideration are either true or false. Since each of the two propositions is precisely stated, it follows that each one of them is either true or false.

Contrary to their averment, we humbly and lovingly suggest that such a debate *would be* advantageous to the truth which we are willing to affirm.

On the other hand, we have strong conviction that such a debate *would not be* advantageous to the exponents of the doctrine which was taught by brother Shelly in his article, "Arbeit Macht Frei!" which appeared in the Woodmont Hills bulletin, *and* which evidently indicates the position of the Woodmont Hills church. If they disagree with it, they should let us know.

With specific reference to the Shelly article which elicited this challenge by the Knight Arnold elders, immediately following their reprint of same, they appended the following statement:

INCREDIBLE CHARGE; GLARING INCONSISTENCY!

Please notice carefully in the above article that brother Rubel

Shelly charges brethren with teaching "a scandalous and outrageous lie" when we teach that it is necessary to obey the gospel in order to be saved by the grace of God. Notice, further, also, that brother Shelly showed inconsistency in writing such averments. It is a matter of record that he implicitly teaches that those who oppose his public teaching must come to him in private before they are at liberty to oppose him in public fashion. The question is this: to whom did brother Shelly go before he wrote the above charges? Of a certainty, he did not come to the elders of the Knight Arnold Church of Christ or to anyone in the Knight Arnold congregation, who (along with all faithful congregations and each faithful Christian) believe and teach what the Bible teaches, namely, that to be saved by the grace of God it is necessary to obey the gospel. He did, however, implicitly charge all faithful brethren with believing egregious error! He has implicitly taught that absolutely no human activity is involved in the gospel plan of salvation.

There was more included in this special issue of Memphis School of Preaching's *Yokefellow*; however, if you want to know the rest, we suggest that you send for a copy (or copies) yourself. Since it cost the school almost 19 cents just to print this issue (and it costs them 29 cents each for postage), it wouldn't hurt if you might enclose 48 cents for each copy you order, making your order for the April/1991 *Yokefellow* and addressing it to Memphis School of Preaching, Knight Arnold Church of Christ, 4400 Knight Arnold Road, Memphis, Tennessee 38118. While you are at it, why not order enough copies for each family in your congregation? It will be well worth it both to you as well as the cause of truth. We cannot let this error be taught without exposure.

JEROBOAM: An Example in Failure

Butch Foster

In King Solomon's older years, he allowed his wives to turn him away from God. (I Kings 11:4). In his rebellion, he failed to remember all the blessings God had given him. (I Kings 3:9-14). There are many in the body of Christ today who allow others to destroy their faith. (Ephesians 4:14; Colossians 2:8).

Because of this sin Ahijah told Jeroboam what God was planning to do. (I Kings 11:31-37). He told him about the great opportunity God was giving to him. (I Kings

11:38). Jeroboam could do much to lead the people in the way of God.

Solomon became angry at Jeroboam and sought to kill him. (I Kings 11:40). He should have remembered when King Saul sought to slay David. (I Samuel 19:1). Jeroboam fled to Egypt until the death of Solomon, returning when Rehoboam became king. Rehoboam failed to consider the advice of the older men, choosing instead to heed the counsel of the younger. (I Kings 12:1-11). Many young people have made this same mistake by rejecting the wise suggestions of parents and leaders in the church. This does not mean that a person will always have greater knowledge because of age, but we should be aware that those who have had many years of experience in Christian living often will be able to provide sound advice. When Rehoboam delivered the message to the people, the prophecy of Ahijah came to pass. (I Kings 12:12-17).

JEROBOAM SPOILS HIS OPPORTUNITY

Jeroboam now had the opportunity to provide true guidance to the people. Instead of leading them in the way of God, he allowed the desire for personal power to take him away from God.

To prevent the people from going to the house of the Lord, he made calves and set them up as Gods. (I Kings 12:27-30). He should have remembered the result of such idolatry. (Exodus 20:1-5; 32:1-ff). There are those today who make the same mistakes others have made before them because they do not remain faithful to the Lord. Pentecostalism, modernism, liberalism and such like win many away from the church because individuals do not remember the errors of the past.

Jeroboam cast out the priests of the Lord, and made others to be priests. (II Chronicles 13:9; I Kings 12:31). Many desire to change the doctrine and worship of the church. They are not content with the plan of God. (Ephesians 5:19; Acts 2:38, 47).

Because of his sin, Jeroboam was rejected by God. (I Kings 13:1-6; 14:7-16). The example of his failure should warn us against the desire to forsake God. Let us be "steadfast, unmovable, always abounding in the word of the Lord." (I Corinthians 15:58). |

—Post Office Box 69
Pisgah, Alabama 35765

"For Do I Now Persuade Men, Or God?"

Steve Miller

AVB stands for *Acappella Vocal Band* which is a branch off of *Acappella*. *Acappella* is defined as "singing without instrumental accompaniment;" vocal is "expressing oneself freely and readily in speech;" and a band is a "company of musicians who play together upon various stringed, wind and percussion instruments." Therefore, we have "acappella" music and "instrumental" music rolled up in the same title. Their name is contradictory.

A recent AVB concert in the Ohio Valley has raised questions about music in the church. No doubt many youth are misled or confused about the meaning of that which takes place at these functions whether it be titled a concert, a show, a performance, or a worship hour. Just before the group was introduced, it was announced that the worship hour was over—however, when the group came out, they encouraged the crowd to "stand up and praise God."

Are people praising God when they shout, dance, and clap

to every song? Are any of these practices authorized by God in our praise and worship to him? Certainly not! What is the difference between sounding like a drum and actually playing a drum when the end results are identical? Brethren there is no difference. This practice is unscriptural and foreign to the kind of music God has prescribed in our worship to him. Whether it is labeled entertainment, worship, or a concert it still results in vain worship (Matthew 15:9).

It is argued that these sounds should be all right because they are done with "the human voice." Brother Larry Mathis wrote (*Defender*, 1988), that "Although our Lord authorized vocal music in worship, it must be pointed out that he authorized a certain type of vocal music in worship, that is, SINGING. To illustrate: 'Humming' and 'Whistling' are both vocal, but they fail to meet the Lord's requirement to 'sing.' Would not 'percussion' type sounds made 'vocally'

also fail to meet the Lord's requirement to sing?

"The New Testament teaches that we are to 'speak,' to 'teach,' and to 'admonish' in our singing (Ephesians 5:19; Colossians 3:16). Anything that fails to do what the Lord commanded (though vocal) cannot be what he wants in worship." How blind can brethren be in believing that mechanical sounds are acceptable because they don't come from a wood or metal instrument?

The Bible doesn't teach that everything a person does is worship, but, worship is "an act of homage or reverence paid to God." Certain acts are authorized by the Bible. The Scriptures describe how and when these practices may or may not be done. The Bible has authorized us to "sing and make melody in your heart unto the Lord" (Ephesians 5:19), "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). This can be done ONLY through singing with our voices.

The singing of psalms, hymns, and spiritual songs for the purpose of teaching and admonishing one another and giving homage to God is an act of worship whenever it is done, whether it be Sunday morning, Sunday night, Wednesday night—during or after the hour of assembly (Acts 16:25).

Making sounds like drums, basses, guitars, pianos, or any other instrument is not singing. How can vocal instrumental sounds "teach and admonish"? Could it be that a group making vocal instrumental sounds to accompany religious songs is attempting to mislead brethren and is trying to do something that God has not authorized to make it acceptable? Is it worship or entertainment? Jesus said our worship to God must be "in spirit and in truth" (John 4:24). These concerts clearly are not worship, but entertainment. The closest to being worship is vain worship (Matthew 15:9).

If this group wants to be in the entertainment business why don't they do so and leave the Lord's church and name out of it. Brother **Dub McClish** says, "If they want to make their living in the entertainment business, I will not fault them. They are free to do so (provided they leave Christ and the Gospel out of it). However, they are pretending to be somehow serving Christ, all the while simply engaging in the entertainment business, and are being paid handsomely by the brethren (and sometimes the denominations!) to do so."

Is it not possible that the denominations note the inconsistencies of some of our brethren who say they don't believe in instrumental music in our worship then participate in clapping, stomping and dancing to the accompaniment of "vocal instruments." Simply put, there is no divine authority for hand clapping, dancing, stomping, humming, or whistling in our praise and worship to Almighty God.

One might expect such conduct at a Pentecostal service but certainly not in a congregation of the Lord's church. Why any eldership, preacher, or caring Christian would let something like this go on is beyond me. *AVB* claims to be a "ministry." Can a true ministry of the New Testament church act scripturally and appear at denominational assemblies and functions condoning those who teach and practice religious error as this group does (Ephesians 5:11; II John 9-11)? No!

It boils down to whom we are trying to please, men or God? "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Galatians 1:10). A sincere, dedicated, New Testament Christian wanting to do only what God authorizes will sing only in his worship to God.

—9874 Knowlton Road
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CONTENDING FOR THE FAITH

VOLUME IV/1973

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Ira Y. Rice, Jr., *Editor*

Abilene Christian College

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Further Proof of Connection Between Camp Shiloh's President Clinton Davidson and Oral Roberts (June, 1973, Pages 3, 4 & 5)

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When Archie W. Luper learned that Camp Shiloh had appropriated his name without either his knowledge or permission, he wrote them to TAKE HIS NAME OFF! (June, 1973, Page 6)

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Freed-Hardeman College Lectures

Beginning with the 1970 lectureship, Freed-Hardeman College started concentrating each year for several years on the threat of Liberalism, Modernism, Neo-Pentecostalism and similar threats to the gospel of Christ. (February-March, 1973, Page 2)

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B. C. Goodpasture describes Gary Freeman as "inebriated with a sense of his own verbosity." (February-March, 1973, Page 3)

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E. R. Harper Calls Spontaneous Group Together During Freed-Hardeman Lectures to Discuss What to Do About Apostasy. (February-March, 1973, Page 3)

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Real reason for Harper's firing was his contending for the faith within the Highland church itself, not the spurious, hypocritical reasons given in Committee's letter to brother Harper. (July, 1973, Page 1)

Harper discusses his firing. (July, 1973, Page 2)

Ernest S. Underwood, minister to church in Maud, Texas, publishes, "E. R. Harper Fired by Herald of Truth." (July, 1973, Pages 3 & 4)

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Harper Not Actually Fired by the Elders But by the Radio and Television Committee! (July, 1973, Page 4)

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"Heartbeat" Program

Batsell Barrett Baxter Intervenes Upon Behalf of Landon Saunders and the "Heartbeat" Program (September, 1973, Pages 3 & 4)

Herald of Truth

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E. R. Harper is fired, NOT by the Highland elders, but by the HERALD OF TRUTH RADIO AND TELEVISION COMMITTEE! (July, 1973, Page 1)

Real reason for Harper's firing was his contending for the faith within the Highland church itself, not the spurious, hypocritical reasons given in Committee's letter to brother Harper. (July, 1973, Page 1)

Only language Herald of Truth Committee understands is money. (July, 1973, Page 1)

Ernest S. Underwood, minister to church in Maud, Texas, publishes, "E. R. Harper Fired by Herald of Truth." (July, 1973, Pages 3 & 4)

Harper Not Actually Fired by the Elders But by the Radio and Television Committee! (July, 1973, Page 4)

Firing letter published in full, signed by A. L. Rhodes, Chairman, Herald of Truth, Radio and Television Committee. (July, 1973, Pages 4 & 5)

Harper's Comments Put Rhodes' Letter into Perspective. (July, 1973, Pages 5, 6 & 7)

It was men like Ernest R. Harper, Guy N. Woods, W. L. Totty, Gus Nichols, Alan Highers, Franklin Camp, and others like them who fought like tigers to preserve the principle of inter-congregational cooperation upon which the support of Herald of Truth rests—yet, today, not one of them still upholds the program as it now exists under its present management! (August, 1973, Page 1)

W. F. Cawyer, Former Elder at Highland, Helps to Set the Record Straight. (August, 1973, Pages 2, 3 & 4)

Franklin Camp, in The Word of Life, writes article, entitled, "The Herald of Truth—Which Direction? (August, 1973, Pages 7 & 8)

Was Memphis Meeting on Herald of Truth Only Its Watergate—Or Its Waterloo? (September, 1973, Page 1)

Roy J. Hearn, Franklin Camp and William S. Cline recommend that readers of First Century Christian and The

Defender, respectively, order issues of *Contending for the Faith*, re: E. R. Harper's exposé of *Highland/Abilene* and *Herald of Truth*. (September, 1973, Pages 2 & 3)

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Memphis Meeting Lasts All Day Until 12:30 Next Day With Time Out Only for Meals. (September, 1973, Page 7)

Many points Important to the Ongoing (or the Demise) of the *Herald of Truth* Are Established. (September, 1973, Pages 7 & 8)

When brethren E. R. Harper, W. F. Cawyer, James D. Willeford and from 150 to 200 preachers and elders had a face-to-face confrontation with Art Haddox, Lynn Anderson, Landon Saunders, Batsell Barrett Baxter, Harold Hazelip, Edgar Orman and possibly one or two others immediately connected with the *Herald of Truth* program, in a 13-hour confrontation, *not one single voice* was raised in defense of the *Herald of Truth*, as it exists, outside of those with some official connection to the program. (November, 1973, Page 1)

Randy Mayeux mails out *Herald of Truth* Rally Announcement by the Church at Inglewood, California. (November, 1973, Page 3)

Highers, Alan

Alan Highers writes "A Report on the *Herald of Truth* Meeting" (September, 1973, Pages 4 & 5)

Highers and Garland Elkins, from Getwell church of Christ, Memphis, Tennessee, make "A Further Report," re: the "Memphis Meeting" with representatives of the *Highland/Abilene* church and *Herald of Truth*. (November, 1973, Pages 4 & 5)

Highland Church of Christ Abilene, Texas

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W. F. Cawyer, Highland's most respected elder, resigns in protest, leaves Highland. (July, 1973, Page 2)

E. R. Harper discusses his firing. (July, 1973, Page 2)

Has a New King Arisen Over Egypt, Who "Knew Not Joseph"? (August, 1973, Page 1)

W. F. Cawyer, Former Elder at Highland, Helps to Set the Record Straight. (August, 1973, Pages 2, 3 & 4)

Lynn Anderson, Highland's Minister, Dismissed, Rehired. (September, 1973, Page 8)

B. C. Goodpasture and Gospel Advocate, re: *Highland*, announces new policy of "watchful waiting." (September, 1973, Page 8)

The three remaining Highland elders who could be depended upon to stand up unequivocally for the truth (and one who could not) all resign, thus leaving both the *Highland* church and also the *Herald of Truth* now 100% in control of false brethren. (November, 1973, Page 2)

Resigning elders B. G. Clinton, Hoyt M. Blodgett and Jim F. Harper sign joint statement, entitled, "Highland Report," setting out their reasons for resigning. (November, 1973, Pages 3 through 8)

Through the generosity of concerned Christians in Memphis, Abilene, Nashville and elsewhere, a subscription was received to mail our November issue of *Contending for the Faith*, containing the resigning elders' "Highland Report" to every congregation in the United States. (November, 1973, Page 8)

Influencing Religious Leaders

Article of this title by Clinton Davidson appeared under Reuel Lemmons' editorship in *Firm Foundation*. (June, 1973, Pages 4 & 5)

Hunter, Vic

MISSION Magazine Editor Hunter is interviewed by Nashville Tennessee Religion News Editor W. A. Reed re: undermining article, entitled, "Minister Lauds Churches of Christ for Getting More Deeply Involved" (January, 1973, Pages 6 & 7)

Jackson, W. N.

Jackson "Gets On" Us A Little Bit for Being Slow in Getting Out Harper-Firing Information. (July, 1973, Page 4)

Keene, Laurence

This Christian Church preacher was teaching sociology at Pepperdine University week days at the same time he was serving as associate minister for the Little Brown Church otherwise. (December, 1973, Pages 3 through 6)

Lemmons, Reuel

At the same time that Clinton Davidson was fellowshiping with Oral Roberts, he was being featured by Reuel Lemmons in the *Firm Foundation* in an article, entitled, "Influencing Religious Leaders." (June, 1973, Pages 4 & 5)

James L. Lovell says that Reuel Lemmons can write equally well on both sides of any issue. (June, 1973,

Page 4)

Lemmons earlier 1) had endorsed Pat Boone's fellowshiping Oral Roberts on his TV show, 2) endorsed Gene Fooks' false book on *Fellowship of Believers*. (June, 1973, Page 5)

Clinton Davidson used Lemmons and James L. Lovell to justify his error with others. (June, 1973, Pages 5 & 6)

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Beginning with the 1970 lectureship, Freed-Hardeman College started concentrating each year on the threat of Liberalism, Modernism, Neo-Pentecostalism and similar threats to the gospel of Christ. (February-March, 1973, Page 2)

From 1970 for several years, as this emphasis continued, attendance at Freed-Hardeman Lectures jumped again and again. (February-March, 1973, Page 2)

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Clinton Davidson used Lovell and Reuel Lemmons to justify his error with others. (June, 1973, Page 5)

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Luper Sets Example for Others to Follow by Marking and Withdrawing from Those Responsible for "MISSION," Cancelling. (February-March, 1973, Pages 3, 4 and 5)

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Luper submits article to *MISSION Magazine*, entitled, "Whether to Vomit or to Cry." (February-March, 1973, Pages 4 & 5)

When Luper learned that Camp Shiloh had appropriated his name without either his knowledge or permission, he directed them to TAKE HIS NAME OFF! (June, 1973, Page 6)

Luper and Editor agree that W. F. Cawyer article, re: *Highland/Abilene* needs to be released—NOW. (July, 1973, Page 3)

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Randy Mayeux mails out *Herald of Truth* Rally Announcement by the Church at Inglewood, California. (November, 1973, Page 3)

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Miller, Bob

If brethren had only listened when we tried to warn them that Bob Miller and his Youth Outreach Foundation, Inc. were a swindle and a fraud both financially as well as doctrinally! (June, 1973, Page 1)

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MISSION Magazine Exploits "Interview With Pat Boone" With Full Knowledge That Pat Stands Withdrawn From By Inglewood (January, 1973, Pages 3 & 4)

MISSION Magazine Editor Vic Hunter is interviewed by W. A. Reed, Nashville Tennessean's Religion News Editor, re: undermining article, entitled, "Minister Lauds Churches of Christ for Getting More Deeply Involved" (January, 1973, Pages 6 & 7)

Luper Sets Example for Others to Follow by Marking and Withdrawing from Those Responsible for "MISSION," Cancelling. (February-March, 1973, Pages 3, 4 and 5)

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Clinton Davidson asked North to sign Camp Shiloh's fund-raising letter to churches; North agreed provided Norvel Young wrote a portion of the letter and signed it, too. (June, 1973, Page 6)

Why did North allow unsound *Pepperdine University* to use his name with enticing words in gospel paper ads, asking, "WHY IS IRA NORTH RECRUITING STUDENTS FOR PEPPERDINE?" Why, indeed! (December, 1973, Page 2)

Offenses

Offenses will come, but woe unto him through whom they come. (February-March/1973, Page 1)

Pepperdine University

Norvel Young, Bill Banowsky and those responsible for direction things were taking at *Pepperdine University* refused to make the necessary changes so that fellowship might continue. (February-March, 1973, Page 2)

Cause of truth had been bottled up, suppressed and frustrated at *Pepperdine* all those years. (February-March, 1973, Page 3)

Most of those participating in *College of World Evangelism's* FIRST ANNUAL BIBLE LECTURESHIP plan never to return to *Pepperdine's* Lectureship or have anything more to do with her—except, of course, the necessary changes, long sought, are forthcoming. (February-March, 1973, Page 3)

First Annual Bible Lectureship Signals Open Break With *Pepperdine University* and All Others Headed for Apostasy. (April-May, 1973, Page 1)

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Evidence That We Are Getting Through at Least to Some Who Formerly Supported *Pepperdine U* (April-May, 1973, Pages 6 & 7)

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Pepperdine University President William S. Banowsky joins Los Angeles wine buffs. (April-May, 1973, Page 8)

Pepperdine (8) Christian (?) University (!) Peppergate, Watergate—Which 8?! (December, 1973, Page 1)

Instead of being founded to offer a strictly Christian education, *Pepperdine* offered primarily a secular education in what they styled a "Christian environment"—whatever that might mean! (December, 1973, Page 1)

Drift away from New Testament principles began when the real administration of the college fell into the hands of E. V. Pullias, as Dean. (December, 1973, Page 1)

By 1957, drift away from sound doctrine was so pronounced that Christian parents were keeping their children away in droves. (December, 1973, Pages 1 & 2)

M. Norvel Young and J. P. Sanders brought out to replace top administrators to try to correct conditions. (December, 1973, Page 2)

Things appeared to improve—for a while—however, by mid-'60s, they were allowed to go back the way they were—and worse! (December, 1973, Page 2)

Once again Christian parents felt it necessary to guide their college-age children away from *Pepperdine*; so Christian enrolments dropped. (December, 1973, Page 2)

Sound brethren frustrated when Ira North, Tony Ash, Frank Pack, Silas Shotwell—and even Reuel Lemmons—turned blind eyes to *Pepperdine's* teachings and practices contrary to truth, unleashing a barrage of personalized advertisements seeking to entice enrolments by Christians anyway! (December, 1973, Page 2)

Even *Newsweek Magazine* could see things were so contrary to the doctrine taught by churches of Christ, in general, they titled their April 9, 1973 report: "Voodoo U!" (December, 1973, Page 2)

Los Angeles *Herald-Examiner* for July 9, 1973, aptly labeled their report, "EXPLORING THE OCCULT AT PEPPERDINE." (December, 1973, Pages 3 through 6)

Laurence Keene, a Christian Church preacher, was teaching sociology at *Pepperdine* during the week, while

serving as associate minister for the *Little Brown Church* otherwise! (December, 1973, Pages 4, 5 & 6)

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Powell, J. M.

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Rhodes, A. L.

Letter published in full, firing E. R. Harper, signed by Rhodes as Chairman, *Herald of Truth, Radio and Television Committee*. (July, 1973, Pages 4 & 5)

Harper's Comments Put Rhodes' Letter into Perspective. (July, 1973, Pages 5, 6 & 7)

Saunders, Landon

Batsell Barrett Baxter Intervenes Upon Behalf of *Landon Saunders* and the "Heartbeat" Program. (September, 1973, Pages 3 & 4)

Tucker, Paul M.

At special meeting called by E. R. Harper at *Freed-Hardeman College's 1973 Lectureship*, Tucker discussed the tragic results that *Don Finto* and *Belmont* heresy were having especially among the young people in Nashville and Middle Tennessee. (February-March, 1973, Page 3)

Underwood, Ernest S.

Maud (Texas) minister publishes, "E. R. Harper Fired by *Herald of Truth*." (July, 1973, Pages 3 & 4)

University Planning Consultants

A *non-existent, fictitious firm* through which M. Norvel Young improperly paid himself and others enormous financial "kickbacks" out of Pepperdine funds. (December, 1973, Pages 6 through 8)

Walk Through Samaria

Jack Gray, Minister at Springdale, Arkansas, Takes a Close Look at ACC Ground Rules for "Workshop," in article entitled, "A Walk Through Samaria." (February-March, 1973, Pages 7 & 8)

Many Brethren Endorse Gray's "Walk Through Samaria" article, including *Guy N. Woods, Wayne T. Hall, Wayne Kilpatrick, Hobart E. Ashby, Leon Cole* and *Charles Pledge*. (February-March, 1973, Page 8)

Warnings Refused

Similar warnings had been refused two decades earlier at the inception of the *Anti-Cooperation* movement. (February-March, 1973, Page 3)

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Norvel Young, Bill Banowsky and those responsible for direction things were taking at *Pepperdine University* refused to make necessary changes so that fellowship might continue. (February-March, 1973, Page 2)

Norvel Young agrees to participate in *Camp Shiloh's* fund-raising letter to the churches. (June, 1973, Page 6)

Young improperly paid himself and others enormous financial "kickbacks" using a *non-existent, fictitious firm* called *University Planning Consultants* through which to "launder" the money out of Pepperdine funds. (December, 1973, Pages 6 through 8)

Ypsilanti School of Preaching

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[EDITORIAL NOTE: Recognizing that there JUST IS NO OTHER running record of the current apostasy among churches of Christ in the closing third of this century, large numbers of brethren and churches are ordering COMPLETE SETS OF BOUND VOLUMES of CONTENDING FOR THE FAITH for their libraries for future reference.

Now that you have studied the foregoing INDEX for VOLUME IV, just think of the wealth of information recorded in the 21 volumes already in print—and the carefully-documented record continues year after year!

If you think either you or your congregation would like to lay in a set of these volumes, BEAUTIFULLY BOUND IN RED CLOTH and STAMPED IN GOLD, we make it possible for you to have YOUR OWN COMPLETE SET at a 20% DISCOUNT. Also we have ways for you to BUILD YOUR SET at your convenience, if you cannot order the WHOLE SET at once.

All such inquiries should be addressed to The Editor, *Contending for the Faith*, 2956 Allshore, Memphis, Tennessee 38118.—*Ira Y. Rice, Jr., Editor*]



TULSA WORKSHOP

Cliff Lyons

[*EDITORIAL NOTE: It is wonderful to us that we still have faithful brethren, such as Cliff Lyons, who care whether the truth of the gospel is extended and defended or if it goes down the drain as some seem determined that it shall. A former missionary to New Zealand, brother Lyons has been preaching for the past several years at Eastside/ Muskogee, Oklahoma. Living and working within approximately 50 miles from Tulsa, where the vaunted "Tulsa Workshop" is conducted each year, this continuing threat to gospel truth is a cause of great concern to him. Recently, in Eastside's regular church bulletin, the Eastside Edifier, brother Lyons ran a series of articles—back to back—over a period of five weeks. He sent the series to Contending for the Faith. Here is what he had to say—Ira Y. Rice, Jr.]*

—March 3, 1991

Another so called "International Soul Winning Workshop" is planned for late March. This workshop is rotated annually between the Garnett Road and the Memorial Drive churches of Christ. As usual, many of the workshop speakers are in sympathy with the "new unity movement" and/or other compromising, liberal problems among us. Of course, when Terry Rush, Marvin Phillips, Jay Utley and others who are in sympathy with them, plan such a workshop, one can expect to find a long list of compromising speakers. Some of the past speakers include Mike Cope, Chuck Lucas, Bill Banowsky, Calvin Warpula, Gary Beauchamp, Randy Mayeux, Jon Jones, Rubel Shelly and many others. (Oh yes, last year a "Christian Church" man, Don DeWelt, was one of the speakers.) That's right, brethren, an Independent Christian Church preacher spoke on the Tulsa Workshop last year. Of course, Terry Rush and Marvin Phillips must not have a problem with such a compromise.

A few years ago Garnett Road was concerned about future church leaders. A special class was planned and some denominational preachers were brought in to help train us some leaders! "At the February session . . . , the speakers were Terry Rush, minister of Memorial Drive Church of Christ, and Billy Joe Daugherty, pastor at Victory Christian Center. Their topic was 'Religion and the Brotherhood'." The same article went on to say, "Rush said he was encouraged and there were lots of good ideas expressed. 'It was good to hear someone who is not a part of our system, how they would approach the work.' He said the church leadership program is a relatively new 'terrific' idea and 'should be designed to reinforce one of the weaker forms in our system'." (Tulsa World, February 15, 1987, Page 2, Section B) Brethren, let us awaken! What kind of future leaders will denominational preachers help Marvin and Terry train? Brethren, that was three years ago and things don't look any better.

Perhaps a good question to ask is: Who are some of the speakers for the Workshop this year and what do they teach? Among the speakers for 1991 are Dick Marcear, Jerry Jones, Jeff Walling, Jay Utley, Richard Rogers, Rubel Shelly, Terry Rush, Jim Crain, Marvin Phillips, Lynn Anderson,

Landon Saunders, Bob Young and others. Note carefully what a few of these men have taught. Rubel Shelly has proclaimed, "If I were in a congregation where the will of that congregation, the decision of the elders was that the instrument was going to be used next week, I wouldn't mount the pulpit and condemn them and divide the church." (Unity Forum, Hillsboro, Ohio, 1985). Brethren, should faithful preachers be for or against the use of instrumental music in worship? If against it, how can you encourage brethren to attend the workshop and have fellowship with men who teach such error? Question: Why do you think Rush, Phillips and others who select the workshop speakers invite brother Shelly again and again? Oh, yes, brother Shelly also believes "There are sincere, knowledgeable, and devout Christians scattered among the different denominations." Yet, even though brethren are aware of such false teaching by workshop speakers, they still encourage brethren to attend! One former Muskogee preacher, Grady King, wrote last March, "GO TO THE WORKSHOP! It is inspiring to attend the Tulsa Workshop . . . If you have never been, go! . . . And be leary of anyone who discourages you from attending because you might be doctrinally polluted. . . I'll be there. Our elders support it!" I did have one letter from a brother who said some brethren from the congregation where he preaches went to the Workshop last year. However, they confessed upon returning that they would NOT recommend that young people attend. Why? Perhaps some are seeing the light!

Jeff Walling spoke at Ozark Christian College (a Christian Church school) in 1987. Among other compromising statements he said, "...I don't go around the country preaching against instrumental music. . . ." Why do you think brother Rush and the other brethren keep inviting brother Walling back quite regularly? Brethren, read II John 9-11; Romans 16:17-18; II Thessalonians 3:6 and other passages and weep.

Brethren, our Lord warned of false teachers and also confronted them (Matthew 7:15-16; 23:13-19). Let us walk in his steps as best we can. We must be faithful, good soldiers and fight the good fight of faith, speaking the truth in love (I Timothy 6:12; Ephesians 4:15). Remember, we can know the truth and "the truth shall make you free" (John 8:32). Compromise and error are

enemies of truth and cause division among God's people. Where do YOU stand? Brethren, how can I (you) honestly endorse and promote the Tulsa Workshop?

[NOTE: Another week went by, then, under date of March 10th, brother Lyons continued, as follows. IYR Jr.]

TULSA WORKSHOP II

Brother/Sister, are you a "good soldier" in our Lord's army, the church? Paul said, "Fight the good fight of faith, lay hold on eternal life. . . ." (I Timothy 6:12). Question: Do you think you can be a good soldier and not oppose error and compromise among God's people, as well as in the denominational world? How terrible is sin? How bad is false doctrine? Should we just lay the "sword of the Spirit" aside and allow the enemy (both from within and without) to conquer us without a battle? God forbid! Brethren, do we really mean it when we sing, "Onward Christian soldiers, Marching as to war, With the cross of Jesus, Going on before. . . .?"

We need to walk in the steps of Jesus, our Captain, and be good soldiers. He was often on the battlefield—fighting with the enemy as he stood for truth and righteousness—opposing error. The enemy was often disturbed by his teaching, and we may rest assured that as we teach and preach his word today people will be disturbed (Luke 4:28-29; Matthew 10:34-35). We must remember that the same Christ who comforts troubled hearts and gives us peace and hope also sometimes disturbs us. Indeed, the teaching of Jesus will bring peace of mind, when obeyed; but his truth will disturb us, when we refuse to obey it. Of course, we must preach the truth in love.

Brethren, how can I be a good soldier and associate (or fellowship) or compromise with the enemy? Do you think Paul would compromise with the "New Unity Movement," the "Joplin Summits," the "New Hermeneutics," false doctrine on divorce and remarriage, or any other error today? You know the answer, if you love the truth and are serving as a good soldier. We know that Paul "fought the good fight" and he calls upon you and me to "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:11). Brethren, a part of that armor is the "sword of the Spirit, which is the word of God." How well are you using it in the battle against compromise and error today?

Several years ago, during the "Joplin Summit," where much compromising took place, some of the current workshop speakers likely heard brother Alan Cloyd refer to many of us as "knuckleheads." Now brother Terry Rush seems to be saying that we are Communists! During a recent sermon at the Memorial Drive congregation in Tulsa, Terry emphasized the importance of his "message" and went on to say, "God gave me a word today that I'm going to share with you, and want you to watch how much it becomes used in our brotherhood. It's the word Communism. That has all the marks of what I've described to you as Communism.

Everybody has to have the same; everybody has to walk the [same] way; everybody has to drive the [same] kind; everybody has to make that much. And if you don't have and drive and live and wear the identical same that has been set as the standard, you're not as worthy as. That's what Communism does... and if Communism isn't all right in the material world, why is it all right in the spiritual world? If Communism isn't right because it makes our kids feel less than in the material world, why is it all right in the spiritual world to say that everybody has to think uniformly, everybody has to believe the exact same thing, everybody has to behave in the exact same way, everybody has to stand when everybody stands? Communism isn't right in the material world, and, brethren, Communism isn't right in the spiritual world...

Terry went on to say he knew why we were not growing much. He said, "We're Communist. We believe according to the commune and until everyone in the commune understands we'll not move and so the result is we do not. And God does not bless, and God does not aid and God does not assist in the growth that we say we want, because we do not allow individual faith, but we demand commune faith and God never called for it..." "I've never been free... I just can't tell you how freeing it is to get out of Communism. I'm not going to live in it any more."

It sounds to me like brother Rush has swallowed hook-line-and-sinker Ketchersideism along with Rubel Shelly and others. I wonder if brother Rush might have some limitations in his understanding of Communism? I wonder if he would call Paul a Communist when he says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, **THAT YE ALL SPEAK THE SAME THING, and that there be no divisions among you; but that ye be perfectly joined together in the SAME MIND and in the SAME JUDGMENT**" (I Corinthians 1:10).

Sadly, some of our brethren are determined to see just how close they can come to denominationalism. Of course, brothers Rush and Phillips have fellowshiped denominational groups such as the Independent Christian Church for years. Regarding instrumental music and the Christian church, brother Phillips said, "Our hope is for how much fellowship we can have while we differ over that issue. I see—in the future—joint services and mergers which will be acappella—non-instrumental. I see some churches having both instrumental and non-instrumental services."

Seriously, brethren, here is clear compromise of truth. Can we, as good soldiers, stand by and do nothing? Shall we defect to the enemy? No, we must heed our Captain's commands and do his will (II John 9-11; Galatians 1:6-9; I Thessalonians 5:21; Revelation 22:18-19). Jesus said, regarding false teachers, "By their fruits ye shall know them" (Matthew 7:16a). As a good soldier, I cannot support in any way the Tulsa Workshop.

[Another week passes—then, under date of March 17, 1991, brother Lyons' third exposé of the Tulsa Workshop appeared in the Eastside Edifier, as follows. IYR Jr.]

TULSA WORKSHOP III

God's will is that we "speak as the oracles of God," "preach the word," "earnestly contend for the faith," "speak the truth in love," "try (prove, ASV) the spirits," (or try the teaching because of false teachers) (I Peter 4:11; II Timothy 4:2; Jude 3; Matthew 7:15-20; Acts 20:28; I John 4:1; II John 9-11; Revelation 22:18-19).

How sincere are you about meeting these God-given responsibilities? Will God hold YOU responsible at the judgment for loving the truth and the souls of men enough both to stand for the truth and expose error? Will God be pleased if I limit my opposition to things "outside" the Lord's church; or should I stand ready to oppose false teachings within the church also?

Yea, within also! Indeed, how can we even claim to love the truth if we are unwilling to stand against compromising false doctrine which is dividing the church from within? Shall we apply II John 9-11, I John 4:1 and other such passages both to denominational preachers and to false teachers among us? Yea, to false teachers among us also (cf., Acts 20:28-31).

What would Jesus do? **WHAT DOES HIS WORD TEACH US TO DO?** Preachers, if we are worth our salt, if we please God, we must preach the certified gospel of Christ whether brethren stand with us or not. Read and study I and II Timothy again and ask, "Am I striving to please God or men in my preaching, writing, etc.?" Let us take heed to ourselves and to our teaching (I Timothy 4:16). Yes, brethren may strongly oppose us at times, but we must not allow false, compromising brethren to pull us down into the pits of error with them. Good brethren, we must not compromise (nor be ashamed of) the truth that frees man from sin (John 8:32; 17:17; Romans 1:16).

Personally, I do not enjoy exposing a brother's false teaching. But I have no choice, if I please my Father in heaven and his Son who died for me. Herein lies a real test of our professed love for God and man. What does God see in us? Let us understand, if false doctrine is taught publicly, it needs to be exposed publicly. Also, why should anyone be concerned or upset when another person accurately and honestly states what one or anyone has taught? If one thinks he is teaching truth when it really is error, if he has a right attitude, he will be happy to be corrected. It might hurt our "pride" for a moment, but honest and sincere evaluation will move us to repent and correct error in keeping with God's will.

Question: How many of the Tulsa Workshop speakers, which I quoted last year and in recent articles, have repented of their past compromising error? Is brother Phillips right when he tells us that Luke 15 is "what a church service should be"? or that "church

is always supposed to be a party"? Brethren, WHERE is such taught in the New Testament? May God help us to reverence him and worship in spirit and in truth.

Also, regarding the use of mechanical instrumental music in worship, brother Phillips says it is sinful, BUT then "explains" that if he is speaking where the instrument is used, and he had nothing to do with planning the worship service, he could sing with the instrument "O How I Love Jesus" and be acceptable to God. Brethren, HOW can a Christian do that which is sinful and still be acceptable before God?

Preachers from this area and in other states have known Marvin's false position on this matter for years. Concerning the future, Marvin says, "I see some churches having both instrumental and non-instrumental services." He said at the 1990 Tulsa Workshop, when he was welcoming Don DeWalt (a Christian Church preacher), "Don DeWalt is a beloved brother to me. We disagree like many brethren disagree, but he is a beloved brother. His spirit is great. He loves the Lord, believes in the authority of the Scriptures, believes in the one church, believes in so many things that he and I both would give our lives for. He is the owner and operator of Gospel Press, is always at the workshop with their booth and their store..." Then, as Don DeWalt (a Christian Church preacher) spoke at the workshop (1990), he said, among other things, "As a direct result of the Forums, we are involved in cooperative efforts and they are increasing... I conduct personal work seminars and I'm getting invitations from the non-instrumental brethren in this area." DeWalt went on to say that the Christian Church had "contributed \$800,000 to feed the starving in Ethiopia which was sponsored and overseen by the elders of the church of Christ, non-instrumental fellowship..." (emphasis mine, CL).

Brethren, here is the so-called "Unity in Diversity." The Workshop is "Ketchersideism" gone to seed—where the gospel of Christ is compromised again and again. Brethren, is that what YOU want in the congregation where you worship? If not, then stand up as a good soldier for the truth (I Timothy 6:12; 1:18). Consider: after the 1990 Workshop, a gospel preacher wrote to me stating that he was glad to see someone "speak out against inviting denominational preachers to speak at functions sponsored by... churches of Christ." He also said that some of their members did attend the workshop, BUT upon returning home said, "It would not be good for people who are young in the faith to attend this kind of a program." Interesting! Perhaps some are opening their eyes and ears a bit to what they are hearing at the Workshop.

Rubel Shelly said, regarding the church of Christ, (April, 1990), "My children will not stay with the church I grew up in. They will not be a part of irrelevance." He ridiculed our goal to walk in the "old paths mentality." Brethren, the present Rubel is not the former Rubel who stood in defence of the

truth. He now believes "there are sincere, knowledgeable, devout Christians scattered among all the various denominations."

Brethren, let us awaken to what has happened and is happening at the compromising Tulsa Workshop. Let us stand up and be counted for Christ. As for me and my house, we cannot support the Workshop (II John 9-11; I John 4:1). *"Am I become your enemy by telling you the truth?"*

[Yet another week went by. Then, under date of March 24, 1991, brother Lyons came forth with a fourth warning, as follows. IYR Jr.]

TULSA WORKSHOP IV

Brethren, some among us have drifted into dangerous destructive waters and they are leading many brethren with them. Sadly, it is not likely that many of them can be brought back to the truth. Of course, they do not like it when we point out their false teaching as they compromise the gospel of Christ. However, I doubt that Hymenaeus and Philetus appreciated what Paul wrote about them. Remember, Paul NAMED them as false teachers who had overthrown the faith of some brethren (II Timothy 2:17-18). Thus, let us "speak the truth in love" and understand that we are not a man's enemy when we tell him the truth.

Hopefully, you have read the previous articles that we have written regarding the Tulsa Workshop and the false doctrines taught by some of the speakers. Preachers, elders, and all Christians: shall we tip-toe quietly in the pulpit, in the classroom, at college lectureships and such like while the body of Christ is rent asunder and more precious souls are misled?

Question: How can some area preachers (and others) conscientiously encourage brethren to go to the workshop when they KNOW of the false doctrine which so many of the speakers ALREADY have taught? See previous articles.

Last year brother *Bob Young*, who preaches for the Ft. Gibson Church of Christ, wrote in defense of the workshop and encouraged brethren to "GO." This year he is one of the speakers. Brother Young wrote as follows (about a year ago):

"At least two area bulletins have spoken a word of warning about the 1990 Tulsa Workshop. It is likely that more editors will echo a similar cry. Concern centers on the inclusion of Don DeWalt as a participant in a session titled, 'What About the Restoration Forums?' DeWalt will not be the only participant in the sessions which is apparently designed to reflect the attitudes of some who have participated in the forums. What is a proper response and attitude toward such? The answer given strikes at the very heart of the Restoration plea."

I'm confident that Eastside's bulletin was one of the two to which Bob had reference in the above quotation. Indeed, through the years, we have quoted from Marvin Phillips, Terry Rush, Bill Banowsky, Calvin Warpula, Randy Mayeux, Jon Jones, Jeff Walling,

Richard Rogers, Jerry Jones, Rubel Shelly and others. We have been careful to give exact quotations of their teaching so brethren could have clear evidence of how they compromised the gospel.

The workshop has gradually taken on a more compromising complexion year after year. Brother *Hershel Dyer* accurately wrote, March 8, 1990, "In more recent years, the soulwinning thrust of the Workshop has been overshadowed by the desire of its leadership to promote a doctrine of religious fellowship and unity which I along with many, many brethren believe to be scripturally false." (Bob, is this not why some of us have spoken a "word of warning?") Yes, the Workshop strongly supports the so-called "Unity in Diversity" movement. Indeed, I'm deeply convinced (and more and more so each year) that a "word of warning" is seriously needed.

Brethren, God is well aware of whether or not we really care about "speaking as the oracles of God," "speaking the truth in love," "contending earnestly for the faith," etc. Also, in quoting from different Workshop speakers through the years, let me assure you we have touched only the tip of the iceberg in what has been written.

Brother Young stated that our "concern centers on the inclusion of Don DeWalt as a participant..." It is interesting that Bob did not mention that DeWalt was a preacher for the *Independent Christian Church*. Yes, I was/am concerned, because some brethren are compromising the gospel of Christ and fellowship error.

Please re-read last week's bulletin article where we quoted from Phillips and DeWalt. There you see Ketchersideism or Shellyism (Big F, little f) in full swing. However, in regard to brother Young's quotation above, let me assure all that our concern for last year's workshop ran much deeper than DeWalt's participation in the program. Apparently brother Young felt I did not properly respond or have a proper attitude in my "word of warning." Let me assure all, if I know myself at all, that I love all my brethren, but I hate the compromising, false doctrines that are being taught by some.

Does brother Young approve of the "compromising fellowship" which took place at the so called "Joplin Summit" a few years ago, or at the other "Forums," or at the Tulsa Workshop? I thought the "restoration plea" had to do with restoring the New Testament church—simply "speaking as the oracles of God." (I Peter 4:11).

Compromising false teachers are dividing the precious body of Christ, the church. We are repeating history of a hundred years ago. I'm concerned, I care, I want to see brethren united God's way, upon his truth (John 17:20-21; Ephesians 4:1-6; II John 9-11; I John 4:1; I Corinthians 1:10). It still takes the truth (John 8:32; 17:17) to save lost men and to edify the church (Mark 16:15-16; Romans 1:16; Acts 2:42; Revelation 2:10). Brethren, let us love the truth, the gospel and oppose and expose error.

[Finally, under date of March 31,

brother Lyons brought his five-bulletin word of warning against the Tulsa Workshop to a close. He introduced his final warning by quoting an article by *Paul Hooten*, of Eufaula, Oklahoma, as follows. IYR Jr.]

BEING POSITIVE ABOUT THE TULSA WORKSHOP!

Many of our brethren are "turned off" by the "negative" attitudes concerning their liberal attitudes. Attitudes that are showcased each year at the Tulsa Workshop. Therefore I have determined to discard the negative and accentuate the positive concerning this year's workshop.

I am positive that the speakers will follow the same paths they have chosen in the past. Those best suited to digression. I am positive that the positions held are more of subjectivism as shown by past quotes concerning understanding of God's word. For instance, "Don't consider what he says, you'll miss what he means" or "Differing interpretations could be right if they put you where the people are." In other words, what you feel the passage says is what it says to you.

I am positive that there will be a continued position of "grace only," for the advocates of such are once again to be speakers at this year's Workshop. Consider some statements made last year: "Purely grace congregations are united, all others are legalistic;" "Salvation is not to be attained, but claimed." (I wonder what Paul meant in Philippians 2:12, because what he says doesn't seem to fit THIS DOCTRINE. "Work out your own salvation with fear and trembling.") Galatians 5:4 is quoted to mean accepting ANY law; "One falls from grace who seeks to be justified by law." (But the context of Galatians 5:1-3 defines the law of which Paul speaks, as that of Moses!).

I am positive that the "unity in diversity" malapropism will be once again heartily recommended, at least it was the same time last year. "We can't insist on agreement in personal conviction" (the denominational approach). "Never divide the body of believers when WISE AND GOOD MEN DISAGREE, just move quietly across town." (Can differing doctrines BOTH be wise and good? God is the sole authority on wisdom and goodness (Micah 6:8; Matthew 19:16). "In the Restoration Movement we are free and flexible to follow the word of God in accordance with the dictates of our conscience." (Let your conscience be your guide? Now where have we heard that before? Paul's good conscience before his conversion should have then been enough without his conversion, but Acts 23:1 is further defined by Galatians 1:13.)

I am positive, from the evidence of past practices and teaching that the underlying theme of this year's Workshop will still be that of years past. No matter what the claim of the brochure the theme is really "Accept everything; Reject nothing."

The one thing I am not positive about is WHY! Why would anyone of sound spiritual mind want to support this Workshop by

attendance? WHY attend, or encourage others to do so, when you can hear the same denominational garbage in the local denominations and save the price of gas for recreation? If you will compromise with them, they will try to make you FEEL GOOD ABOUT YOURSELF, which is about all that seems to matter to those spokesmen of error anyway!

It is positively time for sound brethren to reject such, not support the same by attendance!

—Paul Hooten, Eufaula, OK.
TULSA WORKSHOP V

Please try to recall (remember or re-read) what we wrote in last week's article regarding the Workshop. Last year, Grady King (then preaching for the Chandler Road Church of Christ and later moved to Texas) and Bob Young (who works with the Ft. Gibson Church of Christ) both wrote in defense of the Tulsa Workshop. Strangely, both of them used I John 4:1 as they encouraged brethren to "Go to the Workshop!"

Brethren, why not apply I John 4:1; Galatians 1:6-9 et.al. verses to what Rubel Shelly, Jeff Walling, Jay Utley, Marvin Phillips, Don DeWalt, Terry Rush, Richard Rogers, and other Workshop speakers have

taught for the past ten years, five years or last year? Question: Have they repented of their past compromising of the gospel? Bob Young wrote, "Should one boycott the workshop because one does not agree with everything that will be taught?" Bob, such reasoning would lead us to attend denominational meetings (even the Catholic Church). We don't attend the Tulsa Workshop because we make application of I John 4:1; II John 9-11, etc. Almost all of the speakers already have compromised the truth. Their teaching already has been tried by God's truth. Consider: If we do not stand against the false doctrine that already has been taught, do we really love God, his truth and the souls of men? If I ignore it, make excuses for it, or fellowship such false teaching (or teachers), have I not encouraged, fellowshipped, and joined hands with the enemy?

Brethren, we can KNOW the truth and follow it. We can be united in Christ (John 8:32; 17:17; Ephesians 5:17; I Corinthians 1:10; John 17:20-21; Ephesians 4:1-6). "Am I therefore become your enemy because I tell you the truth?"

—Cliff Lyons
Eastside Church of Christ
2141 Kingston
Muskogee, Oklahoma 74403

"The Book That God Wrote Gives Man Everything That Pertains to Life and Godliness;" 10:30 a.m., **Eddie Whitten**, "The Book That God Wrote Is the Standard by Which All Men Will Be Judged;" 11:15 a.m., **Roy Deaver**, "How to Establish Bible Authority;" 12:00 p.m., Lunch Break; 1:30 p.m., **Roy Deaver**, "How to Establish Bible Authority;" 2:15 p.m., **H. A. "Buster" Dobbs**, "The Book That God Wrote Affirms That Christ Is The Head of Woman;" 3:00 p.m., Rest and Dinner Period; 6:45 p.m., Singing; 7:00 p.m., **Perry Cotham**, "The Book That God Wrote Is the Last Will and Testament of Christ;" 7:45 p.m., **Ira Y. Rice, Jr.**, "The Book That God Wrote Affirms That Christianity Is Superior to World Religions."

Saturday, August 3—9:45 a.m., **Mike Dill**, "The Book That God Wrote Is the Solution to Sin and Its Consequences;" 10:30 a.m., **Don Ruhl**, "The Book That God Wrote Denies the Theory of Evolution;" 11:15 a.m., **Greg Weston**, "The Book That God Wrote Affirms That There Is But One God;" 12:00 p.m., Lunch Break; 1:30 p.m., **Eldon Lewis**, "The Book That God Wrote Teaches the Immortality of Man;" 2:15 p.m., **Al Brown**, "The Book That God Wrote Is the Only Basis for Unity;" 3:00 p.m., Rest and Dinner Period; 6:45 p.m., Singing; 7:00 p.m., **LeRoy McGrue**, "The Book That God Wrote Teaches the Brotherhood of Man;" 7:45 p.m., **Allen Robertson**, "The Book That God Wrote Teaches That Conversion and Sanctification Are Effected Only Through the Word."

Sunday, August 4—9:45 a.m., **Keith Keever**, "The Book That God Wrote Offers Man a More Abundant Life;" 10:30 a.m., **Al Brown**, "The Book That God Wrote Denies the Doctrine of Universalism;" 11:15 a.m., **Eddie Whitten**, "The Book That God Wrote Teaches the Resurrection of the Dead;" Afternoon Free; 5:45 p.m., Singing; 6:00 p.m., **Noah A. Hackworth**, "The Book That God Wrote: A Summary."

The aforementioned speakers hail from Texas, Tennessee, California and Oregon as well as Washington. Inasmuch as doctrinal liberalism, Crossroadism and a host of other "isms" are rampant throughout the State of Washington and the Great Northwest, this lectureship serves as rallying ground for those seeking to strengthen the cause of truth in that important area of the U.S. Hopefully many brethren and sisters from "all over" will make your plans to be with us there for these four significant days.

For more information, call **Ron Keever (509) 783-2504** or **Keith Keever (509) 586-8872** or write **Ron Keever, 702 South Volland Street, Kennewick, Washington 99337**.

Notes & Quotes...

ARK-LA-MISS BIBLE LECTURESHIP

The Central church of Christ, of Bastrop, Louisiana, announces their annual Ark-La-Miss Bible Lectureship for July 18-20, 1991, on the general theme of "Is There Anything New in Religion?"

Speakers and topics this year include the following:

THURSDAY—July 18—1:00 p.m., **H. A. "Buster" Dobbs**, "Is 'New' True?;" 2:00 p.m., **Tim Ayers**, "What Is Liberalism?;" 3:00 p.m., **Waymon Swain**, "What About Modern-Day Revelations?;" 3:45 p.m., **Dobbs, Ayers, Swain**, Discussion Forum (Any Questions); 7:30 p.m., **H. A. "Buster" Dobbs**, "Back to the Future."

FRIDAY—July 19—9:30 a.m., **Joe Nichols**, "Modern Women in the Church;" 10:30 a.m., **Joe Sponaugle**, "Music God Authorizes;" 1:00 p.m., **Joe Bowles**, "Modern Women in the Home;" 2:00 p.m., **Cuthbert Cumberbatch**, "A Time for Faith in a Time of Unbelief;" 3:00 p.m., **Don Smith**, "Keeping the Saved Faithful;" 3:45 p.m., **Dobbs, Jackson, Bowles**, Discussion Forum (Any Questions); 7:30 p.m., **Randy Kea**, "What Is the New Hermeneutics?"

SATURDAY—July 20—9:30 a.m., **Darwin Hunter**, "Worldliness in the Church;" 10:30 a.m., **Lynn Matheny**, "A Time for Sound Doctrine in a Day of Liberalism."

Venue for this event will be the Central church of Christ building on Mer Rouge Road, Bastrop. For further information, address inquiries to **Post Office Box 34, Bastrop, Louisiana 71221** or telephone **318/281/4959**.

FIRM FOUNDATION NORTHWEST LECTURES

Concerned brethren are planning a special time to converge on Pasco, Washington, Thursday through Sunday, August 1-4, 1991, for Central church of Christ's **Third Annual Firm Foundation Northwest Lectures**. The theme this year: "The Book That God Wrote." Starting on **Thursday, August 1**, speakers

and topics will be 9:45 a.m., **Roy Deaver**, "The Book That God Wrote Is Inspired of God;" 10:30 a.m., **Ira Y. Rice, Jr.**, "The Book That God Wrote is Designed to Be Understood Alike;" 11:15 a.m., **Perry Cotham**, "The Book That God Wrote Cannot Be Added To or Subtracted From;" 12:00 p.m., Lunch Break; 1:30 p.m., **Roy Deaver**, "How to Establish Bible Authority;" 2:15 p.m., **Allen Robertson**, "The Book That God Wrote Is Indestructible;" 3:00 p.m., Rest and Dinner Period; 6:45 p.m., Singing; 7:00 p.m., **H. A. "Buster" Dobbs**, "The Book That God Wrote Is The Object of Great Controversy;" 7:45 p.m., **Curtis Cates**, "The Book That God Wrote Affirms That Jesus Christ Is More Than Just An Only Son."

Friday, August 2—9:45 a.m., **Curtis Cates**,

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

FRANKLIN CAMP—Truly A Preacher Among Preachers—Goes Home

Ira Y. Rice, Jr.

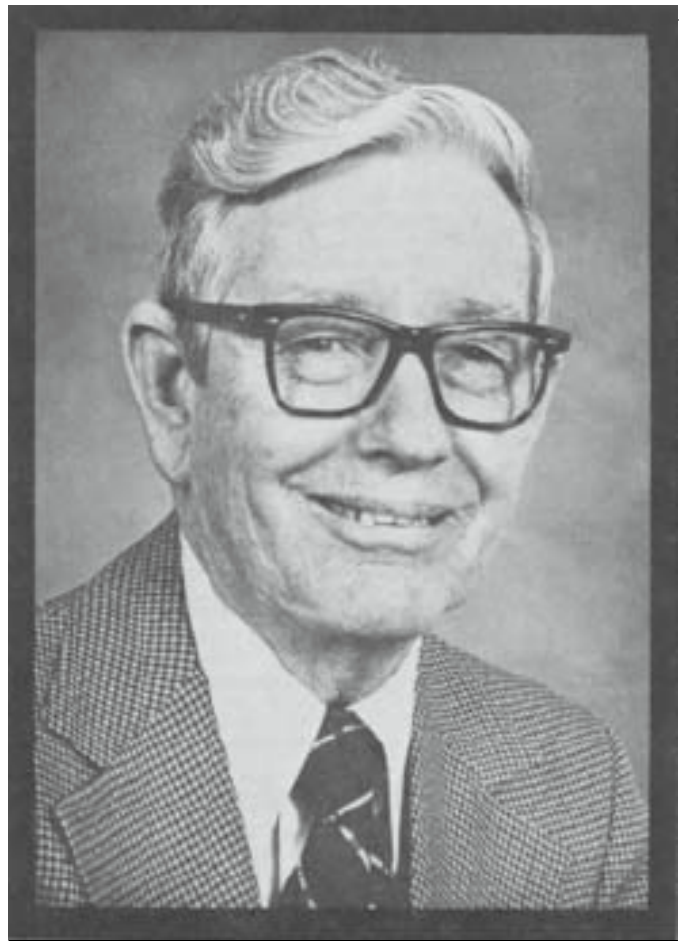
Exactly when I became conscious of **Franklin Camp** as a gospel preacher and a leader of men, I am not exactly sure. His humble, self-effacing, kindly manner was not such as to draw attention to oneself personally. Yet there was something about his confident self-assurance that attracted others to his leadership.

Well do I recall the wonderful way in which he encouraged me personally in my work as a missionary. Although the greater part of his life's work was limited to Alabama, Tennessee and other parts of the South, yet he had a vision and an appreciation of gospel efforts far farther than those borders—and he continually helped (and influenced others to help) to get the gospel into "regions beyond."

EARLY DEFENDER AGAINST LIBERALISM

Certainly one of the early impressions I had of this exemplary Christian, Bible scholar and teacher/trainer of gospel teachers and preachers was his joining hands early with those of us who saw the threat of doctrinal liberalism to the integrity and ongoing of the churches of Christ. Not only did he endorse and encourage the wide distribution of *Axe on the Root*, Volumes I, II and III, but he, together with **Roy Hearn**, **E. L. Whitaker**, **Charles Pledge** and others, was instrumental as early as July, 1967, in bringing out a new paper in defense of the gospel—the original *First Century Christian*, of which he and brother Hearn were the editors.

In their opening declaration of purpose in that very first issue, they cited Winston Churchill's famed statement, "The winds of change are blowing," saying that it held "more meaning now, perhaps, than when first uttered. Some of the winds are evil winds, and as a result more ominous clouds are gathering upon the horizon, and the storm could break forth in its full fury at any moment... Christianity has been



Franklin Camp

seriously affected, and conditions will worsen, unless the winds change.

"This paper [the *First Century Christian*] is one answer to the great desire of many brethren who are 'set for the defense of the gospel' (Phil. 1:17). In the first century, Christianity spread rapidly in spite of persecutions by Jewish and Pagan adversaries. It has been abundantly proved that the church of the Lord cannot be destroyed by outside forces. Apostasy is produced only by corruption of doctrine within the fold of the church. Recognizing this, we are encouraged to 'stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing be terrified by adversaries' (Phil. 1:27, 28).

"The gospel is God's power to save (Rom. 1:16; 1 Cor.

(Continued on Page 3)

Contending FOR THE Faith

Volume XXII, No. 7 July/1991
Ira Y. Rice, Jr., Editor

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Editorial...

Franklin Camp's Passing Postpones 'One Nation Under God' Talks; But They Materialize At End Of May

Upon finishing my editorial for May, 1991, in which I questioned brother **Johnny Fox's** statement in his *Sycamore Servant* that brother **Eddie Helms** and I had reported that Sycamore/Cookeville, Tennessee was present and involved in *Winterfest '91*, I appended a short item at the bottom that I was to be in a gospel meeting at Robertson County church of Christ, May 17-21, suggesting that he and brother **Horace Burks** "COME OVER AND LET'S TALK."

I did not hear from brother Fox directly; however, brother Burks telephoned to me at the home of the **Roy McConnells**, where I was staying, saying that business constraints made it impossible for him to get away at that time; however that once my gospel meeting was over he was inviting me to come there instead.

DISCUSSIONS INITIALLY SET FOR MAY 22

At first, I agreed to go to Cookeville for discussions on May 22, the next day after my Robertson County meeting would be finished. However, brother **Franklin Camp** died on May 21st; his funeral was set for the 22nd; there was no way that I could be both places at once—and I was not about to miss the funeral!

Brother Burks was graciously understanding in the matter; so we re-set the Cookeville appointment for the Saturday morning of May 31st.

Brother McConnell agreed to go *with* me to Cookeville; therefore, I stayed the night before with him; and we left early the following morning for the discussions.

BROTHER FOX'S APOLOGY IS ACCEPTED

Before our talks began, brother Fox introduced himself to me and apologized for having misstated himself in the *Sycamore Servant* article to which I had taken exceptions. His forthright apology was readily accepted.

Present at the discussions, in addition to brethren Burks and Fox and me, were brethren **Gary Palk**, one of the Sycamore elders, **T. Pierce Brown** and **Roy McConnell**.

The talks proceeded in an amicable and orderly fashion from first to last. Brother Burks suggested that whatever was said should be understood as "off the record." I demurred, saying, that what I had come to discuss was *for* the record and that I wished to feel free to publish anything that might be said. Brother Burks agreed, averring, however,

that such would limit what we could discuss.

WHAT ABOUT THE PRESENT APOSTASY?

At the outset, I asked if the brethren connected with *One Nation Under God* were aware that the brotherhood, in general, is in an apostasy? Brother Burks appeared to be unknowledgeable of this, saying, that in their immediate area he knew of only a few churches not in fellowship for doctrinal reasons.

I assured him that even if such were the case in his special part of Tennessee, it definitely is *not* the case over the brotherhood at large—that, particularly in the major cities and those areas following their lead, many, if not most, already have departed from the faith.

Pointing out that among well known congregations apostatizing some of those immediately connected with the *Nashville Jubilee* were among the most flagrant, I said, “When we saw your name and that of *One Nation Under God* as participating with the *Nashville Jubilee* last year, it was like waving a red flag.”

Brother Burks said that his and their participation had been minimal—even last year—and that they would not be taking part *at all* this year. When I asked *why*, he wouldn't say. I emphasized that it is possible to do *right* things for *wrong* reasons. He *still* would not say.

HOW DETERMINE WHICH CHURCHES TO ASK?

On the telephone, when I had inquired of brother Burks, in view of the present apostasy, how *One Nation Under God* determines *which* of the churches of Christ to appeal to for funds, he said he did not know how to so distinguish between congregations without being “judgmental.”

Pointing out that John 7:24 teaches us to “judge

righteous judgment,” and that other passages teach we are to have “no fellowship with the unfruitful works of darkness,” not “receiving” those who “bring not this doctrine,” I asked if limiting their appeals to *faithful* churches would be judgmental? If not, then why did Sycamore's elders refuse their members permission to participate in *Winterfest '91*?

HOW DETERMINE WHICH CHURCHES TO SEND CONTACTS?

Seeing how difficult it seemed to develop straight answers to our foregoing concerns, I further asked about their plan to send contacts received through their advertising to the “nearest church of Christ.” Since so many such churches now believe and teach error, how could they justify sending contacts to such, thus enabling them to teach their error to others and lead them farther astray?

If I did not misunderstand their thinking, it seemed to me they were saying that the *reason* so many of the churches may appear to be apostatizing is that they don't have enough to keep them busy on the straight and narrow—that through *One Nation Under God* they are going to be so challenged and so busy doing *right* things, that they just naturally will *unite under God*, so that *wrong* things no longer will be an issue. If this is *not* how they intended to be understood, I'll be happy for them to correct me. However, this is about as close to the answers sought as we received.

The *spirit* of our discussions, admittedly, could hardly have been better. *Substantively*, however, I personally remain as puzzled as before.

—Ira Y. Rice, Jr., *Editor*

Franklin Camp—

(Continued from Page 1)

15:1-4). If perverted it will destroy (Gal. 1:6-9). The purpose of this paper, therefore is to: (1) present the word of God in its purity; (2) to **contend earnestly for the faith which was once and for all delivered to the saints** (Jude 3); (3) to edify the saints with articles that have ‘meat on the bone’ (Eph. 4:12; I Cor. 14:5); (4) to enlighten the readers concerning dangers that confront the church; and (5) to expose and stand against radicalism, liberalism, modernism, and any other ‘ism’ that threatens the peace, unity, and purity of the church (Eph. 4:1-6; 2 Cor. 11:1-3).”

Such a statement affords insight into the mind and thinking of Franklin Camp. He was ever in the forefront of the battle for truth as well as for the minds and hearts of his brethren.

FRANKLIN CAMP LAYS STRONG FOUNDATION

It is not unusual any more to find a church with elders

who are enthusiastic to send the gospel “**into all the world.**” And here and there over the brotherhood you will find such who are “**set for the defense of the gospel.**” But to find these two qualities combined within a single congregation and eldership these days is rare indeed. Such strong congregations and responsible elderships don't “just happen;” they have to be *planned* and *nurtured* that way.

When, in September, 1974, the Shades Mountain congregation and its elders, in Birmingham, Alabama, wanted to sponsor me and my work both as a *missionary* and also as the editor of *Contending for the Faith*, there had to be an explanation behind it. As I delved into the history of this exceptional church, the first thing I ran into was their choosing of brother Camp to be their first regular minister. For more than 30 years he had been arising at 4 o'clock in the morning and devoting more than six hours of every waking day to a careful, prayerful study of “**thus saith the Lord.**” When I considered the kind of deep-down, *Bible* preaching such study produced, it was little wonder that both the

congregation and its elders should be wholly committed to its *propagation* as well as to its *defense*!

TEAM EFFORT ENVISIONED

That brother Camp may have built better than he knew seems evident. What the Shades Mountain elders had in mind was a great, new, *team* effort. When the two original elders—**James D. Foster** and **Leslie Sparks**—decided (after Camp had been with the Shades Mountain church for ten years) that it was time to add *another* preacher to the local work in order to give him (brother Camp) more time for study and writing and to respond to the tremendous demand for his preaching elsewhere, at first he wasn't sure if this is what he wanted or not. However, with the coming (in 1971) of brother **Rex Moor**er to handle the local pulpit work as well as the other demands of the local ministry, this freed brother Camp to the point that by then he would not have had things any other way.

With the churches at **Munford** (his original home congregation, where he grew up and did his first local work), at **Talladega** and at **Adamsville** (all three in Alabama) helping in his financial support, **Shades Mountain** had made it possible during the previous three years for brother Camp to conduct preacher-training courses, to preach in more than 125 congregations from the Carolinas to California, to write three new books (*Old Truths in New Robes*—Volumes I and II—and his monumental *Work of the Holy Spirit in Redemption*—besides which he had gotten out his monthly publication *The Word of Life* in a better way than ever before. In fact, those past three years from 1971 to 1974 had been the most effective of brother Camp's entire career as a gospel preacher.

GOSPEL TEAM CONTINUES TO GROW

As the work at Shades Mountain continued to build and more and more responsibility was assumed, the need for additional elders began to appear. In November, 1973, brethren **Lester Wright** and **Brice Jones** were looked out and appointed to the eldership.

The team was growing. It now included brethren Foster, Jones, Sparks and Wright, as elders; **Bill Baxley**, **William Cashion**, **Henry Dawson**, **Hilton Dean**, **Charles Eans**, **Robert Ford**, **Bill McCleskey**, **Bill McKim** and **Neil Sayers**, as deacons; Moor, as local minister; Camp, on special assignment; fully-supported missionaries to India (**Carl and Emma Johnson**), to New Zealand (**Dan and Judy Jenkins**), to Henderson, North Carolina (the **Wesley Crews**); partial support for **Jackson P. English**, at Lumberton, North Carolina; besides supporting or partially supporting five preaching students—**Jim Dearman**, **Jim Hunter** and **John Hunt** (at Memphis School of Preaching, Memphis, Tennessee); and **Dan Goddard** and **Jim Smith** (at South-eastern School of Evangelism, Atlanta, Georgia).

Then, as if all *this* was not enough, on June 16, 1974, it was decided to add **Ira Y. Rice, Jr.**, and **Archie W. Luper** to the team.

HOW IT ALL CAME ABOUT

Like what had gone before at Shades Mountain, with brother Camp having laid the foundation, this latter event did not "just happen;" it was the orderly progression of many things that had transpired earlier.

For the past several years Shades Mountain had been having an increasingly substantial part in supporting our work both in San Francisco as well as in Singapore. Two of the elders (Foster and Wright) had been in the printing business in a major way for many years. When they learned what we were having to pay for printing in San Francisco (it

was eating us up), they agreed to take on our printing needs at *their* cost—a tremendous saving to us.

As early as the previous winter, brother Luper had known of sister Rice's and my need for a new, different sponsorship both for our *missionary work* in Singapore and the Far East and also for *Contending for the Faith*. Family-wise as well as work-wise the situation in San Francisco just wasn't working out like it should.

During the *Woods-Franklin Debate*, in Gadsden, Alabama, that May, brother Luper and I dropped over to Birmingham to visit the Shades Mountain brethren. It was apparent to both of us that here was a situation tailored to our needs—a church not only committed to *world missions* where the elders and preachers alike were *set for the defense of the gospel*—and *two of the elders in the printing business*!

When brother Luper learned through an enthusiastic remark how I felt toward Shades Mountain together with its elders and preachers, he got back in touch with them (with no hint from me) on our behalf. By June, on our way to Blue Ridge Encampment, we stopped by Birmingham—and by the time we left to continue our journey, it was all set; Shades Mountain was to be our new sponsor. Thus, it was that the Rices and the Lupers became a part of that great "team effort," which had been set in motion by Franklin Camp so many years before.

GOODPASTURE HELPED INITIATE NEW ARRANGEMENT

Because this new arrangement appeared especially auspicious for greater things to come, it was felt that something more than usual should initiate its beginning. Thus, on the night of Saturday, September 14, 1974, brother and sister **B. C. Goodpasture** had driven down from Nashville, Tennessee, to be on hand, along with brother Luper, for a dinner and weekend sponsored by the elders of the Shades Mountain congregation. Brother Goodpasture spoke at the morning service the following day; and I spoke at the evening service.

In such fashion the new sponsorship arrangement with the Shades Mountain "team" was beautifully begun. Even though the years brought further changes in our sponsorship, that special weekend shall ever be one of the fondest memories of our lives.



As I recall, it must have been at that Saturday night dinner that I first came to realize the humorous side of brother Camp that I had not even suspected until then. Brother Foster, being a member of a business men's club up on the mountain in Birmingham, had arranged for our dinner to be there. Not realizing that a dance for senior citizens also had been arranged by the club for that same evening, while we were eating, the band started playing and aged couples who should have been long past that sort of thing headed for the dance floor.

Upon observing one elderly gentleman on the floor trying to dance—but all he could do was quiver without moving his feet—I think I never saw anyone laugh any harder than did brother Camp. No sooner would one spasm of laughter begin to subside than he would take another look at that old gentleman, still quivering, and have to hold his sides from laughing all over again. Come to think of it, I laughed a lot myself—but not as hard as he. As solemn as he characteristically was, this humorous side of brother Camp came as a welcome revelation.

Another time, when I was passing through a town named Potts Camp, Mississippi, I telephoned brother Camp asking

what he knew about Potts Camp. To which he replied that he knew considerably more about Camp's pot—and we laughed some more.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

It was the final day of my gospel meeting, May 17-21, 1991, Robertson County, Tennessee, that the telephone rang at brother **Roy McConnell's** home. It was my wife Vada, saying that brother Foster (and later my secretary **Mitzi Wells**) had called to let me know that Franklin Camp had just died. The funeral would be held at the Munford church building at 11 o'clock the following morning. (I thought to myself why could they not have put it off at least *one or two extra days* to give his hundreds of preacher friends and others time to spread the news and to be on hand. In the case of most folks it would make little difference—but with a man like brother Camp whose life had touched so many, more time was needed.)

Even though it meant getting up at 4 o'clock the following

morning and driving from the Kentucky border across Tennessee all the way down to Munford, Alabama, I personally was not even *about* to miss so significant an event as the passing of my good friend and *Contending for the Faith* Staff Writer **Franklin Camp!** Although I did not actually arrive until 15 minutes into the funeral service, I was in time to hear most of **Bobby Duncan's** eulogy, the quartet singing brother Camp's own specially requested song, "Welcome Home" and the closing prayer. Brother **Willard Collins**, who had roomed with brother Camp when both were at Lipscomb College back in the '30s; had led the opening prayer. **Mike McElroy** read the obituary; and **Tim Rice** conducted the congregational singing.

Now that brother Camp is gone, some who depended so mightily upon him, his wise counsel and his leadership, have asked, "What are we going to do!" Jesus gave the answer long ago: "... **be thou faithful unto death, and I will give thee a crown of life**" (Revelation 2:10).

"UNCLE FRANKLIN"

Winfred Clark

Since last Tuesday, May 21st, many people have spoken or written of Franklin Camp. That day was the date of his death and, as brother Willard Collins said, the date of his graduation. His wife and sons have been the recipients of a multitude of concern from a loving and caring brotherhood. The milk of human kindness has flowed like a refreshing river. It has been so very helpful and greatly appreciated.

All of my life this man was known to me as "Uncle Franklin." That is the way I described him. I heard his first sermon in the mid-thirties. It has been my privilege to spend countless hours in conversation with him. Most of the time, if not always, the topic would be the Bible. That is what possessed him. There was an insatiable desire to know more of the blessed book and to know it better. You did not spend such hours without being impressed. You learn something from times like those. The lessons you learn will last a lifetime. Some of these I'll try to tell you about now.

He emphasized the need for sincerity. He would say, "there is no substitute for sincerity and simplicity." If you heard him preach or spent time with him you knew this was the case with him. Sincerity was a hallmark of his preaching. There was nothing "pretended," nor was there any "put on." There was no professional air. Yes, he would do a professional job in preaching, but there was no facade. What he preached consumed his soul. The cross and the Saviour would control his thinking. God and his being would overwhelm every fiber of his being and this came through in the plaintive plea of his voice. You did not listen to him preach without being touched with the sincerity that came from deep within the recesses of his heart.

He would often emphasize the need for simplicity. You can review some of the articles he wrote through the years. You can

find them to be mature and profound but in a simple sort of way. Both the educated and the uneducated could profit by his writing and speaking. The illustrations he used most often came from the Bible. Such would impress both the farmer of the soil and the lawyer at the bar. Those of us who remember the "tent meeting" days will remember the countless people who learned the truth by his simple lessons.

We have seen him face the stress of conflict. There was a time when a man like O. G. Lodge would challenge for a religious discussion in Anniston, Alabama. He was there to defend the truth and expose error. All who know the hours of preparation and study demanded will know what he did. This was done without the effort to win a personal victory but that the church of the Lord might be supported. When there was need for someone to discuss the matter of instrumental music with a preacher of the Christian Church, he was there. From that effort and a radio program came a church that exists today.

There was a time when he stood in an open air meeting and preached in the rain. The crowd remained as long as he would preach. He often worked to help provide for his physical needs and preached. He never considered this to be a matter of merit. It was not seen as some great sacrifice. Rather, such was seen as an opportunity to serve.

He was not a stranger to sorrow and suffering. He saw it in his own life and in his family. His little daughter went to an untimely death when they lived in Gadsden, Alabama. His faith never wavered nor did his commitment to the Almighty One. Later in his life he would undergo serious surgery on two occasions before the last one. Hundreds of people know the passages that sustained him in these valleys of his life. "When I am afraid, I will trust in thee" (Psalms 56:3). It was truly in God that his

trust was firmly placed.

His undying thirst for a better knowledge of the Bible was refreshing. Though he had passed the three score and ten year mark, he was still making plans to learn more and grow more in the knowledge of the Lord and Saviour (II Peter 3:18). From the middle of the thirties until his death, hour after multiplied hour were spent poring over the sacred text. Some have said he spent five or six hours a day in study and those who know him best know that this could well be an understatement. His time for study began early in the day, often in the quiet hours of the morning. The evidence of those hours manifested itself in the tremendous insights he came to have. His concept of God and his grace shaped all that he taught. When you listened to him preach you would know that he had determined to "*know nothing save Jesus Christ and him crucified.*"

All of us who knew him would know that there was a measure of steel in his soul that was unbending where truth was involved. He would not compromise and that was proven time and again. His pen wielded a great influence in support of the truth. But there was also in the heart of this man a compassion for others. His love for the truth would never allow him to run in roughshod fashion over others. He was concerned not only with the presentation of truth, he was also concerned about the manner of this presentation. Yes, he was true to principles but he also had a deep sympathy for people. There was never an occasion when he would not go the second mile to try to help some struggling soul. It might mean riding all night in an automobile to some distant place, but ride he would. There was never a man who made a mistake and tried to do right but that he was there with a willing and ready hand to help and offer encouragement. He would not condone the sin but he was extremely happy when the sinner came home.

We had to be impressed with the fact that he was not overwhelmed with material things. Though he was reared in a home where God had given richly of many things

to enjoy, material things were never the dominating things of his life. Yes, he was blessed by the provisions made for him by those churches with which he worked. But there is something else one should know. What they would provide was not the final factor in his working with them. His was a kind of pioneer spirit that would carry him where the need was no matter what the pay. It was, where can I best serve? That was the deciding factor that determined where he would work and what he would do. He was motivated by the spirit of service. He walked by faith and not by sight.

One of the great loves of his heart was the class that he conducted for preachers and others who would care to attend. It began in Gadsden, Alabama, in the forties. Later it was conducted at Shades Mountain, in Birmingham, Alabama. Later at Woodlawn [Birmingham], then at Adamsville, Then again at Gadsden, and finally at Leeds, Alabama. There is no way to number the men who attended those classes at one time or other. Some drove more than a hundred miles in order to attend. The lessons they learned there were carried to pulpits all over the South and beyond. He gave countless hours of study to the material that was used in these classes and it will prove to be priceless as the years roll on.

His classes taught at Adamsville were recorded and will aid those who study the Bible for years to come. We are so thankful that so much of what he said is now preserved on tape. Though he is dead "he yet speaks" through the marvels of recordings. What a blessing this will prove to be. Many of us have hundreds of tapes that will aid us in the days ahead.

Uncle Franklin was a proponent of the Restoration Movement. That plea was seen as sound and scriptural and will stand, as it has, the test of time.

Yes, for fifty plus years I have had the opportunity to hear him preach. I have had the opportunity to talk to him about the Bible and listen to his insights. I have seen his concerns for the church of our day and the days ahead. I have heard his predictions of things that will develop because of trends that are apparent. I have heard him cry when preaching. I have heard him laugh when he was happy. I know of his love and appreciation for his wife and children. I know how he wanted to come to the end for I have heard him pray, "May we hear him say, well done good and faithful servant." I don't think any of us have any doubts about that prayer being answered. "Uncle Franklin" has gone home but we are better because we had the opportunity to live when he lived.

[EDITORIAL NOTE: Of the hundreds—possibly thousands—of gospel preachers who studied under the teaching of brother Camp, surely none has profited more than his favorite nephew, **Winfred Clark**, who penned such a glowing tribute to his "Uncle Franklin," per the foregoing article. When we hear brother Clark speak, often we can

"just hear" Franklin Camp. It not only is through those tapes that brother Camp continues to be heard, but through such

faithful proclaimers of the gospel who studied and trained under his effective tutelage.—Ira Y. Rice, Jr., Editor]

JAMES FRANKLIN CAMP [1915-1991]

Bobby Duncan

On Tuesday morning, May 21, 1991, our beloved Franklin Camp slipped quietly from the walks of men and went on to be with the Lord. The funeral was held in the spacious meetinghouse of the church at Munford, Alabama, within a few miles of the spot where he preached his first sermon, and within a few yards of the place where he preached his second sermon.

Mike McElroy and I conducted the funeral. Willard Collins, a long-time friend of brother Camp, led in prayer. The body was laid to rest in the Munford Cemetery. It is conservatively estimated that more than 100 preachers were in attendance, including about 60 who have sat in brother Camp's classes.

Brother Camp is survived by his devoted wife, Hazel, three sons, Frank, Paul and David, several grandchildren, two sisters and one brother.

Many years ago, as a young preacher, brother Camp heard brother Gus Nichols say he studied the Bible about six hours a day. Brother Camp said he decided then that if brother Nichols needed to study the Bible six hours a day, he himself needed to study at least eight hours a day. This he continued to do in the years that were to come. This qualified him for the great work he did in teaching the word so effectively. Few men in modern times have had as clear understanding of the scheme of redemption as Franklin Camp.

Brother Camp's knowledge of the Bible, his ability to teach it, and his gentle and compassionate spirit caused him to be in great demand for gospel meetings and lectureships. For years he was a regular speaker on the programs at David Lipscomb and Freed-Hardeman. He received and

accepted many invitations to speak at schools of preaching; he knew the great need young preachers have for sound instruction.

Volumes from the pen of brother Camp remain to bless the Lord's people. These include two books of sermons, a book on leadership, a book on the work of the Holy Spirit, a workbook on worldliness, and thousands of articles and outlines written for church bulletins and brotherhood publications. For ten years during the '70s and '80s brother Camp edited a monthly paper called *The Word of Life*. Many articles from that publication have recently been put in book form. For about four years during the late '70s and early '80s he edited *VIGIL*.

About 13 years ago brother Camp began teaching through the Bible on Sunday mornings and Wednesday nights at Adamsville. He began in Genesis and went all the way through the Old Testament in about 460 class periods. He then began a similar study of the New Testament, and had covered down to First Timothy in about 470 lessons. These lessons were tape recorded and will bless generations yet unborn.

In his last sermon, on May 5, he expressed the hope he might be able to finish the study of the whole Bible. It was not to be. But we should not be surprised or disappointed to know that a man such as Franklin Camp was still planning further work for the Lord at the time of his death.

[EDITORIAL NOTE: Having been so close a co-laborer of brother Camp's as anyone could possibly be, no tribute could be complete without something from the pen of **Bobby Duncan**. This account first appeared in the May 1991 issue of *Vigil*, of which brother Duncan has been the editor for many years.—Ira Y. Rice, Jr., Editor]

Franklin Camp

Mike McElroy

Franklin Camp, a much-loved and respected student and teacher of the word of God died Monday, May 21, after a brief illness. He was 75 years old. News of his death saddened Christians across the nation. This brief account will note some milestones in the life of this faithful Christian whose work influenced so many through more than fifty years of preaching and writing.

Joseph Franklin Camp was born June 9, 1915 near the foot of Cheaha Mountain at Hopeful, Alabama. His family moved to Munford in 1921. His father, **Benjamin Franklin Camp**, preached at Munford and ran a store there. As a youth, Franklin heard

the preaching of **S. P. Pitman** (who baptized him at age 14), **S. H. Hall**, **Gus Nichols**, and others who came to preach in gospel meetings. He entered David Lipscomb College in the fall of 1934, where he formed a friendship with **Willard Collins** that would last a lifetime. Franklin Camp preached his first sermon June 9, 1935, at Campbell Crossroads, Alabama. The following Sunday he preached at Munford.

On February 27, 1937, brother Camp married **Hazel Howell**. They would walk hand in hand for more than 54 years. The Camps had four children—**Frank**, **Vivian**, **Paul** and **David**. It was also in 1937 that

brother Camp began preaching regularly at Munford. That year, brother Gus Nichols came to Munford for a meeting, and brother Camp learned that brother Nichols studied about five hours a day. He decided that he needed to study six hours a day, and for most of fifty years he woke up early to get to the study where he did the work that enriched his life and preaching. At Munford he worked in his father's store, and ran it after the elder Camp died. In 1938, he started preaching daily on WHMA in Anniston. Many were converted, and congregations were established as a result of that program. Those were the days of "brush arbor" and tent meetings, and brother Camp preached frequently in those open-air gatherings. One account sent to the *Gospel Advocate* told of crowds sitting in the rain to hear the gospel preached by brother Camp. He preached in stores, houses, wherever the opportunity arose. Congregations in **Talladega, Lineville, Piedmont, Pine Hill**, and other communities were established as a result of brother Camp's work during those Munford days.

In 1947, Franklin and Hazel Camp moved to **LaGrange, Georgia**, where they worked for two years. In 1949, they moved to **East Gadsden, Alabama**, to work thirteen years with the church there. Many were converted as a result of radio preaching in Gadsden. A dark page of the Camps' life was written at East Gadsden. On September 13, 1951, their daughter Vivian died after being burned in an accident.

In 1962, the Camps moved to **Birmingham** to work with the *Shades Mountain* church of Christ. Brother Camp preached there until 1971, when he left local work to devote full time to writing and lecturing, supported

by the **Adamsville** congregation and others. In 1976, he began working with the Adamsville church, teaching a Bible class beginning in Genesis designed to trace the scheme of redemption through the Bible. He continued that class when, at nearly seventy years old, he returned to East Gadsden in 1985 for another two and a half years in the pulpit. He left Adamsville with a standing invitation to return, which he accepted in mid-1987. Brother and sister Camp moved to **Moody, Alabama** (near Birmingham) where they spent the remaining years of their life together. His class at Adamsville continued through I Timothy chapter one, when he taught for the last time on May 5, 1991. He also preached that Sunday morning at Adamsville.

Brother Camp wrote several books and tracts. He wrote regularly for brotherhood papers. He edited three papers. He was a yearly favorite on the Freed-Hardeman and Lipscomb lecture programs, and he spoke on many others. It is probably not possible to count how many meetings, radio programs and sermons he preached. The two works that brother Camp believed were his most important were the tapes of the Adamsville Bible studies, and his Monday preachers' classes. The classes began in 1955 at East Gadsden and moved as he moved from place to place through the years. The class met at **Leeds** for the last four years, and met for the last time on Monday, May 6, 1991. Three generations of gospel preachers were helped and encouraged by this class during the 36 years it met.

After open heart surgery in 1981, brother Camp enjoyed relatively good health during the last ten years of his life. He gave careful attention to exercise and diet. In the last two

years, he experienced some difficulty with his sinuses that caused him to cancel some speaking engagements. He entered AMI Brookwood Hospital in Birmingham for lung surgery Monday, May 13, 1991. After the surgery, he remained in the Surgical Intensive Care Unit for eight days. He died early Tuesday morning, May 21. His funeral was conducted at Munford Wednesday, May 22. His body was laid to rest in the family plot of the old Munford cemetery.

At the 1991 Freed-Hardeman College lectures, brother Camp was honored with an appreciation dinner. Many speakers told about different parts of his life, including his nephew **Winfred Clark**, to whom we are indebted for many of the early details of brother Camp's life related here. In his remarks at the end of the ceremony, brother Camp was typically humble, crediting his wife, family, friends, his preacher students, and congregations where he worked for encouraging him. He said he was grateful for what had been said honoring him, and that he wanted to lay that honor at the Lord's feet. He said, "My life's ambition is to be able to meet Jesus Christ, the Son of God, in the world beyond, and lay it all at his feet." He said, "I would be happy if you would forget about me, and think about the Savior, who came to live and die, and love, and teach us all what life is really about." We who lived with him, learned from him, and loved him will honor his request to give God the glory, but we will never forget Franklin Camp.

—Church Bulletin

Ashville Road Church of Christ
1260 Ashville Road, N.E.
Leeds, Alabama 35094

J. FRANKLIN CAMP—PREPARED TO BE WITH THE LORD



J. F. Camp

"This is what you have been preparing for all your life." Thus went the warm words of comfort and assurance from brother Franklin Camp to a lady in the great Shades Mountain church, who had just learned of her terminal illness. He related this to one of his classes, which I was privileged to attend from 1966 until 1969. Just like this faithful sister in Christ, brother Camp was ready on May 21, 1991, when he finished his course (II Tim. 4:6-8). What a great soldier he was for nearly seventy-six years!

Having devoted himself tirelessly to studying "the Book" at least six hours daily, he was a scholar. He had a general knowledge of the Bible as do few men alive today; brother Camp could not be excelled in relating the Old and New Testaments. Using the analogy of the hummingbird, he spoke of studying the Scriptures up and down, left and right, forward and backward. Speaking of his three ways of Bible study, he described: (1) how he moved rapidly through the Bible, surveying all the books; (2) how he read more closely, emphasizing the context and purpose of each book; and (3) how he examined every word, very much in-depth. In that way, he never lost sight of the overall picture and purpose of the Word as he exegeted each passage.

Brother Camp was unswervingly loyal to the truth; he loved God, and he revered His Word. He declared the whole counsel of God, and he did not neglect warning of false doctrine. For example, he stated a few years ago that the next major issue in the church would be on the subject of grace; he had a solid grasp of the Biblical relationship between grace, law, faith, and works. [Every Christian should hear his tapes on the

subject.] Furthermore, he had little time for the modern theologians and philosophers.

After brother Camp had taught his scholarly yet practical preachers' class for many years, he was asked by brother Rex A. Turner, Sr., to teach the classes for credit through the Alabama Christian School of Religion, both in Birmingham and at times in Montgomery. Some of these classes were attended by hundreds of members. [He also for a number of years served as a board member at Alabama Christian College and at Alabama Christian School of Religion.] He has been an enthusiastic supporter and encourager of the Memphis School of Preaching from its very establishment, twenty-five years ago; the Shades Mountain and Adamsville churches, with whom he labored for many years, both have long supported students in the School.

He was very helpful to faithful preachers, being sought out for his sage advice and for his recommendations. And, he never forgot his friends and those loyal to the truth. Further, he loved his lovely, supportive wife, Hazel, and his three sons; they were a close, devoted family. Still further, he really enjoyed life, having a great sense of humor.

After the funeral service in the church building in Munford, Alabama, appropriately conducted by brethren Tim Rice, Mike McElroy, Willard Collins, and Bobby Duncan, brother Camp's body was laid to rest in the cemetery at Munford. His tremendous influence will live on through his writings, his tapes, his students, his many thousands to whom he ministered in local work and in gospel meetings, and his family (Heb. 11:4).

This humble, outstanding evangelist was prepared to be with the Lord. And, we thank God that he lived.

Curtis A. Cates

[This article appeared first in *Yokefellow*.]

Franklin Camp —Problem Solver

Archie W. Luper

Many things have been written, even more than have been said, about problems that concern the Lord's church. Among these current problems are: modernism, liberalism, neo-Pentecostalism, and pseudo-intellectualism.

The solutions to these problems can be found in the Bible. As Christians, our problem is trying to search the scriptures that we might find the solution to these problems. Perhaps many of us are not unlike the Ethiopian eunuch. Like the eunuch, we too can read the scriptures but sometimes we do not understand what we are reading.

The Elders at East Ventura, in Ventura, California, evidently understood this truism because they invited Franklin Camp of Birmingham, Alabama to come out to Ventura to guide us in "How To Study The Bible." About the only difference between brother Camp and the evangelist is that Philip ran to the eunuch and taught him, whereas brother Camp stood behind the podium and taught us.

After the meeting was over between Philip and the eunuch, the scriptures say, the Spirit of the Lord caught away Philip that the eunuch saw him no more. When our meeting with brother Camp was over on Friday night, a 707 caught away brother Camp and we saw him no more. In fact, I didn't see him until the following Monday in Memphis, Tennessee.

There is one thing for certain: after our six-day meeting with brother Camp was over, like the eunuch, the members at East Ventura went on their way rejoicing. Why? Because we were taught the Bible, and more than this, how to rightly divide it.

The elders, deacons, minister, and each member at East Ventura join with me in expressing our deep appreciation for the wisdom and unselfishness of the churches in Shades Mountain, Birmingham, Alabama; Munford, Alabama; Talladega, Alabama; Hoder, Alabama; and Adamsville, Alabama, for making it possible for Franklin Camp to devote his entire energy in teaching God's word. Because of the first visit brother Camp made to California many of us can say we now have a better understanding of our problems because we now have a better understanding of the Bible.

—Written June 15, 1972
215 Lang
Ventura, California 93003

Frankie Luper's Appraisal of Brother Franklin Camp

Many a gospel preacher no doubt has prided himself somewhat in being a student of brother Franklin Camp; however, the one who probably studied his teaching as closely as any other is not

a pulpiter or even a man. She is sister **Frankie Luper**, wife of **Archie W. Luper**, of Ventura, California.

The exact year in which sister Luper first came to know brother Camp, we

are not quite sure. However, she was among the number who drank from his intellectual cup, back in 1972, when he made his first (and only) journey to California to teach for six nights on "How To Study The Bible." It was his teaching and example that caused her to devote the countless hours of study and preparation resulting in her marvelous



OF THE MEMPHIS SCHOOL OF PREACHING Class of 1991 (shown above), 13 graduated from the two-year basic course and 13 from the third-year course the Lord's Day night of June 16, 1991, at the Knight Arnold Church of Christ auditorium, of Memphis, Tennessee.

Seated on the front row together with Curtis A. Cates, Director, the faculty, left to right, includes Jim Dearman, Richard Curry, J. A. McNutt, Garland Elkins, Cates, Keith Mosher, E. L. Whitaker and Rod Rutherford.

Beginning with the second row, left to right, students include Kevin Rutherford, Jeff



Student Body
OF PREACHING
1991

Bates, Gideon Rodriguez, Raymond Sweet, Barry Grider, Gregg Lehman, Jessie Powell, Mark Littleton, Larry Sutton and Ken Friel.

Indented, left end, Michael Millard; right end, Larry Siegle.

Third row, left to right, Josh Kraft, Jeff Penick, Rick Calvert, James Hill, Jr., Johnny Burkhardt, Robert Tate, Brent Smith, Thomas Leslie, David Long and Kevin Beard.

Last row, left to right, Douglas Hoff, Doug McIntyre, Gary Atwater, Bob Hawkins, Robert Meredith, Stefan Dickerson, Brian Butler, David Jones, Kevin Ruiz and Steve Harris.

book, *The Essence of Time*. In her library, she treasures MORE THAN SIX HUNDRED TAPES of his Bible classes and sermons, every single one of which she has listened to with rapt attention as she absorbed his teaching week by week, month after month, across the years.

Knowing that she was a genuine

disciple of brother Camp, upon his passing, *Contending for the Faith* invited sister Luper to give her appraisal of this true man of God. Following are some of her thoughts at this solemn time of our mutual grief:

Franklin Camp... didn't study five hours a day—from 4 in the morning to 9—for 40 years for the purpose of then showing in a

grand, elaborate performance in the pulpit how much he knew. His purpose, it seemed to me, was the purest of any preacher/teacher I ever knew. His motives were clear, pure and simple. His study was for the purpose of proving Franklin Camp to be the person God could trust with the knowledge of his word.

Did he love to preach? He *lived* to preach. Did he love to teach? He *lived* to teach. Was he a good teacher? He was the *best kind* of teacher because his motive for teaching was so pure. His knowledge was profound, and yet he taught in such a simple, understandable way. You might even compare it to the simplicity that the New Testament shows in the teaching of the parables.

For instance, in starting with Genesis 1, he would always say, "Now you stop me if we read any word that you don't understand." He always wanted you to know it doesn't take a genius to understand the Bible; it just takes a lot of good, hard, and dedicated study.

His soft heart would have allowed him to pour, so to speak, what he had learned directly into your head, were that possible; but his knowledge of how faith is built on study over a period of time would have prevented it. He would have considered that a deprivation. "Your faith," he always said, "has to be your own."

He strived always to balance your study over the whole Bible. It was not possible for him to teach in a hurry; he always took the time to establish his reason for a conclusion on any given point. You always knew to expect to travel from Genesis to Revelation if that was what it took.

He had no gimmicks, no tall tales to illustrate a point either in the pulpit or in the class. If he didn't have a Bible illustration, which he usually did, no illustration was given. "Your stories are probably a lot better than mine" was a common expression of his.

I have been studying with brother Camp since the early '70s by means of cassette tapes. I have more than 600 tapes of his teaching in his preacher-training classes and his study through the Bible, book by book, chapter by chapter, entitled, "Redemption Through The Bible," taught at the Adamsville, Alabama church. It is a priceless study and I consider myself so fortunate to have been among the many who took advantage of this opportunity. It is a study that should be in print.

Is my study to stop because brother Camp is no longer here to teach me? Of course not. It would be a dishonor to him if, by now, I am not an independent student of the Bible.

Am I going to miss him? Oh, my, yes. Will I miss his teaching? As long as I live, I will. But, my, what a treasure of study he has left for me! He always said that the longer he studied and the more he learned, the more he felt he needed to study. It was that attitude that made him such an effective teacher. Archie joins me in saying, we love you, Franklin Camp.

In grateful appreciation, your student,
(Signed) Frankie Luper

WILLARD COLLINS' IMPRESSIONS OF FRANKLIN CAMP

When Franklin Camp published his *second* volume of *Old Truths in New Robes*, in 1972, he invited his old college roommate, Willard Collins, to write the foreword. Among the things that brother Collins had to say therein were the following:

Franklin Camp and I met when we entered David Lipscomb College in the fall of 1934... We roomed together for several months during the freshman year and from then until this day I have counted him one of my best personal friends and one of the most sincere Christian men I have ever met.

It is my opinion that there is no person in

the church, in brother Camp's age group, who knows the Bible as well as this man. He has been studying God's Word on the average of six hours per day since 1937...

Franklin Camp has appeared on the Lipscomb lectures for the past ten successive years. David Lipscomb College has conducted two lectures each year with the

exception of one year during this period. Franklin Camp has spoken on the average of three times on each lectureship. It thrills me to listen to this outstanding Bible student deliver biblical messages in sincerity and humility. He has a very tender heart and he portrays a deep and abiding love for the Word of God as he presents each message.

How grateful I am that Franklin Camp has prepared this book which will preserve so many fine lessons from his pen.

—Willard Collins

June 21, 1972



SHELLY'S HERESY IS STILL HERESY

James W. Boyd

When faithful brethren challenged **Rubel Shelly** to defend his current teaching, which is at vast variance from what he once taught, he and the elders of **Woodmont Hills** ran for cover and refused to allow what they taught to be exposed to and compared with the truth in honorable debate, such as Shelly has shown himself exceptionally capable in the past when he stood for the truth. Specific review has been given by faithful brethren of Shelly's charge that, "It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation."

Such an intemperate statement reflects lack of realism, contradiction of truth, spiritual immaturity, and the results of frustration from years of instability, uncertainty, vacillation and unsound doctrines of which he has been guilty in his march from truth into the mire of liberal digression and apostasy. It would seem that a man of keen mind and perception would not cite Ephesians 2:8,9 in the same paragraph of his false doctrine and malicious charge—a verse that speaks of human activity being *necessary* for salvation.

Shelly's problem stems from the fact that he has left the "*old* paths" (at which he now scoffs) for his *own* paths and has adopted Shelly's poppycock to replace the Savior's pattern. While crying some time back that he had not changed his doctrine, but only his ugly attitude, the truth is that he has not changed his ugly attitude but has changed his doctrine, because he has changed his attitude about the Bible as the Word of God. His

progression into apostasy, which was noted by some of us 15 or more years ago, has been documented, persistent, sometimes with leaps and bounds, and now he has accumulated a long list of heretical positions by which he subverts the faith of many who do not measure by God's standard. He, and those like him, are building another human denomination with the ruins they are making from dividing the body of Christ with their false doctrines.

Shelly has attempted to footnote his heretical statements with another article, entitled, "This Is Heresy?" In it he says his first article was an "affirmation of the biblical doctrine of justification by grace." That is not so! If that was true, faithful brethren who always have preached that, would not be concerned. But his article teaches salvation by grace *alone*. Faithful brethren do not teach that and never have. Nor have faithful brethren ever taught salvation by man's merit or that we can be saved by "doing enough," as he charges. Shelly erects a straw man that has never existed among us and demolishes it with doctrines equally false as the straw man he erects. Make no mistake who are his targets! He throws his darts at faithful brethren, not the false teachers of denominationalism who he now imitates and parrots. He believes there are faithful Christians in those churches.

While saying on one hand, "We do not contribute one whit to our salvation," then he writes, "Of course we are supposed to hear and heed divine commandments." Would the learned apostate inform us just how he expects

to be saved without his participation, human activity? Will he ever be saved without it? Why would one devoted to sound doctrine teach such uncertain and deceptive concepts as he has done?

He contends the reaction to his first article is "frightening," and says it "alarms me both for their own sakes and for anyone who takes them seriously." I have seen blatant hypocrisy displayed many times, but this has to be near the top performance. This man runs about everywhere ridiculing the church, demeaning sound doctrine, slandering faithful brethren, promoting his patternless religion, mocking noblemen of the past, and when challenged to defend his new faith, refuses to utilize his proven talents to stand by what he says—then says he is alarmed over it! If he ever again becomes concerned for the souls of his former companions, he will cease his written and verbal barrage of inaccuracies against them and the truth his opponents have faithfully upheld. Honest people will see through such an one as this. Others will continue to allow the blind to lead the blind.

Since this man denies the New Testament pattern, why does he quote it to attempt to prove anything? To contend that Paul denied the absolute necessity of human activity to be saved is a matter that challenges the inspired record.

Who knows how far removed from truth Shelly and those like him will go? Some who have known him when he was sound and true find it difficult to believe that he has done as he has. Will he ever repent and return? We would

work, pray and hope so, because his soul is precious and his abilities could be used for truth again. Others who have apostatized have returned. But we cannot ignore the havoc he presently causes with his error.

While he infers that God's grace is "intimidating" to those who challenge him, let it be known that God's grace was never intended to intimidate anybody, and it does not intimidate those who truthfully teach God's grace, and who necessarily resist his heresy. But it is certain that neither Shelly's rips and tears at faithful brethren nor his heresies intimidate anybody who knows God's Word.

This outburst of his comes from one

who has sufficient education to express himself clearly and soundly if he believed clearly and soundly. What does he mean, "all-sufficient grace"? That God's grace is all-sufficient to cover *all sin* is biblical (Romans 5:20). That God's grace is all-sufficient to save man *without human activity* is just another false doctrine of man's creation. One wonders if the man really knows *what* he believes. He speaks with forked tongue! He attempts to assume contradictory postures! He betrays himself and destroys credibility as a reliable teacher of the Word.

To believe that God will consider guiltless those who so pervert his Word and those who march in cadence with

them would require disbelief in his Word. Meanwhile, it should make some aware of the true nature of those who have left the faith when they will not defend their statements—statements that contradict what they once proclaimed, and far more serious, contentions that divide the church and violate the Word of God.

Have a great Jubilee! And rest assured by your support and participation in this human activity and fellowship with false teachers that you have made your contribution to the efforts to "**crucify to themselves the Son of God afresh, and put him to an open shame**" (Hebrews 6:6). —Route 11, Box 90
McMinnville, Tennessee 37110

I Didn't Know That! Did You Know That?

Roy McConnell

The following was printed and distributed in the weekly bulletin entitled "LOVE LINES" by the Family of God at Woodmont Hills church of Christ, Vol. 19, Number 29, July 19, 1989. This congregation is located in Nashville, Tennessee.

WOODMONT HILLS CHORUS

Our chorus continues to grow and to improve, and you continue to express appreciation for the contribution they make to our worship atmosphere.

Some of us admitted to feeling a bit uncomfortable the first time or two the group sang in our assembly. Upon reflection, most of us have realized that the discomfort was tied only to custom. The New Testament precedent is actually clearer for solo or small-group singing than for congregational singing (cf., I Cor. 14:26-28).

Congregational singing will remain the norm for us, but it is nice to be able to make occasional use of a small group to

edify the body with special music. Please encourage Lester McNatt, director of the chorus, and the chorus members for their spiritual encouragement to the body.

By the way, the chorus will sing this Sunday at the Owen Chapel congregation in Brentwood. Owen Chapel is marking the 130th anniversary of its founding.

I didn't know that! Did you realize that the New Testament precedent is "actually clearer for solo or small-group singing than for congregational singing (cf., I Cor. 14:26-28)"?

1. Such an explanation of I Corinthians 14:26-28 ignores the context: The use of spiritual gifts in the infant church (I Corinthians 3:11).
2. It ignores the truth that when the perfect law was completed these gifts were no longer a part of church worship (I Corinthians 13:10).

3. It justifies chorus and solo singing in a passage that does not even mention singing. What a broad definition of Psalms!
4. It justifies women teaching over men and thereby contradicts I Timothy 2:11-12. Singing certainly is teaching and solo singing is certainly over the entire assembly (Colossians 3:16).
5. It questions the authority of congregational singing (Ephesians 5:19).
6. It will pave the way for the next step: There is as much authority for mechanical instrumental music in worship as for congregational singing.

Brethren, are the churches of Christ in middle Tennessee ready to accept and fellowship this?

—Post Office Box 1444
Goodlettsville, Tennessee 37072

What Should Our Attitude Be Toward Those Who Teach Error?

William S. Cline

The Bible plainly states that "**the face of the Lord is against them that do evil**" (I Peter 3:12). Just now I can think of nothing more evil than for an individual to teach soul-destroying, false doctrine. In the early morning of time the Devil entered the Garden of Eden and taught the mother of us all false doctrine. Because she was deceived and followed his teaching, sin and all of its evil consequences entered the world.

I am sure that most who have been teachers of men, have at one time or the

other, taught something that was not correct. Such are not under consideration at this time. Likewise, many a teacher has had the time when he was mistaken or misinformed regarding a certain point of Bible doctrine and until corrected was guilty of teaching error on that point. But, again, such is not presently under consideration. We are here asking, "What should our attitude be toward those who persist to teach error, even when they have been carefully instructed and corrected?"

God always has had to deal with the false teacher. As we just noted, even in Eden there was false doctrine and a false teacher to counteract and negate the true doctrine of God. God's simple and easily obeyed command was for Adam and Eve not to eat of the fruit of the tree of the knowledge of good and evil; but Satan said they should eat of its fruit and in so doing they would become like God. From that point forward the history of man reads like a broken record. Jehovah has given truth by

which man was to be governed but Satan and his servants have allured men away from a covenant relationship with God with false doctrine.

When Peter wrote his second epistle he was deeply concerned with certain false doctrine which was being taught in the church. In chapter two he gave a scathing rebuke of the false teachers, stating that their end would be eternal destruction. Can we not learn from Peter, or Paul, or James, or Jude, or prophets in the Old Testament who set the trumpet to their mouths or the pen to their hands and strongly, without compromise, denounced false doctrine and those who were teachers of error?

WHAT ABOUT TOLERANCE?

There is a very strong tendency on the part of man to be overly tolerant of those who advocate new ideas and doctrines until they have been tested by the masses. In the religious world, which is woefully divided, we see such tolerance in the existence of more than 1,500 separate religious organizations. Within the Lord's church we have experienced the same problem. False teachers have reared their ugly heads within the kingdom and we have been slow, slow, slow in denouncing them and their doctrines. Because of the false teachers we have seen the body of Christ split over and over again. Advocates of love and understanding cry that we must love and seek to understand those we consider to be false teachers and give them time. But we would ask, "Time for what?" Time to subvert whole houses? Time to lead large numbers away from the Lord and his church into man-made institutions? Time to confuse and divide and cause church after church to split and see once kind and loving brethren become bitter enemies? In the name of all that is good and pure, what do we gain by giving powerful, influential, determined, false teachers time?

I know that within the lifetime of most of us the church has been through some difficult battles. Perhaps none was worse than the one we had with the anti-cooperation movement. Churches were divided right down the middle. Families were divided to where parents and children, brothers and sisters ceased even to speak to one another. And because of the ugliness of those days, I am certain that many brethren decided that within their lifetime they would never again be party to such conduct. As a result of that they have not once drawn their sword against the onslaught of error much less gotten blood on it for the past 40 or so years.

All has not been peaceful and doctri-

nally sound during those four decades. We have had doctrinal problems, such as the neo-Pentecostal movement, the Crossroads movement, and numerous other issues, all of which can be placed under the broad umbrella of a wrong attitude toward Bible authority. But regardless of how many or how serious the problems have been, few have entered the battle against the false doctrines and the false teachers who promoted them. A direct result has been that the church seems to have suffered more from false doctrines in the last 30 to 40 years than perhaps it has suffered during any like period of time since the early 1800's and the beginning of the restoration.

LOVE AND MILITANCE

While the Christian is required to manifest love and understanding, he *also* is required to manifest diligence, vigilance, and militancy against the false teachers and their doctrines. Did not Paul tell Titus that the mouths of false teachers must be stopped? Read Titus 1:9-11 (NKJ) and note the strong language.

... holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict. For there

are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

It may not sit well with us and our attitude of "let's get along with everybody" but Paul's instructions in the above verses outlines the attitude we must manifest toward those who teach false doctrine.

If the time frame in which one should confront the false teacher ever becomes a problem with anyone, he should give careful consideration to Paul's discussion in Galatians, chapter two. False brethren had been secretly brought in to spy out Paul's liberty that they might bring him and others into bondage. He wrote, "To whom we did not yield submission even for an hour, that the truth of the gospel might continue with you" (Galatians 2:5).

Too quick? Didn't give them enough time? Failed to manifest the spirit of Christ by not being long suffering toward brethren in error? You will have to argue those points with the inspired apostle Paul and not with me. All I did was call the situation to your attention. I am certain that some of today's

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brethren, had they been present during those events mentioned above, would have been highly critical of Paul and his strong confrontation with the false teachers. It is just such an attitude that has given so much liberty to those who would subvert the church and the doctrine of Christ in our present day world. Brethren, such must not be!

GOD HATES INIQUITY

God hates the work of the false teacher and every false way. **"The foolish shall not stand in thy sight, thou hatest all workers of iniquity"** (Psalms 5:5). If the child of God is to be like God in his attitude toward false doctrine then he must hate that doctrine. There is no getting around that simple, yet to many, difficult point. David, the man after God's own heart, said, **"Therefore, I esteem all thy precepts concerning all things to be right; and I hate every false way"** (Psalms 119:128). The great apostle Paul, the one who was so kind and loving, especially toward his own brethren, said concerning the false teachers, that he wished they would **"mutilate themselves"** (Galatians 5:12, RSV). [In this verse the RSV is more descriptive of the original language than other translations.] Is it any wonder that he said in Galatians 1:6-9 that all false teachers were to be accursed?

LOYALTY IN DISGUISE

In the Bible men of God were never slow to denounce error and neither should we be. It is a distinct mark of ungodliness to allow error to have free course. It must not be allowed to go unrestricted. **J. Sidlow Baxter**, a denominational writer has written,

When easy going kindness lounges in the place of righteous indignation, and allows Christ-dishonoring false doctrine to play havoc inside the church, kindness has ceased to be Christian, it has become disguised disloyalty, camouflaged cowardice, and a moral wasting disease.

We are only fooling ourselves and giving aid to Satan when we sit on the sidelines and have nothing to do with stopping the proclamation of false doctrine. For the sake of the soul of the false teacher as well as all of those that he will influence, we must do something to stop him in his very tracks.

We always should seek to convert the false teacher from the error of his way, but if conversion is not possible, we should manifest the attitude of the Lord and set our face against those that do evil, for the Lord hates every false way and we can do no less and be his disciples. We must be careful to remember that we are not at liberty to do as we please toward false teachers. We cannot

even bid God speed to the false teacher, for to do so is to become a partaker of his evil deeds (II John 11). By being far more tolerant than we should have been we have caused a lot of problems in the church. And all the while we have done so by convincing ourselves somehow that what we were doing was manifesting the spirit of Christ and doing good for

the greatest cause on the earth when we actually were doing the opposite. How happy Satan must be with our conduct.

We must get our attitude and our conduct in line with the Lord's. It is time for the church to love the truth with all of our heart and with the same intensity, hate the error. — *Post Office Box 17200 Pensacola, Florida 32522*

Notes & Quotes...

Herbert E. Mitchell, Seattle, Washington: "If it was not for *Contending for the Faith*, what would the people really know of the wrong being perpetrated on those who may not have a good knowledge of the scripture? Keep up the good work!"

Joe Orvelo, evangelist, Manteca, California: "I preach for the Northside Church of Christ in Manteca... I am relatively new to the 'politics' played in the church and try to avoid it as much as others will allow me to. I desire to spend as much of my time winning souls for Christ and not to be involved in unimportant matters that will consume my time from this goal..."

(NOTE: "What you said about the 'politics' played in the church expresses my sentiments exactly," I replied, in part. "I share your desire to be involved as much as possible in soul-winning, not extraneous matters that have no meaning. Unfortunately, there are those among us who have other ideas—and sometimes there is just no way to avoid their machinations.

"Brother J. D. Tant told me once, when I was a young preacher back in the '30s, that every time the Lord sent a servant to do something, the Devil put two hounds on his trail. If we spend all our time fighting the hounds, we'll never get done what the Lord sent us to do. How true. As a rule, when one of the Devil's 'hounds' gets on my trail, I try to ignore him and keep on going; however, if he catches up with me and sets his teeth in my leg, I try to shake him loose somehow and THEN keep on going. This is not always easy; but we have to do our best.")

Jesse Whitlock, who preaches at Central in Ardmore, Oklahoma, ordered a bundle of our January 1991 issue for distribution there, saying, in part,

"February 1, 1991, the Maxwell elders finally let **Don Preston** go. February 3rd, Don and about 70 (?) of his followers met at the local Coliseum in a rented wing. They had an announcement in last Friday's paper about being a new congregation (copy enclosed) in our area. We are hoping Maxwell will withdraw fellowship from the whole bunch, but they move so S-L-O-W! At any rate, we are keeping an eye on this group and will mark them for their divisive ways. When we have things settled, we will send you a copy of all with the original of this newspaper ad if you want it. We thank you so much for your support of us during this time of conflict with such a deceptive error as the A.D. 70 heresy."

An appreciated brother of Gallatin, Tennessee, wrote, sending us a clipping from the *Gallatin Examiner* newspaper there in Gallatin advertising a meeting at the East Main church, saying, "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 fellowshiped 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 **[Rubel Shelly's]** drifting into liberalism. I am glad we have a sound gospel preacher here at Hartsville Pike in Gallatin in **Charles Williams**."

Mrs. Ruby Wilson, Tishomingo, Mississippi: "I have been so concerned about the error in so many congregations of the church of Christ. I have read about the *Nashville Jubilee* in *Contending for the Faith* and also brother **Wayne Coats'** book *Tiptoeing Through the Jubilee*. Also error has come closer home as I'm sending you a poster of what happened at Tishomingo. We don't attend there any more because of some things that happened about five years ago and have never been corrected; but it grieves me deeply what happened then—and now this. What is happening to cause so many to leave what is so plainly taught in the scripture? I pray God will continue to give you strength, wisdom and courage to keep warning the brotherhood of all the error being taught by so many so-called preachers for the church of Christ. [She enclosed \$10.00 "to use where needed."]

(NOTE: "The same things that concern you concern me," I replied, in part. "You ask what is happening to cause so many to leave what is so plainly taught in the scripture? If it is not plain and simple UNBELIEF, then I cannot explain it. UNBELIEF is what caused all those folks to die in the wilderness. In fact, the scripture shows us that 'three and twenty thousand fell in one day.'

"It was because of such things as this that I introduced *Contending for the Faith* to the brotherhood [more than] 20 years ago... It was going on then (though many denied it) and it is going on now. As one brother put it back in the '60s, 'they are trying to lead us down the primrose path, but some of us are going to be mighty hard to lead.'" IYR Jr.)

Steve Gunter, Bentonville, Arkansas: "I treasure every issue of *Contending for the Faith* and pray its great work for truth shall roll on and on..."

Izyal Stout, of Allen, Oklahoma, enclosed \$30.00 to help brother **Dan Rogers** to attend Memphis School of Preaching.

"In regard to brother Dan Rogers," she wrote, "it gave me pleasure to read the letter written by [him]. Wish more people would and could see the error in denominationalism... I'm still studying with my Free Will Baptist neighbor. I covet your prayer in order that the results will be pleasing to God..."

Calvin & Nadine Milton, Petersburg, Ohio: "We thank God for the love and respect that you have for God's holy word and we praise him for giving you the strength and fortitude to continue to fight the good fight.

"While some criticize you as being 'a watch dog,' we praise you for being 'our watch dog,' as you keep us informed of what's going on in the church. Without *Contending for the*

Faith' we wouldn't have the slightest idea of what's happening among the churches.

"Seems that most Christians will not condemn anything or anybody nowadays. But if we understand the Bible correctly, Christians are soldiers in the Lord's army; so we must take a stand and hold fast to the truth.

"We want to thank all of the faithful brethren who take the time and effort to know what ought to be and what ought not to be in the church of our Lord...

"Speaking of being a 'watch dog,' it is our honest *opinion* that if elders (all, not just some) were carrying out their God-given responsibilities, there would be no need for 'a watch dog' and time for more saving of souls. But, until that day comes, keep marching on while holding His royal banner high..."

(NOTE: Inasmuch as the Miltons have been supporting our work financially at the rate of \$50.00 each month over the past many, many years, I had realized for a long time that we must indeed be kindred spirits in Christ.

"Thank you both," I replied, in part, "for your wonderfully encouraging letter under date of April 3, 1991. It is not everyone, as I am sure you know, who really appreciates *anyone* contending for the faith.

"When Vada and I returned home from our second long-term missionary effort in the Far

East, in 1964, we were not long in learning that false brethren had begun undermining the restoration movement while we were overseas. In trying to find out where all the false teaching was coming from, we established the fact that numbers of our own supposed-to-be 'Christian' schools were sending their brightest young, would-be 'scholars' for their advance degrees from secular and sectarian universities, that they were returning to 'our' schools and teaching the false doctrines they had been taught as if they were the truth. When we found that warning school administrators of this was futile, I first wrote three books—*Axe on the Root*, Vols. I, II and III—which were distributed brotherhood-wide. However, by then, 'liberalism' had taken such hold all across the land that we finally introduced a monthly publication—*Contending for the Faith*—that we might do running battle with those who would undermine the truth of our God.

"Well, you know all about that. By now we have fought error from whatever source through the pages of this paper for 21 years—and now are well into our 22nd year. Thank you for helping us as you have. I am confident that you both will continue to do so until the Lord says it is enough and calls you home." IYRJR.)

A Book Review of "EVOLUTION AND FAITH"

Jerry Bookout

Evolution And Faith, J. D. Thomas, editor (Abilene, TX, ACU Press, 1988, 236 pages)

Some of our readers will remember that in January, 1986, *Apologetics Press* published a book entitled, *Is Genesis Myth?* (Bert Thompson), which had as its subtitle, "The Shocking Story of the Teaching of Evolution at Abilene Christian University." That volume documented, with the weightiest kind of evidence, how two professors in ACU's biology department had, apparently for well over a decade, taught evolution as fact. Needless to say, its publication stirred a tremendous controversy, both on and off the ACU Campus. Ultimately (in January, 1988) one of the two professors, Dr. Archie Manis, resigned as a result of the fallout.

At the height of the controversy, certain friends of ACU suggested to University administrators that the best way to "disarm" the ensuing criticism, and put this matter to rest, was for the school to publish a book, written by its own faculty members, documenting an "official stance" against evolution. The volume now under review, *Evolution and Faith*, was supposed to be that book. After even a cursory reading, however, it will become apparent to the reader that not only has the book failed in its attempt to exonerate the University, but has established all the more firmly the charges made in *Is Genesis Myth?*

The book is edited by J. D. Thomas, former Chairman of ACU's Bible department, who is well known for his support down through the years of the Gap Theory and an ancient Earth (see Thomas' book, *Evolution and Antiquity*, p. 54, where he states regarding the Gap Theory, "But we point out that no man can prove that it is not true, at least in part"). It seems a bit odd that the University would choose a man, who for so long has been known for his compromises of Genesis 1, to edit the book which was supposed to prove that the University had not compromised Genesis 1. However, after reading the current volume, it is apparent that he was chosen because of that reputation, not in spite of it. Assisting Thomas as co-authors were other ACU faculty members, and one ACU Board member (J. T. Ator). The book covers such topics as biology (J. R. Nichols), chemistry (P. C. Reeves), physics (M. E. Sadler), astronomy (J. T. Ator), origins and the Bible (I. A. Fair), and the week of creation (N. R. Lightfoot). Interestingly, there is a special appendix by John N. Clayton, of South Bend, Indiana, who is widely known for his off-beat brand of theistic evolution, and modified Gap Theory (see *Evolutionary Creationism: A Review of the Teaching of John N. Clayton*, published by Apologetics Press). University president W. J. Teague wrote the foreword.

On the positive side of this review, let

it be noted that the book does contain some good material. Certain of the authors speak out against scientism, uniformitarianism, and the evil effect of Darwinism on society in general. And, passing references also are made to the fallacious nature of certain alleged proofs of organic evolution (e.g., vestigial organs, comparative anatomy, embryology, etc.).

The good material, however, is far outweighed by the bad. One entire chapter of the book (by Sadler) is dedicated to the proposition that "experimental evidence indicates that we live in a universe that was created over 10-billion years ago, after which the heavier elements were formed. The age of our solar system is about 4-billion years." Notice where this line of reasoning leads. Dr. Sadler concludes, "The Bible does not say how old the earth is, much less the solar system or the universe. To judge as heretics all those who believe that the present universe has evolved from a big bang is unfair and creates controversy over something that is certainly not a central part of Christianity" (p. 93). So there you have it. Do certain teachers at ACU present the evolutionary Big Bang scenario as the method of the origin of the universe? You be the judge. Is our belief regarding Genesis 1 "a central part of Christianity"? Jesus said, "If ye had believed Moses, ye would have believed me, for Moses wrote of me" (John 5:46). Moses and Christ stand or fall together; for one may not dispense with the Mosaic account of origins without likewise dispensing with the historical Christ!

In the next chapter of the book, J. T. Ator tells the reader not to place "unnecessarily restrictive" limitations on Genesis 1. It comes as no great surprise to see that he then elaborates on this by suggesting that the "days" of Genesis 1 were not really "days" at all, but long ages of time (pp. 96,97), from which he concludes "the data just reviewed has driven scientists to the conclusion that the universe must have an age between 15 and 20 billion years" (p. 105). His entire chapter is dedicated to the concept that "one should not 'force fit' his or her own ideas, into the brief, beautiful, pristine account of Genesis" (p. 115) and then he proceeds to do just that, ignoring plain biblical evidence which refutes the erroneous materials he presented. Oddly enough, in the very next chapter (by I. A. Fair), we are told "while it is possible to consider the term 'day' in the Hebrew language to mean 'time' or 'age,' this does not seem to strain the simplest

interpretation of Genesis 1:3ff. We will notice below that the Biblical theologian should have no difficulty with the '24-hour day' interpretation if the text is permitted to speak in its own literary context and within its own purpose . . ." (pp. 146, 147). Yet, lest one think that a conclusion is near, read on. In the next chapter (by N. R. Lightfoot) the reader will be told, regarding the meaning of the word 'day' in Genesis 1: "Obviously this is not a simple question with a clear-cut answer . . . here dogmatism is not only unwise but is actually unscriptural!" (pp. 172, 173).

So which are we to believe? Here is a book, whose alleged purpose is to build

faith, which tells us that the Gap Theory is the correct view of the origin of the Universe. No, ignore that. The Day-age Theory is the correct view of the origin of the universe. No, ignore that. The "days" of Genesis 1 really were "days" as the text teaches. No, ignore that. There is no way to come to any clear-cut answer. No, ignore that. The Big Bang concept of the origin of the universe is true, and the universe is "15-20 billion years old." No, ignore that . . . And so on and on.

This is a book filled with contradictions, evolutionary-based assertions, and unscriptural concepts. If it was supposed to be the "salvation" of ACU,

and convince those who read it that the University stands firmly against evolution and compromises of the Genesis record, may we kindly say that it has failed, and failed miserably. The University would have been much better off to have said nothing, and let people *think* its professors and Board members respected Genesis and opposed evolution, than to rush into print and prove exactly the opposite. Unless one is searching for a compendium of compromise and error, we would not recommend this book.

—Higginville, Missouri

Preparing For A Smaller Brotherhood

W. N. (Bill) Jackson

Before someone tries to rename me, let me state that "I am not Chicken Little, running around crying that THE SKY IS FALLING!" I do not believe that the sky is falling. I do know that many congregations are fallen, and more will fall; and I know many members of the church have done and are doing the same. Sadly, in spite of all publicity given to the marks of apostasy in our time, some are still prone to chalk it up to "preacher excitability, and exaggeration." They state that after documentation of more than 160 congregations having had internal problems due to the

Crossroads/Boston Movement errors. Some will still say, "Peace, peace, when there is no peace."

I am stating no more, in this article's heading, than was in the mind of Paul and others as they worked in the first century, and pointed to the coming great apostasy. Paul spoke of the departures from the faith (I Timothy 4:1), and that due to men who have tired of sound doctrine, and wish to hear something else (II Timothy 4:1-4). Peter spoke of false teachers who will bring in damnable heresies, and that "many will follow their pernicious ways" (II Peter 2:1-

The Fifth Annual

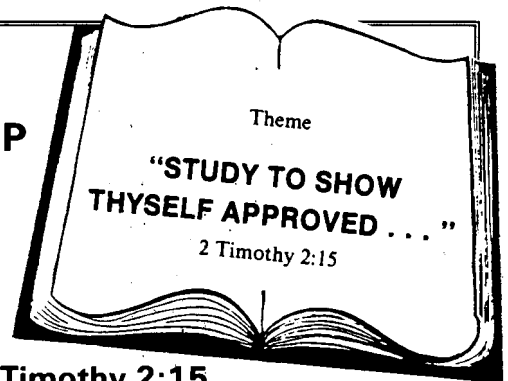
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2). The Lord had waning faith in mind in looking to his return and asking, "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8). Our Lord, and the apostles, were laying before us the matter of the church, as a result of apostasies, being smaller than in an earlier time.

We do not see how any informed member can doubt it. There cannot be great apostasy and the church still be growing in number. There cannot be all the weakness associated with departures from the faith, and great spiritual or numerical strength at the same time. Having fallen from the "top ten," the church will fall further unless there is, very soon, a turnaround that we cannot now see. In fact, being "in the top ten," and pridefully desiring to remain so, or to climb even high, no doubt encouraged some to soften all stance in order to be more pleasing unto men, and to gain the numbers that will be so impressive that we'll remain high in denominational favor. After all, the denominational papers and magazines were the ones keeping the count, and some in our ranks wanted to keep these in a favorable mood toward us. But, didn't Jesus warn, "Woe unto you, when all men shall speak well of you!" (Luke 6:26)?

We must then prepare for a smaller brotherhood. When the apostasy has run its course, that's what we'll have. But, it will be a more faithful brotherhood, loving God and living truth, and still holding onto and preaching exactly what we believed and preached since Pentecost, A.D. 33. It will still be the body of the Christ (Ephesians 1:22-23), charged with

making known to lost men the manifold wisdom of God (Ephesians 3:10). It will be the body maintaining the New Testament's marks for the church, in name, in organization, in work, in the plan of salvation taught, and in the form of New Testament worship. It may not be the body once positioned on Main Street, downtown in a large city, having long since had to move once again into the frame building down some side street and across the tracks, but it will be the body of Christ, and faithful to the Lord. It will be the body known by the Lord, and to be claimed by Him when He next appears (I Corinthians 15:24). A congregation does not have to be great in size to be either faithful or blest by God!

There will remain, I fear, one confusing element. Unlike some hobbyistic movements, so anxious to leave the church that they readily adopted some other religious name, the trend in modern-day liberalism is to keep the designation "church of Christ." Some few, in demonstration of "freedom" will be "the Family of God...Fellowship Cathedral...House of the Carpenter..." etc., but doubtless most will retain the wording "church of Christ." Those who are traveling will have to do more careful advanced planning as to where they'll stop for worship. But still, if worship is important—and it is—the planning is worth it. We will have to do that planning, for the brotherhood will be smaller.!

The Christian Worker
April, 1990

South Texas Summer Lectureship and Campaign Presents: *How Beautiful to Walk in the Steps of the Saviour* August 8th through 11th, 1991

Thursday, August 8th

7:00-8:00 P.M. "How Beautiful To Walk In The Steps Of The Saviour" Garland Elkins
8:00-9:00 P.M. "Is There A Difference Between Gospel And Doctrine?" Curtis Cates

Friday, August 9th

9:00-10:00 A.M. "The Language Of Ashdod" Joe E. Cox
10:00-11:00 A.M. "Christ In Prophecy And Fulfillment" Paul Sain
11:00-12:00 A.M. "What About The Translation Controversy?" Ben Vick
1:30-2:30 P.M. "Is The Virgin Birth Important?" Garland Elkins
2:30-3:30 P.M. "The One Baptism" Paul Sain
3:30-4:30 P.M. "What Is The Spirit Of Compromise?" Carl Hecker
6:30-7:00 P.M. Singing
7:00-8:00 P.M. "Standing On The Promises Of God" Robert R. Taylor

Saturday, August 10th

9:00-10:00 A.M. "The Miracles Of Christ And Modern Pretenders" Robert R. Taylor
10:00-11:00 A.M. "Untangling The Translation Controversy" Ben Vick
11:00-12:00 A.M. "Accused Of Being A Pharisee" W. Dan Carter
1:30-2:30 P.M. "Let This Mind Be In You Which Was Also In Christ Jesus" Darrell Conley
2:30-3:30 P.M. "Where Are We Drifting" Ira Rice
3:30-4:30 P.M. "Jesus The Master Teacher" Shan Jackson
6:00-7:00 P.M. Question and Answer
7:00-8:00 P.M. "Should Instrumental Music In Worship Be A Question Of Fellowship?" Tom Bright
8:00-9:00 P.M. "Count Your Blessings" Jerry Moffitt

Sunday, August 11th

9:30-10:30 A.M. "A Study Of Liberalism" Jon Overcash
10:30-11:30 A.M. "If God Be For Us" Perry Cotham
5:30-6:00 P.M. Singing
6:00-7:00 P.M. "Where Do We Go From Here?" H.A. Buster Dobbs
7:00-8:00 P.M. "We Are Not Promised Tomorrow" Goebel Music

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Contending FOR THE Faith

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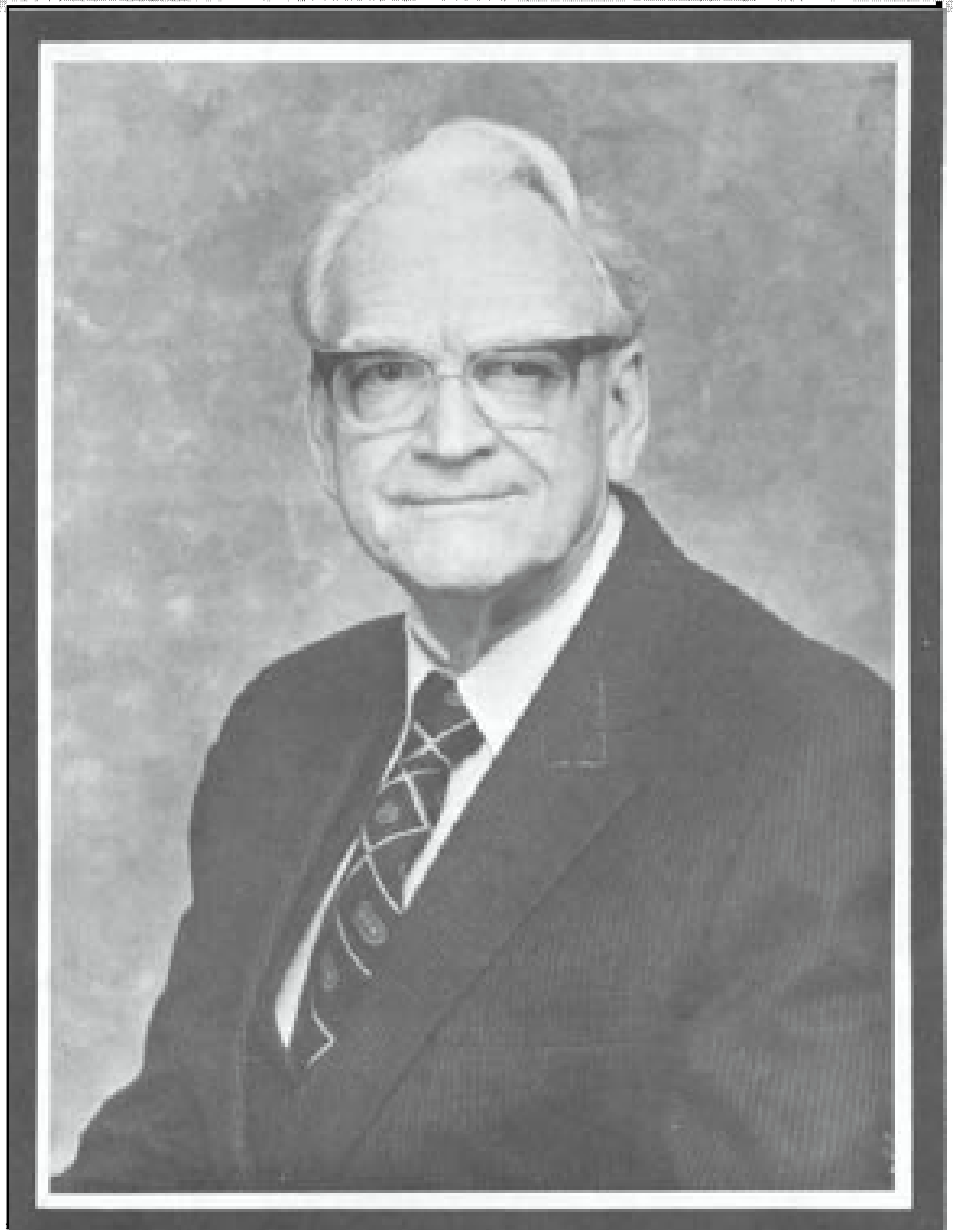
A publication of the Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526
FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

A. G. Hobbs, Prince of Tract Writers, Dies at Age of 82

When **A. G. Hobbs**, nationally and internationally known minister of the gospel, passed from this life on May 28, 1991, at the age of 82, his accomplishments were wide and various; but he always will be remembered as the "Prince of Writers of Gospel Tracts."

Born April 17, 1909, near Rowden, Texas, A. G. grew up among farms and ranches some 40 miles from Abilene. Beginning his preaching career at the age of 20, in 1929, brother Hobbs graduated from Abilene High School, received his B. A. degree from Abilene Christian College, and also his Masters Degree from Butler University in Indianapolis, Indiana.

In addition to local work in Florida, Oklahoma, Kansas, Missouri, Indiana and Texas, he held evangelistic meetings in many states. For more than 16 years, he also preached on a Dallas radio station. Some 53 years ago, as a young preacher in Monahans, Texas, he wrote his first gospel tract, distributing copies of it house to house in the community. This began his career of writing those ubiquitous "little blue booklets" for which he soon became famous both



across the nation and around the world. Before his death, more than 25 million copies of his tracts had been distributed in English—worldwide—and many

thousands more in Spanish, French, Italian, Korean and Portuguese, as well as in Braille for the blind.

In an interview with a *Fort Worth*
(Continued on Page 3)

Contending FOR THE Faith

Volume XXII, No. 8 August/1991
Ira Y. Rice, Jr., Editor

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Editorial...

It Depends On Whose Ox Is Being Gored

All those long years that Rubel Shelly was being allowed by the Woodmont Hills church and his elders to network this brotherhood with his false doctrines with impunity, he was causing "divisions and offences contrary to the doctrine" practically brotherhood-wide with no word of protest from Woodmont Hills.

When some of us saw how Rubel and the Woodmont elders were trying to ignore the Knight Arnold (Memphis) elders' and Garland Elkins' challenge to debate even the issue of man's *salvation*, it occurred to us that the Woodmont Hills *members* might not even know what was going on—that Rubel and his elders were simply tying up the matter leaving their membership in almost stygian darkness as to what was being proposed.

If that were the case, we reasoned, why not mail an issue of *Contending for the Faith*, free of charge, directly to each family in the Woodmont Hills church directory, thus letting each one know of the challenge and of the refusal of their preacher and elders to test the issue in honorable, public discussion.

OBTAINING A DIRECTORY WAS NOT EASY

Anyone who thinks obtaining a church directory from Woodmont Hills is easy must never have tried it. Among those who *did* try was brother Wayne Coats. At our request, he telephoned to the church office for a copy, and whichever secretary answered the phone promised to send one right out. Instead, brother Coats received a letter from Woodmont Hills that no such directory would be sent!

It must have taken us a week to ten days to come up with one—then we had to set it up on our computer. However, toward the end of June, we finally *did* mail a copy of our June issue to every family at Woodmont Hills. It carried the following front-page heading:

WOODMONT HILLS, RUBEL SHELLY REFUSE KNIGHT ARNOLD ELDERS, GARLAND ELKINS' CHALLENGE TO DEBATE SALVATION ISSUE

This must have been a new experience for the Woodmont Hills brethren. They were not used to having their idol taken to task. From the mail we received, you'd have thought we had done something awful!

"NOT FOR PUBLICATION"

We give credit and appreciation to those who

wrote us at least for signing their names. The first one evidently was a sister in Christ. Since she wrote "NOT FOR PUBLICATION" on her letter, we are withholding her name and giving no clue as to her identity. However, she wrote, saying,

Mr. Rice:

I consider it small of your group to send an unsolicited copy of "Contending for the Faith" to our home. I would certainly not want it to be seen in our home after reading such amateurish, prejudiced, poorly written articles. Your flyer reads like a piece from Tony Alamo's group.

Please remove my name from your mailing list!! The only positive thing I can say about your flyer is that it can be shredded and recycled. It was a shame for you to kill a tree to print such silliness. (It is going to the recycling bin now.)

(Signed) [Name Withheld]

After evaluating this initial response to our special mailing to Woodmont Hills, it appeared to be a case of "whose ox was being gored."

"DEAR MR. RICE: YOU NUT!"

A day or two passed, and here came another—this one from someone signing himself Patrick W. Carr. His letter read:

Dear Mr. Rice:

You nut! What a great idea for a satirical magazine! I especially like the phony index to past issues. Please send me additional copies of Contending for the Faith. Honestly, you guys are hysterical!

(Signed) Patrick W. Carr

At least this one had a sense of humor. When I read it to B. C. Carr, Director of Florida School of Preaching, of Lakeland, Florida, however, he assured me that Patrick was none of his relationships—evidently neither physically nor spiritual!

"BY WHAT AUTHORITY...?"

Then here came one, under date of July 2, 1991, questioning our authority for sending out such a mailing. Addressed to the elders of the Bellview church of Christ, of Pensacola, Florida, who have my personal oversight, with copies to me as well as to the Woodmont Hills elders, it read as follows:

July 2, 1991

The Elders
Bellview Church of Christ
4850 Sauffley Road
Pensacola, FL 32526-1798

Dear Sirs:

I recently received a copy of *Contending for the Faith* at my home, (unsolicited). The headline screamed like a supermarket tabloid about the church I attend and our minister, Rubel Shelly, so naturally I read it, much to my sorrow.

It is well that things are so smooth at the Bellview congregation that you are able to move out into the brotherhood to try and rid the earth of all "error", but I must ask you one question:

By what authority do you depart from the pastoring of your own flock and barge into the Woodmont Hills mailboxes? If indeed the Churches of Christ are non-denominational and independent of one another, why do you find it necessary to tend to the business of our elders? It is a divisive mind that would create a document like yours, but that is your right if you so choose. However, I believe you stepped over the line by intending to cause internal dissention among our members when you obtained our mailing list.

I suggest you read and pray about our Lord's attitude on this subject in Luke 9:49-50 before you expend so much unnecessary and divisive energy on these matters.

In Him,

(Signed)

Greg Kinney



HOBBS DIES

(Continued from Page 1)

Star Telegram reporter on his 79th birthday, in 1988, brother Hobbs paid tribute to his parents whose vision, sacrifice, and dedication enabled him to prepare for his life's work. Among other things, the reporter wrote:

Tears came to Hobbs' eyes when he talked about the strength he received from his pioneer parents. His father was only 18 when he rode a train from Alabama to the West Texas town of Putnam in 1893. He had only 50 cents in his pocket and a decision to make.

From that small beginning his father, A. G., Sr., eventually "grubbed out" a 262-acre farm and 753 acres of ranchland near Rowden, Texas, about 40 miles from Abilene. He married Sarah Elizabeth Sikes of the adjoining farm. From this union ten children were born.

The father told his children, "I have never amounted to a whole lot, but I want to raise some kids who will amount to something." So he and the mother made the decision to move the family to Abilene for benefit of the schools and churches.

A. G., Jr., the oldest son, then 14, and his brother Robert, age 11, went with their father to Abilene to build the family a home on 2 1/2 acres. "We camped out under a mesquite tree, slept on the truck bed, and fried Irish potatoes and bacon on an open fire," said Hobbs.

With the help of one carpenter, they soon built one room and moved some things inside until they could add the other rooms. When the father made the decision to move to Abilene, he knew he would be with his family only on week-ends and would have to drive the long 40 miles back to the ranch every Monday to tend cattle and other farm work.

Hobbs said, "Daddy never took us out of school to help him. We worked on the farm

every summer. If it had not been for our parents' vision, none of us could have done what we have done."

For a great many years, brother Hobbs always felt honored to have his name associated with his alma mater Abilene Christian College. As the years wore on, however, especially from the mid-60s onward, he was greatly distressed to see the drift away from the Bible principles that he was taught there as a student more than 60 years ago.

It was there that he started preaching out of the *King James Version*, while still in college, in 1929. He never was unfairly biased in favor of the KJV; however, after weighing all the English-language translations and the claims made for each of them, re: the original Greek and Hebrew, he concluded that the KJV was the most reliable of all.

When brother Hobbs saw that, begin-

Yes, indeed! It depends on whose ox... As long as "our minister, Rubel Shelly" was free to traipse all over the land (and even to foreign countries like Ireland and Russia) sowing his false doctrine, not a peep from Greg Kinney, Patrick W. Carr or "Not For Publication." As long as he was tearing up the brotherhood in general, that was all right; but the moment we called his hand *in his home congregation*, suddenly *that* was all wrong!

DOES LUKE 9:49-50 REALLY APPLY?

Nevertheless, at brother Kinney's suggestion, we did indeed "read and pray about our Lord's attitude" in Luke 9:49-50, finding it not applicable in any sense to our present problem with Rubel Shelly and Woodmont Hills. This passage reads, as follows:

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

Not only is "our minister, Rubel Shelly" not casting out devils in Jesus' or anyone else's name, but anyone who persuades himself that he is "not against" us hasn't been reading Rubel very closely. Practically everywhere he goes these days, not only does he undermine the churches of Christ doctrinally, but he has gone on record that his children will not remain in the church that he himself grew up in! "For us"? As we often hear the phrase, with friends like that, who needs enemies!

As for telling brother Kinney "by what author-

ity" we did what we did, in the spirit of Matthew 21:23-27, if he will answer by what authority Rubel has been allowed to sow error brotherhood-wide to the subverting of truth, we shall be most happy to reply.

PUBLIC DEBATE WOULD SETTLE WHOLE MATTER

In fact, instead of shredding, recycling, calling each other "nuts," and asking irrelevant questions, if the Woodmont Hills brethren *really* want to see this whole matter settled, why not urge Rubel and the Woodmont elders just to take up Knight Arnold's and Garland Elkins' challenge, get on with the debate and get it over with! If indeed Rubel has the truth, truth has nothing to fear from Knight Arnold, Garland Elkins or anyone else. If he does not, the Lord's word will reveal it in the white-hot crucible of public discussion.

As matters now stand, we are reminded of the people's situation in I Kings 18. When Elijah came unto all the people, and said, "**How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. AND THE PEOPLE ANSWERED HIM NOT A WORD**" (I Kings 18:21). It was not until Elijah challenged the prophets of Baal and they were put to the test that "**all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God**" (vs. 39). Or is it verse 40 that Woodmont Hills and Rubel fear? We can assure them and the Woodmont Hills elders, that, in view of the judgment, we will not bring them down to the brook Kishon and slay them there. —Ira Y. Rice, Jr., *Editor*

ning with the Revised Standard Version, in 1947, there appeared to be a studied, concerted effort on the part of many brethren to get away from the KJV, he undertook a monumental study to ascertain the reasons why. Across the years, he became convinced that there was a worldwide conspiracy of Bible translators to interpolate their own private interpretations into most of the modern versions. Eventually, this led him to call for a conference on Bible translations, held in July, 1981, at Las Vegas Trail church of Christ, in Fort Worth, Texas.

One astonishing thing that he did in this particular connection was to have **John William Burgon's** *The Revision Revised*, originally printed in 1883, reprinted in 1983. This book contains three of Burgon's articles, which appeared first in the *Quarterly Review*,

more than a century ago, in England, including one on "The New Greek Text," another on "The New English Version," and yet another on "Westcott and Hort's New Textual Theory"—to which also was added Burgon's reply to Church of England Bishop Ellicott's pamphlet in defence of the revisers and their Greek text of the New Testament.

As brother Hobbs grew older, he fell victim to a spinal disorder called osteomyelitis, which bent him almost double. Eventually, because of a broken hip and stroke suffered in January, 1988, he entered the Richland Hills Nursing Home, where he lived the closing three and one-half years of his life until the time of his death in May.

In celebration of his 79th birthday, a gathering was held at the nursing home in his honor. Co-hosting the event with the Hobbs family were the preachers

who attend the Tuesday luncheon of the churches of Christ in Tarrant County, Texas. They presented brother Hobbs with a plaque in recognition of his life's work. The family furnished a beautiful, three-tiered birthday cake for the occasion.

From the original tract that he wrote at Monahans, in 1938, the *A. G. Hobbs Series of Gospel Tracts* grew until there were *51 different titles*, the last being written and published in 1986, entitled, *Things Impossible to Choose*. The power of these tracts to teach God's truth continues to be observed. Numerous examples could be cited, such as the preacher in the Philippines who read a copy of *Is Conscience A Safe Guide?* Being a sincere truth-seeker, the preacher ordered additional booklets. After thorough study, he not only obeyed the simple gospel of Christ, embracing

undenominational Christianity, but led his entire congregation to do so.

For several years, the Handley congregation, in Fort Worth, sponsored brother Hobbs' radio work. In a letter sent to participating congregations and individuals, the Handley elders wrote:

We believe that the church is much stronger because A. G. Hobbs has lived. Indeed, we are of the deep conviction that he and other elderly preachers have been greatly responsible for bringing the church of the 20th century to where it is today.

More than one preacher has concluded that no other man in our brotherhood is

as well known as a writer of gospel tracts. On his very last day on earth, brother Hobbs commented: "I am so glad to know that publication of the tracts will be continued." He was told assuredly that such would be done for decades to come.

A. G.'s beloved sister, **Lottie Beth Hobbs**, a well known writer in her own right, wrote, "As you know, the tract business has been, and will continue to be, operated by our brother **Bill** and his wife **LaFonne** in a most efficient manner." Surely, he "rests from his labors" and his "works do follow him,"

for all 51 tract titles continue to be readily available through **Hobbs Publications, Post Office Box 14218, Fort Worth, Texas 76117.**

Brother Hobbs is survived by his wife, **Luceil**, whom he married in 1933, by his daughter, **Carmanetta Houpt**, of Fort Worth, by two grandchildren, two great-grandchildren, four brothers and two sisters.

Truly those faithful contenders for the faith, such as A. G. Hobbs, who bore the brunt of the battle in the heat of the day are "going down the valley one by one."—Ira Y. Rice, Jr.

TO RUBEL SHELLY: "A Brotherly Appeal For A Public Discussion"

It was painfully necessary to write recently concerning the physical passing of brother **Bill Jackson**, an outstanding preaching brother from Texas. As **John Faucett** wrote in the familiar hymn, "Blest Be The Tie That Binds": "When we asunder part, It gives us inward pain; But we shall still be joined in heart, And hope to meet again."

But it is even more painful and less hopeful to see one who has been at one time a faithful soldier and preacher of the Gospel of Christ, pass spiritually from the faith! Many of us have watched with sorrow the process gradually but apparently engulfing this brother, and others, for several years. Having known this family and their faithful work for many years makes the reality even harder. His father served as a faithful elder and spoke of his son with such interest and anticipation of the good to be accomplished during my visits and Gospel meetings there. His father has passed to his reward. Our prayers continue to ascend for this brother in error, as well as for those whom he is leading (Matthew 15:14).

Although there is always the hope that those who go into error with their eyes apparently wide open will return, history and experience seldom show it to be the case (II Peter 2:20-22). It is very difficult to imagine how far one can drift from the shore of Truth (Hebrews 2:1-4) until the once beautiful "ship" has broken and splintered on the rocks (I Timothy 1:19). Even more sadly, many lesser ships have followed so closely until they find themselves beyond the point of return and also are

dashed against the rocks of destruction (II John 9-11).

Many warnings of his departure for several years have been sounded, as brother **Rubel Shelly** has spoken in many places and has been recorded over the country. Many bulletin articles containing rank error have been received from his pen, which also are being published by liberal preachers in other places. The Woodmont Hills Church, where he presently preaches, will head up the "Nashville Jubilee" this year. It is reported that the majority of the teachers from Lipscomb College attend Woodmont Hills.

One such article appearing in the bulletin from Woodmont Hills, Nashville, October 31, 1990, states: "*It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation.*" This is nothing short of pure Baptist doctrine which has been shown to be false for many years! If this doctrine is true, God is a liar (John 6:28-29). Christ is a liar (Matthew 7:21-22), Paul is a liar (Romans 6:16-18; II Thessalonians 1:7-9), and all faithful Gospel preachers are liars! (Mark 16:15-16). I believe we should apply Paul's thoughts in Romans 3:4: "**Let God be true but every man a liar.**"

We commend the elders of the Knight Arnold church of Christ, Memphis, Tennessee, for endorsing brother **Garland Elkins** to challenge brother **Rubel Shelly** to a public discussion concerning his doctrinal error. The propositions proposed are: "*The Bible teaches that salvation from sins results from the*

grace of God alone, totally and completely apart from any human activity."

Brother Shelly is asked to affirm the proposition while brother Elkins will deny. The second proposition: "*The Bible teaches that salvation depends upon both (1) the grace of God and (2) the faithful, loving obedience of the individual human being.*" Brother Elkins, at the request of the elders at Knight Arnold, already has signed these statements. Brother Shelly has not as yet signed the propositions. But we sincerely hope, if this indeed is his present belief, that he will sign these in the near future!

For more information concerning this matter, please pick up today in our vestibule one of the "Yokefellow" publications from the Memphis School of Preaching, April 15, 1991. The elders at East Main have ordered a number of these for interested members here.

Gary Colley, minister
East Main Informer for May 1, 1991
East Main Church of Christ
Post Office Box 1761
Tupelo, Mississippi 38802-1761

In our June/1991 issue of *Contending for the Faith*, we reprinted brother Shelly's October 31, 1990 article, in full, to which brother Colley alludes foregoing, together with much pertinent material from the *Yokefellow*, of April 15, 1991, also referred to.

Two additional items appeared in that issue of the *Yokefellow* which we did not carry at that time for lack of space. In order to fill out our readers' information, we are pleased to include them

in *this issue of Contending for the Faith*. The first is by **Thomas B. Warren**, one

of brother Shelly's former professors at Harding Graduate School in former

days. It reads as follows:

Salvation Is By Grace—But Not By Grace Only

Thomas B. Warren

There is an enormous difference between affirming (1) that salvation is by grace and (2) that salvation is by grace *only*. The difference is of great importance. However, during my college, seminary and university years, I spent quite a bit of time studying under denominational professors and in associating with fellow-students who were members of various denominations. In listening to lectures, I often heard the accusation leveled against members of the Lord's church that they believed in salvation by *works* and *not* in salvation by *grace*. This accusation usually was accompanied by the affirmation that members of the church (the church of Christ) believed that they *earned* salvation by the *works* they did, especially by baptism. Also, this sort of discussion (on the part of both faculty and students) usually involved the further accusation that members of the church believed in "*water salvation*" rather than in salvation by the *blood* of Christ!

I just want to say that never at any time did I hesitate in such situations to make clear that God's people were being misrepresented by such accusations. Also, I want to make clear that I do not presently hesitate to make such clear wherever the situation may call for me to do so.

Now I am hearing that same accusation—that we reject salvation by grace and affirm that salvation is by meritorious works—being leveled against those who stand for the truth by those among us who have espoused the basic "liberal" stance. But this accusation is just as false when it comes from our own brethren as it is when it comes from denominationalists.

I have been listening to gospel preachers preach the gospel all of my life, and in all of those years, I have *never* heard *even one* gospel teacher contend that anyone is saved by *meritorious* works! The truth of this matter is that grace, truth, love and acts of obedience *all* have crucial roles in God's plan of salvation.

If men are saved, they are saved by the grace of God (Titus 2:11; Ephesians 2:8-9; Acts 15:11; et al.). But this truth does *not* mean that men are saved *only* by grace (on the part of God) without

any works at all (on the part of men). If grace were the *only* consideration, then *all* men would be saved (Titus 2:11). Yet, Jesus made clear that "few" would be saved, in contrast to the "many" who would be lost (Matthew 7:13, 14).

Recently, I saw an article¹, written by a brother in Christ, which alleges that it "is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation." [It is quite serious to charge brethren with lying.]

These statements remind me of the booklet² (written by a Baptist preacher) which affirms that all of the deeds which one may do in obedience to the gospel "*will not make his soul one whit safer.*" In so saying, he taught that loving obedience to Jesus Christ has nothing whatever to do with his becoming a Christian or, finally from his going to Heaven when Jesus comes again to judge the world.

In regard to the sins which one may commit, the same booklet teaches that "all the sins he may commit from idolatry to murder will not make his soul in any more danger. The justification of the human soul is through the atonement of Christ and not through the efforts of man. *The way a man lives has nothing whatever to do with the salvation of his soul*" [emphasis mine, TBW].

Let us compare these two statements.

The Baptist said: "*The way a man lives has nothing whatever to do with the salvation of his soul.*"

Our brother said, "*We do not contribute one whit to our salvation*" and that it is an "*outrageous lie to teach that salvation arises from human activity.*"

How do the statements compare? Is there a significant difference between them? I aver that there is not.

They both teach salvation by grace *only*.

Our brother taught that it is an **outrageous lie** to teach that salvation "*arises from human activity.*"

The Baptist also taught that the way a man lives (this would include all of his thoughts and deeds) has nothing whatever to do with his salvation. So, this is a clear affirmation that after the moment when one believes in Christ, there is

nothing he can do which would result in his eternal damnation. (I even heard one Baptist preacher say, "*Since I trusted Jesus as my personal Savior, I could not go to Hell even if I wanted to!*" Also, during debates, I have heard Baptist preachers argue that John 6:28-29 teaches, not that *man* must do the believing, but that *God* does the believing for him.

Our brother eliminates *all* human activity from salvation. If he were right, then *every* human being will be saved, because God's grace is offered to ALL men (Titus 2:1)! So, if this false doctrine really were true, then there would be no need for the preaching of the Gospel (all men would be saved without it, without ever *hearing* it, without ever *believing* it, without ever *obeying* it—either to *become* a Christian or in the *living* of the Christian life). May it be remembered, that the brother whom we are reviewing also taught that "*good works are the fruit of salvation.*" Given this doctrine, the things we do in *becoming* a Christian are *not* "good works." This he teaches in spite of such passages as James 2:24-26.

In contradiction to our brother's positions, the New Testament conditions both *becoming* a Christian and *living* a life which will result in eternal salvation on certain specified things. The Holy Spirit, in inspiring the writing of the New Testament, put the little word "if" before quite a number of conditions. Following are just a few of such passages: (1) Galatians 6:7-9: "...in due season **IF** we faint not;" (2) Hebrews 10:26: "**For IF** we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins" [emphasis mine in the two preceding points, TBW]; (3) Galatians 1:6-9 clearly teaches that if anyone preaches a gospel which is different from that of Christ, he will be under the curse of God.

There are many other passages which use "if" in this fashion. May all people be warned that there are works (acts of obedience which are required by Christ in the gospel) which one must do in order to become a Christian. Also, there are works which one must do in order to go to Heaven when this life is over.

I want lovingly to affirm without

reservation that no one can be saved without the grace of God—no one can *earn* his salvation. Every person who is saved is saved by *grace*! But—note this please—no one is saved by *grace only*! People are saved by the grace of God *when* by faith they obey the relevant instructions of Christ, who taught that only those who do the will of the Father will enter the kingdom of heaven (Matthew 7:21). Our brother contradicts Jesus, His Apostles, and His prophets. It should be clear that while the works of man cannot *earn* the forgiving of even one sin, it is nevertheless the case that salvation by the GRACE OF GOD is CONTINGENT on man's *faith in and obedience to* the Lord Jesus Christ (Hebrews 5:8-9).

James 2:24-26 and Revelation 1:10,

among many other passages, ought to settle it for all of us: (1) those who live and die in faithfulness to the Gospel of Christ will be *saved* eternally, and (2) those who live and die in unfaithfulness to the Gospel of Christ will be *lost* eternally (*cf.*, James 2:24-26; Matthew 25:46).

One is saved by grace, but faith also has a part (Ephesians 2:8-9). But Christ says, through His word, that men are saved by works and *not* by faith *only* (James 2:24-26).

The seed of God (His word) must be both believed and obeyed (Luke 8:4-15). Each person is free either to stay in the "mudhole" of sin or, by faith and obedience, to get out of the "mudhole" of sin (II Peter 2:20-22).

Again, I kindly suggest, *that ought to*

settle the matter for all of us.

¹Rubel Shelly, "Love Lines," October 31, 1990; Woodmont Hills Bulletin, Nashville, p. 3.

²Sam Morris, *Do A Christian's Sins Damn His Soul?* (No publisher or date indicated), pp. 1-2.

It needs to be remembered both by the members at Woodmont Hills/Nashville where brother Shelly now preaches, as well as by the brotherhood-at-large, where he now is causing "divisions and offences contrary to the doctrine," that he *formerly* taught the truth (Romans 2:21). Following is an article from his pen, which appeared originally in the *Gospel Advocate* for May 6, 1971, in which he taught the very truth which he now so vociferously denies:

OH, FOR AN HONEST FALSE TEACHER

Rubel Shelly

Of certain false teachers, John wrote: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us" (I John 2:19).

The false teachers under consideration in this text had not arisen from the heathen world to challenge Christianity. They had arisen from within the church itself! They had become apostates from the truth. They were no longer "of us," *i.e.*, they did not possess the spirit of obedience which was characteristic of faithful disciples, for if they had possessed such a spirit they "would have continued with us." In refusing to be obedient to the gospel and in teaching another gospel, these individuals had revealed themselves and severed their ties with faithful churches.

Can anything good be said about such apostates as these? Yes! They were honest! When these former members of the Lord's church came to repudiate the basic tenets of the faith, they were honest enough to indicate as much and make a clear break with the church. So, before you conclude that there is nothing good to be said for any false teacher, consider the matter of honesty. Surely we can have more respect for a man who is honest and open about his convictions (or lack of them) than for a man who no longer believes the basic doctrines of the gospel but seeks to stay within the body of believers as a subversive. Such a person is not only a heretic Christian, he is a dishonest man!

Oh, for an honest false teacher! Now there are false teachers in our brotherhood today. For example, one preacher told me that he no longer believes it necessary to contend for the historicity of the virgin birth. Another recently denied the inerrancy of the Word of God in a speech which I heard. Yet these men—knowing full well that their views are contrary to the convictions which have characterized our brotherhood from Pentecost to the present day—have made known their intentions to "stay within the fellowship" of the churches of Christ. I suppose they intend to enlighten the backward brotherhood of which they have been a part!

But such men as those mentioned above (and I fear they

are not the only preachers and teachers who feel this way) have developed a special conscience which excuses their deceitfulness and treachery. They are quick to point out that they have reached these unorthodox opinions in all sincerity and with no evil intent—often in the name of "scholarship." *While I do not question the sincerity with which they came to their present views, I do question their honesty in remaining within our brotherhood after they have come to hold such!*

College professors, preachers, Sunday School teachers or "just plain members" who have come to question or disagree with the Bible had best stop and weigh their position carefully. If, upon such thorough investigation, they decide that they are no longer "of us," let them be honest enough to break with us openly and quit their unmanly treason!

Gospel Advocate
May 6, 1971

[NOTE: Inasmuch as brother Shelly now has become precisely the kind of false teacher as described so well in his article, will he now be an *honest* false teacher and leave the churches of Christ (as his friend Randy Mayeux is in the process of doing in Dallas, Texas) or will he persist in his subversive "deceitfulness and treachery" and "unmanly treason"! "OH, FOR AN HONEST FALSE TEACHER!" Yea, verily! IYR Jr.]

TINTED GLASSES

Brock M. Hartwigsen

What a person views the Bible through will affect what he sees. If I put on pink glasses everything looks pink. When wearing green glasses everything will be green and so on. We all wear glasses when it comes to viewing the Bible. Many people don't realize this, but it is true.

Some wear the glasses of atheism and see fiction. Some the glasses of agnosticism and see doubt. Some wear the

glasses of modernism and see fable. Some wear the glasses of faith and see truth.

In the brotherhood, we, as a general rule, wear the glasses of faith, but even these glasses can differ and cause different views. Glasses of faith are tinted by what we believe about inspiration.

TWO CAMPS OF BELIEVERS

Believers in the inspiration of the Bible can be put into two camps. In one camp are those who believe in plenary or verbal inspiration. **B. B. Warfield** explains:

"The doctrine of plenary inspiration holds that the original documents of the Bible were written by men, who, though permitted to exercise their own personalities and literary talents, yet wrote under the control and guidance of the Spirit of God, the result being in every word of the original documents a perfect and errorless recording of the exact message which God desired to give to men. (*The Inspiration and Authority of the Bible*, page 173).

The other camp believes in conceptual inspiration. Conceptual inspiration teaches that God the Father through God the Spirit put concepts and ideas into the minds of the writers and they put them into their own noninspired words.

Plenary inspiration holds that the words as well as the ideas are inspired. Conceptual inspiration holds that the ideas alone are inspired. Traditionally, we, as a brotherhood, hold to plenary inspiration while the denominational world, as a rule, holds to conceptual inspiration.

SOME NOW TEACH CONCEPTUAL INSPIRATION

Conceptual inspiration is now being taught by some in the church. Some might say, "so what? Does it really matter how the Bible is inspired as long as we believe it is inspired?" Yes, it does! What we believe about inspiration will affect how we view what the Bible says!

There are some who are teaching publicly that the qualifications of the elders in I Timothy and Titus are guidelines, concepts not specific requirements. They in effect are teaching that God inspired Paul with the concept that an elder must be a good man and Paul came up with criteria to establish who should be and should not be an elder. They teach that we can't take these lists as *literal* but just as *conceptual*.

This view of inspiration also is affecting how some view women's role in the church, worship, fellowship, when to partake of the Lord's supper and many other things.

Many staunch supporters of plenary inspiration are opponents to conceptual inspiration and its fruits; yet, by their actions are condoning conceptual inspiration and do not even know it!

NIV IS BASED ON CONCEPTUAL INSPIRATION

The *New International Version* (NIV) is a version that is based on *conceptual not plenary* inspiration. When someone uses or condones the use of the NIV as God's word they are supporters of conceptual inspiration.

In the preface of the NIV we can see rejection of verbal, plenary inspiration: "...for the sake of clarity or style, nouns, including some proper nouns, are sometimes substituted for pronouns and vice versa."

Besides changing God's nouns to pronouns, and the like, the NIV also substitutes *commentary* in place of *translation*. In Mark 14:5 the NIV reads "...than a years wages..." A footnote tells us "*Greek—than three hundred denari.*" The footnote contains the *proper translation*, the *text* contains *commentary*.

Some might argue, is this so bad? No, if the *idea alone* is inspired. "A years wages" is equal to "three hundred denari." BUT if the *words* were inspired "a years wages" is *not the inspired text*. This might seem as a trivial matter. It is but one example where the *concept, not the words*, is given priority by the NIV.

Josh McDowell addressed the problem with the NIV:

"The *New International Version*, however, is not without problems. This translation is an attempt to bring out the *thoughts and meanings* of the Biblical writers. When this is attempted, the possibility of paraphrasing becomes great. In too many instances, the NIV is guilty of trying to get across the *meaning* of the author rather than directly translating what the writer said. When this is done the reader is locked into the meaning provided by the translators (which may be the correct meaning, but also may be an incorrect one).

The reader, moreover, has no way of knowing what is merely the translator's interpretation and naturally assumes everything to be part of the sacred text. While some degree of interpretation is necessary, the job of translators is not to use the text to tell the reader what is meant. Margins or footnotes are better suited for such commentary. The text should be a translation of what the writer says.

Even difficult expressions are to be translated accordingly, or the product becomes a commentary instead of a translation. Some readability may be sacrificed in avoiding paraphrasing, yet accuracy should always take precedence over readability." (*Reasons Skeptics Should Consider Christianity*, page 72, 73).

Not all the brethren I personally know who use the NIV support conceptual inspiration, false views of the qualifications of the elders or the other false views previously expressed. Yet by using the NIV they are by deed condoning the idea of conceptual inspiration. They allow opportunity for its false fruits to grow, if not in them then in others who by their example use this version.

At best the NIV is a commentary. At worst it is a translation based upon conceptual inspiration. To accept, use and view it as a translation is to accept conceptual inspiration and to expose yourself and the church to all its fruits. Let's put our NIV on our shelf with our denominational commentaries and not uphold it as God's inspired word. Let's not view God's word with false tinted glasses.

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The Most Scandalous & Outrageous Lie Ever Told!

Jack Tittle

On Golgotha's skull-and-bone-strewn hill the crimson flow streaking down our Lord's body and splattering on the ground below has within every drop the infinite, merciful love of God for this lost and dying world. "For God so loved the world that he gave his only begotten

Son that whosoever believeth in him should not perish but have everlasting life" (John 3:16). The blood-soaked, ravaged body of Jesus Christ, hanging lifeless on Calvary's cruel tree, makes unimaginably priceless the soul of every human being and in particular our

beloved body, the church of Christ (Acts 20:28). The blood-stained cross stands in our hearts as the symbol of the infinitely high cost of the privileges, blessings and duties we share in the Lord Jesus Christ, our head (Ephesians 1:20-23).

The most scandalous and outrageous lie ever told in the ranks of God's army is that we do not contribute one whit to our salvation and that the books of Romans, Galatians and Ephesians support such a statement. Worse than that, it's nothing short of blasphemy, grievously spoken against the Spirit, telling the God of heaven and earth that His Holy Word doesn't say the right things any more and that the bloody, torn body of Jesus Christ was wasted in life and in death.

As I look around the war-torn body of Christ and see the Sword laid down at last by brave soldiers in God's army as they cross Jordan's cold wave, their work now done, and then look again and see that infidelic apostates are crying out with a louder and louder voice, I find myself wondering who is going to join the battle. Then like a bolt of lightning it comes to me: IT'S UP TO US WHO ARE LEFT!

Brethren, let us who remain faithful pick up the sword now silent and carry the battle to the false teachers. With all our might let us hold up that shining light of the gospel for a damned and doomed world to see, perchance, if some will hear and obey. Let us shout from the highest mountains and across the deepest oceans to heaven above and earth

below that **THE CHURCH OF CHRIST IS THE BLOOD-BOUGHT BODY OF CHRIST AND THE ONLY FAITHFUL CHRISTIANS ARE IN THAT SANCTIFIED, HOLY, UNIQUE BODY BECAUSE THEY HAVE OBEYED THE GOD OF HEAVEN!** (Mark 16:16; Acts 2:38; Hebrews 5:8,9; Acts 17:30).

To say otherwise is to say to God that everything he has done has been useless and in vain. To teach otherwise we would destroy the work of hundreds of thousands who have faithfully obeyed our Father above. To silently sit by and let go unchallenged the monstrous error which is being spouted forth is to tell our brethren on the other side of the river that their blood, sweat, sacrifice and courageous preaching have been put to death with them. The tears, pain and suffering of untold millions who have now gone from our number into the next life demand that we fight the good fight of faith and lay hold on eternal life (I Timothy 6:12).

More than that though, the blood of Jesus Christ demands it! Preaching Christ and him crucified (I Corinthians 1:23) leaves no other option! Let all of us who are faithful, realize that we are the **ONLY** faithful Christians and earnestly contend for the faith once

delivered (Jude 3). Let us make the impassioned plea for sinners to obey God's Word just like Peter did on that wonderful day when the first of our brothers and sisters obeyed God's Word and saved themselves from a lost, damned and doomed generation (Acts 2:38-47).

We must obey God's Word to work out our salvation with fear and trembling (Philippians 2:12) which requires input, action and devotion on our part. Let us teach obedience. Let us not be quieted and taken captive by conniving, deceitful, popular notions of easy religion which liars have promoted to their own doom (Colossians 2:8).

With conviction and courage let us forever stand against and decry philosophic palaver spewed forth even from our own. That's what the faithful have always done and it's what we must do and what our children must do. Let us turn back hearts, thoughts to Calvary's darkened sky, quaking earth, opening tombs and blood-drenched scenes. We are left with no other choice than to preach the truth without waverinig, willing to suffer hardship, ridicule and alienation. After all our Lord Jesus Christ suffered the same. Preach the word!

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Jeff Walling's "Unity Formula"

Robin W. Haley

That there are still those who refuse to believe that brother **Jeff Walling** is a false teacher and compromiser is hard to believe. Yet there it is. Some folk just do not want to be informed. When informed, some do not want to listen. When they listen, they do not choose to believe, and if they believe various reports about false brethren, they still choose to fellowship, invite and otherwise overlook the sins of such. Why is this, brethren?

Typical of so many today who are striving to undo the Lord's church's unique position of being the "**pillar and ground of the truth**" (I Timothy 3:15), brother Walling chides, with a good deal of sarcasm, the safe and sound way to promote unity with his faulty version of what he calls unity. In his Tulsa Workshop speech of last year, he attempted to prove his formula as to what Jesus prayed for by perverting the text of John 17, especially verse 20. Immediately he castigates brethren who hold to the "old paths," charging them with "traditionalism." [My, hasn't that word been abused lately!?] He relates his recent cooperative venture with some charismatics and suggests that they have something that we could use (i.e., emotionalism). He pats himself on the back for his "open-mindedness" at having fellowship with those in error, then again chastises the church for trying to teach unity. This he says would be comparable to the Ayatollah of Iran

conducting a seminar on mercy and forgiveness, or Beijing holding a conference on democracy. A lovely way to represent the Lord's people? All this, after having just "exhorted" the non-Christians in the crowd to become Christians tonight!

Next, he prays to God, asking to be filled with the Spirit, and asking forgiveness for his sin of pointing out the differences and sins in others. Do you suppose that God will count that a sin? If so, then the apostle Paul should also have prayed for forgiveness for "pointing out" sins in others. Surely the reader understands that doing so is not a sin, but sometimes most necessary!

Then, he wants to stress the word "one" from John 17:20,21. Again, he stresses "we" in this verse. Note whom he thinks Jesus is praying about: "*Who is this? Non-Christians who happen to believe in Jesus, who love the Lord. It's bizarre and crazy . . . we must open our minds to this. This is who Jesus had in mind: not 'church-of-Christers,' not church go-ers, not those who are baptized, but who believe. If we don't accept this, we are closed-minded [with a good deal of sarcasm, RWH].*" For some minutes he treats us to a tirade of accepting all who merely believe . . . "throw the calf-ropes around" them all. He then issues a challenge: "*to become ONE with all our non-Christian brethren.*" Again, offering sarcasm for all those who do not accept this, amid a

grand applause from the audience.

Now he wants to get I Corinthians 12:12-14, 30 into the act. Usually, this chapter is used by brethren to justify their lack of "personal work," claiming that they simply do not have that particular talent, thus, not their function in the body. He applies these verses to all believers from all denominations. He tries to convince us what he believes "one" does not mean: not the same function (with which we mostly agree), but then ridicules the "sameness" of the church. (What does Paul say again in I Corinthians 1:10?) Walling alleges that cultism like the Boston heresy is the fault of the "mainline" church. (Here he seems to mimic Jerry Jones, who at OCC last year charged the church with this same crime. Brethren, we protest this accusation! It is simply not true!)

Sure enough, he then tells us what Paul's "one" does mean. He says it is to have the same care for all believers: Baptists, Catholics, the Christian Church! To have concern for all those who agree about Jesus being God's Son. He enlightens us by explaining that we cannot talk doctrine to our denominational friends, family or neighbors because they don't see us living it. How does he know so much about how brethren all across the nation live—whether they live righteous lives or hypocritically. Why do speakers of his ilk always say the same things, and include EVERYBODY in their indictments? It is in this context that he calls doctrine "opinions," and says that we do not have to be the same. Friends, he could not have made it any plainer!

There are two more texts to which he referred—very typical of these younger antinomian preachers within the Lord's ranks. You who are familiar with these things surely know where brother Walling goes next. If you say, "Romans 14 or Ephesians 4," you would be dead right! Because of

space considerations, as well as the fact that this portion is so typical, let us merely outline what he says here:

Romans 14 refers to opinions, yet names a number of doctrines and says God okays our divergence; makes an appeal to help "mother" Theresa, the Salvation Army. . . any who do not agree with everything we teach, but still we can help them do "the work of Jesus." Thus, he shows that he does not have the least idea of what "the work of Jesus" is. To refuse to do these things is to be sectarian. I wish he would look that word up in a dictionary.

Somehow, in Ephesians 4:13-16, he finds carnivals and concerts as worship and insults those who do not find authority for them as those who ought to go to some "little, dying church where they would fit right in."

It is at this point that he confesses that he had this same attitude 12 years ago and then thanks God that he has matured, repented of such a foolish position (that of opposing fleshly innovations). Now he sounds like Rubel Shelly who also repented of past soundness. Walling says that those who hold such attitudes are but "babies."

This is but a brief review of Jeff Walling's speech. Yet, it should be obvious that he does not believe in the uniqueness of the church of Christ, seems bent on destroying it, yes even regards with contempt those who do believe that the Lord's church is special and different. No doubt, however, some big church or college or denomination will invite him back to speak to their teens and young college aged people. Thus, we can just about guess what the future of many congregations will hold. They certainly will not resemble what we find in the scriptures. Verily, many do not even now!

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Seven Reasons to Oppose Acappella and the Vocal Band

David Lemmons

[EDITORIAL NOTE: Deeply conscious of how long it took me personally to be received as a gospel preacher, when I was a boy preacher in Oklahoma back in the '30s, one thing I enjoy doing as editor of *Contending for the Faith* is to give young preachers a chance to be heard—particularly so when it is evident that they have something worth hearing.

The following splendid article by brother David Lemmons was presented originally in March, 1991 as a special report to brother Curtis A. Cates, Director of Memphis School of Preaching, in Memphis, Tennessee, as a course requirement on "Current Issues in the Church." Someone recommended that he send it also as an article to *Contending for the Faith*. It is somewhat longer than we usually accept for publication; however, owing to the subject matter and the excellent manner of its presentation, we are pleased to publish it in the current issue.—Ira Y. Rice, Jr. Editor]

There seems to be a constant effort put forth (by seemingly well-intentioned-brethren) to cause our Christian young people not to feel any need to be different from the world. Many parents in the church tend to try to "relive" their own youth vicariously through their children. They seem to want their children to be much more POPULAR and ACCEPTED with the "in-crowd" than perhaps they were in their own youthful days. As an extreme example, I heard recently about a mother in Texas who actually had taken steps to have the parent of one of her daughter's competing classmates killed so that her daughter could become a cheerleader. Such extremes would be almost laughable if not so serious; but they do point out the level of emotion involved. This tendency in parents is easily

exploited by youth workers in the church who are not solidly grounded in the truth of God's word.

Such a distinctive doctrine of the Lord's church as the nonuse of mechanical instruments of music in Christian worship certainly sets Christian young people apart even from their so-called "Christian" friends of the denominations. Parents who are more concerned with the popularity of their children than with a THUS SAITH THE LORD, might cry out for a way to mollify the separation caused by this distinctive doctrine. Some Christian parents apparently feel they have found the solution in the singing group called "Acappella and the Vocal Band." This group began in the early 1980's as a male quartet. The group is now a duo consisting of Rod Britt and Keith Lancaster, along with a

five-member backup group called the "Acappella Vocal Band." A report in the *Christian Chronicle* explains—

No longer does the group just stand on the stage and sing; a music "bed" fills the gaps when the group is not actually singing lyrics and provides a more continuous professional sound.

Group members' voices are recorded and mixed by a sophisticated method to produce the pre-recorded music bed that, the group is careful to assure its audience, is vocally produced.

Acappella Ministries, which recently was granted not-for-profit status, now employs 19 people. At its Paris, Tenn., home office, eight people are employed to keep the books, answer the phones, handle the mail, and make the bookings for the group while the road crew, complete with wives, children, and a nanny/teacher, tours the country in two bright red buses.

There are youth rallies all over the country making use of Acappella to provide that special ZING for young people in attendance. Our Christian young people are flocking to hear this group PERFORM, to buy their tapes, T-shirts, photos, buttons, etc., and to support their MINISTRY(?). Is this group worthy of the support of faithful Christians? Are there dangers in this kind of "entertainment" or "ministry"?

There are seven good reasons for faithful Christians to oppose Acappella and the Vocal Band. As will be shown, Christians need to be warned about this group (Matthew 7:15-20; Romans 16:17; II John 9-11; Ephesians 4:14; 5:11; I Timothy 1:3; II Timothy 4:2-5; Titus 2:1, 15; Jude 3).

I. There is NO BIBLE AUTHORITY for a VOCAL BAND.

We live in a generation where the "authority" question is not appreciated as it ought to be. We need to go back to the days when BOOK, CHAPTER, and VERSE were of primary importance to Christians. We need to ask for the OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN (Jeremiah 6:16). If some new doctrine or practice comes along (such as a VOCAL BAND) we are obligated to ask: WHERE IS THE AUTHORITY FOR IT? (Cf., I Peter 4:11).

I find no authority in the New Testament Scriptures for making music in the fashion that the popular Vocal Band of Acappella does. "We are authorized by scripture to *sing* (Ephesians 5:19; Colossians 3:16). Other musical sounds in praise to God are *unauthorized* whether made with a human voice or with metal, string, or wood" (McClish, *In Word*, p. 11, Emphasis mine, DRL). Brother McClish goes on to say, with great plainness of speech (II Corinthians 3:12)—

If "Acappella" wants to provide secular entertainment with secular songs, using such sounds, I have no objection. However, they ought to quit pretending that what they are doing is either scriptural or spiritual. It is a tragedy that some of our young people are getting the message that instrumental sounds are acceptable in worship of God. (McClish, *In Word*, p. 11.)

Perhaps the reasoning behind those who support the vocal band idea is best set forth and refuted by Dan Sikes, who wrote,

... It is obvious that this group and those that support and encourage them by inviting them to their congregations have reasoned that since they cannot actually use mechanical instruments of music to accompany their singing and be in accordance with the teaching of the Scriptures, they will make noises like instruments with their voices thinking that because it is done vocally it is acceptable to God. Surely those who have their eyes open can see this is an attempt to side-step or find some loop-hole that will allow what God has not authorized and try to make acceptable that which appeals to men! The Jews of the first century reasoned and rationalized the same way in trying to "get around" God's commandment to honor father and mother (Mark 7:9-13). Christ said they were guilty of

rejecting the commandment of God and making it of none effect! The Bible authorizes vocal singing that TEACHES AND ADMONISHES ONE ANOTHER (Ephesians 5:19; Colossians 3:16)! (Sikes, *Shield*, p. 2.)

The attitude of these brethren toward authority, it seems to me, comes through loud and clear in an article from brother Jesse Whitlock of Ardmore, Oklahoma. He writes: "Keith told my nephew that this was their 'ministry' for the Lord and that it DID NOT MATTER WHAT OTHERS THOUGHT OR SAID because it was done for the Lord" (Whitlock, "More . . .", *Shield*, p. 4. Emphasis mine, DRL). This apparently would include telling them that their practice is not authorized by the Scriptures.

II. The "PERFORMANCES" Use a Rock Concert Style, Which Promotes Irreverence and Dancing.

The faithful gospel preacher stands in the pulpit from week to week striving to emphasize the holiness of God and our need to worship him with reverence (Habakkuk 2:20; John 4:24). He also preaches against works of the flesh such as dancing (Galatians 5:19-21). However, an entirely different message is received by those who attend an Acappella concert. An eyewitness describes what she saw and how she felt—

The thing that made me most uncomfortable, however, was what I saw taking place in the audience. I thought it was strange that the kids screamed and clapped when the members of the group were introduced. Within a few songs, most of the spectators, both youth and adult, were clapping. Then the young people began yelling and screaming, and the whole atmosphere was like one might expect at a Beattle concert. It was truly as if this group was the newest teen idol, right here in the church of Christ!

... Afterwards also it grieved me to see the rush to purchase records, tapes, and other "souvenirs" and to hear those I once knew as strong, faithful Christians saying, "Aren't they just wonderful?" and "Isn't it great for our kids to be able to experience something like this?" Where will it all end? (Concerned, *Shield*, p. 4.)

"One Gospel preacher in Arkansas said that the performance of the ACAPPELLA group reminded him of a rock-and-roll concert" (Eaves, "Acappella in . . .", *Light*, p. 2). Brother David Henderson attended an Acappella concert in Arlington, Texas. It was a part of the "Soul Lift" Youth Rally held at Six Flags on July 31, 1989. He reviewed what he saw, emphasizing that he left after 45 minutes because he had, in his words, "witnessed as much of this sinful activity in the name of Christ as I could stand." One of the things he saw was DANCING by the group Acappella. Also he saw them "coaxing the crowd after they had stopped clapping and dancing; Acappella personnel did this five times. One of their members in particular kept waving his hands to the portion of the crowd which was dancing, encouraging them to continue!" (Henderson, "A Review . . ."). Brother McClish points out that "the program appeals primarily to the emotions, and therefore cannot be spiritual. The audience is caused to sway, clap, and shout in the style of a rock music concert. It is secular entertainment flying under the false colors of worship, ministry, and preaching Christ to all the world" (McClish, "Acappella," *In Word*, p. 4).

III. Their Appeal Puts Distance Between Young People and The Church.

The following words are from a tape of an Acappella concert performed on Sunday, April 8, 1990 at Hutchinson, Kansas—

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). (Haley, "The Hutchinson...", *Shield*, p. 2.)

Does anyone think that bit of conversation with our young people drew any of them closer to the church of the Lord? The comment by brother Haley is most appropriate: "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" (*Ibid*). Elders who encourage their young people to attend a concert which promotes such propaganda as the above, need not be surprised to find their young people abandoning the church.

IV. They Help PROMOTE the Denominations.

In the June-August 1987 issue of *Group, The Youth Ministry Magazine* (interdenominational youth ministry magazine), there is a section entitled, "Christian Concert Talent Scout Booking Directory." In this section several individuals and groups are advertised. Included are: **Brian Becker, Larry Bryant, D.O.X., The Cutting Edge, Dual Edge, and ACAPPELLA**. The section makes it clear that these groups can be used in revivals, outreach, and such like. The opening paragraph states:

Looking for someone to provide that extra zing for your special concert, retreat, or outreach event? How about using these Christian artists? *They want to be partners in your ministry.* (Emphasis mine, TFE). They'll help you bring new enthusiasm to your group. (Eaves, "Retrospect," p. 1.)

Is it possible that our vocal band brethren are unfamiliar with these words from the apostle John? "IF THERE COME ANY UNTO YOU AND BRING NOT THIS DOCTRINE, RECEIVE HIM NOT INTO YOUR HOUSE, NEITHER BID HIM GOD SPEED" (II John 10)? Or perhaps they have some "wrested" view of John's words (II Peter 3:16) which allows them to be PARTNERS with errorists.

In the February, 1990 issue of *Contending for the Faith*, brother Rice includes a photocopy of a flier from the RIVERSIDE BAPTIST CHURCH which asks "Have You Heard? ACAPPELLA Is Coming!" The date was to be February 9, 1990 at the Riverside Baptist Church, 940 Tarpon Street, Fort Myers, FL (Rice, p. 14). Surely this activity would have to be considered bidding God's speed to error! Directly under a photo of the group is this statement: "Tickets at the door \$3.00 plus love offering." Brother Rice writes, "*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" (*Ibid*).

A good question for elderships and Christian colleges who continue to use ACAPPELLA to draw crowds is this: **HOW MUCH FURTHER DO BROTHERS HAVE TO GO BEFORE THEY ARE CONSIDERED ENEMIES OF THE TRUTH?** According to this documentation, this group has already been used to draw precious souls to the soul-damning teaching of the Baptists! Paul said we are to "HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM" (Ephesians 5:11). My Lord teaches me that I

cannot serve two masters; I must serve the Lord or I am serving the enemy (Luke 16:13), and I thereby *become* the enemy of faithful Christians (Ephesians 6:10-18).

V. The LIBERAL Ideas Taught in Some of their Songs.

On the album "WHAT'S YOUR TAG SAY?" by the Acappella Vocal Band, there is a song entitled: "Growin' Up With King James." This song is a much more powerful endorsement of, and enticement to use, *modern versions*, than any outright advertising commercial could possibly be. In the song, they *say* that they *are not saying* the KJV is bad (although as soon as that statement is made, the phrase, IT'S BAD is repeated three times by three different voices), but it seems that IS the message that comes across. Many modern versions have allowed the theology of the translators into the text and have thereby become "adders to" and "subtracters from" the word in violation of Revelation 22:18-19. Steering our young people away from the KJV and to modern versions may be one of the most serious errors of the AVB.

Certainly the lyrics of songs are often interpreted in different ways by different people. Who knows what Keith Lancaster had in his mind as he wrote the songs "U CANT GO 2 CHURCH" and "IT'S NOT ENUFF!?". However, one plausible interpretation is that it is an attempt to downgrade the importance of assembling for worship and Bible classes. It is certainly true that many brethren tend to use "attendance" as a primary indication of an individual's faithfulness and *need* to understand the Lord will be using much broader criteria (John 12:48). But the question is, HOW WILL YOUNG PEOPLE take such words as—

It's not enough to be livin' by simple rules/It's not enough to be sittin' in Sunday School/It's not enough to be actively takin' part/If you don't have Jesus in your heart. (Album Cover, AVB, "What's Your Tag Say?")

If it causes them to take more seriously their commitment to the Lord, then good will have been accomplished. However, if it causes them to question their need to assemble and live by the simple rules of Christ (II Corinthians 11:3), while they wait for some special feeling in the heart, then serious harm has been done. The song "U CANT GO 2 CHURCH" *does* emphasize the valid point that the CHURCH IS NOT A BUILDING, but does it at the same time encourage the *false* idea that *everything we do is worship?* If I'm the church, maybe I'll just worship at the lake this Sunday. To his credit, brother Lancaster does speak about "born-again-Christian" as a *redundant* phrase and he does urge his listeners to call Bible things by Bible names in the song.

"There is but one way and I know the way (I know the way)" [Lancaster, AVB, "What's Your Tag Say?"] are the words to the song "ONE WAY." This song is recorded at lower volume than the rest of the album and immediately leads in to a wonderful (?) song entitled "LEGALISTIC TENDENCIES." If this song is not an attack on the distinctive plea of the Lord's church ("Rubel Shelly style"), it comes as close to it as porcupines in winter. Paul had no hesitation in recommending, not only to a King, but also to all that heard him, the WAY that he was following (Acts 26:29).

The song "ACCEPT ONE ANOTHER" might be an effective commentary on Matthew 7:1-5, and such IS needed. However, it could as easily be seen as an attack on I Corinthians 5, and, considering the present state of church discipline, is definitely *not needed*. The following statement

on the album cover seems to put the AVB at odds with the words of their own song:

AVB DOES NOT WISH TO THANK: "The Big 'L'," "Mr. Haney," Brother Fairasee," and all who spread false rumors about us... (Album Cover, AVB, "What's Your Tag Say?")

The AVB has already won the hearts of many of our young people. If it were not so they would not be used to draw in large crowds at youth rallies and theme parks across the country. They will continue to press their liberal views into the minds of our youth by way of their stereo headphones unless elderships, preachers, and Christian parents stand up and fill the gap (Ezekiel 22:30) by warning them of their error.

VI. EYEWITNESS Testimony.

When is a commendation not a commendation? Surely such is illustrated (insofar as faithful Christians are concerned) when **Jeff Walling** commended ACAPPELLA at the annual preaching and teaching convention of the Ozark Christian College (Christian Church School) on February 22-28, 1987. Speaking of ACAPPELLA he said—

And you thought we didn't have instruments!... (laughter, applause)... Ah, I love being with those fellows and you haven't heard all of 'em yet. Those gentlemen are some good friends of mine. I do a lot of teen rallies all across the country with Acappella... They are one of the groups that 'our' young people cannot get enough of. And I'm just 'proud as a papa' to stand up here tonight and share their message in song with you... (Robinson, *Light for Living*, p. 1.)

For a thorough discussion of the other things Jeff Walling had to say that day, see the above reference. The eyewitness testimony given above ought to be enough to show the need to oppose this group (Ephesians 5:11).

From a tape of a concert in Hutchinson, Kansas, brother Robin Haley observed,

Next they announce 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 (Haley, "Hutchinson," *SOE*.)

That announcement ought to say quite a lot about who supports AVB and who OUGHT NOT to support them!

VII. A VOCAL BAND Violates Ephesians 5:19 and Colossians 3:16 in that it DOES NO TEACHING.

"SPEAKING TO YOURSELVES IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING AND MAKING MELODY IN YOUR HEART TO THE LORD" (Ephesians 5:19).

"LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM; TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD" (Colossians 3:16).

Surely it is obvious that BAR-UM, BAR-UM, BOOM, BOOM, BAR-UM fails the scriptural test of "teaching" from the above text. Brother **Bill Jackson** asks, "Do we really think that, in keeping with the demands of the New Testament to sing (Ephesians 5:19, Colossians 3:16), the objection was to the wooden frame, or the metal envelopment that the instrument music came from?" (Jackson, *SOE*, p. 4).

It is obvious that this group *feels* their singing accompanied by the "vocal band" is in praise to God. Note:

... The words to some of the songs of this particular group show

they believe their singing is done for the Lord. Near the end of the song "Acappella," the words say:

You know that we're singing for the Lord
And now we're feeling mighty good,
Making music with our voices,
Like we know all Christians should.

—Sikes, *SOE*, p. 2.

Earlier in this same song these words are used—

Soul to Soul, brother to brother
A cappella sounds good to me...

These lyrics clearly emphasize their desire to sound good to the listener. This is the problem we have faced in regard to scriptural singing ever since the instrument was introduced into the worship of God. Men are concerned with what "sounds good" to them!... (*Ibid.*)

Brother Sikes clearly shows wherein the AVB errs—

"Music" is a generic term that could include instruments or other methods of making melody. "Singing" is a specific type of music. The phrase "speaking to yourselves" in Ephesians 5:19 implies the conveyance of "thoughts" by use of "words" spoken one to another. This cannot be accomplished by making sounds like instruments. When God authorized singing it excluded other types of music making. Notice that the melody is to be made using the instrument of the heart! Colossians 3:16 adds, "...teaching and admonishing one another in psalms and hymns and spiritual songs, SINGING with grace in your hearts to the Lord." It is clear from these two verses that singing must communicate! Therefore, it is not simply the use of the voice to make sounds like an instrument, but the use of words, scripture, etc., whereby we fulfil the commandment to teach and admonish one another! (*Ibid.*, p. 3.)

This group evidently believes "their type of acappella" is scriptural for individuals and for the church—

"soul sing a cappella, church sing a cappella"

This group's concept of "a cappella" is to accompany the words with sounds of instruments! They are teaching in this line of the song that each soul should or could sing by making noises like an instrument or that it should or could be done by the "church" or the assembly! (*Ibid.*)

Conclusion:

Having considered seven good reasons for faithful Christians to oppose the AVB, we close with these words from brother Dub McClish:

In the minds of a few, criticism of "Acappella" is almost equal to criticism of motherhood. It has become a Sacred Cow to a handful of brethren. The members of these groups are clean-cut, morally upright young people. I have no desire to discourage youthful zeal.

While they describe themselves as "full-time ministers of music" and "Pure voices, Pure Gospel," and "a full time singing group committed to taking the message of Christ to the world," they are really nothing more than a professional entertainment act making merchandise of the gospel and the church.

"Acappella" requires a \$2,500 guaranteed "honorarium" for each appearance, with a \$500 non-refundable deposit. The "Acappella Vocal Band" comes cheaper—only \$500 per concert during the summer (if they are in the area anyway), but \$1,200 per concert the rest of the year. They also sell tapes and T-shirts....

Paul warned of men who teach "a different doctrine, and consenteth not to sound words... puffed up, knowing nothing... men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain" (I Timothy 6:3-5). (McClish, "Acappella," *In Word & Doctrine*, pp. 4, 11.)

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— *Viva Drive Church of Christ*
 Post Office Box 148
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ONE FOR THE RECORD

Dave Dugan

Ordinarily I would rejoice at receiving the announcement of an upcoming wedding, yet this one made me very sad for what it represents to the community about the church of Christ. At the bottom of the invitation were these words:

*"Reception immediately following
 Dance 8:00 P.M.
 I.O.O.F. Hall"*

It represents to the community that members of the church of Christ approve of and participate in dancing. This is most sad, because the church of Christ (even in this community) in times past has been staunchly against any members involving themselves in dancing. Those of us in the church today, who are trying to stem the tide of worldliness that is coming into the church are such and wonder where will it all end? The Bible teaches that "lasciviousness" (Galatians 5:19-21) is a work of the flesh which involves

dancing and will keep one out of heaven. One who is a Christian is to flee from lusts (II Timothy 2:22), and to abstain from the very appearance of evil (I Thessalonians 5:22).

The second point that greatly concerns me is a Christian being linked with the International Order of Odd Fellows (I.O.O.F.). The Odd Fellows are a fraternal organization, and members usually look on it as a substitute or just as good as "the church" (Ephesians 1:22,23 and 5:11).

The invitation which is extended by the parents of the bride shows their lack of a desire to be of the "same mind" as Christ (I Corinthians 1:10; Philippians 4:2; and similar passages).

Yet, it so happens that the local preacher was involved in performing the marriage ceremony, thus is now tainted by this affair. What is very tragic is that to my knowledge the preacher does not think anything is wrong with his actions. Yet another twist exists in this scenario, and that is the young man had just been baptized a few days before the wedding was to take place, and this would have provided a perfect opportunity to teach the truth on the subject of dancing and fraternal organizations by the preacher and faithful members. Yes, the marriage and dance did take place and to my knowledge no stand for the truth was taken over these matters (Jude 3).

The parents, the preacher and the ones being married as Christians are causing the Holy Spirit to "grieve" (Ephesians 4:30) because of their actions.

All the church today needs to be on guard so as not to allow worldliness to enter into the church. I pray that the preacher, parents and the couple correct their thinking and actions before it is eternally too late for them.

—Post Office Box 308
 Sparta, Missouri 65753

Notes & Quotes...

ANDREW CONNALLY IS BACK WORKING FULL TIME

Concern for the health of brother **Andrew M. Connally** continues. Many will be greatly relieved to know that his condition is so improved that he now is back working full time.

"We have just finished a great visit with the **Bud Baylesses, Daniel Pierce and Doctor Halewa**," he wrote in July. "Everything at the Mission is in high gear, everyone is well and the work going forward in a good way. The buildings are going forward and we authorized Bud to begin a new missionary home. Our workers are expanding and we must have more room.

"The **Cy Stafford** family were here for the call and informed brother Bayless they will arrive July 23rd. They all plan to meet in Dar-es-Salaam and then go to Chimala.

"Everyone is so excited over the Staffords and Gilpens coming. **Eddy Gilpen, Jeanie** and the children are so qualified. She is our new teacher for the mission children and Eddy is a fine gospel preacher and teacher of the Bible. They will be going in September. This will be such a blessing to the work. Seems God is ready to smile on Chimala! We believe these families are going to accomplish great things for the Lord's work.

"Sister **Beth Ewing** is on three months leave back here in the States. She will be missed.

"My condition has so improved I am back working full time. Please pray for all of us and the work at Chimala."

Stephen Wiggins, minister at Fisher Street/Jonesboro, Arkansas: "Most of my studying right now is in preparing for a discussion with the Pentecostals... As always, I make it my habit when away in meetings, to get subscriptions for [Contending for the Faith]. So find [ten] more names enclosed for that purpose... Keep the pressure on."

Eusebio M. Lacuata, Cerritos, California: "I appreciate very much your effort in giving warning to the brotherhood concerning brethren who preach false doctrines, and in standing for the truth by combatting their unscriptural teachings... Please continue the good work..."

[NOTE: "We are living at a time when by far the majority of the brethren seem determined to leave the truth of the gospel for error of almost every sort," I replied to brother Lacuata, in part. "The church Paul wrote Timothy about was 'the pillar and ground of the truth.' Such cannot truthfully be said of MOST of the churches that call themselves 'of Christ' today... Nevertheless, those of us who still believe the truth and love it must keep on contending earnestly for the faith as it was once delivered to the saints." IYR Jr.]

The D. L. Ragadills, of Hawthorne, California, both now 84 years "young," sent \$10.00 just prior to going into a home this year, saying, "We don't know where at the moment but will let you know... God bless you and your work..."

Darrell Fears, Pochontas, Arkansas: "We are looking for a black minister to hold our meeting in 1992. Could you please send us a list of five black ministers who are sound in doctrine?" [NOTE: Sent. IYR Jr.]

CATES HOLDS MANY GOSPEL MEETINGS

It is wonderful to us the many congregations who continue to invite brother **Curtis A. Cates**, Director of Memphis School of Preaching, for gospel meetings. He does such a good job.

In visiting his meeting at Pensacola Boulevard/Pensacola, Florida, in May, we noted that brother **Larry Middlebrooks**, their preacher, had the following to say in their bulletin:

"**Curtis A. Cates is a sound gospel preacher and a son of a gospel preacher. For the past 27 years brother Cates has held high the cause of Christ. He is a graduate of Alabama Christian College, Livingston University, Samford University, Alabama Christian School of Religion, and holds a doctoral degree from the University of Alabama. Having served as a teacher in three Christian colleges, dean of two, he now is the director of the Memphis School of Preaching. He is on the staff and/or regular contributor to the Firm Foundation, Sound Doctrine, and writer/editor of a number of books. He appears on numerous lectureships and preaches in 12 to 15 gospel meetings yearly.**"

JACKSON-THRASHER DISCUSSION

Roger Jackson, of Somerville, Alabama, and **Thomas N. Thrasher**, of Decatur, Alabama, debated the church benevolence question in June, 1991, at Somerville and in Huntsville, respectively.

The first and second sessions were conducted June 3rd and 4th in Somerville on the proposition, "The Bible teaches that a church of the Lord's people may make a contribution,

from its treasury, to a home for orphans." Jackson affirmed; Thrasher denied.

The third and fourth sessions were conducted June 6th and 7th in the building of the church of Christ on Sparkman Drive in Huntsville on the proposition, "The Bible teaches that, in benevolence, a church of the Lord's people is restricted to the relief of saints only."

Whereas attendance at Somerville was in the 50 to 60 range, in Huntsville it dropped to between 30 and 40. In discussing the poor attendance with brother Hiram Hutto, who moderated for brother Thrasher, he said it was his opinion that there no longer is the interest there once was in this subject.

He further said that about the only subject he could think of that might draw a crowd these days would be a debate on the "Marriage/Divorce/Remarriage" question.

If James D. Bales would accept Thomas B. Warren's challenge to debate that question before they both get so old they can't, he probably is right that it would draw a crowd. Of if Rubel Shelly would agree to debate Garland Elkins on the salvation question, now that would really draw a crowd!

As for brethren Jackson and Thrasher, there was nothing lacking in their debating abilities—only in the subject under discussion. Because of being in a gospel meeting with the church at Altamont, Tennessee, earlier in the week, I got to attend only the closing night of the debate. I thoroughly enjoyed the contest—just wished we might have had more on hand to hear it. IYR Jr.

SLOW TO TRY SOMETHING NEW

I fully realize how slow some of us are to try something that we never have tried before; but I could wish that some of our bolder Bible teachers would at least "try" sister Benita Crumley's course, entitled,

TRANSPORTATION IN BIBLE TIMES and

What People Did As They Traveled

Because her first printing was a limited edition, it may be that the price on it is daunting to some. Or, since it is something "new" requiring the teacher to think, possibly this demands more energy than some want to spend.

Sister Crumley tells of an elderly lady who was ahead of her in line at the check-out counter at Safeway. "I asked her if she thought we should have to line up in Heaven," she recalls. "Quick as a wink she said, 'Do you think there'll be that many there?' Our conversation captured the attention of everyone in earshot of us and I assured her that in view of God's requirements for one to meet in this life before entering there, for sure there would be no stampede. Seems to me the situation in our world today puts Noah's world out of the running as far as sin goes.

"Brother Rice, how much attention have you given lately to the average Bible classes among us? We have more resources available than ever before, better meeting places, everything better, and yet our people are painfully ignorant of the Father's teachings. It's depressing!

"This past winter and spring I have taught 3rd, 4th and 5th grade youngsters on Wednesday night, and the subject was supposed to be evolution. I refused to concentrate on the theory, but instead (no class books) we concentrated upon the Bible story of creation. I maintain that if they have God's story in their heads first, the other stuff won't take root. It has been an outstanding year's study and the kids have eaten it up.

"Last week we were using Genesis 4:1—and the story of Cain killing his brother, telling God a lie about it all, and the like. One little girl, in deep thought, said, 'That sure was a sinful family; they were every one liars! How's that for thinking? Out of the mouth of babes.

"I took advantage of it to talk about their

families, their obligation to be truthful; and the same little girl said, 'You might as well, because if you lie they find it out anyway.' And the key point: 'But God always knows, just like he knew about Cain'..."

[NOTE: I know that sister Crumley did not write the foregoing "for publication;" yet, I felt if some of our Bible class teachers got to know her a little better, they would want to get acquainted with her class book, aforementioned, for sure. If you want STILL more information, I suggest you telephone my wife Vada at 901/363-6498 and talk it over. IYR Jr.]

FACTION FALSELY WITHDRAWS FROM MILLER

A copy of a letter of false withdrawal from brother Gilbert R. Miller, minister of the Palmetto Avenue church of Christ, of Fort Myers, Florida, has come to our attention. The signers of this letter evidently withdrew from brother Miller FOR PREACHING THE TRUTH, Re: Marriage/Divorce/and Remarriage! It reads as follows:

May 19, 1991

TO: Brother Gilbert B. Miller, Minister of the Palmetto Avenue Church of Christ

FROM: The undersigned brothers of the Palmetto Avenue Church of Christ

Dear Brother Miller:

It is with great sorrow in our hearts that we write this letter, but we were left with no other choice knowing that we must keep God's word and uphold the truth. It has been noticed by the undersigned brothers of this congregation who have been working with you for the past several years that you have been walking disorderly for the past few months in the following areas and have failed to repent and obey the scriptures.

1. Preaching false doctrine (Romans 16:17; 2 John 9 and 1 Timothy 4:16).

Guilty Actions: Teaching that the alien sinner is subject to the law of marriage stated in Matthew 19:9 inasmuch as if his or her marriage ended in divorce for any reason other than fornication, he or she must put away his or her present spouse to show fruit of repentance before he or she can be fellowshipped in the Lord's church.

2. Destroying the peace and tranquility of the Church (Ephesians 4:1-3; Romans 14:19; 1 Peter 3:8-11; and Matthew 13:24-30 and verses 37-43).

Guilty Actions: Uprooting members of the Church that you teach are guilty of the law stated in Matthew 19:9 and withdrawing from them knowing that they have been rooted and grounded and working in this congregation for years, and also knowing that the brotherhood is divided on this issue of marriage and divorce. You were even warned of the possible results of such actions but you failed to consider the consequences of such teachings and actions. These actions have divided the Lord's Church and caused much turmoil, unrest and separation of members from one another and several members have ceased to worship any more and several have gone back to denominational churches.

3. Loving to have the preeminence (III John

9-10; II Corinthians 6:1)

Guilty Actions: Failure to work with brothers to solve problem caused by the above actions, and stating before the congregation that certain brothers were no longer members of the Church of Christ simply because they would not support you in your teachings and actions.

Brother Miller, we have tried many times to communicate with you about your public wrong doings, and it is very obvious that you do not intend to repent, which leaves us with no choice but to withdraw from you because of your deeds which have destroyed the image of the Church of Christ in the community and the relationship we members once had with one another.

We have been commanded by God to withdraw from you (II Thess. 3:6), to mark and avoid you (Romans 16:17), reject you (Titus 3:10), receive you not, neither bid you Godspeed, nor be partakers of your evil deeds (II John 9-10).

We pray, Brother Miller, that some day you will come to repentance, but at this present time we have no other choice but to put this thing in the hand of the Lord that the flesh might be destroyed and that your spirit may be saved in the day of the Lord Jesus.

Respectfully yours,

The undersigned brothers:

(Signed)

Lewis Truttling
Robert Campbell
O. L. Gavin
Michael Doston
Ralph Black
Jerry L. Davis
Eric Gavin
Jessie Florence
cc: David Shanks
W. F. Washington
R. C. Wells
Samuel Jordan
Robert Simmons
Eugene Lawton
Maurice Davis
Silas Legg
Joseph Brown
Curtis McCollom
Nikomis Yeldell
David Lane
Nationwide Churches of Christ
Christians To Whom This May Concern
The Christian Echo

[NOTE: If indeed the law of marriage, divorce and remarriage, as stated in Matthew 19:9, is NOT binding upon the alien sinner as well as upon all, then the brethren who signed the above letter of withdrawal from brother Miller have Bible basis for their action. On the other hand, if the "Whosoever" in this passage is all-inclusive, then these brethren have no Bible basis at all for withdrawing from brother Miller. After a life-long study of this passage, I personally have

concluded that the "Whosoever" intended here applies to ALL—both saint and alien sinner alike. For this reason, I view these brethren to have withdrawn from brother Miller without scriptural warrant; therefore I refuse to recognize this unscriptural withdrawal action and recommend that others refuse it as well. IYR Jr.]

Thurman Self, P. O. Box SB 20, Somerset Bridge SBBX, Bermuda, writes: "Faye and I are giving thought to terminating our mission here sometime this year. We had committed ourselves to three to five years when we came in 1987. It will be four years in June of this year. The church is sound in the faith and progressing in grace and knowledge. This has been the fourth season we have missed being with our children, grandchildren and now a great-grandson!"

[NOTE: In returning to the States, of

course, the Thurmans will need a change of location, as well. They have stood four-square for the truth across the years. Any congregation who might be interested, please write to the above address. IYR Jr.]

"Christ's way is a TOTAL way of life. It is total commitment."—E. L. Whitaker, speaking June 16, 1991, at Knight Arnold church of Christ, in Memphis, Tennessee.

STEPS TO RESTORATION

Tom W. Snyder

II Kings 21 reveals a complete falling away from God's pattern of worship. The king (Manasseh) was corrupt; the priests and prophets were corrupt; the temple was polluted with false gods, idols and sinful practices; the Book of the Law was lost. In the next chapter, we are introduced to righteous King Josiah, who set about to restore the temple of God. In so doing was the great discovery of the Book of the Law.

In chapter 23, the great work of restoration begins. The Book is found, now there can once again be set up, according to the pattern shown to Moses (Hebrews 8:5), true worship of God. Let us notice the steps of restoration:

The Book was declared (v. 2). "And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord."

There was the determination to obey the Book (v. 3). "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant."

There was the disposal of sinful practices (vvs. 4-14). "And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel" (v. 4).

There was worship by the pattern (v. 21). "And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this

covenant."

There was the development of the proper attitude (v. 25). "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

All the points are a must when it comes to a restoration. If the book was not declared and taught, there could not have been a restoration. If there was no determination to obey, the effort would have been forever just an idea. If there had not been a disposal of error, worship would have remained polluted and not according to the pattern. If there had not been an establishment of worship designed by the law, true worship would not have existed. And if the proper attitude were not developed, the restoration would have been short-lived, as was the case of this restoration. Josiah had the attitude necessary but the people had not. They were still influenced by the evil reign of Manasseh (II Kings 23:26), and when Josiah died they went back to their old perverted ways (23:31ff).

We in the church speak of the restoration plea and we likewise must follow and maintain these same steps. If they fail in one point the effort will collapse. Such is why restoration is an ever-pressing plea. Some churches are failing to teach. Some have lost their determination to obey. Some allow sinful practices to continue. Some do not see the need of following the pattern. Some have lost the proper spirit. Such churches either have ceased restoring God's word to their words and deeds or they have completely fallen away. We have seen and are seeing such taking place. The church needs to awaken to the need of restoration and be diligent in seeking God's pattern lest we too fall away.

—Route 2, Box 190
Byrdstown, Tennessee 38549

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

DENOMINATIONALIZED TO THE MAX —A Critical Review of Max Lucadoism

Terry M. Hightower

[*EDITORIAL NOTE: Exactly what criteria govern selection of speakers featured each year at the so-called Nashville Jubilee is not readily apparent. However, from those "Jubilee" rosters that we have studied thus far, unless there is not something radically wrong (or at least questionable) with one doctrinally, he will not be given a major part on the program. That he be a certified false teacher appears to be their No. 1 consideration.*

With apostate Rubel Shelly and Woodmont Hills|Nashville in charge of the program this year, of course, such was to be expected. However, with their selection of Max Lucado to be featured this year, they have outdone themselves.

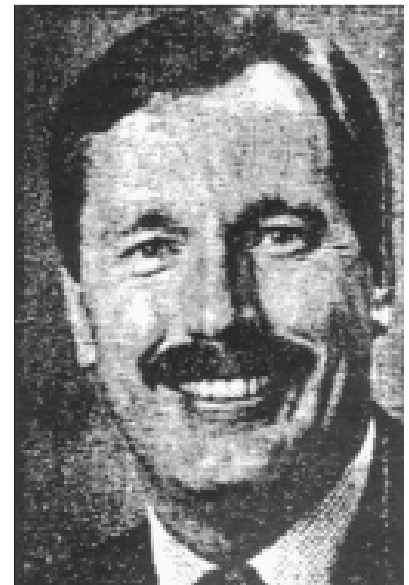
While driving down the highway one day recently, I just happened to dial in Chuck Swindoll, a noted denominational radio preacher, on my car radio. My ears really pricked up when he started praising something that Max Lucado (supposedly one of "our" preachers) had written. Characteristically, denominational preachers just don't do that—unless, of course, there is something wrong with it.

Just how far brother Lucado has left the way of truth may not be known generally among "us"—but it certainly is known by the faithful brethren in San Antonio, Texas, where he lives and preaches, who have to cope with his doctrinal depredations on an ongoing basis.

When we asked brother Terry M. Hightower, who also lives in San Antonio, where he preaches to the Shenandoah church of Christ, for an update, re: the teachings and practices of Max Lucado, his following article was forthcoming.—Ira Y. Rice, Jr., Editor]

Max Lucado is the pulpit minister under the professed oversight of the elders of the Oak Hills church in San Antonio, Texas. He has served as a minister in St. Louis and Miami—and also as a missionary in Rio de Janeiro, Brazil. I first heard about Max through Bible Chair work with collegians who were very enamored with his powerful, emotive, anecdotal style of writing in

such bestselling works as: *On The Anvil, No Wonder They Call Him Savior, God Came Near, and Six Hours One Friday*. His more recent award-winning book had a first printing of 55,000 copies and is entitled: *Applause In Heaven*. CBN (*Christian Broadcasting Network*) has taped interviews with brother Lucado based upon his volumes and aired these in March.



Max Lucado
San Antonio minister

Max's undergraduate degree was in Communications; he earned a master's degree in Theology from Abilene Christian University. The ACU Bookstore held an "Autographing Party" on February 20, 1991, featuring all the titles above. Strangely though, they left out Max's 1990 production: *Christ In Easter: A Family Celebration Of Holy Week*, co-written with the likes of Billy Graham, Charles Colson, and Joni Eareckson Tada!

Are you ready for Holy Week? The introduction says:

Easter should be a day of unsurpassed joy and celebration... This book will enable your family to experience this Easter joy in a new way... Covering the eight days

(Continued on Page 3)

Contending FOR THE Faith

Volume XXII, No. 9 September/1991

Ira Y. Rice, Jr., Editor

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Editorial...

Does The Restoration Movement Mean Nothing To Nashville's "Jubilee" Sponsors Any More?

In the book of Lamentations (1:12) Jeremiah, the weeping prophet, asks the heart-rending question: "Is it nothing to you, all ye that pass by?"

When we consider the long centuries of the Great Apostasy and the Protestant Reformation leading up to the Restoration Movement of the past 200 years, surely such a monumental accomplishment as the restoring of plain, simple, unadulterated New Testament Christianity should not be just frittered away for no reason at all.

It was for the cause of extending this same old Jerusalem gospel that I personally was sent as a missionary, in 1955, to plant the New Testament church in Singapore. By the time my family and I made our *second* home return, in 1964, much progress had been made in this cause both in Singapore, Malaysia and Southeast Asia—but the winds of doctrinal change had begun to blow in the very churches that sent us out!

SOURCES OF DOCTRINAL CHANGE

It did not take long to discover the principal sources from which most of those new doctrinal errors were infiltrating the churches. It was from most of those new Ph.D.s returning to teach in our supposed-to-be Christian colleges—having gotten their doctorates largely from secular or sectarian "Divinity Schools." How studying out of *false* books taught by *false* teachers all those years of their doctoral programs was supposed to help them know better how to teach the *truth* of the gospel as it is in Christ Jesus escapes us. To say the least, it did not work out that way. Instead of it serving the cause of *truth* among the churches of Christ, primarily it became the principal source of doctrinal *error* among us—and so it has continued to be to this present day.

Error—once it gets in among the churches—appears to be self-reinforcing. Those who already have gone after error tend to provide fellow errorists with opportunities to extend their error. This is the way it was with the falsely so-called "Tulsa Soul-Winning Workshop." Instead of limiting their speakers to teachers of *truth*, Marvin Phillips and those principally responsible for selecting their speakers seemed to delight in featuring teachers of error mixed in with some who also taught truth. It got so that devotees of

the "Tulsa Workshop" no longer could tell the difference—so much so that when they finally brought in **Don DeWalt** and his *One Body* magazine advocating unity with the *Christian Church*, those going along with the Tulsa Workshop could not figure out what was wrong with it and joined Phillips and others headed in that direction.

NASHVILLE "JUBILEE" MODELED ON TULSA WORKSHOP

When **Rubel Shelly**, **Steve Flatt**, **Walt Leaver** and others came up with their idea for a so-called *Nashville "Jubilee,"* it was almost the spitting image of the "Tulsa Workshop"—including the featuring of men who have arisen among us "**speaking perverse things, to draw away disciples after them,**" just as Paul warned the Ephesian elders in Acts 20:29-30. Nothing that any of the *faithful* brethren and churches said or did could dissuade them from following such a course—to the extent now that Tulsa's "Workshop" and Nashville's "Jubilee" have become two of the principal influences for drawing away disciples after perverse things now in existence among us.

As an example of this, one of the speakers featured in the "Jubilee" just past was **Randy Mayeux**. Did the Jubilee sponsors not know that Mayeux already was in the process of *leaving the churches of Christ* to begin *his own church* (not a church of Christ) after his own ideas and devices? After all he said when he attacked the church of our Lord so viciously at Lubbock, Texas, a couple of years ago, one hardly should have supposed him even to be *considered* as a "Jubilee" speaker—but attackers and underminers seem to be what they are looking for, re: the "Jubilee."

Another "Jubilee" speaker this year was **Max Lucado**, of San Antonio, one who has left the restoration movement entirely in his thinking, loyalty and preaching. No longer does he believe and teach *non-denominational* Christianity but *inter-denominationalism*, which is almost the exact opposite of the doctrinal position held by *faithful* churches of Christ. [See brother **Terry Hightower's** article, this issue, entitled, "DENOMINATIONALIZED TO THE MAX—A Critical Review of Max Lucadoism."]

HELP INVITED TO TURN THE TIDE

After seeing these two in particular in the lineup of "Jubilee" speakers this year, it occurred to

some of us that instead of just sitting back, wringing our hands and moaning, "Ain't it a shame!," it is high time that we take the offensive in our own hands doing what we can to turn the tide of digression being fostered by Shelly, Flatt, Leaver, Phillips and others of like perverse minds. Even as this is being written, a letter is being mailed to readers of *Contending for the Faith*, as follows:

Are you one of those who have watched in frustration since the mid-'60s as false teachers have arisen among us, "*speaking perverse things, to draw away disciples after them*"? Such perverse teachers of error have practically networked the brotherhood undermining the truth of the gospel and causing many disciples and churches, already won, to be lost.

As General George S. Patton used to say, "The best defense is a good offense." Instead of just sitting back and "taking it" any more, it occurred one day that we all should get on the offensive and carry our fight for truth into the very strongholds of those clearly bent on destroying the churches of Christ and the restoration movement. As an experiment, we succeeded in securing the church directory of the WOODMONT HILLS church, where **RUBEL SHELLY** preaches—and, so far, we have sent EVERY MEMBER of that church one copy each of both our June as well as our July issues of **CONTENDING FOR THE FAITH** [except those refusing same]. (It has cost us approximately \$300.00 per mailing to do this—funds contributed anonymously by others.) Reliable word has reached us that many within the Woodmont Hills church are having second thoughts concerning Rubel and his preaching "another gospel" among the churches of Christ.

Not only do we wish to continue pertinent mailings to ALL THE MEMBERS at WOODMONT HILLS/Nashville, but (provided enough funds can be raised) we should like to extend this offensive also to ALL THE MEMBERS of the MADISON as well as the ANTIOCH churches—these three churches being the principal sponsors of the spurious, so-called "Nashville Jubilee." This done, we propose to do the same re: GARNETT ROAD/Tulsa and the undermining, compromising "Tulsa Workshop." In fact, now that this offensive is underway, practically the only way it can be limited would be lack of funds to pay for printing, mailing and postage!

All such contributions to our offensive, of course, are tax-deductible. Please make them payable to **BELLVIEW CHURCH OF CHRIST**, clearly earmarked "CONTENDING FOR THE FAITH OFFENSIVE," and mail them to 4850 Saufley Field Road, Pensacola, Florida 32526. We'll secure the mailing lists and do the work of getting out these mailings just as far as the funds to pay for them will allow.

God bless you as you help,

Ira Y. Rice, Jr., Editor
CONTENDING FOR THE FAITH

LUCADOISM

(Continued from Page 1)

from Palm Sunday to Easter, *Christ In Easter* provides a way for your family to prepare for Easter with worship and fun

times together... The four main sections of study are Palm Sunday, the Last Supper, Good Friday, and Easter. There are also four shorter lessons for the other days of Holy Week.

Surely a full, annual church *lectionary* isn't far behind! Can anyone imagine Paul co-writing with Billy Graham?

While speaking at the Tulsa Workshop in 1989, brother Lucado was interviewed

by the *World* religion editor (Carolyn Jenkins) of *Tulsa World*. "I speak to truck drivers and housewives. I don't mean that defacingly, but I didn't have a book on the cross of Christ on my shelves I could read without falling asleep. I thought we needed a book to carry the reader through." He credits denominational author Chuck Swindoll for much of the success of his book sales. The Calvinist Swindoll endorsed Lucado's books and "sales took off."

In view of his actions in recent years, the following information from the above-mentioned interview is quite significant:

Lucado also feels strongly about ecumenicity. "There are fresh winds blowing in the church of Christ... Alexander Campbell's intent was not to create a sectarian church... The thrust of the Restoration Movement was to build bridges, not walls; to agree, not disagree; to find a common ground as opposed to pointing out differences. I see a strong desire to recapture that spirit." "I have a gut feeling that we (the Church of Christ) have approached the Bible as engineers, looking for a certain design or architectural code. And I think we find that everyone finds a different code. As a result, we split into 27-28 splinters or factions. There is no secret code. The Bible is a love letter as opposed to a blueprint. You don't read a love letter the same way you read a blueprint." Lucado admitted that "for me, for years, Christianity was a moral code. It is now becoming a love affair. For years there were rules and regulations, now, it's a relationship." "First we need to realize that we are a movement, not a monument. We're a group of people in covered wagons going to the promised land, looking to the future. And we need to realize that if somebody from another 'stripe' believes in Jesus Christ, we immediately have much more in common than we have in opposition." [Carolyn Jenkins, *Tulsa World*, Sunday, March 12, 1989].

The professed "fresh winds blowing" are ILL, EVIL WINDS! Brother Max and his cohorts are determined (whether willfully or ignorantly) to "build bridges" up and over "walls" that, according to Scripture, ought to remain intact until Bible truth agreed and acted upon sincerely by all parties *demolishes them* (Ephesians 5:11; Romans 16:17-18; II John 9-11)! The unity of I Corinthians is not based upon agreeing to disagree or upon the refusal to point out differences but rather on *speaking the same thing* and being perfected together in the *same mind* and in the *same judgment* on matters of obligation!

After studying Max, one thing is for sure—he has *not* found the "design or

architectural code" and he certainly is no "engineer"! [For more on this matter see *Rightly Dividing The Word, Volumes I & II* edited by brother Hightower. IYR Jr.] He actually has the nerve to blame factionalism upon our looking for God's design or teleological plan in the Bible!

Lucado wants us to read Scripture like love letters with absolutely no *authority* in any of them (but compare I Corinthians 14:37)! I have noticed that such erring and foolish brethren regard certain parts of the Bible (e.g., legalism; grace; cross of Christ; children obeying parents; going personally to a brother, and the like) as a blueprint or binding code when it suits them!

Finding common ground with denominationalists normally has characterized my own approach; but I finally get around to the crucial differences between us. When does Max? Instead of being in "covered wagons going to the promised land," the facts prove Max to be going back the other direction on the New Hermeneutic Express!

The great and ungodly length to which Max will go to denominationalize the Lord's church and inculcate in it the professed New Hermeneutic emanating from Pepperdine, ACU, *Image Magazine*, *Restoration Quarterly*, and such like is evident!

He has stated (letter) that "We are a movement and the health of a movement depends on its *flexibility* and honesty." Just how "flexible" is Max? In December, 1989, the *San Antonio Light* carried an ad announcing that brother Lucado would be speaking on "Getting To Know Jesus Personally" at the St. John Neumann Roman Catholic Church. An elder and a deacon from the Shenandoah church of Christ (where I preach) were present and also taped this lesson. After saying that he *could have chosen to speak on the message of salvation* (which any *faithful* gospel preacher would have done like Leroy Brownlow's famous sermon in the Methodist Church), Max said he was going to speak on Luke 2 concerning "Peace on earth, good will toward men."

Max called the priest "Father," sang songs with the guitars during the worship [some of which were *Silent Night*, *Christmas Night*, *Sweet Little Jesus Boy*, *O Holy Night*, *Away In The Manger*, and *O Come All Ye Faithful*—(what a misnomer! TMH)], and then *actually stood while holding clasped hands up in the air with the priest* (like

MAX LUCADO

Pulpit Minister,
Oak Hills Church of Christ

Author Of:

- On The Anvil: Thoughts on Being Shaped Into God's Image
- No Wonder They Call Him Savior
- God Came Near
- Six Hours One Friday

WILL SPEAK AT

St. John Neumann Church
7:00 P.M. Monday, Dec. 4th

"Getting To Know
Jesus Personally"

Please join us for an evening of
inspiration and fellowship.
Refreshments will be served
afterward in our Family Center
and you will have an
opportunity to meet
and talk with Max.

6680 Crestway 654-1643

THE ABOVE ADVERTISEMENT OF Max Lucado's appointment to speak at St. John Neumann Catholic Church is photo-reproduced from the *San Antonio Express News* for Saturday, December 2, 1989.

Aaron and Hur did with Moses in Exodus 17:12) during the "traditional" singing and playing of the last song: *The Lord's Prayer!* What a "bridge" Max will build to have a pseudo-unity! What a spirit of ecumenicity Max has "recaptured"! (The autograph session followed). He has since gone on in a similar vein to other denominational churches here in San Antonio.

Brother Lucado recently spoke on a Wednesday night (March 20th) during the "1991 Lenten Series" at the First Presbyterian Church in downtown San Antonio. His topic was "The Most Painful Words: Mark 15:33-39". After numerous boisterous, "hip & jive" songs accompanied with mechanical instruments, there was a prayer. More raucous, mechanically-accompanied singing followed. Then Max began:

You've heard the story about the farmer who entered his mule in the Kentucky Derby and they asked him why he did it. He said: "Well, I know he's not worthy to be there, but I thought the fellowship would do him some good" [audience

laughter—TMH]. That's a bit how I feel tonight as I've come to know the wonderful folks of this congregation. I know I'm not worthy to be with you, but my, the fellowship is sweet! As I've come to know the men who have spoken before me, I realize I'm certainly not of that caliber, but I'm very honored to be here. And as I've heard this *wonderful music tonight*, from all of the groups—you folks need to sing with a little "soul" you know—you need to...[laughter from audience—TMH] crank it up a little bit. *That was outstanding... that was outstanding*, if you ever need a bass you just call me and...[laughter—TMH]...*that was terrific... that was terrific!* And thank you for that kind introduction, *Reverend Zbinden...*

Later in his speech, Max started to describe the supposed most holy moment of your whole life: "It wasn't your *baptism*, your *christening*, it wasn't your wedding, it won't be your funeral. *Those days are holy...*" Incredibly, baptism (immersion) is equated to christening by our brother—and he says one's christening day was "holy"!

He spoke from Mark 15 and at the end of the speech said:

Let's pray together. Oh, blessed Father, all glory and honor be given to you this evening. We pray that we see Jesus and that we see him more clearly than we have in a long time. Father, you know the hearts that are here. You know that we are a ragged tapestry, an off-key symphony, stumbling pilgrims, trying our best just to see where you want us to go. Father, you know the ones whose marriages are struggling. You know those who, like me, have been less than we need to be this week, less than friendly, less than cordial, less than kind. We can keep no secrets from you, Father. You know those of us that stumbled just recently, who did the very thing that we swore we'd never do again. You know those of us that shouted at our children. You know those of us who try to act one way on Sunday and yet we're really different on Monday. We can't hide it from you, Father. Father, we thank you for your extraordinary inexpressible gift of *grace*. We just want to thank you. We just want to thank you for not holding our sins against us. We want to thank you for overlooking our stale, stodgy religiosity. I want to thank you, Father, that these people have taken an hour out of the middle of their week to come and hear someone they don't even know talk about someone they love. And Father, if my intercession is worth anything, I ask, oh God, let your blessings be upon these wonderful people! Be with *Reverend Zbinden*. *Bless his great work*. *Bless his associates and his secretaries*. Bless those stalwart families of this congregation that you know and they know, and let this church really be a church built on

Jesus Christ. For these voices that you have gifted, we thank you, Oh Lord! And we long to hear those voices sing in heaven. And Father, for these that have come, as each of us have, to a church where they know no one or know few people, Father, may they find *fellowship tonight*, if not with other people, *fellowship with you* in your presence. And know we from the bottom of our hearts join with the centurion and say "Surely he is the Son of God!" We pray through Jesus Christ. Amen.

One can surely agree that Lucado is a "stumbling pilgrim" who does not see where God wants him to go and one who had been less than he needed to be that week! In view of his remark about those who act one way on Sunday and yet are really different on Monday, I am tempted to ask Max if he will say the exact same things and do exactly the same actions before his own congregation on Sunday that he does with others on Wednesday nights! Like he said: You can't hide it from the Father, Max! Acts 2:38 and Acts 20:28 are apparently the most painful words for brother Lucado! In one way I am not shocked by this—given his position of upholding *situation ethics* in a taped sermon on Matthew 12:1-14.

When challenged by brethren about his statements in the Tulsa interview, Max's pitiful response included correcting the reporter for calling him "Rev. Max Lucado"—but of course *he* can call the Catholic priest "Father" and the Presbyterian minister "Reverend" with impunity!

Can you imagine anyone who truly understands the New Testament calling upon God to bless the "great work" and the co-workers of a group in gross rebellion to Jehovah? How could they possibly "really be a church built on Jesus Christ" when they in fact have never been immersed for the remission of their sins and do not love him enough to keep his commandments (John 14:15)—even to the point of using those God-gifted voices while in the very act of disobedience!

Max was asked why he does not extend the gospel invitation at the Oak Hills church, and he said that he didn't want to run anyone off! I therefore conclude that Max (1) knows his books won't sell if he offends people and (2) he does not have the personal intestinal fortitude to teach the truth (if in fact he even knows it any more).

I will make the offer here to discuss our differences publicly in a four night debate with our good brother! Will he have the courage of his convictions like John the Baptist, Jesus, or the apostle

Paul? We shall see! Will his elders continue to aid and abet his heresy—helping to denominationalize themselves and others "to the Max"? Will the members at Oak Hills rise up for truth and right or be swayed by "reputation" and "smooth and fair speeches" (Romans 16:17-18)? I pray that the elders, Max, and the Oak Hill brothers and sisters in Christ will come to their senses and realize the seriousness of their present condition.

—11026 Wurzbach Road
San Antonio, Texas 79230

[NOTE: For those who have wondered at our alarm re: the Tulsa Workshop and the Nashville Jubilee, now that you have read brother Hightower's well-documented review of one of their principal speakers, perhaps you can see what the furor is all about. Not that he is alone in fostering such views and practices—Rubel Shelly, Marvin Phillips and others on this and similar programs are kindred spirits with Max Lucado. If brethren are ready to abandon plain, simple, New Testament Christianity entirely, their way is the way to go. If not, then to have fellowship with them in such divisive, offensive events contrary to the doctrine of Christ is strange indeed—Ira Y. Rice, Jr., Editor]

CHARLES COLSON, BILLY GRAHAM,
MAX LUCADO, JONI EARECKSON TADA

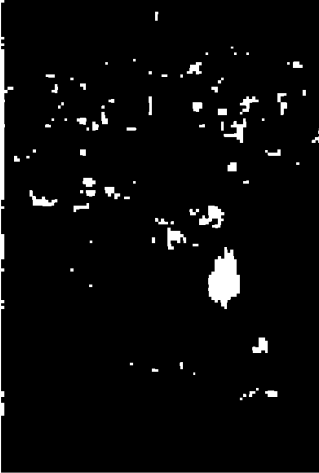
CHRIST IN
EASTER

A

FAMILY
CELEBRATION
OF HOLY WEEK

ABOVE PHOTO-REPRODUCTION is offered in evidence 1) of Max Lucado's joint participation with denominationalists and 2) his endorsement of the denominational concepts of "Easter" and "Holy Week."

Jubilee unites church's family



Thousands of people stream past the exhibits as they try to find a seat for the congregational singing session.

Thousands of all ages come together

By Frances Meeker
Banner Religion Editor

Three generations of the McConnell clan from Lebanon gathered Wednesday night at the opening of Jubilee '91, joining thousands of Church of Christ members lifting their voices in praise and finding strength in their faith.

The third annual gathering, which continues through Saturday at the Nashville Convention Center, provides fellowship and teaching to the 12,000 expected attendees of the faith.

The McConnell family made a sizable showing in the crowd.

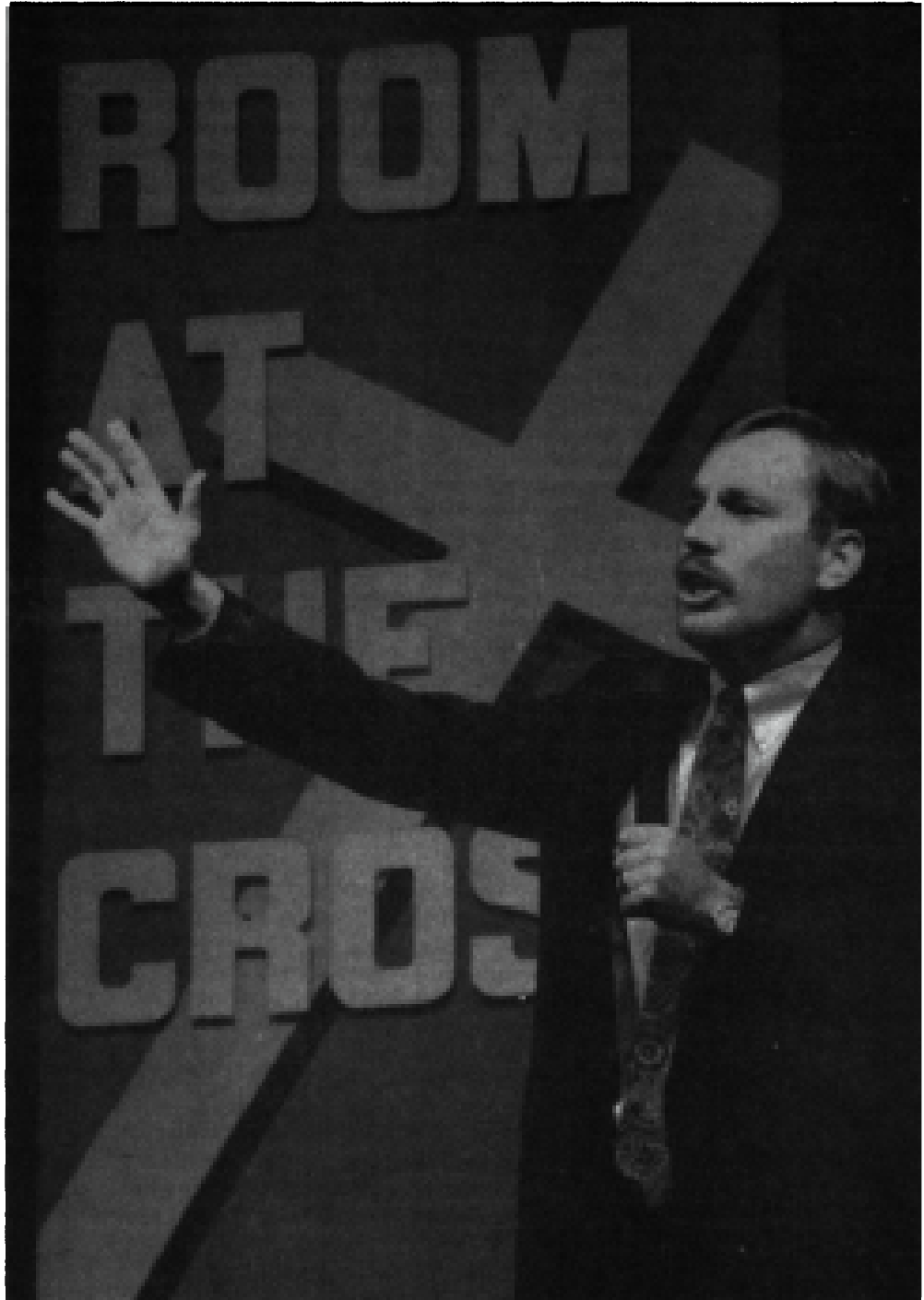
At the opening were A.E. and Charlene McConnell, members of College Street Church of Christ in Lebanon. They led the masses of McConnells attending worship sessions and various classes.

They were accompanied by their six children: Marcie Wright of Lebanon, Teresa Bray of Cookeville, Louise Anderson of Madison, Joe McConnell of Nashville, Paul McConnell of Goodlettsville and Charles McConnell of Madison.

Also swarming around and about were all the McConnell grandchildren, most of whom are students at Church of Christ schools.

Anderson said her family is typical of the people who attend the Jubilees.

"There are many other families like ours here," Anderson



Banner photos by Larry McCormack

Max Lucado preaches to thousands at the opening of the Nashville Jubilee on Wednesday.

said. "My daughter Leanne's roommate at Harding University in Searcy, Ark., will be here Thursday with her parents, who live in Michigan."

Anderson said her family loves the Jubilee.

"I have been through some hard times during the last two years," she said, "and my times at Jubilee have helped me spiritually and have strengthened

me."

The McConnells were among thousands of Church of Christ members from coast to coast gathered to sing, pray and listen to the keynote speech at Wednesday's opening.

Rubel Shelly, minister of Nashville's Woodmont Hills Church of Christ, said all keynote speeches and all class presentations during the four-day

event will focus on this year's theme, "Room at the Cross."

"That is because simply everything we believe is central in the cross," Shelly said. "If it is not of the cross, it is not for us."

The Woodmont Hills church is hosting this year's Jubilee, which is jointly sponsored each year by Woodmont Hills, Madison.

Please see JUBILEE, page B-4

(Above article reproduced by permission of the Nashville *Banner*.)

Jubilee:

Keynote speeches to focus on theme 'Room at Cross'

Continued from page B-1

son Church of Christ and Antioch Church of Christ.

Wednesday night's program was taped by the Franklin-based World Christian Broadcasting, which is supported by the Churches of Christ. It is to be broadcast by the company's Alaska radio station to the Soviet Union, China, Japan and the Pacific Basin.

Keynote speaker Max Lucado drew his lesson from Luke 23 and the two thieves on the cross on either side of Jesus. One thief chal-

lenged Jesus to save himself and save the two criminals.

The other man defended Jesus and asked Jesus to remember him when Jesus came into his kingdom.

"That was the greatest thing that man ever did in his life," Lucado said of the second thief.

Two people from the audience responded to Lucado's invitation given while the audience sang *Just As I Am*.

A Lebanon man rededicated his life to Jesus, and a Nashville woman said she wanted Jesus to be the center of her life.

About 40 classes will be offered today on topics such as marriage and family, missions, the role of women in the church and church administration.

"There is something for everybody," said Phillip Morrison, a minister of the Woodmont Hills church and coordinator of this year's program.

[EDITORIAL NOTE: What difference does it make if "thousands of all ages come together" (as described by the foregoing article reproduced by permission of the Nashville Banner), if they come together under improper sponsorship and

for wrong reasons?

That Rubel Shelly and the Woodmont Hills church of Christ are apostate is too well documented for need of further evidence here. The entire so-called "Nashville Jubilee '91," held in July, was under their sponsorship and direction. And the fact that they would bring in such known teachers and practitioners of error as Max Lucado is all the more damning to this attempt to force fellowship with error and errorists upon unsuspecting brethren.

Inasmuch as faithful gospel preacher and elder Roy McConnell, of the Robertson County church of Christ, has figured prominently in doctrinal opposition to the "Jubilee" since it first began in 1989, we could not help wondering what motivated the Jubilee sponsors having so much to say about "three generations of the McConnell clan" making "a sizable showing" in the Jubilee crowd on opening night!

Suspecting a bit of perfidy in this, I telephoned brother Roy McConnell to see if there was any family connection between him and the Lebanon clan of McConnells that joined in so wholeheartedly with the Jubilee. He assured me that he did not want to have anything to do with anyone participating in the Jubilee—and that as far as the aforementioned McConnell clan is concerned there was no connection between him and them "either physically or spiritually."

As for everything surrounding this four-day event focusing on this year's theme, "Room at the Cross," whereas admittedly that is a good theme, it never seemed to occur to Rubel or Woodmont Hills that there is no room at the cross for willful error. When Jesus died on the cross, he still was "the way, the TRUTH, and the life." His blood was shed to atone for sin, not to perpetuate it.]

THEY WEREN'T THE LOVING CHURCH; THEY WERE THE SLANDERING CHURCH

Joe C. Hopper

[EDITORIAL NOTE: Somewhat to our astonishment, there are those who *should* know better who cannot seem to figure out just what there is about the spurious, so-called, "Nashville Jubilee" that arouses both our ire as well as our all-out opposition. Those still committed to the principles of the restoration movement have no difficulty understanding this at all. Why all this disparity among those supposed to be travelling together under the blood-bought banner of the churches of Christ!

At least *one* brother who understands what the problem is is James W. Boyd, who preaches to the Westside church of Christ, at McMinnville, Tennessee. Shortly after the *third* "Jubilee"—which he calls the "Jubilee Church," no longer "church of Christ"—brother Boyd sent us an article by Joe C. Hopper, who preaches at Fosterville/Smyrna, Tennessee, saying, "One of our members gave me this from Joe Hopper's bulletin. I think he is right on target!" Brother Hopper's article first appeared in his bulletin for July 21, 1991. For the benefit of our readers, we are reprinting brother Hopper's article herewith. See if you agree.—Ira Y. Rice, Jr., Editor]

During the weekend of July 4th the Woodmont Hills congregation in Nashville, Tennessee sponsored a convocation [sic] *Jubilee 91* with the theme "Room at the Cross." A careful perusal of the dictionary will enlighten one that a "convocation" is a term of denominational origin. Having attended as an observer one was not surprised to hear denominational error espoused since denominational nomenclature was used by [Rubel] Shelly to describe it in his Welcome Letter in the program. We were appalled and dismayed at the presentations we attended and heard.

They weren't loving the church; they were slandering the church.

From early childhood our parents and faithful gospel preachers sounded the importance of loving the Lord's church and defending her cause in my youthful ears. From the age of 17 we have spread her cause—later preaching by the persuasion of other preachers (II Timothy 2:1-2) and have influenced others to take up the mantle of preaching his unsearchable riches (II Timothy 4:1-5). Such was not the thrust of Jubilee 91.

To advocate that the teaching of

Biblical truth and principles about the home, marriage, divorce and remarriage causes incest, adultery [and] viewing of pornography is insulting, absurd and preposterous. Such was the message of a recent lectureship of my Alma Mater and at Jubilee 91. They weren't loving the church; they were slandering the church.

At Jubilee 91 one heard that "the world will leave the churches of Christ in the dust unless their leaders attain more credibility with young people and also instill worship with more excitement." What a slander on the Lord's

church! The church is not of the world (James 1:27; 4:4; I John 2:15-17; 3:1; 4:1-5; 5:1). Secondly, the church is not in the entertainment business but the saving business (Ephesians 4:11-16; Romans 10:8-15). One may excite and entertain till dooms day and never save one soul. Wake up, brethren! The denominational world has been in the excitement and entertainment business for years and failed. They weren't loving the church; they were slandering the church.

To chide the church for not using instruments of music to pacify the baby boomers is sheer blasphemy. Ephesians 5:19 and Colossians 3:16 specify the instrument—the human heart. To advocate [that] preachers need to take a non-controversial stance in practice and on doctrine is to sell the truth (Proverbs 23:23). Truth saves (II Thessalonians 2:10, 13); error condemns (I John 4:6). They weren't loving the

church; they were slandering the church.

One speaker said, "People want to experience their faith, not just think it. Baby boomers' lives are so filled with worry about economics and relationships, they want a place where they can flat-out have some fun." Have they forgotten Matthew 6:33 and James 4:4. Perhaps their relationships are immoral. Having "flat-out fun" will not cure immorality. We have experienced our faith from the moment we rendered obedience. Why replace a living faith with a sham? They surely were making "Room at the Cross" that would not have the approval of our Lord. They weren't loving the church of our Lord; they were slandering the church. Elderships who supported such a charade should repent. III John 2.—Joe C. Hopper

—*Gospel Rays*
Church of Christ, Fosterville
Smyrna, Tennessee 37167

[NOTE: Anyone wishing to express appreciation to brother Hopper for his informative and prescient editorial, may address him at 4 Meadowlark Drive, Smyrna, Tennessee 37167 or telephone him at 615/459-6203. Just as brother Boyd put it, "He is right on target!" It would be wonderful if every faithful church of Christ might reproduce his article in every church bulletin—brotherhood-wide, worldwide!

As for Rubel Shelly and the Woodmont Hills brethren in Nashville, sponsors of the "Jubilee" for 1991, if, in fact, they still are a church of Christ, they and all who stood with them in this truth-undermining event need to abandon such false pretenses entirely and get back to the word of God. IYR Jr.]

God never a

By RUBEL SHELLY

JUBILEE '91, an annual event of area churches of Christ, has put the issue of change versus constancy in religion on the newspaper's front page. But does all the talk really mean anything?



SHELLY

Churches tend to be rigid, inflexible, and unchanging. They are often downright stuffy, in fact, and can drive people away from God. Thus, they wind up defeating their avowed purpose.

The God of Judeo-Christian Scripture, on the other hand, is always doing exciting things. More often than not, he shocks and surprises. To the dismay of the religious "establishment," He will never be defined by the imperfect dogmas we formulate, or confined to the deep ruts of our traditions.

The objections His critics kept lodging against Jesus during his public ministry

(The above article appeared in the

What Does Rubel Mean When He Says "The Church Must Change"?

In a signed article, captioned, "God Never Alters— But The Church Must Change," that appeared in Nashville's *The Tennessean* for Monday, July 22, 1991 [see above], **Rubel Shelly**, minister to the Woodmont Hills Church of Christ, of Nashville, as usual, had some disturbing things to say. What does Rubel mean when he says, "the church must change"? His article is anomalous.

Early on, he lauds "Jubilee '91" for putting "the issue of change versus constancy in religion" on the newspaper's front page, asking, "But does all the talk really mean anything?" It surely does. It means that the talkers he fellowships with and upholds are doing everything within their power to get away from the movement to restore New Testament Christianity after *God's* image and to build something contrarily after *their own* image.

Throughout his article, brother Shelly discombobulates between the church as *God's divine institution* and the church as *people*. Time was when he carefully and readily distinguished between the two for clarity's sake; but now he

delights in heaping confusion on top of confusion. Just how he got this way is not clear; however it was, God is not the author of what he now is trying to do to change the church that Jesus built and for which he died (I Corinthians 14:33).

Evidence that Jesus Christ did not envision a church that "must change" is seen in Matthew 16. Just after Simon Peter had confessed, "**Thou art the Christ, the Son of the living God,**" Jesus declared, "**...upon this rock I will build my church; and the gates of hell shall not prevail against it.**" (See verses 16 and 18.) Quite a difference between a *gates-of-hell-prevailing* church that is founded upon a *rock* and one that is subject to change. That rock-foundation is Jesus Christ himself, "**for other foundation can no man lay than that is laid, which is Jesus Christ**" (I Corinthians 3:11); and Jesus Christ *never changes* but is "**the same yesterday, and to day, and forever**" (Hebrews 13:8).

It was to get people to return to that unchanging rock-foundation that the

restoration movement came about in the first place. The institution that Jesus built thereon is just as "rigid, inflexible, and unchanging" as he himself. It was *intended* to be that way. What else could Paul have meant when he described "**the church of the living God**" as the "**pillar and ground**" of the truth! (I Timothy 3:15).

To attribute such human characteristics as intending to excite, shock and surprise to "The God of Judeo-Christian Scripture" is to ignore the nature of the God we are supposed to be serving. While it is true that many we read about in the Bible were indeed shocked, surprised and excited by the things that God did, it does not follow that such was *his* intention, but only their own human reaction.

As for putting the "new wine" of the Christian gospel into "old wineskins" of *tradition*. Rubel makes it sound as if the *old* testament was traditional, whereas the *new* testament is not. Such but confuses the issue. It is true that "**tradition of the elders**" which taught "**for doctrines the commandments of**

alters — but the church must change

could be summed up in these words: "But we never did it that way before!"

Jesus warned anyone who followed him about putting the "new wine" of the Christian gospel into "old wineskins" of tradition. The old skins will burst. The refreshing wine will spill and be ruined. "No," said Jesus, "new wine must be poured into new wineskins."

God doesn't change, but the church must change. It is God's vehicle across time and cultures to communicate the unchanging message that He loves humankind immeasurably. Enough to enter our pain. Enough to take pain onto Himself. Enough to die for us.

The "baby boomers" dropped out of organized religion in their 20s. Why? They saw too much racism in the church. They saw the church aligned with the wealthy and powerful instead of the poor and powerless. They heard tedious preachers delivering threadbare speeches on insignificant themes.

Now in their 30s and 40s, these same people — a bit jaded by harsh reality but

still retaining vestiges of their idealism — are looking for a church that has changed.

These people are not looking for churches without the wine of the gospel. They aren't going to be part of churches that don't believe the Bible and affirm its central doctrines. They don't want churches without heritage and tradition. They insist on the Bible as an anchor against societal change and faddishness.

These baby boomers are coming back to examine churches they left a generation ago. If they perceive that those churches haven't taken seriously the message of repentance (i.e., change), in their absence, they will reject them again. They will reject sin, hypocrisy, and affectation. They will reject dullness, irrelevance, and monotony.

The trappings of religion do not constitute the essence of spirituality. The externals of religion too often get in the way of real spirituality. They become an object of faith themselves — and thus an idolatry.

I know of no Christian leader who

wants the church to get caught up in accommodations to the world's culture so that it loses its distinctive message. Scripture is the anchor that prevents it from adopting faddish excesses. With an inviolable commitment to Scripture, the church must apply its truths to the needs of today's world in ways that are fresh and creative.

Realist that he was, though, Jesus knew that lots of us would have problems with a call to constant renewal. "No one after drinking old wine wants the new, for he says, 'The old is better.'" (Luke 5:39) The old is familiar and comfortable; it makes no demands, produces no tension, and causes no discomfort.

You don't have to sell out the Christian gospel to admit that some things about the church need to change. After all, churches are made up of sinners who have been turned around and pointed heavenward. When those people aren't changing is when the gospel has been sold out. ■

(Shelly is minister of Woodmont Hills Church of Christ in Nashville.)

Nashville Tennessean for July 22, 1991 and is here photo-reproduced by permission of *The Tennessean*.)

men" was condemned in Matthew 15:1-9. However, the "new wine" of the New Testament authored by God is just as traditional as the old. It is for this reason that Paul enjoins, in Romans 16:17-18, that we "mark them which cause divisions and offences contrary to the DOCTRINE which ye have learned; and avoid them. For they that are such serve NOT our Lord Jesus Christ, but their OWN BELLY; and by good words and fair speeches DECEIVE the hearts of the simple." If not traditional, there is no explaining I Corinthians 1:10, wherein Paul beseeches his brethren by the name of our Lord Jesus Christ, "that ye ALL speak the SAME THING, and that there be NO DIVISIONS among you; but that ye be perfectly joined together in the SAME MIND and in the SAME JUDGMENT." If not traditional, what did Paul mean when he commanded in so many words, that we withdraw ourselves from every brother that walks disorderly, "and not after the TRADITION which he received of us"? (II Thessalonians 3:6). The fact that Jesus said that "new wine must be poured into new wineskins" was not

based on the new wine being non-traditional, since both the new as well as the old were based on *divine* tradition. To argue differently is to ignore "Judeo-Christian Scripture," of which God's word says nothing, but by which we suppose Rubel means the Bible. (If so, why not just say so!)

Many of us who are older have puzzled over why so many "baby boomers" dropped out of the church. It was left up to Baby Boomer Rubel (born November 27, 1945—thus qualifying) to reveal why. He says it was because they saw "too much racism in the church. They saw the church aligned with the wealthy and powerful instead of the poor and powerless. They heard tedious preachers delivering threadbare speeches on insignificant themes."

Are these the *real* reasons so many "baby boomers" (including Rubel Shelly) are leaving the one true church of the New Testament? Some of us who have fought racism practically all of our lives find this hard to believe, if not insulting. Truly, *some* of the human beings within the church's membership have been racist—but not the church itself! *Some* in the church have shown

respect of persons, condemned in James 2:1-10, but not the church, *per se*. And since when is preaching the word to be described as "tedious... preaching threadbare speeches on insignificant themes"? Does not Rubel's "Judeo-Christian Scripture" teach him differently? *My Bible* says for us to "PREACH THE WORD; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and DOCTRINE. For the time will come when they will not endure SOUND DOCTRINE; but after their OWN LUSTS shall they HEAP UNTO THEMSELVES teachers, having ITCHING EARS; and they shall TURN AWAY their ears from the TRUTH, and shall be turned unto FABLES" (II Timothy 4:2-4). Rather than the reasons Rubel gave to *The Tennessean* for the departure of so many of our "baby boomers," it appears that the Holy Spirit (through Paul) got it right. Having "itching ears," many (if not most) of these, after their "own lusts" have heaped unto themselves teachers (such as Rubel Shelly) to scratch their itch. If this is not what is *really* happening, we do not

understand it at all!

To explain why at least *some* "baby boomers" are coming back to examine churches they left earlier, he says they are "looking for a church that has changed"—and that if they do not find such they will leave again. Well, if so, so be it. Those of us who, as Paul, are "set for the defence of the gospel" (Philippians 1:17) cannot change the church to suit "baby boomers" or anyone else. We still have to teach and preach according to the word. Matthew 4:4 and Luke 4:4 (both) teach that man shall not live by bread alone but by "every word" that proceedeth out of the mouth of God. I Peter 4:11 still commands, "If any man speak, let him speak as the oracles of God..." And I Corinthians 4:6 still teaches us not even to "THINK...above that which is written."

Contrary to Rubel's implying that we who "earnestly contend for the faith" as it was "once delivered unto the saints," are just contending for the "trappings of religion," the fact is that we are contending for the very *essence* of genuine Christianity. We are *not* contending for what he calls "externals of religion." We are contending for the truth of the gospel as set forth in the word of God.

Rubel says that he knows of "no Christian leader" who wants the church to lose "its distinctive message." Well, I know *one*—Rubel Shelly. Among the changes in the church's distinctive message that he *already* has espoused are the following:

1) The *non*-denominational nature of the church. He now teaches and practices

a type of *inter*-denominationalism.

2) That it is wrong to *judge*. John 7:24 teaches us to "judge righteous judgment."

3) Whether we can say that anyone is *lost*. If not, then why bother to preach the gospel *at all!*

4) That there are knowledgeable, devout Christians in *all denominations*. If such there are, they need to come out. (II Corinthians 6:14-17).

5) Whether the use of *instrumental music* in worship must be confessed as sin.

6) That the kingdom of God and the church are *not* one and the same.

7) That Matthew wrote from his *own human memory* or notes, rather than by inspiration.

8) That the law of Moses was *not* abrogated at the cross.

9) That adultery is *not* a sexual word or act.

10) That he no longer is going to make *adulterous marriages* a test of fellowship.

11) He no longer accepts the "*old hermeneutic*" as to how the Bible teaches.

12) He now despises things approved in the *first century* church as our *example* for how the church ought to be *now*.

13) *Faithfulness* to the Lord and to his word, he now refers to as "closed-minded partisanship, hard-line traditionalism, authoritative indoctrination and domineering supervisions."

14) Although the New Testament is replete with doing and teaching things *according to the pattern*, Rubel now

scorns at what he calls "pattern theology." ["When," he asks, "is an example binding?" answering, "NEVER! ABSOLUTELY NEVER!"]

15) Rather than upholding the New Testament *marks of identifying* the Lord's church as being correct in name, worship, music, organization and the like, he holds such in derision, contending that the church of Christ today is but a pattern of Acts and doctrines of the epistles—and that this is **NOT** what we should be!

16) As to "restoration," he says we are trying to draw a model of something that was *never there*, that *never existed*. He teaches that "the church has not been restored...you cannot really know that you are doing God's will..."

All these changes (and others) we have gleaned from speeches that he has made all over the brotherhood within recent years. The church not lose its distinctive message? If we follow Rubel, we should have **NO MESSAGE AT ALL!** His position, since denying the faith at Centerville, Tennessee, almost a decade ago, has been nothing less than **RELIGIOUS ANARCHY!**

When he concludes that "you don't have to sell out the Christian gospel to admit that some things about the church need to change," he switches back to people (not the church as an institution) again, saying, "When... people aren't changing is when the gospel has been sold out." That *people* need to be changed by the gospel goes without saying—but to say that "the **CHURCH must change,**" **NEVER!**

— Ira Y. Rice, Jr., *Editor*

Is the Day of the Proof-Text Gone?

Joe Slater

The title above appeared over an article by Rubel Shelly in the September 8, 1966, issue of *Gospel Advocate*. In that article, the Old Rubel masterfully defended the use of proof-texts, expressing surprise over the claim of some religious leaders that "The day of the proof-text is dead." Oh, how we wish that the Old Rubel would take the New Rubel aside and explain to him the way of God more accurately!

"Why would some do away with the proof text?" asked the Old Rubel. His first answer was that they might be "feeling the steel. Those who would most like to outlaw the proof-text are

those who most often feel its force. That is why, when we insist on scriptural authority for various practices in religion, those who cannot supply Biblical authority brand us as 'narrow-minded legalists.'" With this we agree 100%. And we cannot but wonder if the New Rubel and the New Unity/New Hermeneutic crowd might be "feeling the steel" themselves these days! We're still waiting for the first shred of Bible authority for instrumental music in worship, fellowship with denominationalism, and women having authority over men in the church (just to name a few). No proof-texts have been forth-

coming, however. Instead, epithets like "narrow-minded," "legalist," and "Pharisee" are being hurled back at us with a vengeance!

That brings us to the second reason the Old Rubel thought some might want to do away with the proof-text: they have "no use for it themselves. One who teaches extra-Biblical doctrines has no use for the proof-text. In fact, he thinks it unfair that we should challenge his position on scriptural grounds. Since he cannot use the proof-text successfully, he prefers that the practice be abandoned by all parties concerned." Now it is the New Rubel and his New Unity/New

Hermeneutic cohorts who are disparaging proof-texts and "pattern theology" while they build their "relationship with a Person" on a foundation of sand.

The Old Rubel commended homiletics professor Tom Holland for teaching his students a three-step pattern: "*present your thesis, give scriptural proof, cite an illustration or application of that particular truth. This allows the proof-text to be exactly what the term implies, i.e., proof of the truth of one's position.*" We wonder what the New Rubel would teach if he were a homiletics professor. What emphasis would be given to "scriptural proof"? How would one prove "the truth of one's position" using the New Hermeneutic?

Is the day of the proof-text gone? The Old Rubel said, "... *gospel preachers cannot afford to abandon the proper use of the proof-text in their preaching!*" Amen and amen! But that is exactly what the New Rubel and the New Unity/New Hermeneutic folks have done. (Remember, the New Rubel says using proof-texts is a "*silly game of scissors and paste.*")

One of the most disturbing things about this is that it *happened*—one who stood four-square for the truth 25 years ago (and for many years afterward) has abandoned it. He was not the first, nor is he likely to be the last. Don't think for a moment that it can't happen to you! "**Let him who thinks he stands take heed lest he fall**" (I Corinthians 10:12).

—207 Airport Road
Fairfield, Illinois 62837

Fellowship

Darrell Broking

"Fellowship" is a much talked about issue today. We are hearing more and more about unity with all believers, as this was our Lord's wish (John 17:20-21). Tones of unity are being sounded all around the brotherhood. We must ask ever so diligently, if the tones we are hearing are of the word or of man. The answer can be found only in the written word, for as hard as man tries, he cannot direct his own steps (Jeremiah 1:23).

John walked in fellowship with the Father and his Son (I John 1:3), therefore, scripturally, we can fellowship anyone John could. If one is walking in darkness, he cannot be in fellowship with the Father (I John 1:6) and a Christian cannot walk in fellowship with such a one. The faithful child of

God not only cannot fellowship such a one, but is required to expose this darkness (Ephesians 5:11). Paul identified some areas of darkness in Ephesians 5:2-6 and further defines these works of the flesh in Galatians 5:19-21. The teaching is clear: those walking in the darkness will not fellowship the kingdom of God, and we cannot fellowship them!

Tones of unity are ringing out and, more often than not, the cry is made to stand united on the death, burial, and resurrection of Jesus Christ. Many are teaching a doctrine that cannot be found in the scriptures. John could not fellowship those not abiding in the doctrine of Christ; the faithful child of God cannot do so either. Some teach that the doctrine of Christ is his deity, thus, it is said to unite with those who believe in his deity. The *demons* believe this (James 2:19). Do we fellowship them? Certainly the doctrine of Christ is the truth by which we will be judged (John 12:48), and (contrary to many false teachers) we can know the truth and know that we know it (John 8:32).

Some are teaching many theories on divorce and remarriage—a variety package so to speak—choose the one you like and stand united on the deity of Christ. John could fellowship only those who stood on Jesus' one truth on

divorce and remarriage found in Matthew 19:1-9, for the adulterer cannot have fellowship in the kingdom.

Jesus said, "**If you love me, keep my commandments**" (John 14:15). If we really love him, we will understand that man has no right to build any walls of fellowship. The problem with the Pharisees was that they made void the word of God because of their traditions (Matthew 15:1-6). The truth is that the commandments of Jesus are the wall of fellowship and, for everyone that is attempting to tear down the wall of fellowship, I pray there are a dozen Nehemiahs rebuilding the wall and a dozen Ezras restoring the law.

If the cry for fellowship comes from John 17:17, then let us say amen! The cry for the wall of truth to come down is not coming from the word. Those promising liberty outside of the truth are in reality bondservants of sin (II Peter 2:19). If the faithful child of God leaves the truth and follows these, it would be better for such a one to have never known the truth (II Peter 2:21). Could John fellowship such a one? If he could, then we can. Clearly, John could not, nor can the faithful child of God. So I ask again, where are the cries coming from, the word or man?

—1862 Kadota
Casa Grande, Arizona 85222

Does Grace Nullify Obedience?

Marlin Kilpatrick

It is amazing how far some brethren have drifted into apostasy. This departure has been caused by several factors, not the least of which is their failure in "... **rightly dividing the word of truth**" (II Timothy 2:15). "Brethren, we are drifting," the lament of pioneer gospel preachers, speaks so eloquently today. The current philosophy of some liberal brethren that seeks to nullify the law of Christ, by appealing to the grace of God, is a prime example of how far some have drifted from the "old paths."

The purpose of this article is to show, from the scriptures, that God's grace DOES NOT nullify the need to obey the law of Christ. It is still the case that Jesus is the Savior of only those who obey him (Hebrews 5:8,9).

WHAT GRACE IS

The basic idea involved in the definition of the Greek "*charis*," which is translated by our English word "grace," is favor.¹ God's grace is his "goodwill,

lovingkindness, favor."² Obviously, in the "goodwill, lovingkindness" of God toward man is his favor which he bestows upon man. Although this bestowal of God's favor is unmerited (not earned), it is never given without man's obedience to God's law. Therefore, when one properly understands the Biblical system of God's grace, and upon whom this system of grace is bestowed, he will understand how God's grace works harmoniously with the law of Christ, which is the gospel of Christ. The apostle Paul wrote, "**For the grace of God that bringeth salvation hath appeared unto all men. Teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world**" (Titus 2:11,12). God's grace teaches men how to live, but it uses means (agency) to do so. What is this agency? It is the law of Christ! Therefore, God's grace and the gospel (God's system of

grace) work together, with neither nullifying the other!

The Old Covenant was a law system. A "law system" requires perfect obedience (*cf.*, James 2:10). Realizing that man would not keep the "law of commandments" perfectly, God sent his Son into this world to fulfill and remove this "law system" (Matthew 5:17; Colossians 2:14). Although, man is now under a "system of grace," this does not preclude the necessity of his obedience. We ask, "Obedience to what?" Answer: Obedience to the law of Christ, the system of God's marvelous grace! God's principles never change (Hebrews 13:8). He always has required obedience from all who would please him.

NOT BY GRACE ALONE

In Ephesians 2:8, 9, we can see clearly the relationship between God's grace and man's faith, expressed in his obedience. The brethren in Ephesus were saved by God's grace—but not by his grace alone! Salvation is not WHOLLY by God's grace! It never has been the case that God saves man by grace alone. Many of our liberal brethren are simply "aping" denominational error when they teach that God's grace nullifies the need for man to obey the law of Christ. Does God expect perfection (sinlessness) on the part of man? No! God expects each of us to obey him to the very best of our ability. This is what the Ephesians did, being saved by God's grace through their faith (Ephesians 2:8, 9; Acts 19:1-7). Their faith (by implication also *our* faith)

came by hearing (obeying) the word of God (*cf.*, Romans 10:17). In the Ephesians' salvation from sin, we learn how God's grace, working WITH their faith, produced their salvation. The same process prevails today!

Please turn now and read Romans 11:1-6. This is a passage often resorted to by those who hold that God's grace nullifies the law of Christ. A brief analysis of this passage reveals how (1) God has not cast off his people, (2) the case of Elijah thinking he alone was faithful is cited, (3) God assured Elijah such was not so, and (4) Paul reasons, likewise, that there is now a remnant according to the election of God's grace. This "remnant" was composed of Jews who had obeyed the gospel, God's system of grace, which is also a system of faith.³

With the above in mind, now let us look at verse 6: "**And if by grace** (God's system of grace, the gospel, MK) **then it is no more of works** (the law system, MK): **otherwise grace is no more grace** (showing clearly, that a system of law, requiring perfect obedience and the system of grace, which allows for our human frailties, are not synonymous, MK). **But if it be of works** (the keeping of a law system, requiring perfection, MK), **then it is no more of grace** (obedience to God's system of grace, the gospel, MK), **otherwise work is no more work** (or, the law system, requiring perfect obedience, is no more a law system, after all, MK)." In summary, verse 6 is simply a contrasting by Paul, for the Jews (and our benefit as well),

between the gospel (God's system of grace) and the law system (God's system that required perfect obedience). When taken to its logical conclusion, the current philosophy, herein under consideration, actually would grant a license to sin! Paul condemned such an absurdity (Romans 6:1, 2)!

CONCLUSION

The argument has been made and may be set out as follows: (1) If it is the case that God now has a system of grace that requires man's obedience to the gospel (the law of Christ), then, God's grace does not nullify the law of Christ. And, (2) it is the case that God now has a system of grace that requires man's obedience to the law of Christ. Then, (3) God's grace does not nullify the law of Christ. The premises are valid and the argument is sound, because the premises are also true. Therefore, the conclusion is irresistible!

We all should be thankful that we live under God's system of grace, which requires our faithful obedience. God does not require perfection, but he does require faithfulness. When men obey the commands of the gospel and then live faithfully the Christian life to the best of their ability, the grace of God will save them. Failure to obey the gospel will cost man his soul, at the Last Day (John 12:48; II Thessalonians 1:7-9).

END NOTES

1. Roy Deaver, *Romans At A Glance*, p. 127.
2. Thayer's, *Greek-English Lexicon*, p. 666.
3. Roy Deaver, *Romans At A Glance*, p. 138.

—105 Robin Lane
Suffolk, Virginia 23434

Ruth Perkins Gardner

[1921-1991]

In her personable, quiet way, sister *Ruth Perkins Gardner*, a home-maker, alongside her faithful husband Thomas A. Gardner, had been rendering a signal service to the brotherhood for many years. Both of them had been recording Bible lectureships all over the country—both audio as well as video. It was one of the blessings all of us looked forward to—seeing them both working together in their recording activities from one lectureship to another. It was (and is) a service greatly valued by faithful brethren everywhere.

Although it was not unexpected, sister Gardner's death, May 15, 1991, came as a shock nevertheless. She had been suffering from acute leukemia for quite some time.

Having been born in in 1921 at Gloster, Mississippi, sister Ruth was 70 at her passing. She had lived in Fort Worth for 35 years.

The family received friends from 2 to 4 p.m., Lord's Day following, at the Lucas Funeral Home of Fort Worth. The funeral service was at 1 p.m., Monday, the 18th, at Brown Trail church of Christ in Bedford, where she was a member. Burial was at Bluebonnet Hills Memorial Park in Colleyville.

Survivors include her husband of 45 years, Thomas A. Gardner, of Fort Worth; two sons, Roy J. Gardner, of Fort Worth, and Jerry Wayne Gardner, of Eastland, Texas; two daughters, Debbie Simms, of Granbury, Texas, and Janice Leigh Gardner, of Pagosa Springs, Colorado; a brother, W. S. Perkins, of Natchez, Mississippi; a sister, Marguerite Willeford, of Abilene, Texas; nine grandchildren, and one great-grandson.

The family suggests that memorials be made to *Truth in Love* television program, Post Office Box 865, Hurst, Texas 76053.



Ruth Gardner—She Knew What She Was Doing

Ruth Gardner was born in Gloster, Mississippi on January 15, 1921, obeyed the gospel “around 1939,” and on September 1, 1946, in Natchez, Mississippi, married Thomas Gardner. Her life, on these earthly and temporal shores, came to an end on May 17, 1991 (of leukemia), at the age of 70. Funeral services were conducted for her at the Brown Trail church building in Hurst, Texas on May 20th at 1:00 p.m. with the interment at Bluebonnet Hills Memorial Park in Colleyville, Texas. She is survived by her husband, Thomas A. Gardner of Fort Worth (2229 Lotus, 76111), two sons, two daughters, one brother, one sister, nine grandchildren and one great granddaughter.

On May 18th, I was called, told of her expiration, and was informed that brother Tom wanted me to assist, if at all possible, with her funeral service. Healthy or not, when brother Tom called me, I told him I would do the best that I could. This would be my second time to say anything publicly since May 16, 1990, and when I spoke, I told the assembly of an article I wanted to write, the Lord willing. (I’m sorry it has been this long in being written, but I very deeply feel the caption above must be made known).

In 1988, I began to travel into the Far East to preach, teach, lecture and also to conduct a Bible camp, a Campaign, and such like. At this time, my parents both were ill. I went, not knowing if I would be privileged to ever see them again or not. (The Gardners and I have had an extremely close tie, and for many reasons. However, the item that truly was our cementing factor, was our deep belief in the preaching and living of “the faith.” We also enjoyed our gardens, fruit, canning, and other things). Ruth never saw me that she did not ask about my beloved father and mother. No, not a single time!

On one occasion, while sharing my pears with them, I told Ruth how my dad loved pear preserves...She said, “I’ll make him some.” Indeed, she did just that. In my last visit with dad and mom, before I went back “across the pond” (as I term it) into the Far East in 1989, I made my last visit home, and, of course, took Ruth’s pear preserves with me. I could hardly wait for the morning to dawn and be with dad and mom around “the breakfast table.” Naturally, with his buttered toast, my

dad quickly tried those pear preserves. He made one comment: “Son, the woman who made these knew what she was doing.” The very next time that I saw Ruth, I told her what dad had said and how pleased he was.

I want now, with that statement on our hearts, to state and declare that Ruth Iona Gardner was a woman who **ALWAYS KNEW WHAT SHE WAS DOING**. Please note just a few of the many things that I could write about a very godly woman, like unto which I have known few, if any. **Our Very Beloved Sister, Ruth Gardner, Knew What She Was Doing When:**

1) **In Her Teenage Years, She Obeyed The Gospel Of Christ.** I say this, as she never once wavered (which, perhaps, cannot be said about most), but constantly grew, both in grace and knowledge (*cf.*, II Peter 3:18).

2) **She Married Thomas A. Gardner In Her Early Twenties.** She knew that marriage was “for life,” that only two things broke it (death and fornication), as God had, from the beginning decreed one man for one woman and had also made known that he “hated divorce” (*cf.*, Genesis 2:18ff; Matthew 19:1-12; Malachi 2:16).

3) **Children Were Added To Their Union.** She knew the blessings and the responsibilities of children, as, indeed, they were “**a heritage of Jehovah**” (Psalms 127:3). Nothing thrilled her more than their faithfulness nor caused her soul to ache more when they were not. How she loved Roy, Jerry, Janice and Debbie! However, she loved their souls more than their own particular beings (*cf.*, Ephesians 6:1-4; Colossians 3:20-21 and such like).

4) **The Practice Of Self-Denial Was So Apparent In Her Life.** Never had I anticipated hearing a man at a funeral service more than brother Tom Warren (he spoke first) at Ruth’s service, as he had known the Gardners so long, lived close to them and worshipped with them. He verified to all of us present,

from his long relationship with them, (what those of us knew from a much shorter period of time) this first prerequisite in following Jesus (*cf.*, Matthew 16:24; Luke 9:23), and how sister Ruth magnified it in her life.

5) **Her Life, With Her Husband Tom, Was Totally Devoted To Spreading God’s Word By Means Of Audio And Video Tapes Of Lectureships, Debates, Classes, Special Programs And Subjects, and The “Truth In Love” TV Program.** For over ten years, Tom and Ruth Gardner have lovingly, sacrificially, unfalteringly, unflaggingly and unwearingly given most graciously of their time, money, equipment, yea, all they had to this invaluable service for the Master. Tapes literally have been sent all over the world, and yea, they traveled all over the country (at their own expense). I have been with them at Memphis, Dalhart, Denton, El Paso, Dierks, Austin, San Antonio, Redwater, Bastrop, Brown Trail, Birdville, Colleyville, and elsewhere. It would be absolutely impossible to compute (ascertain, estimate and evaluate) this super-excellent devotion (*cf.*, I Corinthians 15:58).

I could only wish space allowed many other such attributes to be mentioned, as in Ruth Gardner such passages as I Peter 3:1ff; I Timothy 2:9ff; Ephesians 5:22ff; and the like, were royally and loyally witnessed.

I could think of only one passage with which I wanted to close my brief remarks about this sterling, superior, striking and splendid Christian sister and friend of mine, RUTH GARDNER—A WOMAN WHO KNEW WHAT SHE WAS DOING: “... **Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her**” (*cf.*, Mark 14:1-9; especially verse 9).

—Goebel Music
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Mabel Oneta Bell Anthony

[1902-1991]

Mabel Oneta Bell Anthony was one of those special Christians not content just to let the world go by. She wanted her life to make a difference—and it did.

I first became aware of sister Anthony in the late 70s and 80s when she began sending

a steady stream of \$100.00 checks in support of Contending for the Faith and our continuing efforts to preserve the truth of the gospel for this and future generations of the churches of Christ. She believed in Christ, in his gospel, and in his church with a passion.



As a rule, when enclosing checks, she would write meaningful letters—letters that told of her sadness to see such indifference to the truth as she observed among many of those whom she loved.

Sister Mabel loved to quilt and made quilts for all of her children, grandchildren and great-grandchildren. She also enjoyed knitting and crocheting, frequently making gifts for her family and friends.

Vada and I felt enormously honored a number of years ago when she presented us with her most treasured possession—the most beautiful crocheted table cloth that we have ever seen for which she had refused up to \$1,000.00. We did not wait for her death to show it, but have done so many, many times to visiting friends across the years. [What prompted her gift evidently was something we had sent her after brother Archie W. Luper and I returned from our original visit to mainland China. She said that she had wanted to give it to someone who knew how really to appreciate exquisite things—and she felt such was the case with us.]

When Robbie Lee Goolsby, sister Anthony's best friend, let us know in March that she had just died, we were reminded of the passing of Dorcus, recorded by the Holy Spirit, in Acts 9, which reads,

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him

to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord...

Were there only some way that I could say to her body, Mabel, arise—and she could be presented alive to the saints, I would do so. Had I been invited to have a part in her funeral, I had planned to bring this exquisite table cloth that she had made while she was yet with us and to show to one and all what she had done. Unfortunately she already was buried before I knew of her passing.

Sister Anthony was born on March 21, 1902, at Cheek, Oklahoma, and was the daughter of Rosa Lee Overstreet Bell and Walter Bell. She was a member of the Oak Ridge church of Christ, having moved to Oak Ridge, Tennessee in 1970 from Odessa, Texas. She had been in poor health for several years, dying on Saturday, March 9,

1991, at the Methodist Medical Center of Oak Ridge.

Survivors include her son, Lonnie L. Anthony, Jr., of Oak Ridge; grandchildren, Barbara Lowe, Mary Davis, Karen Mills and Richard Anthony, all of Nashville, Tennessee, and Lynn Spake, of Newnan, Georgia; great-grandchildren, Mary Elizabeth Lowe, Sarah Lowe, Matthew Davis, Christy Davis, Payton Mills and Leslie Mills, all of Nashville, and Jeremy Spake and Tommy Spake of Newnan, Georgia; and a sister Vera Castleberry, of Corning, California.

Sister Anthony was preceded in death by her husband, Lonnie L. Anthony, Sr., who died on November 9, 1986, and a son, Carrol Rudolph Anthony, who died on November 12, 1945, while serving as a U.S. Air Force Pilot in World War II.

The funeral was held at 8:30 p.m., Monday, March 11, in the chapel of Weatherford Mortuary with David Wallace and Henry Horton officiating. Graveside services were at Ector County Cemetery in Odessa, Texas, at 2 p.m., Wednesday, March 13, with J. D. Cone and Frank Farmer in charge.

The family requests memorials be made to The Victory Tree Foundation, Post Office Box 14166, Odessa, Texas 79768.

It was indeed thoughtful of sister Goolsby to send word of sister Anthony's passing. On March 16, 1991, she wrote, saying, in part,

"I wanted to tell you that Mabel Anthony died March 9th at the Oak Ridge Hospital. I thought you might never hear if I didn't let you know.

"She had been in declining health for several years but continued her studying and reading the Bible. She was a staunch member of the church. I will certainly miss her..."

So shall we all!—Ira Y. Rice, Jr., Editor



STARTING OVER AGAIN

David P. Brown

There has been no greater fighter of false doctrine than the apostle Paul. No one has opposed apostate brethren any more diligently than he. It should be noted, however, that Paul dealt with the false brethren of his day while constantly engaged in carrying the gospel to the alien sinner. In fact, there is no better defense against false doctrine than being on the offensive. By this I simply mean that Christians must never lose our love for lost souls and that we must steadfastly remain zealous in taking the gospel to them. Especially in our day is this so important.

Digression from God's word is on every hand. The church in so many places has lost its distinctiveness. Faithful preachers who are not ashamed of the gospel are finding it harder and harder to locate congregations that demand that all of "the faith" be preached and defended (Acts 20:27; Jude 3). More faithful preachers are being fired because of weak and compromising elders who cater, like cheap politicians, to churches who only want their itching ears scratched (II Timothy 4:4). There are those elders and preachers who are willfully ignorant of what is

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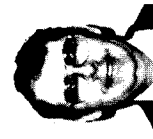
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STUDIES IN 1, 2 SAMUEL

NOVEMBER 10-14, 1991

TENTH ADL SCHEDULE — STUDIES IN 1, 2 SAMUEL

SUNDAY, NOVEMBER 10

1, 2 Samuel — An Introduction
Obedience to God's Word

9:00 AM Alton Hayes
10:00 AM Dub McClish
12:00 PM Lunch Break
2:00 PM Eddie Whitten
3:00 PM Tim Ayers

3:00 PM Discussion Forum
Mac Deaver
3:45 PM Mac Deaver
5:00 PM Dinner Break
7:00 PM Perry Hall
8:00 PM Roy C. Deaver

The Ending of David's Reign (2:22:1-24:25)
Difficult Passages: Are 1 Samuel 10:10-12 and 19:24 contradictory? What was the "evil spirit" that afflicted Saul (1 Sam. 16:14, 16:23; 18:10; 19:19)? Why did Saul and Abner not recognize David (1 Sam. 16:18-23; 17:55-59)?
The Ark Captured, Returned; Israel Repents (1:4:1-7:17)

9:00 AM Tom Hicks,
10:00 AM Bubba Phillips

WEDNESDAY, NOVEMBER 13

David's Plan To Build a Temple and the Great Messianic Promise (2:7:1-29)
Answering False Doctrines: "God accepts religious or moral behavior as long as one is sincere (1 Sam. 16:7)."; "David and Jonathan had a homosexual relationship (1 Sam. 18:1-4; 19:1; 20:17, 30, 41; 23:16-18; 2 Sam. 1:25-26)."; "Since David had several wives and concubines" (1 Sam. 18:27; 2 Sam. 3:2-5, 13-16; 5:13-15; 11:26-27), it is permissible to have several wives now."
Grievous Problems Among the Children of David (2:13:1-14:39)

9:00 AM Tom Hicks,
10:00 AM Bubba Phillips

Consequences of Rejecting God's Servant
David's Litter Flight From Saul (1:25:1-27:12)

5:00 PM Dinner Break
7:00 PM Coebel Music
8:00 PM Andrew Connally

MONDAY, NOVEMBER 11

Difficult Passages: How could David have been more vile than Michal charged (2 Sam. 6:20-23)? Why was David allowed to keep Bathsheba (2 Sam. 11:1-27; 12:1-25)? Since God moved David to number Israel, why was David guilty of sin (2 Sam. 24:1, 10-17)?
Ignoring God's Will for the Family
The Demand for a King and Saul's Appointment (1:8:1-10:27)

9:00 AM Lynn Matheny

Victory Over the Ammonites, the Kingdom Renewed, and Samuel's Farewell (1:1:1-12:25)
Is Any Human Activity Involved in Salvation? Questions from the floor on Forum topic

9:00 AM Thomas B. Warren
11:00 AM Bob Berard
12:00 PM Lunch Break
2:00 PM Oran Rhodes
3:00 PM Discussion Forum
Garland Elkins
3:45 PM Garland Elkins
5:00 PM Dinner Break
7:00 PM Joe Gilmore
8:00 PM Robert Taylor

David Sins and Repents (2:1:1-1:12:31)
Is the New Testament a "Constitution" or Merely a "Love Letter"? Questions from the floor on Forum topic

11:00 AM James Meadows
12:00 PM Lunch Break
2:00 PM Cliff Lyons
3:00 PM Discussion Forum
Buster Dobbs
3:45 PM Buster Dobbs
5:00 PM Dinner Break
7:00 PM Curtis Gates
8:00 PM W. Terry Varnier

The Friendship of David and Jonathan and Saul's Hostility Toward David (1:18:1-20:42)
Absalom Rebels and David Flees (2:15:1-19:43)

9:00 AM Carell Forehand
10:00 AM Marvin Weir

THURSDAY, NOVEMBER 14

David's Reign Over Judah (2:1:1-4:12)
Difficult Passages: How can David's several wives and concubines be harmonized with God's marriage law from the beginning (Gen. 2:24; Lev. 19:5; Sam. 18:27; 2 Sam. 3:2-5, 13-16; 5:13-15; 11:26-27)? Why was Achish so benevolent toward David (1 Sam. 27:1-7)? How could the already slaughtered Amalekites attack Ziklag (1 Sam. 27:8-9; 30:1)?
David's Last Battles (2:20:1-21:22)

9:00 AM Carell Forehand
10:00 AM Marvin Weir

TUESDAY, NOVEMBER 12

Answering False Doctrines: "The prophecies concerning David's son refer to an earthly kingdom (2 Sam. 7:12-17)."; "1, 2 Samuel approves 'situation ethics' (e.g., 1 Sam. 21:2, 6, 8; 27:8-12; 2 Sam. 15:32-37; 16:15-19; 17:5ff; 19-20)."; "The treatment of the Amalekites and Agag are contrary to God's love (1 Sam. 15:3, 18-19, 33).";
David Anointed King, Joins Saul's Court, Slays Goliath (1:16:1-17:58)
David's Early Flight From Saul (1:21:1-24:22)

9:00 AM Jerry Moffitt
10:00 AM Richard Massey
11:00 AM Gary Colley
12:00 PM Lunch Break
2:00 PM Darrell Beard

David Extends the Kingdom (2:8:1-10:19)
Does the Bible Set Forth "Pattern Theology"? Questions from the floor on Forum topic

11:00 AM Jesse Whitlock
12:00 PM Lunch Break
2:00 PM Bobby Lidell
3:00 PM Discussion Forum
Noel Merideth
3:45 PM Noel Merideth
5:00 PM Dinner Break
7:00 PM David Brown
8:00 PM Darrell Conley

Saul Revolts Against the Philistines, Disobeys God, Is Rejected by God (1:13:1-15:35)
1, 2 Samuel — A Summary



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going on among the churches. Indeed these are "the times that try men's souls"—*faithful* men in particular.

NOT THE FIRST TIME

But this is not the first time that apostasy has abounded. The Bible, all along, has recorded the fickleness of God's people. However, it also reveals that God has always had a faithful remnant (Isaiah 1:9).

For the church, the first part of the 20th century was a time of starting over. In 1895 T. R. Burnett, author of "*Burnett's Budget*" concluded:

This Budget becomes more and more convinced every day that it will become necessary to establish churches of the apostolic order in every town in the state where the so-called "Christian Church" now holds sway. The lawless determination of the society and organ people to rule or ruin every church with which they have connection, and either put in the unscriptural things or put out the brethren who oppose them, makes this plainly evident. The loyal brethren need not waste any valuable time waiting for a reformation, for there is none in prospect. Ephraim is joined to his idols, and he would rather have his society and music idol than any kind of Christian union known to the Bible. Brethren, proceed to re-establish the ancient order of things, just as if there was never a church of Christ in your town. Gather all the brethren together who love Bible order better than modern fads and foolishness, and start the work and worship of the church in the old apostolic way... It is better to have one dozen true disciples in a cheap house, than a thousand apostate pretenders in a palace who love modern innovations better than Bible truth.¹

NAME VERSUS REALITY

In so many places throughout the land, the church is ceasing to be what the term above the church-house door declares. We face the sad fact that faithful brethren must begin thinking about going back into certain areas, especially in the cities, urban areas and suburbs to establish congregations according to the New Testament pattern. Preachers are going to have to be willing to "make tents" like Paul, and as many other 19th and early 20th century preachers did. Waiting to find churches to provide support before establishing and reestablishing the church may mean it will not get done. Sacrifice is the word of the day for the preacher who would be faithful to his calling (II Timothy 2:3-4).

Elders of faithful churches are going to have to possess a deep love of the truth; a great faith in the gospel system; the courage of their convictions and a zeal for lost souls in order to send faithful gospel preachers into areas that are now served by apostate institutions. Men in the early part of this century had such sacrificial dedication to the truth, or we would not have had the church as we have known it.

Please consider the following accounts of self-sacrifice.

The last two weeks of September 1903, Price Billingsley held a meeting in the Christian Church in Abilene, amidst strong opposition. He succeeded in getting fifty people to come out "on the Lord's side," and "a congregation of loyal Christians" was established.

In the spring of 1907 Billingsley went

to Snyder, Texas. He reported that:

The religious forces were well organized against us, and we were hated with a genuine hatred by all the denominational people, especially by the 'digressives.'

In El Paso opposition was so strong that Billingsley "spent much of the daylight hours sewing up the tent which had been sliced by his enemies."²

ZEAL FOR THE TRUTH MUST BE RENEWED

One reason that the church is not opposed today, as it was then, is that we are not challenging men as we once did. We do not ruffle the feathers of atheists, denominationalists and digressives with plain, candid and bold words. But if the gospel is to be preached in its fullness, this must be done.

Yes, we must realize that it is imperative that we capture again the zeal for the truth that the faithful of the past have exhibited; then we will not only refute false doctrine, but will also go into areas now served by the apostate churches (and there will be more of these before this present digression has run its course), and preach Christ and Him crucified. Once again, the Lord's church may not only be known where it has never been, but also where it once was. The love of God, the Christ, the gospel, the church and the myriad of lost souls demand no more, and will allow no less!

¹As quoted by Earl Irvin West, *The Search For the Ancient Order*, Vol. II (Ann Arbor: Cushing-Malloy, Inc. 1950), p. 437.

²As quoted by Earl Irvin West, *The Search For the Ancient Order*, Vol. III (Indianapolis: Religious Book Service, 1979), p. 141.

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Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

PAINTING WITHOUT PAINTS, OR... "How To Build False Christianity With A Lot Of Hot Air!"

Robin W. Haley

What would you think of a man who came to an arts festival and announced that he had been working for some months on a painting, and was going to finish it right there at this festival, but then displayed a canvass that was just a blank, began to pretend to hold brushes and dip them into paints and make strokes across that canvass? You might conclude with me that man must be crazy. This is the feeling I got while listening to **Rubel Shelly's** presentation of material destined to become a book (and sadly, destined to become a best seller among our brethren) at Pepperdine last year. I shall endeavor to comment on the three presentations brother Shelly made.

His first session dealt with **SCRIPTURE**. It seems rather strange to me that he would address this subject, what with his blatant disregard for it. But then, he assures us that he still loves the Book divine, but has repented of a poor attitude from years past. Although he expresses his hope that "the changes that will take place in the church" will be for the better, and not just change for the sake of changing, that is exactly what it amounts to—especially in view of the kinds of things he advocates in this material.

We are introduced first to his confederate in this book by the name of **Randy Harris**, a "bright, young theologian from Lipscomb." Together they are attempting to devise "a theology, an ecclesiology for the church" to prepare her for the 21st century. I

surely am glad of that, for after all, we must be prepared for the next century. My, how awful to go into the next century with only a Bible in hand! (Let the reader understand my facetiousness). How in the world did men live without an "ecclesiology" for the church since the time of the apostles!

EXCITING CHANGES

He then expresses his excitement about the changes that are taking place that are "a fresh wind" which is "frightening to those who have a theology of fear." I wonder, just what is a theology of fear? Could it be that fear which causes the church to multiply (Acts 9:31)? Perhaps the fear that causes the name of Jesus to be magnified (Acts 19:17)? Or maybe that fear we should exhibit when teaching or answering others regarding our hope of heaven and eternal life (I Peter 3:15)? It seems to me that these are the kinds he means. He wants us to let go of the "old tradition" of "**thus saith the Lord**" and of proper respect for scripture. He would rather have us cling to what he styles the "Judeo-Christian theism" (nice Bible term).

The reason he enjoys so much change is due to his derision of thinking that we should "imitate the first century church." To do so, says he, is also to demand we imitate their customs and errors. Now, why would such a brilliant man conclude such? We have many of us met such arguments from denominationalists who assert that very point. I know that he has done so himself in

times past. Now why suddenly does he put forth the same stupid argument? Actually, the "hermeneutic" which he despises so much made very clear how we can duplicate first century practice and doctrine without carrying over their errors, "sandals and togas." So, he wants to throw out the "baby with the bath water" and say we must start all over because we cannot help but carry over their problems. To try to copy the Jerusalem church, he avers, is to "foster inflexibility rather than versatility." To this I say, "Piffle!" Let him prove such things.

What has become a "ponderous system" to him, consisting of "close-minded partisanship, hard-line traditionalism, authoritative indoctrination and domineering supervision," is really nothing more than faithfulness to the Lord and his word. But, desiring to "be free" from such restraints, brother Shelly calls for "fresh winds of change" which makes *him* happy! This sounds familiar. Let's see, did not Israel suggest such things to Isaiah and Jeremiah? Did not God's people "**say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits**" (Isaiah 30:10)? Rubel certainly is not speaking as the oracles (I Peter 4:11) as did the prophet of old, "**Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls**" (Jeremiah 6:16).

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

Has The Whole Church Gone Crazy? Why Stop There?

When, in late August and early September, we sent out a general letter to our readers inviting those concerned to contribute to a fund for mailing pertinent issues of *Contending for the Faith* to all the members of churches sponsoring the spurious, so-called *Nashville Jubilee* as well as the undermining, compromising *Tulsa Workshop*, among the many who responded was brother **Ralph T. Denham**, of Hebron, Kentucky.

Enclosing a check for \$25.00 to help with the mailings, in his covering letter, he said,

... Why stop there?

I'm sure you have seen this Rogue's Gallery of the *Mid-America Evangelism Workshop*, he continued. I do not know of a congregation in the Greater Cincinnati area, other than Point Pleasant, outside the "Anti group" that does not support and attend this each year. I get very discouraged at times. I feel as if I'm fighting a battle all by myself.

Also the work that we have supported so much, *Great Lakes Christian College*, Beamsville, Ontario, Canada, as far as I'm concerned, has gone sour. I'm enclosing a bulletin from the congregation in Beamsville. The Elders and Deacons of the congregation are the administrators and teachers at the school. One of the elders' wife attends the *Bostonian* congregation in Toronto, eighty miles away.

While I'm at it, I also will enclose a bulletin from the Central congregation here in Cincinnati. Another congregation had a talent show charging admission to raise money for the 'One Nation Under God' Campaign.

Has the Whole Church gone crazy? Sometimes I wonder. Keep up the good work.

In Christian Love,

(Signed)

Ralph T. Denham

In my reply of September 24, 1991, I thanked brother Denham for his contribution, continuing,

Also...for your letter enclosing the items you did, asking, "Why stop there?"

After studying through the things to which you called my attention, I asked myself, "Why, indeed!" The only reasons I can think of have to do with *time*, *money* and *strategy*—none of which, of course, may be valid.

Regarding *time*, it took me *almost a solid week* of work just to key the *Madison* membership list into my computer. It took approximately *three whole days* to do the same, re: *Woodmont Hills* and *Antioch*—these three churches being the principal sponsors of the '*NASHVILLE JUBILEE*.' I am but one man—and one man can do just so much work. As is, I have had to let many other important matters slide in order to do even *this* much. Not meaning to complain, of course, but to let you know that there may be work limits to what I can take on personally.

So far, we have had the money and been able to mail the past three issues of *Contending for the Faith* just to the *Woodmont Hills* church. Our reason for beginning with

Woodmont Hills is that this is *Rubel Shelly's* church (not necessarily Christ's church, though it still wears the name)—and he seems to be *the* key man in the so-called "Jubilee."

Since mailing out the letter we did asking financial help on these mailings, enough has come in that we can include the lists for *Madison* (2,225 names and addresses) and *Antioch* (635 names and addresses) *in addition to Woodmont Hills* (792 names and addresses) for the first time. We are supplying the labels *today* that the especially appropriate *September* issue may be sent to the entire membership of all three congregations (except those individuals from Woodmont Hills who have refused our mailings to date).

Just this one mailing uses up most of the money contributed for this purpose thus far. For us to be able to *widen* the mailings, it means *more* time, *more* money, and a *widening* of our strategy. If you (or someone[s]) can provide the *extra money* to pay for the *extra printing and postage* that it will cost, we are willing to devote the *extra time* (as far as our own physical limitations will allow) to do what you are suggesting. You would need to supply us

with a *church directory* for the sponsors of the so-called "Mid-America Evangelism Workshop," which appears to be the *North Central church of Christ*, in Indianapolis. (We *still* have not been able to secure one for the *Garnett Road* congregation in Tulsa! These churches are exceedingly protective of such potential mailing lists.)

I know what you mean, brother Denham, when you say you get very discouraged at times, feeling that you are fighting the battle all by yourself. I often have had this feeling—especially over the past 25 years, since publishing the *Axe on the Root* books back in the '60s—and now almost 22 volumes of *Contending for the Faith*. We must never forget, though, that God still has "yet 7,000" that have not bowed the knee. The "whole church" may seem to have "gone crazy," as you described; but the 7,000 must "lift up the hands which hang down," strengthen "the feeble knees" and "press toward the mark for the prize of the high calling of God in Christ Jesus."

In the Cause for which our Savior died,

(Signed)

Ira Y. Rice, Jr.



PAINTING . . .

(Continued from Page 1)

Rather, it seems he is saying, "We will not walk therein!"

WHAT ABOUT SCRIPTURE?

The first question he thinks we ought to ask, in order to make "effective changes," is about scripture: "Where does it fit? Does it remain normative? How do we approach it? What do principles of interpretation need to look like? Should it be systemized . . . merely affirm what we have already . . . does it need changes?" At this point he begins another tirade of straw, asking, "What should the church be like?" He launches into listing every problem he could think of at the moment, and ends by scoffing at the allegedly foolish idea that we should strive to re-create that today. Brethren like he are always quick to point out the troubles, saying we should avoid such, but never (or rarely) point out the good and proper points of doctrine of the New Testament. But, let some sound brother bring them up, and suddenly it becomes nothing but "traditionalism." And we are supposed to take him seriously? If brethren really took him seriously, they would understand that he is actually trying to undermine any semblance of authority, so that he, and his followers will be allowed to do as *they* please.

When he does address points of doctrine such as the organization of the church, worship, particularly in song, and various other matters, he makes them subjective by saying, "These are the conclusions 'I' arrive at, thus it

must be THE pattern . . . THE way God wants it." I deny that what I teach others from the Bible is merely the subjective doctrines of Robin. A proper interpretation *is* possible and knowable and teachable to others. What is the sin in learning and understanding God's will and teaching it to others? I'll tell you what: it is too strict for those who have become antinomian in their mind-sets.

For the next few minutes, he claims that Christians (and others who study the Bible) are spiritual bell-hops, stating that we all carry all kinds of "baggage" with us which clouds our view of what God wants, and thus ought never be dogmatic on *anything*. To hear his voice in this portion of his presentation, one almost would conclude that *he* was being dogmatic. Ah, consistency! It is at this point that he informs us that "scientific objectivity" is foolish, and that it is absurd to believe that we could believe the Bible alike. (Here I was reminded of **Randy Mayeux's** declaration that those who think or believe such are ignorant.) I think Job said it best to Zophar, "**No doubt but ye are the people, and wisdom shall die with you**" Job 12:2).

THREE QUESTIONS

Having raked the present church over the coals, he next proceeds to ask and answer three questions he deems are necessary for a correct approach to scripture. These questions are: 1) "What is the nature of scripture?" 2) "How do I get to the author's meaning?" 3) "How do I apply this to my situation?" These are good questions. I believe these are

legitimate questions which serious and honest Bible students need to consider and answer. But our good brother cannot bear to fail to take another opportunity to lambast the bride of Christ.

In answering the first question, he says that the nature of scripture is seen differently by God than by man. I admit that there are some who do not see the Bible as they ought, as God would have them. But just to make a blanket statement that all men fail to view the nature of scripture as God intended is **WRONG!** To prove his point he makes some silly attribution to what he styles "God-talk." He alleges that those within the Godhead do not "converse" as people would. I should like to ask, "How does *he* know?" When I consider Genesis 1:26,27, it would appear that deity does converse much the same way any two (or three) viable beings would. How did Jesus pray to the Father? In something called "God-talk"? Silly! After some flippant references to "Spock's Vulcan mind-meld" and comparing flawed marital communications with how God has spoken to man, he actually indicts God of flawed communication with man. Since scripture comes to us through man, and man wrote it and it is communicated between men, it comes finally to us with all this "baggage" through an imperfect vehicle. What has he just done to the integrity of God, his power and the authority of scripture? Far too many Christians will hear this and read his new book and say, "Yeah! That's

right—who needs that kind of faulty book anyway?” (It gets worse.) Just because *he* may not be sure what God meant by what he said in scripture does not mean that *none* of us are. But when we claim to know what the Bible teaches on any certain subject, we are, in his words, “egotistical.” How does he know? How does he *know* that I do not know what God has taught?

The next question to be answered (dealing with knowing what the writer meant), of course, involves a study in exegesis. Amazingly, he not only tells us that we cannot truly know the meaning of what has been written in scripture, but are guilty of *assuming* that the origin of the Bible is the word of God. (I confess, I am not all that sure what he meant by this.) He compares the presence of tourists in Egyptian tombs bringing deterioration to Americans coming to the Bible. We “pollute” it, not really knowing what the writer had in mind. We assume and overlook so much that we really only are like scissors and tape to the Bible. Thus, with one swoop he denies what Paul said could be done, yea, *must* be done (II Timothy 2:15; Ephesians 3:3,4; II Corinthians 1:13). I do *not* assume that the Bible is God’s word. I *know* that it is! It is so plainly stated, only those who are irrational would miss it. I fear that so many brethren have “studied” so much from erroneous sources that they actually have become irrational on many things. Could it be that the indictment leveled against Paul could be true of brother Shelly (Acts 26:24)?

The third and final question he answered dealt with personal, contemporary application. To my surprise (well, maybe not) he alleged that we are so far removed from the culture of that time and situation of scripture, there is almost never an application. Imagine that! How does brother Shelly make his living? Why, he’s a “preacher.” Oh, so he actually is guilty of bilking people out of their hard-earned living to support him to study and make speeches about something that is all but irrelevant to modern man? He says, “At this historical juncture there are very few situations where the correspondence is precise.” Meaning simply, there is not much in the Bible that addresses our situation today. He insists that “the Bible is relevant and binding *only* when interpreted correctly.” As my children would say, “No duh!” This is precisely what sound and faithful brethren have always preached and taught. When *they* teach and preach it, it becomes

“our tradition,” or “our hermeneutic.” But when *he* says it, it is suddenly true and absolute. Anyone with half a brain can see the prejudice in such garbage. What he is vying for is of course a “new hermeneutic,” thus an interpretation which will allow what *he and his confederates* want.

Toward the end of tape number one, he accuses us today of doing to the New Testament what Rabbinical Judaism did to the Old Testament. We deny this unequivocally. Yet try to get Rubel or someone who echoes him to defend and prove such accusations and you will be very old with a long gray beard before they consent.

BIZARRE POPPY-CK

He concludes with some of the most bizarre poppy-cock I have heard in some time. He says we must “apply the Bible by looking *only* at who Jesus is. Thus, the hub of the Bible is the gospel books.” (We have heard this before.) Assuming that by “gospel books” he means Matthew, Mark, Luke and John, I respond by asking the significance of Acts 1:1, “**The former treatise have I made, O Theophilus, of all that Jesus BEGAN BOTH TO DO AND TEACH.**” It seems to me that Jesus had more in mind than just the “gospel books.” But then, just what are the “gospel books” in reality? I suggest that **ALL OF THE NEW TESTAMENT** is the gospel book. (Read Acts 13 to see the various appellations for the gospel or faith or word of God. Also, what would one call what Paul wrote to the Romans [1:15; 2:16] or the Corinthians [15:1-4]?)

Thus, Rubel “rejects pattern theology.” He asks, “When is an example binding? NEVER! ABSOLUTELY NEVER!” He alleges that New Testament principles are binding only as they are near to the heart of God. “The closer the principle is to the heart of God, as revealed in Jesus, the more binding it is.” Again we ask, “How does *he* know?” Even more important, “How does he *know*?” Is *he* assuming anything? Upon what “principle” does he base this “principle”? How are we to determine which “principles” are closer than others to the heart of God? By *Rubel’s* standards? Proverbs 30:5 comes to mind: “EVERY WORD of God is pure.” Yet Rubel says some are more pure than others.

Finally, he ends with one of the silliest applications yet. If it were not so serious and widely damaging, truly it would be ludicrous. He wants us to know that “Acts and the epistles is [his verb tense, rh] only the picture of a

different people from a different culture in a different time trying to be like Jesus.” For some reason he wants to cling to or retain the Lord’s supper and baptism for us today because “they speak of the core of the faith: the death, burial and resurrection of Christ.” Here is the amazing part: **HE PROCEEDS TO QUOTE FROM I CORINTHIANS AND ROMANS TO SUSTAIN, PROVE AND CONFIRM HIS CONTENTION!** But wait a minute! He just said that the epistles were merely one people’s expression of being like Jesus. They have nothing to do with us modern folk in our modern situations. (Please read Ecclesiastes 1:9.)

HOW UNDERSTAND THE CHURCH?

Having just undermined the authority (the Bible) by which we can come to understand God’s will regarding the church and worship, Rubel next asks us how it is we are to understand the church? We must have “an ecclesiology/theology for the church.” In this second speech, brother Shelly uses the term “paradigm” quite a number of times. Yet he constantly belittles what he terms “pattern theology.” But what is a paradigm? “**AN EXAMPLE OR PATTERN!**” Isn’t that something? He hates pattern theology and examples are never binding, but we should follow his paradigm (his pattern and example)! And we must do this without any kind of guidance from Acts or the Epistles. We have been in error all this time by so doing. He says, “We have actually tried to identify the church by looking at Acts and the epistles.” Well, what else is there? He says, “The pattern is not in Acts, but the gospels: in the person and work of Jesus.” Now friend, what church was there in the “gospel books?” What can we learn from them regarding worship except the Jewish observance under the *old* law? We are free from that. We have come to “**a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh**” (Hebrews 10:20).

In noticeable derision he refers to “the marks of the church” as being “the correct name, worship, music, organization and etc.” He then alleges that our relationship is built merely upon these things and that because of that, we are not happy. I deny this without hesitation. How can he know who is or is not happy with his relationship with God? We admit, there are those who are not happy that they must obey the Lord, but that does not mean that we who delight in the law of Christ are not happy. To prove his contention, he tried to draw a parallel with two men.

One is happy, one is not. The unhappy one tries to copy the happy one, and still is unhappy. "Why?" he says, "because we cannot copy a pattern, we must just love!" But what are we to love? I am sure brother Shelly would answer, "The Lord Jesus." Sure, but then, would not that be merely following a pattern or example (see I Peter 2:21)? Rubel says we cannot do that and be happy! How then can we know that we are loving Jesus properly? Let the Lord answer: "**If ye love me, keep my commandments**" (John 14:15). The truth of the matter is: having the correct "identifying marks" aids us in having the correct relationship and thus being able to "**walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God**" (Colossians 1:10). Herein is happiness!

SECOND INCARNATION

Next we are encouraged to admit what our view of Jesus truly is: *imperfect approximations!* And why is this? Do not forget what he told us earlier about scripture. We cannot really know what it is saying. Thus, we cannot really know what Jesus was like and how we should be. How then can we know *anything* that has to do with spiritual things? Aha! That is the point of many agnostic brethren. Rubel borders on this, at least by implication. So, what is the church today (or what should it be), according to Rubel? He avers, as Jesus was the first incarnation of God in the flesh, we, the church, are to be the second incarnation of God in the corporate group. Did he use anything from scripture to sustain such a view? Not a syllable! Not even from the "gospel books." He wants to title his new book. "The Second Incarnation." This will be his treatise on what he wants the church to be.

Why is it so difficult to get the world to listen to the gospel? Rubel tells us: "It is because they do not see Christ living in us in worship; in spiritual life within the body; in social justice and in evangelism." The reason "the church has not been good at evangelism" is because we have not had the credibility in the first three points. If he means that the church has not done evangelism properly, he should say so. But it appears he means that the church has not grown by leaps and bounds because of our poor credibility. We would ask, "Who says it should grow by leaps and bounds?" The Lord certainly has something to do with this. He is the one who causes the increase. What Rubel actually has done is to indict God for not

causing the church to gain as many members as Rubel thinks he should have. The bottom line is this: we have failed in worship, edification and the social gospel. We should get emotionally involved in the assembly, serve all the poor and lazy and fight racism, sexism and chemical abuses. Then people (Rubel alleges) will listen to the good news of Christ. Proof, brother, proof? I shall offer some: statistics show that those in our society who continually receive some kind of hand-out *never* improve their situation, and do not *intend* to do so. It is not the church's job to fight "social injustice," but rather to fight the good fight of the faith. What is the faith? The word of God. But brother Shelly says we cannot really know what God meant by all that. So, we cannot even fight properly, according to Shelly. My, what a mess we get into when we meddle with the firm foundation (II Timothy 2:19)!

NO IDENTIFYING MARKS

He summarizes this section by saying that no matter what or how we are as the church, the world will not come to know Jesus by us. We cannot know the Lord from the first century church, and today's world cannot know him through us. He tells us that the church of Christ is but a pattern of Acts and doctrines of the epistles. (He alleges that this is not what we should be.) There are no prescribed actions which identify the church. We can go through all these things and still be lost. We know that there are those who will merely go through "motions." But that does not mean that all who do so are hypocritical! These "marks" are not the relationship to be sure, but they are the foundation, that upon which the relationship must be built. We cannot have relationship without them. Rubel is leaning mightily closely to subjectivism here. These "marks" are only the outward signs. Does this mean that the "earmarks" and "outward signs" of the various denominations are merely *their* expression of a relationship with God, and that both are acceptable? He leaves us with that assumption. Perhaps this is not what he meant. He is becoming more and more difficult to follow at times.

As to "restoration," he says we are trying to draw a model of something that was never there, that never existed. To speak of the church as having fallen to apostasy and then having been restored is "self-serving, arrogant and wrong... it is false." There have been quite a number lately to suggest that the church has not yet been restored.

Of what then are they members? To what do they now belong? I for myself know that I am a part of the church revealed in the New Testament. I know that the Lord added me when I obeyed the gospel. I learned the gospel from the Book which told me what to do to be saved. I followed the pattern—still do in my practice, worship and work. Those who deny it can do what the Mormons refused to do in my town: meet me on the polemic platform and prove it! These may sound like harsh words, but our very souls are at stake when we start to believe such garbage as "the church has not been restored... you cannot really know that you are doing God's will," and such like!

COPY OF A COPY OF A COPY...

To prove his point, Rubel illustrates the situation like this: a painter paints a picture of a man. Then an art student copies the painting. On and on and on until what we have in the church today is a copy of a copy of a copy... etc. This, he says is no good. We need to have him sit for us again. We ought to copy the original, thus look to the Jesus of the gospels, not Acts and the epistles. But, the gospel books are only a copy of the original man, written long after Jesus left this earth. We do not have Jesus here at our disposal. Therefore, even copying from the gospel books will only result in having a copy of a copy. How then could we ever "**be conformed to the image of his Son**" (Romans 8:29)?

Twice up to this point he has referred to "existentialism." He says that we must not "fear an existential encounter with the Lord. That is what the New Testament is for." What is that? Again, more confusion enters. First, he says that we cannot understand what God meant in the Bible because we do not know "God-talk," then says the Bible is useful for existential encounters! He said our relationship with the Lord must be *direct*, not *mediated through the church*. But then he says the church fulfills and rounds out Christ! Just what are we to believe about the church? (He never does get around to telling us!)

If you have read this far, are you not gratified to hear that our brother has our best interests at heart and is preparing just what we need to enter the next century? He is fixing an ecclesiology/theology "handbook" for us to follow so that we can understand that which we cannot understand. This really is not far from mental and emotional manipulation. Many will fall for it.

Few will listen to this warning about Rubel's philosophy.

CHURCH NOT THE KINGDOM?

Now he comes to the question of whether the church is the kingdom. Many of you who read this will know about brother Shelly's hash he made out of the Sermon on the Mount, and that we ought still to pray the Lord's kingdom come, that the church and the kingdom are not the same. For proof, he quotes "Bible scholars"—modernists, extremists and existentialists. He says the church is always becoming, but will never be God's ideal until Christ comes back. To claim that the church is God's kingdom is to become idolatrous and hypocritical. How this is he never tells us. The church, says Rubel, is a "between the times event... between the victory at the cross and the victory at his second coming." Does this sound familiar? It is very close to the false claim of premillennialism, that the church is just a stop-gap filler until God can really do what he intended. I do not serve a failure God! Do you?

Finally, he tries to answer, "What is the identity of the church? It is not a list of creeds; not a copy of Acts and the epistles, no sir! But a relationship with Christ; the second incarnation as seen only in the gospels. We should not be concerned with finding an example in the Bible, but rather ask, 'Will this action make us look like Jesus?'" Thus, the only authority for our actions, practice, worship, doctrine and work of service is the subjective nature of what we *think* Jesus would do. This is the church of Rubel's dreams. This is where he wants to be... indeed where he probably is now. Please do not be led astray with such foolishness!

THIRD SPEECH RE: WORSHIP

Rubel's third speech dealt with "worship." Having already trashed the Bible and its authority, and having already shown us that the church is arrogant, hypocritical, false and in error because we strive to follow the "pattern" rather than his "paradigm," he now was going to enlighten us as regards the kind of worship Rubel's God (Romans 16:18; Philippians 3:19?) desires.

As I reviewed brother Shelly's third tape, he was saying, "We want to lead away from seeing the church as an institution... and lead toward seeing it as a living organism." He introduced his third lesson as a study in worship, saying, "For us to get into a study of worship, we need to worship." Thus, he said that for the next few minutes they were going to "worship." He invited the

audience to join in and applaud where they thought appropriate.

He identified **Jeff Nelson** "and those with him" to be the worship leaders. What they were calling "worship," frankly, reminded me of the fare offered at various charismatic gatherings that I have attended. They offered "vertical songs... not performance." [With this I must at least partly agree. We ought to get our people away from seeing psalms, hymns and spiritual songs as entertainment to be performed before the assembly. But this is not what Rubel meant. If so, they failed, for that is exactly what transpired.]

Let me now describe their "worship" as it was recorded on the tape: They began with a few melodic chants that repeated the same phrase over and over again. This, they said, was their attempt at a "Holy encounter with You (Jesus)." Their chanting including the infamous "Acappella"-type quartet sound with foot stomping and hand clapping. One of their chants lasted seven minutes and contained four phrases. These phrases were repeated the following number of times: nine for the first, two for the second, four for the third and six for the fourth. Then they offered "a different avenue of prayer" by standing around and mouthing various names of deity. No address—just saying "God... Holy Spirit... Incarnate Word..." and such like. This lasted five minutes. Afterwards, one offered thanks for "putting these names on our hearts and lips." [How did that person know that God had done this? The same way the charismatic knows that the Spirit has communicated with him/her.] Many of the songs included "ooh's" and "ah's." Their final petition was for God to "remove the fear of discovery from their tiny, infant hearts." [I am inclined to think that the tiny, infant organ that really was needing help was some 16 inches higher!]

Now was time for some good, expository preaching on what worship should really be—or was it? Where did Rubel turn but to Isaiah 6! Of course, all the Baptists and other sectarians who do not "rightly divide the word" and fail to recognize that the Old Testament cannot authorize our worship, were no doubt delighted by this! "This," says Shelly "is the paradigm text of worship. This is the standard, pattern, paradigm for God-directed worship." WHAT?! You mean to tell us that there is a "pattern" for worship?? Why, Rubel, what had you just finished denying in your first two taped messages about

such arrogant, self-serving, idolatrous thinking?

Why is Rubel allowed to think and talk this way, but sound brethren who have not turned their backs upon truth may not do so with impunity? What then is the goal for such "paradigms of worship"? "This is the encounter with God... which should give us goose bumps. What I call the 'holy wow!'" Imagine that! Jesus either was wrong or John misquoted him when John 4:22-23 was penned. Actually, according to Rubel, Jesus must surely have said, "Ye worship ye know not what: we know what we worship: for we worship existentially. But the hour cometh, and now is, when the true worshippers shall worship the Father in goose bumps and the holy wow: for the Father seeketh such to worship him" (Rubel 4:22-23).

RUBEL AND ABSOLUTION

With reference to the Lord's supper, Rubel tells us, "Afterwards, someone should get up, maybe an elder, preacher, whoever did the communion devotional *and absolve the church*. To some, God's forgiveness is abstract until someone touched, embraced and whispered, 'you are forgiven.'" Now he wants to follow the example (pardon me), the paradigm of Catholicism. Does brother Shelly not know that the church was cleansed long before the church even began eating the Supper? Does he not know that we eat the Supper, not to receive "absolution," but to proclaim the Lord's death till he come? Jesus shed his blood for the church "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:26-27). No human can "absolve" the church from anything! Christ himself has cleansed us, and "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Again we are told that "all of life is worship." Well, since we mere humans who lack the education Rubel has cannot fathom such a thing, he describes it for us with such things as eating breakfast with the kids, brushing teeth, driving the car... "all this is worship." Thanks, Rubel. Do you know why we did not know that? Because "our tradition does not have worship directors. We do not know much about coordinating, directing worship." He goes on to quote "Tozier" (whoever that is, he

must be some authority!) who says that in worship "we must seek to be filled again with the Holy Spirit and feel worship." Please note again the charismatic leanings of this teaching! Well, what can help us to achieve this? Rubel tells us: "We must focus on God and have a sense of the holy wow. Spontaneous worship brings it. It needs to be there." So, unless and until I let my hair down and start saying names of deity while others are chanting and ooh-ing and clapping and while the leader is absolving, my worship is void of feeling and the Spirit is not involved! Who will believe such? I will tell you: many of those in the audience, those who defend brother Shelly's doctrine and most of those who will arm themselves with his new book! Zion is in trouble.

ONE SIZE FITS ALL

Next he begins another tirade against what he calls "our tradition" and our "typical worship." His voice was filled with sarcasm and disdain for those who continue to worship and especially eat the Supper as he used to. His judgmental attitude is obvious even to a deaf man. To correct how we "celebrate him... not just have a protestant-structured, learning-natured worship" is to "add drama, song, something!" He tells us that quoting the Bible is comparable to "one size fits all in cheap sox... this is not for worship!" Well, it is quite evident that he has given up using his Bible. Though he has referred to Isaiah as the starting point for acceptable New Testament worship for the church, he has not touched it since. Neither has he used any Bible for proving his statements. But then, using the Bible to prove something is "arrogant, self-serving and idolatrous."

When again advocating the use of drama for such things as the crucifixion, he confesses, "It really touched me!" Ah... just what I thought. He is merely appealing to the emotions of those who are listening. I believe Paul called this type of thing "will-worship" (Colossians 2:23). He says we "ought to have presentation music," though "congregational singing is okay." How nice of him to allow us to hang on to some of "our old, worn-out traditions" such as congregational singing. "We should keep the acappella posture for the purpose of identification, but nothing more." What has he said? Just this: that acappella music is nice, good to remind folks who we are, but not scriptural, it is only traditional.

He gets a gleeful rise out of the audience when he belittles "necessary

inferring." Yet, how can a single person know of salvation without inference? I declare *none* can, and he used to know the truth of such. He thinks singing in "rounds" would be nice. He contends that our children do not like the old hymns because of the "KJV language they contain." Why do such people always want to make blanket statements like this? I will have him know (and I have written to him) that I have four children, aged 15, 13, 11 and 5 and they love to pick out the old songs whenever the church has a singing night.

He alleged that "your kids and grand-kids won't stay in the church you're in without some changes." Really? How did those people he is talking to stay in? Because of changes? No way! But because of the truth. Sadly however, many of those to whom he is speaking "**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 4:3-4). Verily, many have done so already!

In drawing his tirade to a close, he tells us that worship is a "dull, predictable, boring experience." Interesting how he thinks he knows just how I feel about my worship to God. He does not know anything regarding my heart in worship! We have to have "drama, music, responsive readings (the denominational junk I got out of when I left

the Christian Church denomination, rh)... not to please ourselves, or else we will die!" Baloney! The pleasing of themselves is the first and foremost motive for those who want to abandon authorized worship. Who's trying to kid whom? "There is nothing wrong with applause... it is nothing more than a physical amen." Really, where is such found in the New Testament? He alleges that "spiritual worship" is what Jesus had in mind in John 4:24. He avers that "in spirit" means spiritually, with feeling. It actually means according to sincerity of heart, not "emotionalism."

He finishes his "lesson" with a prayer to God for his help. "We are afraid of an existential encounter with You... help us to overcome this." Mark it down, if they do overcome this fear, it will be because they have gone beyond the things written (I Corinthians 4:6). Paul tells us why they will be able to do so: "**This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart**" (Ephesians 4:17-18). All this because "**they did not like to retain God in [their] knowledge**" (Romans 1:28). The warning has been sounded... will any listen? — *Post Office Box 153*

Scott City, Kansas 67871

"SPEAKING AS THE ORACLES OF GOD" IS THEME OF EASTSIDE/MUSKOGEE LECTURES

Basic Bible teaching and issues facing the church will characterize the annual Eastside/Muskogee, Oklahoma lecture-ship November 1-3, 1991, under the general theme of "Speaking As the Oracles of God," according to **Cliff Lyons**, Director.

Beginning at 7 p.m., on Friday, **Robert Taylor**, will speak on "God Does Exist," followed by **Curtis Cates**, at 8 p.m., on "The Theory of Evolution Is False."

Saturday promises to be a full day, with Cates speaking again at 9 a.m., on "The Bible Is the Word of God," Taylor at 10 a.m., on "Some Versions of Bible Not Reliable," and Taylor, Cates and **Tom Bright** will deal with **Questions & Answers** at 11 a.m. Following lunch (provided at the building) there will be three ladies classes and two for men at 1:30 p.m. **Dorothy Steury** will teach on "The Woman as Bible Teacher;" **Irene Taylor** on "What a Woman Can Do to Help Evangelize;" and **Mary Lyons** on "The Wives of Church Leaders." The men's classes will be taught by Tom Bright and **Howard Horton**, respectively, on "the Christian Husband and Father" and "Leadership in the Church," respectively. Lectures resume at 2:30 p.m., with

Bright speaking on "Bible Truth Is Absolute and Attainable;" at 3:30 p.m., **Ralph Steury** speaks on "Only True Worship Pleases God;" **Kelth Mosher**, at 4:30 p.m., on "Men in Sin Are Lost;" and **Gary Henson**, at 5:30, on "Men **MUST** Believe, Love & Obey Jesus in Order to be Saved."

On Lord's Day, at 9:30 a.m., **David Brown** addresses "Problems And Needs of Today's Homes;" at 10:30 a.m., **Bruce Ligon**, on "There is Only One Church." After lunch (on your own) lectures resume at 2:30 p.m., with **Benny Moore**, on "There **WILL** Be a Judgment Day;" at 3:30 p.m., **Ron Cosby**, on "Only **ONE** Reason for Divorce and Remarriage;" at 4:30 p.m., **Wayne Price**, on "Bible Passages Misused by Some Brethren;" and at 5:30 p.m., **Joe Gilmore** closes with "Loving the Truth and Standing For It."

Electrical hookups for RV units will be provided on the church property. A staffed nursery will be provided for all sessions. For more information about housing, call (918) 682-6382. Cassette tapes and outline books will be available.

The Eastside church of Christ meets at **2141 Kingston, Muskogee, Oklahoma 74403-6382.**

Church of Christ lectureship to discuss Jubilee controversy

The Church of Christ Jubilee — an annual event held on the Fourth of July weekend at the Nashville Convention Center — will be one of the focuses of this year's Labor Day Weekend Lectureship at Robertson County Church of Christ.

"Why do I oppose Jubilee?" asked Mt. Juliet minister Wayne Coats, who will make a presentation on the issue. "I'll tell you in one word — liberalism."

Some Church of Christ members believe church activities should be restricted to worship services and mission work, and events such as the Jubilee are not in keeping with church teachings.

The seventh annual Labor Day event will begin at 7 p.m. Friday and continue through 9 p.m. on Monday, Sept. 2, at the church, located between Greenbrier and Springfield.

Coats, minister of Villages Church of Christ and owner of the Mt. Juliet Funeral Home, will make a special presentation at 8 a.m. on Labor Day concerning the Jubilee, which attracted about 12,000 Church of Christ members this year.

Coats is one of 17 speakers who will address 22 sessions.

The theme of the lectureship is *The Church — The Bride of*



FRANCES MEEKER

Christ. The printed lecture program advises that the event will be "Teaching the truth, the whole truth and nothing but the truth, so help us God.

Subjects to be discussed include church discipline, authority of elders, why the church doesn't consider itself a denomination, and singing in worship.

Some of the speakers at this year's Jubilee called for a less conservative stand on such issues as divorce and remarriage, the role of women in the church, and Church of Christ relationships with other church bodies. They also called for more spirituality and less institutionalization in the church.

The Jubilee, now in its third year, is sponsored alternately by Madison Church of Christ, Woodmont Hills Church of Christ and Antioch Church of Christ.

for congregational singing at 7 p.m.; then John Shannon discussed "The Church—the Blood-Bought Institution," and Wayne Coats on "The Church—How It Can Be Identified."

The most electrifying speech of the whole lectureship came at 8 a.m., Monday, (to a full house, incidentally), when Wayne Coats told "Why We Oppose the Jubilee!" This was followed by Paul Sain on "The Church—the Pillar and the Ground of the Truth;" Thomas Eaves, on "The Church and the Crucifixion;" Garland Elkins, on "The Church—the Beautiful Bride of Christ;" John Baldwin, on "The Church—Its Concern for the Poor;" and Jim Boyd, on "The Church—All Sufficient."

The speakers closing out the lectureship this year were Roy Deaver and Robert Taylor speaking, respectively, that night on "What Shall We Conclude from All This? The Church—the Composite Picture" and "The Church, the World, and the Bible."

Tapes of this year's lectureship as well as mailouts re: next year's lectureship (1992) are available. If you would like to be placed on the list for such mailouts, please send your request together with your name and mailing address to Robertson County Church of Christ, P. O. Box 319, Greenbrier, Tennessee 37073.

See you there! IYR Jr.

Banner Article Sparks Record Attendance Labor Day Weekend At Robertson County

Much appreciation goes to Frances Meeker and the Nashville *Banner* for her article that appeared in their August 26, 1991 edition photo-reproduced (above) by permission of the *Banner*. Primarily as a result of this article, the *Labor Day Weekend Lectureship* of the Robertson County church of Christ had its finest attendance ever.

Among the speakers on this four-day event on the overall theme of "The Church—The Bride of Christ," David Brown led with "The Church the Prophets Saw;" and Mac Deaver described "The Church Prepared for by John the Baptizer."

On the second day, Weyland Deaver discussed "The Church and Singing in

Worship;" Noel Merideth, "The Church Is Not a Denomination;" Mac Deaver, "The Church—Its Unity and Fellowship;" Wayne Coats, "The Church and Church Discipline;" and Tony Demonbreum, "The Church—The Kingdom of God."

Roy Deaver spoke first on Lord's Day morning, Re: "Ephesians and the Lord's Church," followed by Ira Y. Rice, Jr., on "The Church—Its Concern for (1) the Alien, (2) the Wayward, and (3) the Faithful." Roy McConnell was first speaker that afternoon on "The Church—How One Can Know That He Is a Member of It," followed by Roy Deaver on "The Church and the Authority of Elders." Everyone came together

CARICAT

Once she was the most rapidly growing religious organization in America. Those were the days of forthright Bible preaching, with no apologies, while much of the religious world loathed itself with Modernism. Far be it from me, however, to identify all the factors which began to revolutionize American culture, but its effects became obvious. It was as if society had been all the while simmering in an iron cladron over a hot flame and never had taken the time to glance at the kindling. The contents began to bubble. Perhaps it is just the inevitable cycles of history, but some-

NO VOICE ANSWERED

Wayne Coats

When Elijah met the prophets of Baal on old Mt. Carmel, a serious problem developed when the false god refused to respond to the cry of the idolatrous worshippers. The record states, "**But there was no voice, nor any that answered**" (I Kings 18:26). Obviously not. A false god cannot answer, and our experience has been that many false teachers will not answer either. This comes as no surprise, but it seems exceedingly strange that so many of those who were considered my brethren a few years ago, now refuse to reply to some of the very simple questions which I submit.

When I listened to the tapes of **Rubel Shelly** wherein he set forth his modernistic views relative to the sermon on the mount, and then having listened to **Steve Flatt's** tapes wherein he presented the same views, often using the very same words, phrases and sentence segments, I wrote brother Flatt and asked where he got his information for his sermons. I do not think he ever received my letter because, "... **there was no voice, nor any that answered.**" A good brother called from Georgia and informed me that brother Flatt had stated that he was just going to ignore me. Very well!

Recently, some three months ago, I wrote **Harold Hazelip** and **Carl McKelvey** at David Lipscomb University and inquired about getting Collins Auditorium in which to have a good, sound, scriptural Lectureship, I do not think they ever received my letters because, "... **there was no voice, nor**

any that answered." Very well!

When the newspapers spread all over the nation the garbage of **Gayle Napier** which was presented on the Lipscomb Lectureship regarding rigid churches fostering incest, I wrote brother Napier and sent him two propositions to sign, thinking that he might like to defend his incest charges. I do not think he ever received the propositions because, "... **there was no voice, nor any that answered.**" Like brother Flatt, he must have thought it seemed good to ignore some pointed propositions.

It is significant that of 354 people on the David Lipscomb payroll, forty-two (42) worship at **Woodmont Hills** where Rubel Shelly preaches. Included in the number are **Richard Jones**, Director of David Lipscomb High School, grades K-12. His secretary and the secretary of Carl McKelvey both attend Woodmont Hills. The latest person hired by Jones to work in the High School goes to Rubel's church.

It is significant that 24 of the staff go to **Harpeth Hills**. This includes Harold Hazelip, the President, and **Jim Allen**, who is Vice-President of Business Affairs at Lipscomb.

Whereas I seem to be unable to get any replies while resorting to postage stamps, it looks as if more demanding efforts will be needed for that Lectureship. Some people seem determined not to hear. We can expect such silence from false gods, and sometimes their worshippers seem to do no better.

—705 Hillview Drive
Mt. Juliet, Tennessee 37122

parents were doing all the while—playing church with adult supervision. Sermons were served-up soft-shelled or on the half-shell, depending upon the pop-gospel poll most recently taken. But in all this she was just holding her own amidst a current generation which is "unversed in theology, pragmatic and pressed for time" (*Christian News*, 5/29/91, p. 12). So, the revamped wheels of fast-food theology turned some more.

Pastors and pastorettes promoted counselling-style discussion; dogma was curtailed. "The church should be a forum for discussion, rather than issue mandates and wonder why people don't follow them" ("McChurch," *USA Today*, April 12-15, 1990, p. 4). Big screen T.V.'s were installed to show action on stage while professional musicians rap with religious rock, stripped of "old hymn-style and boring doctrine," of course. The talent was washed in spotlights after which they were honored by a healthy round of applause. "That's just our way of saying 'amen'," an imaginative merry-maker quips. [One pioneer in the crowd, **J. D. Tant**, dares to pop-off: "We are drifting!" But he is quickly scorned.]

"...many of us who look back on his warning today realize that some of the things he feared were not departures. They were rather changes within the faith. Some of his fears were based on the church moving from the 'wrong side of the tracks,' and building nicer buildings with more adequate classroom space.... Because what had been was different, it seemed to him to be a drift." (Winston Burton, in *Life at Southwest*, Bulletin of Southwest church of Christ, Jonesboro, Ark., April 23, 1991, p. 2).

Yes, the church must carry on, come what may. "What are you doing in here anyway, old man Tant?"

But the world is still out-maneuvering her as she enters the age of the megachurch. "Ask consumers what they want, and let them 'have it their way,'" says a spokesman for the Willow Creek Community Church in South Barrington, Illinois. "Their way" is a slick, showbiz, soft-rock stage approach after which one of its 4,000 members can truly say: "Now, I've got something out of THAT!" But the parishioners of Houston's "Fellowship of Excitement" might extract a wee bit more out of THEIR way since their million square foot complex includes space to "pray, play, lift weights, shoot pool, eat lunch or catch a Broadway-style show with a religious message" (*Christian News*, 5/29/91, p. 12). What then shall the church of Christ lady of the Nineties do? She will pull down her buildings and

URE OF MEGA-McCHURCH

Bill Lockwood

where in all the scorching heat she discovered audiences were no longer paying her any attention. Instead, faces focused on the captivating fun and frolic in the world. "Hey, look here!" she complained. Something must quickly be done.

She began to give careful circumspection to the merriments which the world admired, then implemented. "Oh, they are just the 'old fogies' that began to kick up about the foyer-served donuts and coffee between classes and the worship hour, or the ball-teams for Jesus which were cleverly styled "minis-

tering in sport." She would become a fun-loving institution. Yea verily, it was all just a matter of methodology.

But the ball teams needed fields and courts with hoops in order to "minister"—and all required a good "spaghetti supper" that they might rise up with energy to play. Keep those young people occupied! Super seminar conductors utilized the latest: reach out "to meet people where they are." "Punch and pizzaz" pulpiteers were featured while the little kiddies were carnivalling on a tele-monitored playground/corral or mimicking what they supposed their

construct more monstrous social programs after the style and manner of the Big Boulevard McChurch. She must REACH OUT!

I fear, brethren, we have just about frolicked away our day of grace. In some locales we almost have as many identification ensignia's remaining as the 'mother of harlots' herself. I am certain if our Savior would put in an appearance at one of our services or "parties" with his scourge of small cords there would be as many tables turned as were in the Jewish temple. The crowds would be thinned out when he mounted the stage the same as he halted the cheering crowds in Luke 14 and thrice re-iterated "cannot be my disciple."

Jesus was winsome, but he also blew fierce winds across the crowds that winnowed them like chaff from wheat. "Unless a man renounceth all that he hath, he cannot be my disciple." In our dazzlement the rattling tongue confesses, "I will follow thee whithersoever thou goest," unaware that "foxes have holes, but the Son of Man hath not where to lay his head." Not only are WE neglecting to count the cost, but we appear actually to despise the very idea of it and teach others to hate it likewise. "Bring them in and teach them later" our worldly-minded philosophers teach.

Our fervor to be feasted and entertained he coldly checks: "Let the dead bury the dead." We retort, "Yes, but the

flocks, the multitudes, what shall we do to attract them?" But he chastises this misplaced desire for numbers which we have mistaken for evangelistic zeal by explaining that he is a wise king going TO BATTLE. He desires not, therefore, to enlist any but those who can meet the severer tests, lest in the smoke of the conflict 10,000 are lost and he must send an ambassage to Satan and request terms of peace.

Let us go back, "back across the tracks," if we must. And, like minority America searching for its roots, let us rediscover what we are about.

—Post Office Box 160
Bay, Arkansas 72411

"You Didn't Handle It Right!"

Roger Jackson

At one time or another I suspect that all of us have been disgusted with our legal system in this country because of its minute nit-picking rules that give guilty criminals loopholes so that they can get away with breaking the law. More and more laws proliferate to protect the "rights" of the guilty and handcuff the law officers. When the officer arrests a suspect he must take care not to violate his rights. He is required to remind him that he has a right to remain silent (he is not required to incriminate himself); and if he does not remain silent what he says will be used against him if it is incriminating. He must remind the criminal that he has a right to an attorney even if he cannot pay him. Furthermore, the officer must make sure that the criminal understands all of these rights. Should the arresting officer forget to inform the suspect of these rights or violates one of them the criminal is set free no matter how obvious his guilt. Moreover, if the officer stops a criminal and does not find him guilty of the offence for which he stopped him, but instead finds him guilty of an offense for which he did not stop him it does not count. Guilt takes a back seat to technicalities.

Is the man guilty? Of course he is! But it doesn't count because the judge says, "You didn't handle it right." It is a lot like the juvenile game we all played as children called, "Simon says." The intent of these rules was good when they were enacted, but they have only served to shift the advantage in favor of the criminal. And what rules do the criminals go by? They have none. If

they observed the rules they would not be criminals in the first place. The police officer has at least one hand tied behind his back in his battle against crime. Just think of a football game in which one team was bound by all the rules and the other free to play as it wished? It is a serious situation that has infuriated law-abiding citizens and helpless victims of crime for many years.

RULES FOR CORRECTING ERROR

The Lord has given his people a set of rules to direct them in the exposing of false teachers and immoral brethren. It is sinful to ignore these rules. In the case of a private, personal offence the offended brother is required to go to the offender and tell him of his error privately (Matthew 18:15-17). If this does not solve the matter the offended brother is required to face the offender with two or more witnesses. If this fails the matter is to be told to the church. If the offender will not hear the church fellowship must be withdrawn (II Thessalonians 3:6).

In the case of a public error the offender may be rebuked publicly (Galatians 2:11) or privately taught (Acts 18:24-28). Righteous men always will follow these rules to the best of their ability. They will make mistakes sometimes because there is an area of judgment involved. This does not mean that the sinner is no longer guilty. It does not justify our forgetting his sin, but that is what is often done. Sinners know that, and so they often use it in their own favor and so do those who are bent on defending them regardless

of what they have done and how much evidence to prove it there is.

How many times have we heard it said, "Brother So-and-So was wrong, but you didn't handle it right." Somehow that is supposed to settle it all because his sin is soon forgotten. It says, in effect, "You're another one." And just how much better are we than the judge who sets the rapist or murderer free on the flimsy pretense, "You violated his rights." He is saying, "You didn't handle it right."

And what about the crime and the victim? Why do we have so many so-called Christians who have so much sympathy for sinners? If we bemoan the sympathy for criminals who get off scot-free, why not bemoan even more the rebellious sinners who are tearing up the Lord's church with ungodliness and false teaching and are getting off scot-free because someone, who does not know or care what the Bible teaches about it foolishly and wrongfully charges someone with not handling it right and everybody else then acted as if it justified the sinner?

HOW THE SINNER HANDLED IT

While we are talking about handling things right, have you given any thought to the way the sinner handled it? Brethren can lie about people behind their backs, college presidents can cover up campus scandals and lecture-ship directors can misrepresent the facts instead of admitting a mistake and when some good, sound brother publicly exposes it, instead of rebuking them they cry, "You didn't handle it right." Everybody forgets the error,

gets all confused in the red tape, and returns again next year for another dose of poison! The guilt no longer counts and the heretic is set free! We are binding the hands of the righteous.

Now don't misunderstand me; I am not in favor of doing anything wrong or ignoring the rules. We do not need any "Dirty Harrys" in the church who break the law in order to enforce it. What we need to do is to stop having so much sympathy for people who have been troublemakers all their lives and who constantly sow discord among brethren without being rebuked because someone finds some action taken in the realm of judgment they can criticize and stops the course of scriptural action by it. Even the best of elders will

make an occasional error in procedure because they are recruited from among the human race. They have the responsibility of stopping the mouths of sinners (Titus 1:11). Even justified criticism does not negate what the sinner has done. It does not answer the false doctrine that has been taught.

We cannot dismiss sin by a wave of the hand and a simple, "You didn't handle it right." We need to be reminded that if the sinner had not handled the situation wrong in the first place no handling would have been necessary to start with. If anybody is going to be criticized for not doing something right let it be the man who started the whole thing!

—Route 3 Box 882
Somerville, Alabama 35670

this whole country with the gospel of Christ as the decades wore on.

It always is the minister in such a family, rather than his retiring, self-effacing mate in the background, who receives the attention and accolades of the brotherhood. Without her, however, such an impressive preacher as he could hardly function, much less be effective as a public proclaimer of the word.

Sister Smith having passed from this life on June 20, 1991, it is our special privilege and honor for brother Smith to let us know more about her in the following tribute, which he wrote just after she went on ahead to be with the Lord—Ira Y. Rice, Jr., Editor]

My heart is full of sadness this morning while much of the world is still asleep. I must write without delay, for if I do not I may never be able to write this at all. I wrote a similar editorial in 1962 immediately after a dear son went to be with the Lord. I know now, looking back, that this article must also be spontaneous and without delay. I want all who read this to know that God has a new angel now among his Heavenly Hosts.

On this earth she was known as MABEL KATHERINE SMITH. She was my beloved wife for almost 54 years. I fell overwhelmingly in love with her when I first saw her in Checotah, Oklahoma. I was a young boy preacher. Everyone who knew her loved her even back then. I have often said that the brethren liked me but they loved her. She was my Mabel, my darling. She was a woman of great physical beauty which seemed to ripen as she grew older, and when she went to become one of the Heavenly Family, her natural beauty still charmed those who knew her. Her inner beauty was even more charming.

My Mabel was kind and patient. She had to be, to be who she was—a preacher's wife. She was full of tender sympathy and if she ever complained no one seemed to know it. We the family certainly didn't. When she had major illnesses and one major operation, she had only kind words and words of encouragement to those who attended as well as the family. She was a true homemaker and the news of her passing beyond this vale of tears has literally and emotionally shaken our whole brotherhood. I have spent three days answering the phone—calls from just about everywhere in our nation. I had prayed if God be willing I might outlive her so I could take care of her. God has answered that prayer though I am completely devastated. He just answered it a bit too soon for my poor broken heart.

As a wife she was the greatest. As a mother she was the greatest. As a grandmother she was the greatest. As a great grandmother she was the greatest. She lovingly and with great care took care of our little great-grandchildren just a few



Mabel Katherine Mitchell Smith

[1917-1991]

Foy L. Smith

[EDITORIAL NOTE: Brother Foy L. Smith, who preaches to the church that meets on Cypress Street, in Highland, California, is one of the best known preachers among the churches of Christ of this century. His wife of nearly 54 years, sister Mabel Smith, although less well known, was the principal one in his life who kept Foy going to preach, as he was, net-working

hours before she left us. How she loved little Meagan and little brother Christopher—"Kiffer," as big sister Meagan calls him. God gave us all, a small family now, a triple portion of love.

To my dear Mabel I say, I will continue to try to be the preacher you want me to continue to be. It won't be easy without you here in person to guide and help me. Who will help me when I mispronounce a word? Or write something one way when it would be better some other way? Who will carefully read and correct manuscripts for bulletins and national papers? You know, dear one, you always read everything I wrote. I promise you, dearly beloved, I shall continue to stand firm for the truth you shared with me for over half a century. I shall do my best to stand steadfast until I join you up there. I will try harder to be patient, to bear suffering, and to be happy (it will be difficult), as you always wanted me to be. I shall try to be critical of one thing only—error, as you were.

Oh, if I could speak to you through Jesus I would say ten thousands times ten thousand times that I love you. I told you every day that I loved you, but it seems now that I didn't tell you enough. I was happy to be your husband, even with my many faults which you understood so well.

You knew my love for all our family. You knew how precious each one is to me. You knew how I suffered when they had to be corrected. (Let me tell you of a thing that happened yesterday. Shannon had scolded Meagan who was hungry and didn't want to wait until her miniature ham sandwiches were ready. "You go and sit in your chair!" She did with sobs that are always touching. I waited a couple of minutes then went in and sat down by her. I asked, "Do you want PAPA to get the doughboard and make our table on top of this stool?" She said, "Yeth." "While the sandwiches are coming why don't we play a little game?" I got some pictures out and asked, "Who is this?" She answered, "PAPAW." She told me who several were and then I asked, "And who is this?" Her little answer was, "MAMAW!" And with that, darling angel, I had to leave the room. That was one game I could not continue playing, not with her little finger on your beloved face.) The first thing she asked when the family came in after your going was, "WHERE'S MAMAW?" I could only whisper through hot tears, "Mamaw is in Heaven with Jesus and Uncle Mike." And that's the truth; and soon, God willing, we shall all join you and we will then know true love and happiness that is never marred by one of us having to leave the others, even for a while.

Thank you, darling Mabel, for blessing our lives. We love you now and will love you forever. Your weak and unworthy husband... Foy.

We do not know, of course, who put together the Highland bulletin that week. But whoever it was, under date of June 23, wrote,

We all lost a very dear friend and sister in Christ this past Thursday morning when sister Mabel Smith went to be with our Lord in Heaven. Our loss is Heaven's gain. There are no tears, no pain, and no sorrow there; she has truly gone to a better place.

Sister Mabel touched all our lives. She always had a kind word and smile, helped in any way she could, and was especially good at talking with young people. We will miss her.

Viewing will be this evening, 5-9 p.m. Services will be tomorrow morning at 10 a.m. at Acheson Graham Garden of Prayer Funeral Home... Services will be conducted by brother Weldon Langfield, with brother Bert Pauley and brother Bill Jolley helping.

The family has suggested that those who wish to do something special may make donations in Mabel's memory to the Firm Foundation Publishing Company, P. O. Box 690192, Houston, Texas 77269-0192.

When almost a month had elapsed since Mabel's passing, in his regular column, *Editorially Speaking*, brother Foy likened his wife's departure to the eclipse of the sun, which just then was taking place. He wrote:

EDITORIALLY SPEAKING

As I write this editorial today we are experiencing an eclipse of the sun. It is a phenomenal thing to behold. We have all been warned against looking directly at the sun for fear of severe eye damage. It has happened in times past and I pray it will not happen again this time. We have been told over and over that there are ways to safely view this strange event. Look through dark glasses or through a hole in a shoebox, and there are other ways. We have preferred to view it on television. To not react to this "darkening" of the earth for a while can result in untold damage to our eyes. We must absolutely react in the right way—realize the terrible consequences that can result if we do not follow the rules. It is a time when we cannot experiment. We must completely follow the rules for our own protection. Many of us will not live long enough, if time continues, to see another eclipse like this one. In old Mexico it is a total eclipse—with a bright ring around the edges. It is spectacular. Here in our country it is about a 69 percent eclipse. Thousands have gone to both Mexico and Hawaii (where it is near total eclipse) to see this strange event. It is said to be even more phenomenal in Hawaii.

The Bible talks about a strange event long, long ago. In Amos 8:9, we read: "*I will cause the sun to go down at noon, and I will darken the earth in a clear day.*" In Matthew 27:45, we learn that this happened when our Lord Jesus died on the cruel cross of Calvary: "*Now from the sixth hour there was darkness over all the land unto the ninth hour.*" That was a strange, divinely-appointed eclipse appointed by God to bring about the end of the old law with its various sacrifices, even to bring to an end the observance of the

Sabbath day. After that, from Pentecost until the end of time we observe the Lord's Day, the first day of the week. Call this an eclipse if you wish for in reality that's exactly what it was. The earth was dark for about three hours, to speak of God's heartbreak, his disappointment with the human race; and then with the coming of light and soon the resurrection of his Son, new HOPE would abound in the hearts of sad and weary human beings.

Now just as there were eclipses in olden times, and eclipses in these modern times, just so life is in other ways full of eclipses for all of us. Sooner or later we face things that thrust our lives into almost impenetrable darkness. Oh, it can be so light and then suddenly so dark.

You, dear friends, know that my family and I have had a great eclipse in our poor lives. You who have not experienced such cannot know just how dark the darkness can really be. It can be consuming and even destructive if we do not stand underneath the "everlasting arms."

I will not burden you (our dearest friends) with the burden of my family and me beyond that point that would be too disruptive to you. From clippings we are finding we almost believe that our loved one was trying to prepare us for what might happen, to tell us that we would be all right... Here is a poem Barbara (daughter) found in some of her things. It truly sums up her child-like faith:

I AM GETTING OLD

You tell me I am getting old;
I tell you that's not so!
The house I live in is worn out
And that of course I know.
It's been in use a long, long while
It's weathered many a gale,
The color's changing on the roof—
The window's getting dim,
The wall's a bit transparent,
And looking rather thin.
The foundation's not so steady,
As once it used to be;
My house is getting shaky,
But my house isn't me.
My few short years can't make me old—
I feel I'm in my youth;
Eternity lies just ahead
A life of joy and truth.
I'm going to live forever there;
Life will go on—it's grand.
You tell me I am getting old?
You just don't understand!
The dweller in my little house is young,
And bright and gay—
Just starting on a life to last
Throughout eternal day.
You only see the outside,
Which is all that most folks see;
You tell me I am getting old?
You've mixed my house with me!

Now that I have finished this editorial the eclipse is over and the world is bright again. Please pray that the eclipse of sorrow will disintegrate enough for us to see the beautiful sunshine of God's love and care again—Foy L. Smith



Thurman Eugene Self

[1928-1991]

Never mind our attempt to get brother *Thurman Self*, who had been doing missionary work in Bermuda the previous four years, resituated in the U.S. Even before our suggestion appeared in *Contending for the Faith*, he had worked this out for himself—with the Irmo-Chapin church of Christ, of Irmo, South Carolina, where he died of a heart attack on August 3rd, 1991. He had been hospitalized with one such attack, but died in the hospital after suffering a second seizure.

Brother Self, a special friend of *Contending for the Faith* and the cause we espouse, was born on March 28, 1928, at Lamesa, Texas. The son of the late Clyde and Ida Pearl Thurman Self, he was 63 at the time of his passing at Columbia, South Carolina. He had been preaching at Irmo for approximately a month.

A Navy veteran and a graduate of Brown Trail School of Preaching and National Christian University, brother Self had served churches of Christ as full-time preacher for a total of 23 years, respectively, in Roscoe and Grand Prairie, Texas, and at Polytechnic church of Christ, in Fort Worth, including missionary work for 13 years in Oregon,

Australia and Bermuda.

Funeral services were at 2 p.m., August 8, at the Arlington Funeral Home, and burial was at Moore Memorial Gardens, both in Arlington, Texas. Officiating at the funeral were Lynn Matheny, Johnny Ramsey, Glen Williams, Guy Caskey and Bill Arnold.

The family suggests that memorials be made to the Irmo-Chapin church of Christ Building Fund, Post Office Box 514, Irmo, South Carolina 29063.

Brother Thurman is survived by his wife of 43 years, Bertie Faye McGregor Self, of Irmo; two daughters, Carmen Coker and Sharon Crowson, both of Arlington, six grandchildren; and one great-grandchild.

We are grateful to brother D. N. (Bud) Gore, of Irmo, for supplying the foregoing information. He wrote: "Brother Self began his work as evangelist with the Irmo-Chapin church of Christ only a month prior to his death. He expressed hope upon his arrival at Irmo-Chapin that we might be able in the next four years to have the congregation self-supporting and be in our own church building. The family requests that memorials be made to the Irmo-Chapin church of Christ Building Fund.

"Thurman, our friend, our brother, a



soldier of the cross, we will see you across the river on that happy day!"

CONTENDING FOR THE FAITH READERS CONTINUE TO BE PRINCIPAL SOURCE OF NEW CIRCULATION

It is remarkable to us the continuing interest that so many of our readers show in helping us to build up new circulation where *Contending for the Faith* may not be as well known and appreciated as perhaps it should be. It is a great pleasure to us thus to extend recognition and appreciation to those who are putting themselves out for us in this way.

Among those who have turned in either NEW SUBSCRIPTIONS or RENEWALS to *Contending for the Faith* within recent months, we note the following:

Stephen Wiggins, Jonesboro, Arkansas, renewed his own, sent nine new subscriptions; **Ewell & Hettie Eubanks**, Tahlequah, Oklahoma, two three-year renewals; **Mrs. Louise Lavender**, Valdosta, Georgia, nine renewals and one new; **Donnie & Kim Harkreader**, Harrison, Arkansas, five new; **Russell & Hester Knox**, Moundsville, West Virginia, two three-year renewals; **Mr. & Mrs. Rocky Craig**, Weatherford, Texas, one new; **Anonymous**, Hamilton, Alabama, renewed their own for six years, sent five new gift subscriptions; **Ricky H. Comer**, Oakdale, Tennessee, two new; **Fred Bogle**, Orlando, Florida, renewed one, sent one new; **J. K. Gossett**, Jonesboro, Arkansas, six renewals; **Charlene Martin**, Longview, Texas, one new.

Glenn B. Bishop, Gainesville, Texas, sent two renewals; **Mrs. Florence Bennett**, Mandarin, Florida, one new; **James E. Watson**, Watkinsville, Georgia, one new; **Alvin Warren**, Baltimore, Maryland, one new; **Jesse Condra**, Rogersville, Tennessee, three renewals, two new; **Edward & Jayne Mundy**, Hendersonville, Tennessee, two new; **Robert Jackson**, Pottersville, Missouri, one renewal, four new; **Charles B. Middleton**, San Diego, California, two renewals; **Naomi Hogue**, Pocahontas, Arkansas, one renewal, two new; **Church of Christ**, Eldorado, Illinois, seven renewals, three new; **Lloyd Holloway**, Seattle, Washington, one renewal, four new.

Shelby Roberts, Hollywood, Florida, one new; **Dottie Greer**, Johnson City, Tennessee, one renewal, one new; **Mrs. Helen J. Sims**, Delaware, Oklahoma, one renewal, three new; **Mrs. R. D. Naylor**, Middleton, Tennessee, one new; **Bruce Van Klinken**, Kennewick, Washington, two renewals, one new; **John A. Carter**, Mayfield, Kentucky, renewed one, three new; **Church of Christ**, Marlow, Oklahoma, one renewal, six new; **Slats Slaton**, Leechburg, Pennsylvania, two new; **Anonymous**, Graham, Texas, renewed own for ten years, extended one for one year, sent four new; **Alma Darnell**, Oceanside, California, renewed one, one new; **W. A. Collins**, Memphis, Tennessee, renewed six; **Lamar Thornton**, Montgomery, Alabama, six new.

Xenophon W. Morgan, Dallas, Texas, three new; **Dale M. Durost**, Palmdale, California, one two-year subscription new; **James D. Clark**, Chattanooga, Tennessee, renewed two, one new; **Buford W. Tucker**, Lebanon, Tennessee, ten new; **Lura Simmons**, Lindsay, Oklahoma, three new; **Earl D. Reed**, Sayer, Oklahoma, six renewals, five new; **James D. Clark**, Chattanooga, Tennessee, two three-year renewals, one new; **Mrs. B. J. Acock**, Corsicana, Texas, one renewal, five new; **Will Montgomery**, East Liverpool, Ohio, four renewals, ten new; **Edward Lee Davis**, Crossville, Tennessee, one renewal, nine new; **Stephen Wiggins**, Jonesboro, Arkansas, 13

new; **Bill Lockwood**, Bay, Arkansas, seven new; **Harland Cline**, Mesa, Arizona, two new; and **Donald A. Burner**, Philippi, West Virginia, one renewal, two new.

FOLLOWING FACTS OR FICTION

*People say they follow the Bible,
And get their doctrine from it,
But if they would search the Bible,
They'd find their doctrines wouldn't fit.
Most people are careless,
Careless as they can be;
They won't search the Scriptures
To find what they're following, you see.
They take things for granted
Without checking them out.
They leave searching to others
Who also don't know what they're about.
Error multiplies by leaps and bounds
When in the Bible people are too lazy to
look,
But error can't stand up to Truth,
When it is exposed by God's holy book.
You don't value your soul much
If you won't read the terms of God's
contract.
Would you rather follow lies?
Or would you rather have the facts?
God won't force you to study.
He won't compel you to read.
But he'll judge you by what he's written;
And to that one needs to take heed.*

—Robert R. Page
233 North Second Street
Coshocton, Ohio 43812 .

Seagoville Church of Christ

August 20, 1991

ELDERS:

Wayne Eastep
Eugene Edmonds
Jesse Harris
Cleveland Nichols
Roy Petty
Kenneth Prestridge

Minister

Ferman Carpenter

Evangelist

Thomas B. Warren

Evangelist &
Administrator
of Chimala
Mission &
Hospital

Andrew M. Connally

Dear Brethren,

This letter is being written on behalf of Andrew and Claudene Connally and their medical expense.

Andrew and Claudene have worked faithfully for this eldership for some ten years. They presently work full time for the Chimala Mission and Hospital Project which is under the oversight of this eldership. Brother Connally speaks in lectureships and meetings all over the brotherhood.

Some years ago the Connally's insurance company failed which they had been with for twelve years and they are now uninsurable. This happened in the middle of Brother Connally's fight with cancer. Many of you helped on his bill then. Since last September Sister Connally has had a heart attack and four balloon surgeries and she now faces by-pass surgery. Also Brother Connally has contracted a disease whereby his immune system is fighting the muscles in his upper body. Together they have had five stays in the hospital recently. In spite of the Connallys paying some \$30,000, they still owe over \$40,000 now and with Sister Connally's by-pass surgery, this will add approximately \$50,000 more to their debt. The Connallys will never live long enough to pay this \$90,000. Also they will have to wait 5 years and 7 years to get on medicare.

We believe many of you love the Connallys as do we and will appreciate knowing of this matter. We at Seagoville are taking a special contribution on their behalf and ask everyone interested in the Connallys to help in this matter.

Please send your contribution to this eldership at the address below and mark it "Connally's medical." We shall handle this money and every check will be acknowledged and used for their medical expenses. We will appreciate your consideration of this matter.

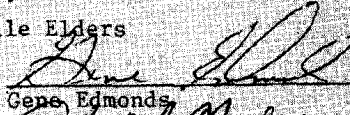
Sincerely,

Seagoville Elders


Wayne Eastep


Jesse Harris


Roy Petty


Eugene Edmonds


Cleveland Nichols


Kenneth Prestridge

510 N. Kaufman • Seagoville, Texas 75159 • (214) 287-2036

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CONTENDING FOR THE FAITH

4850 Saufley Field Road
Pensacola, Florida 32526-1798

Holding The Coats or Just Washing Our Hands?

Larry Price

Occasionally we hear sermons on the sin of omission. Prayers also are often worded asking for forgiveness of the sin of failing to do what one knows he should do. Yet seldom does anyone truly recognize this sin in this life and make an effort to change. The effort of most usually is consumed in making excuses for not using an opportunity to do good.

The sin of omission goes much deeper however than the failure to do "good works". It eats away at the very core of the church allowing error to exist and flourish with few having the courage to speak out. We are outraged when people in New York ignore a mugging, but at the same time many will allow sin to exist in the church and simply ignore it or even encourage it by sympathizing with those doing wrong.

Some feel if they simply don't get involved that somehow they bear no responsibility for the outcome. Pilate "washed

his hands" of the matter. Saul held the coats of those who stoned Stephen. He wasn't directly involved in throwing stones just as Pilate wasn't directly involved in the crucifixion, but both were guilty because they did nothing.

There are many excuses for doing nothing about sin. Some use peace as their excuse, ignoring what the Bible says about withdrawal of fellowship. Some use lack of knowledge as an excuse when no real effort is made to complete that knowledge. Others are just too interested in building an edifice or entertaining the youth, to get involved in keeping the church pure.

The church can't be kept pure if we ignore the impurities. Whether the sin be idolatry, fornication, teaching error, forsaking the assembly or unscriptural divorce, we are not our brother's friend when we ignore his sin. —635 West 16th
Plano, Texas 75075

Don't Forget, Our "Anti" Brethren Are Still With Us!

Lynn Blair

We need to be constantly aware of things that will divide and destroy the Lord's body (his church—Ephesians 1:22-23). We talk quite often of the liberalism that is sweeping our brotherhood, dividing it asunder. However, we must never think that the "anti" brethren are in a dormant stage!

By far the largest group of this type believe it is sinful to help orphans' homes and—really—to help anyone that is not a member of the church (at least from the "church treasury"). These are referred to generally as "anti-cooperation" brethren because they don't believe in cooperating on such things as orphans' homes, missionary work and such like.

First, we are told plainly to care for the widows and orphans as part of pure and undefiled religion (James 1:27). Nobody that I know (anti or not) who has studied this passage has any doubt that the word "visit" implies help,

relief, or care. Their reply is that they help individually. That is fine, but is it wrong for us as a congregation of the Lord's church to do so? My big question is: Can the church practice pure and undefiled religion? Brethren, if it can't we don't have any business in it!

Now I freely admit that there are some children's homes that are not run properly and that I don't feel good about supporting them. But the *principle* of supporting a home to care for children is right and good and scriptural.

Second, we have the example of the church at Jerusalem providing for the needs of the widows there (Acts 6). If they could provide service, could they not provide support as well? We *are* told to care for them. We *are not* told how to do this. The "how" is up to us.

Third, Galatians 6:10 says, "As we have therefore opportunity, let us do good unto ALL men, especially unto

them who are of the household of faith." The "household of faith" is the church (Hebrews 3:6). Can we give a person who is not a member of the church a drink of water that the church owns (or pays the water bill on)? Can we let them write a question for public answer on a sheet of paper that the church paid for? Can they wash their hands in the restroom even though the church paid for the water, the lights, and the restroom? What about a songbook that the church paid for? Can they use that? Oh, brethren, this gets ridiculous. It usually does when folks start binding where the Lord did not bind (Matthew 16:1).

Jesus "went about doing good" (Acts 10:38). Since we are to have this same mind (Philippians 2:5) and follow in his steps (1 Peter 2:21), we are to do good also, to ALL men (Galatians 6:10).

—Post Office Box 96
Redwater, Texas 75573

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

CHURCH DISCIPLINE

May One Congregation Withdraw Fellowship From Another Congregation?

William S. Cline

I am amazed at the erroneous ideas that are held within the body of Christ with regard to New Testament teaching on discipline. I have talked with many leaders in the church who argue that it is *unscriptural* for one congregation of God's people to withdraw fellowship from another congregation.

Proposition

In such a study as this there is no better way to begin than by stating our purpose in the form of a proposition.

RESOLVED: "The scriptures teach that congregation 'A' may (must) withdraw fellowship from congregation 'X' when congregation 'X' becomes involved in upholding, and/or teaching and/or practicing error."

To define the proposition would be a mere formality for it is clearly understandable; however, some attention should be paid to "may (must)." By "may" we mean: A congregation has scriptural authority; and by "must" we mean: if the authority is present there also is the responsibility; therefore, the withdrawal *may* and *must* be effected.

The question under consideration is not, "Is congregation 'X' in error?" But rather, "Is there *scriptural authority* to withdraw from congregation 'X', when congregation 'X' is in error?" Stated in the simplest terms, our question is: "Is it scriptural for one congregation to withdraw fellowship from another congregation?"

A SYLLOGISM

In pursuing this study, we shall establish our major points in the form of syllogisms, which are powerful ways of expressing proof.

MAJOR PREMISE: *The scriptures teach that a congregation of God's people may (must) withdraw fellowship from any and all who become involved in error.*

MINOR PREMISE: *A congregation of God's people which becomes involved in uphold-*

ing, and/or teaching, and/or practicing false doctrine and/or error, is a congregation which has become involved in error.

CONCLUSION: *The scriptures teach that a congregation of God's people may (must) withdraw fellowship from a congregation which has become involved in error.*

Naturally the validity of the conclusion rests upon the validity of the syllogism as a whole and the contents of both the major and minor premise. We are proceeding on the basis that the above is a valid syllogism. One rule of logic states that when a conclusion is absolutely demanded by the major and minor premises, the syllogism is valid. However, one can have a valid syllogism without *truth*. For example:

MAJOR PREMISE: *All plants which bear their fruit in the ground are potatoes.*

MINOR PREMISE: *Turnips are plants which bear their fruit in the ground.*

CONCLUSION: *Therefore, turnips are potatoes.*

This is a valid syllogism. The conclusion is absolutely demanded by the major and minor premise. Yet, the conclusion is in error. What is wrong? The answer is simple; the major premise is not true. Therefore, our burden is to demonstrate the *truthfulness* and the *accuracy* of both the *major* and *minor* premise.

PROOF OF MAJOR PREMISE

The major premise states that a congregation must withdraw fellowship from those who become involved in error. To substantiate this premise, please notice the following references.

In I Corinthians 5:1-7 and 9-11 Paul plainly states that the Corinthian church had the God-given, Christ-authorized responsibility to withdraw fellowship from the brother who

(Continued on Page 4)

Contending FOR THE Faith

Volume XXII, No. 11 November/1991

Ira Y. Rice, Jr., Editor

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Editorial...

SEE ANY RATS? NO, NOT A RAT!

We've all heard the story of the farmer who bragged that he had more rats under his barn than any barn in the country. Another farmer challenged his claim, saying, no, that *he* did. So they agreed to put it to the test.

They went to the first farmer's barn and he beat on it with a stick. Rats ran everywhere. The second farmer admitted he saw lots of rats, but said he had even more.

When they went over to his place, he went to the other side of his barn, beating on it with a stick. Rats ran in every direction.

"See any rats?" he called.

"Not a rat!" the first farmer replied.

So the other farmer beat on his barn a second time, causing rats to run once more.

"See any rats?" he asked again.

"Not a rat!" came the reply

... Well, you know the rest of the story. When the second farmer came back around the barn, he saw that the first farmer had his eyes closed tighter than a jug. No wonder he didn't see any rats!

NONE SO BLIND AS HE WHO WILL NOT SEE

As brilliant as some of the elders, preachers and other members of the churches in the Nashville area are known to be, it is hard to believe that they are so blind to the truth that they cannot see what the so-called Nashville "Jubilee" and its sponsors and participants are doing to the churches of Christ. There is just NO WAY that you can bring in all those many false teachers as they have featured on their programs thus far without it having a deleterious effect on the body of Christ. [Make no mistake about it—the ones they are giving *top billing* on their programs are those who are moving heaven and earth to *change the truth of the gospel* and are determined to preach "*another gospel*," contrary to Galatians 1:6-9 and Romans 16:17-18.] Yet, when asked if they don't see what is happening, those deluded by this spurious, so-called "annual event" profess to see "not a rat!" What does it profit to have spell-binding speakers on the program, if they are known false teachers and heretics!

For instance, did you read brother Terry M. Hightower's review of Max Lucado that we ran in *Contending for the Faith* for September, 1991?

[That issue was mailed to EVERY MEMBER OF THE WOODMONT HILLS CHURCH, where RUBEL SHELLY preaches—every one, that is, except those who had specifically requested to be taken off the list! It also was mailed to all the members at MADISON and ANTIOCH, Tennessee.] Among the unscriptural teachings and/or practices of brother Lucado, brother Hightower documented at least the following items:

1) Lucado's 1990 book, entitled, *Christ In Easter: A Family Celebration Of Holy Week*, which he co-wrote with **Billy Graham, Charles Colson, and Joni Eareckson Tada**—not a Christian among them! Hightower asked, "Are you ready for Holy Week?"

In the introduction to this book, Lucado wrote, "Easter should be a day of unsurpassed joy and celebration... This book will enable your family to experience this Easter joy in a new way... Covering the eight days from Palm Sunday to Easter, *Christ in Easter* provides a way for your family to prepare for Easter with worship and fun times together... The four main sections of study are Palm Sunday, the Last Supper, Good Friday, and Easter. There are also four shorter lessons for the other days of Holy Week."

2) Lucado credits the *Calvinist*, denominational preacher **Chuck Swindoll** for much of the success of his book sales. When Swindoll endorsed Lucado's books, he says, "sales took off." But Swindoll *himself* is a false teacher. If Lucado sees nothing wrong in fellowshipping Swindoll, Graham, Colson and other such teachers of error, how can faithful brethren fellowship Lucado?

3) Rather than believing in the *undenominational* nature of the one true church, Lucado believes in and preaches *ecumenicity*. He contends that the Bible is "a love letter as opposed to a blueprint."

What this really means is that the Bible is NOT "our only rule of faith and practice," as churches of Christ always have believed and taught. Are we ready for this? Clear evidence that he is headed away from this sound doctrine, he told **Carolyn Jenkins**, a reporter for the *Tulsa World*, "For years there were rules and regulations, now, it's a relationship." He *also* told her that "... we need to realize that if somebody from another 'stripe' [read 'denomination,' IYR Jr.] believes in Jesus Christ, we immediately have much more in common than we have in opposition." Brethren, is this what *you* believe?

4) Rather than "coming out from among" such (II Corinthians 6:14-17), Lucado teaches and

practices having *fellowship* with them. I know that this is so, having listened to his own words as they were tape-recorded when he spoke to the *St. John Neumann Roman Catholic Church*, Monday, December 4th, 1989 in San Antonio, Texas, where he preaches. [Following is the newspaper ad photographically reproduced from the San Antonio *Express-News* wherein it appeared the previous Saturday:]

MAX LUCADO
Pulpit Minister,
Oak Hills Church of Christ
Author Of:

- On The Anvil: Thoughts on Being Shaped Into God's Image
- No Wonder They Call Him Savior
- God Came Near
- Six Hours One Friday

WILL SPEAK AT
St. John Neumann Church
7:00 P.M. Monday, Dec. 4th
"Getting To Know Jesus Personally"

Please join us for an evening of inspiration and fellowship. Refreshments will be served afterward in our Family Center and you will have an opportunity to meet and talk with Max.

6680 Crestway 654-1643

THE ABOVE ADVERTISEMENT of Max Lucado's appointment to speak at St. John Neuman Catholic Church is photo-reproduced from the San Antonio *Express News* for Saturday, December 2, 1989.

Entitling his speech, "Getting to Know Jesus Personally," rather than teaching those Catholics what they *needed* to know about the gospel, he is recorded on the tape calling the priest "Father" and singing religious songs with their guitars during their worship.

He has proceeded in similar vein with other denominational churches besides the Catholics, as well. For instance, just this past March 20th, during what they called their "1991 Lenten Series" at the *First Presbyterian Church* in downtown San Antonio, after numerous boisterous "Hip & jive" songs accompanied with

mechanical instruments, he expressed *fellowship* with what had just been presented, saying, in part, "I know I'm not worthy to be with you, but my, the fellowship is sweet!...I've heard this wonderful music tonight, from all the groups... That was outstanding... that was outstanding. If you ever need a bass you just call on me and... that was terrific... that was terrific! And thank you for the kind introduction, *Reverend Zbinden*..." In that same speech, he equated baptism with *christening*, saying that one's christening day was "holy"! Farther along, in a prayer, he thanked God for his gift of grace, saying [before a *Presbyterian* audience, mind you], "We just want to thank you for not holding our sins against us... And Father, if my intercession is worth anything, I ask, oh God, let your blessings be upon these wonderful people! Be with *Reverend Zbinden*. *Bless his great work. Bless his associates* and his *secretaries*. Bless those stalwart families of this congregation that you know and they know, and let this church really be *a church built on Jesus Christ*... And Father, for these that have come, as each of us have, to a church where they know no one or know few people, Father, may they find *fellowship* tonight, if not with other people, *fellowship with you* in your presence..." If there was any understanding on his part that it was wrong to call Zbinden "Reverend," that it is *impossible* for a Presbyterian church to be "built on Jesus Christ" and for those outside of Christ to have true *fellowship* either with God or with each other, there was no way of discerning it from his speech. As brother Hightower asked, "How could they [the Presbyterians] *possibly* 'really be a church built on Jesus Christ' when they in fact never have been immersed for the remission of their sins and do not love him enough to keep his commandments...!"

5) When asked why he does not extend the gospel invitation at the Oak Hills church of Christ, in San Antonio, where he preaches, Lucado replied that he didn't want to run anyone

off! Can such an one be a *gospel* preacher?

Brother Lucado (if in fact he *is* a brother) does not do and say these things "in a corner." They are well known—publicly. Yet, it is unsound preachers such as Lucado that **Rubel Shelly, Steve Flatt, Walt Leaver** and others from *Woodmont Hills, Madison* and *Antioch* are bringing to Nashville to feature on their so-called "Jubilee"! Here he is *dividing the church* all over the brotherhood with his false doctrines and practices, yet, in the Nashville *Banner*, as part of the "Jubilee," you would think that he was helping to *unite* us. [See accompanying report, entitled, "Jubilee Unites Church's Family," photo-reduced from the *Banner* after Lucado had spoken. Also, please note he was being taped by the "World Christian Broadcasting... supported by the Churches of Christ... to be broadcast by the company's Alaska radio station to the Soviet Union, China, Japan and the Pacific Basin." Talk about helping him spread his divisiveness practically world-wide!] Why he would extend the invitation at Nashville, since he does not do so in San Antonio, is anomalous.

SO THEY STILL DON'T SEE ANY RATS!

All of these things have been pointed out repeatedly to the elders and preachers of the Nashville-area churches who sponsor this strangely misnamed "Nashville Jubilee." Have they done anything to correct them? No, they just keep right on bringing in one false teacher after another—men who have *proved* that they have *no loyalty whatsoever* to the truth of the gospel. Since they profess to see "not a rat" even when pointed out, they must be blind. Jesus said, when the Pharisees were offended, after they heard his saying, "... **Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.**"

It remains to be seen how many blind will follow these blind leaders of the blind straight into the ditch. Perhaps we'll know more when Nashville Jubilee comes once again next July!

—Ira Y. Rice, Jr., *Editor*

CHURCH DISCIPLINE

(Continued from Page 1)

was immoral and from others who practiced such sins. The record reads:

It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, have

already as though I were present judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ. I wrote unto you in my epistle to

have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.

In II Thessalonians 3:6 Paul's words are so precise that to comment on them seems superfluous. There he says:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

We have in I Timothy 1:19-20 an apostolic example of two brethren being withdrawn from because they became involved in error to the extent that they made shipwreck of their faith. Paul writes:

Holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: of whom is Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

Titus 3:10-11 is another passage which instructs us to reject those who would create problems within the Lord's church. Here we read:

A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned.

In Romans 16:17 Paul writes:

Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned: and turn away from them.

Here again we have a passage which plainly commands faithful brethren to mark and avoid brethren who would create division within the body of Christ.

Thus we argue that the major premise has been properly and adequately substantiated. It is a Biblical fact that a congregation must withdraw fellowship from any who become involved in and persist in error.

PROOF OF MINOR PREMISE

Having shown the truthfulness of the major premise, we now turn to the truthfulness of the minor premise to demonstrate that a congregation may become involved in either upholding, teaching or practicing error.

In I Corinthians 16:13 we are admonished to, "...stand fast in the faith..." This passage shows us that there is definitely a *standard* by which brethren are to conduct themselves; that such a standard can be *known* and *understood*; that one can *live* by that standard; and that one can *recognize* when he is *not following* that standard.

Paul wrote to the Corinthians again in II Corinthians 13:5, "Examine yourselves, whether ye be in the faith..." Again we have the fact that there is a standard by which brethren are to conduct themselves. If the standard is not followed, in Paul's words, they are "reprobates."

In I Timothy 1:3 Paul recalled that he had left Timothy at Ephesus to "...charge some that they teach no other doctrine." In chapter 6 verses 3-5, he wrote of those who would not consent to "wholesome words" and "to the doctrine." He said such were to be withdrawn from. Note the entire passage:

If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting

about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain.

Thus we can see that there is a doctrine that is to be taught and if such is not the case, the one in error is to be withdrawn from. The question now is raised: "Is it possible for a *congregation* to become involved in teaching, and/or practicing, and/or upholding error or can *only an individual* do such? By virtue of being a *congregation* and *not an individual*, is a congregation automatically exempt from any possibility of becoming involved in error? Though the answer is powerfully obvious, we proceed with proof of the minor premise.

In II Timothy 2:14-18 we find the account of Hymenaeus and Philetus who, concerning the truth have erred, saying that the "resurrection is past already..." Such were to be shunned because their words would eat at the souls of men like a "canker." Should a congregation become involved in such error, would it be exempt from error by virtue of the fact that it was a congregation and not an individual?

We notice in Galatians 1:6-8 that there are certain things that *must* not be taught. Obviously, a congregation can become involved in teaching such things and should such become the case, that congregation is already pronounced anathema by the apostle Paul. Are we going to accept the reasoning(?) which says we must fellowship such a congregation because we cannot disfellowship entire congregations? **If we are, then we are going to find ourselves extending fellowship to churches which the God of heaven will not fellowship!**

Perhaps one of the plainest passages is to be found in I John 1:7. There we read:

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.

When an individual walks in the light he has fellowship with God, Christ and all of God's faithful. If that individual ceases to walk in the light he ceases to enjoy the fellowship of God, Christ and the faithful. The negative is as true and as necessary as the positive. **When a congregation walks in the light that congregation enjoys the fellowship of heaven; but when a congregation ceases to walk in the light, it forfeits its right to the sacred fellowship.** Please note such passages as:

Revelation 2:4-5—"But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent."

Revelation 2:14-16—"But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth."

Revelation 3:16—"So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

No point of doctrine in all of God's word is so well taken as the fact that a congregation can become involved in error and when such is the case and that congregation does not repent, it will not be in fellowship with God and Christ. Are we to suppose that God wants us to fellowship those whom

he and the Christ will not fellowship? What kind of devilish doctrine would such thinking be?

In II John 9 we read: "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."

Thus, an individual may progress to such a point that he ceases to abide within the doctrine of the Christ. When he so progresses he ceases to be in fellowship with God, Christ and all of God's faithful children. The question still before us is, can a congregation also be guilty of such departure? Perhaps we can best answer the question with the following illustrations:

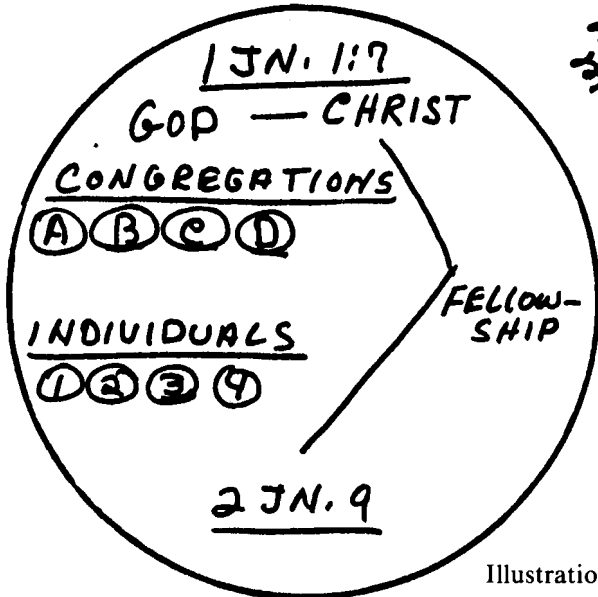


Illustration A

In illustration A we see congregations A,B,C,D and individuals 1,2,3 and 4 abiding in the doctrine and enjoying the fellowship of each other and of God and Christ.

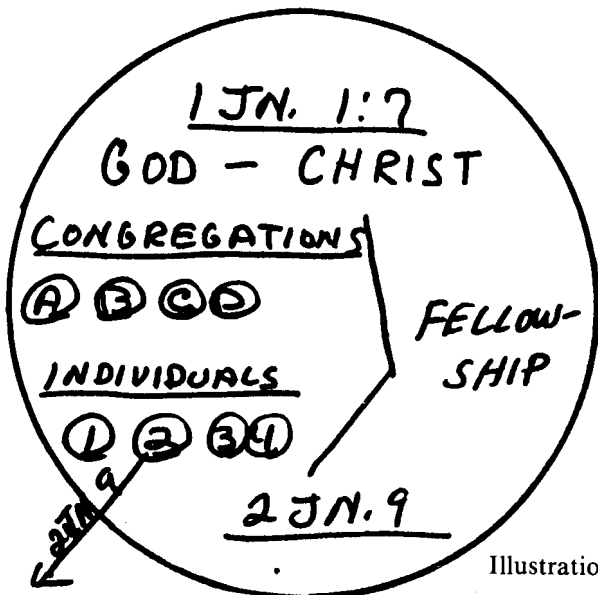


Illustration B

INSTRUMENTAL MUSIC
 1. REBELLIOUS
 2. FALSE DOCTRINE
 3. FACTION

In illustration B we notice one change. As suggested by II John 9, an individual has gone beyond the doctrine of the Christ. He has become rebellious to the law of Christ. He is teaching false doctrine and thereby created a faction by contending that instrumental music is scriptural in Christian worship.

Is this man now in the fellowship of God? Is he in fellowship with Christ? Should he be fellowshiped by all who are in the light? Naturally the answers to such questions are obvious. He is *not* in fellowship with God and Christ and certainly *should not* be fellowshiped by those in the light. But notice the next illustration:

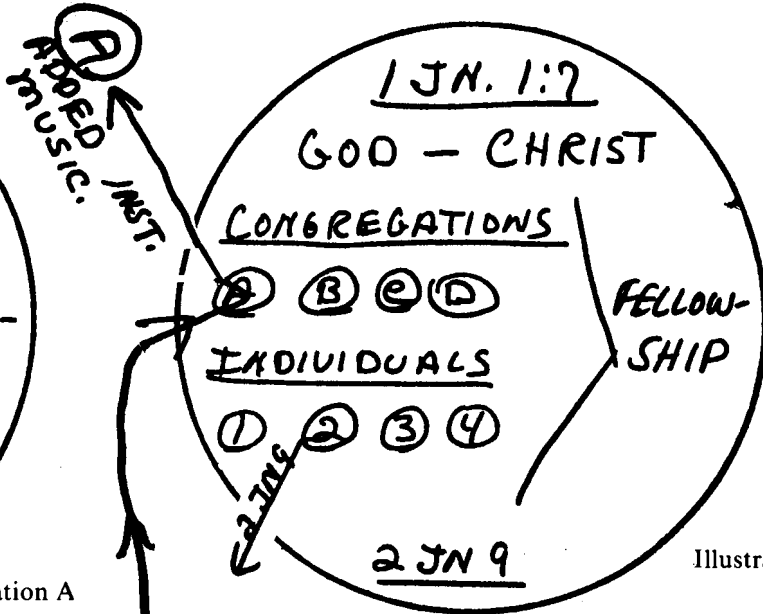


Illustration C

INSTRUMENTAL MUSIC
 1. REBELLIOUS
 2. FALSE DOCTRINE
 3. FACTION

In illustration C we notice one further development. Individual "2" who is out of fellowship has gone to congregation "A." He has had influence over them to the extent that they have extended fellowship to him. Not only that, he has had influence over them to the point that they have added mechanical, instrumental music to the worship.

The questions now become pointed. Is congregation "A" now in the fellowship of God and Christ? Will God fellowship (approve of) a congregation that has added mechanical, instrumental music? Has congregation "A" now become involved in error? Can God's faithful extend fellowship to such a congregation which is *not* in fellowship with God? We conclude that such a congregation has become involved in error, just as our minor premise stated.

Therefore, in light of demonstration of the truthfulness of both the major and minor premise we argue (and rightfully so) that our conclusion is both valid and true. Thus, "The scriptures teach that a congregation of God's people may (must) withdraw fellowship from a congregation which has become involved in error."

A SECOND SYLLOGISM

MAJOR PREMISE: All things which the Lord will not fellowship are things which the Lord's faithful must not fellowship.

MINOR PREMISE: *All congregations which walk in and/or propagate error are things which the Lord will not fellowship.*

CONCLUSION: *All congregations which walk in and/or propagate error are things which the Lord's faithful must not fellowship.*

The demonstration of the truthfulness of both the major and the minor premise is simple indeed. In support of the major premise we cite Philippians 2:5:

Have this mind in you, which was also in Christ Jesus.

In this passage we are admonished to let the mind be in us which is in Christ. Therefore, the values, the attitudes, the desires, the purposes of Christ are to be our values, attitudes, desires, purposes. Thus, all things that the Lord will not fellowship are things the Lord's faithful, who have his mind in them, will not and must not fellowship.

Again in I Peter 2:21 the Bible says:

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.

Therefore, Peter wrote words which were companions to Paul's in Philippians 2:5. We are to follow the examples of Christ to the extent that we walk in his very footsteps. Our extension of fellowship, or our withholding of fellowship, is to be the *duplicate* of the extension and the withholding of the fellowship of our Lord. It is when we fail in this area that we must correct our actions.

With the major premise proven beyond question we turn to the minor premise. We direct our attention to passages previously noted. Revelation 2:14-16 reads:

But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

If the church at Pergamos did not repent, Jesus fought against them with the sword of his mouth. They ceased to be in his favor or fellowship and he warred against them. Christ *will not* fellowship a congregation in error! How can we do any differently? In Revelation 3:16 we note:

So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

Laodicea was a congregation bereft of the fellowship of the Christ. Unless they repented he spewed them out of his mouth just as we might vomit out some substance in our stomach that had made us sick. *Some in the church have insidiously argued, "Yes, but that was the Lord who did the disfellowshipping." This is exactly our point! The Lord threatened to disfellowship the church at Laodicea and if they did not repent he DID disfellowship them. The Lord will not fellowship a congregation that walks in and/or propagates error. Where is the passage that will allow us to fellowship that which the Lord will not fellowship?*

Again our conclusion is valid and true for both the major and minor premise has been proven. *All congregations which walk in and/or propagate error are things (congregations) which the Lord's faithful must not fellowship.*

If the church at Laodicea existed in Anytown, U.S.A. and if it refused to repent and thus was vomited out by the Christ, would it be in harmony with the New Testament for

any other congregation in that city or anywhere else for that matter to fellowship her?

A THIRD SYLLOGISM

MAJOR PREMISE *All things which cause "Divisions and occasions of stumbling, contrary to the doctrine" are things which the faithful are commanded to "mark" and "turn away from."*

MINOR PREMISE: *Congregation "X" is a thing which is causing "Divisions and occasions of stumbling, contrary to the doctrine."*

CONCLUSION: *Therefore, congregation "X" is a thing which the faithful are commanded to "mark" and "turn away from."*

The major premise is automatically proven by reading Romans 16:17 for it is a duplicate of that verse. One that would not agree with the major premise would not agree with the word of God for he would have to deny the Bible to deny the major premise. Romans 16:17 reads:

Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them.

The minor premise involves a hypothetical situation which is certainly possible. Many congregations have become involved in error to the point that they caused "division and occasions of stumbling contrary to the doctrine." Every congregation in the restoration movement which joined the Missionary Society is an illustration of such. Every congregation of the Lord's church which added mechanical, instrumental music to the worship is an illustration of the minor premise. Every congregation of the church which went away into error, beyond the doctrine of Christ, to espouse premillennialism is a case in point. Congregations can and do cause "division and occasions of stumbling contrary to the doctrine." We are seeing such today all across the brotherhood. Churches are causing division by teaching and practicing false doctrine regarding such things as women leading prayer in the presence of men; partaking of the Lord's Supper on Thursday instead of Sunday; claiming miraculous leadings of the Holy Spirit; Crossroads/Bostonism, and such like.

Therefore, since the major premise and the minor premise are true, the conclusion is true. Congregation "X" is a thing which the faithful are commanded to "mark" and "turn away from." It not only is *right* to withdraw fellowship from a congregation walking in error, it is *wrong* to refuse to do so.

ARGUMENT BY SORITES

1. If it is the case that Christians are to have no fellowship with "the unfruitful works of darkness" (Ephesians 5:11); and
2. If it is the case that having no fellowship with "the unfruitful works of darkness" sometimes demands the withdrawing of fellowship (I Corinthians 5:11; II Thessalonians 3:6); and
3. If it is the case that a sister congregation may become involved in "the unfruitful works of darkness" (Ephesians 5:9); then

It is the case that it may become necessary for a faithful congregation to withdraw fellowship from a sister congre-

gation who has become involved in "the unfruitful works of darkness."

Statement number one automatically is proven by Ephesians 5:11 which reads:

And have no fellowship with the unfruitful works of darkness, but rather prove them.

Statement number one is an exact duplicate of Ephesians 5:11 and one would find himself in a precarious position trying to deny it.

Statement number two equally is obvious. Ephesians 5:11 plainly says, "have no fellowship with the unfruitful works of darkness." If *no fellowship* is to be had, then it is quite unavoidable that there will be times when fellowship will have to be *withdrawn* in order that fellowship not be had with the unfruitful works of darkness. In support of this we quote without comment I Corinthians 5:11:

But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat.

and II Thessalonians 3:6:

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

Statement number 3 is demonstrated easily to be true. The fruits of the Spirit mentioned in the Ephesians 5:11 context are of the *light* and not darkness and are listed as being "goodness and righteousness and truth." If the works of light are goodness and righteousness and truth then would not the works of darkness be the opposite, **badness, unrighteousness and error?** We argue without hesitation that both individuals and congregations can become involved in such works. Numerous congregations have done so. A congregation that teaches and/or upholds, and/or practices error is certainly a congregation that is involved in "the unfruitful works of darkness." A congregation that teaches premillennialism, a congregation that denies the divinity of the Christ, a congregation that adds instrumental music to the worship, and such like, are congregations that are involved in "the unfruitful works of darkness."

Therefore, "it is the case that it may become necessary for a faithful congregation to withdraw fellowship from a sister congregation who has become involved in 'the unfruitful works of darkness.'"

CONCLUSION

We have demonstrated that it is scriptural for one congregation to withdraw fellowship from another congregation. Certainly no one enjoys such action, but when all else fails to bring about correction of error, God's people have no choice in the matter.

Some will argue that congregational disfellowship violates congregational autonomy, but such is not true. This grows out of a misunderstanding of both autonomy and discipline. If congregation "A" withdraws from congregation "B," congregation "A" is not *legislating* over or *exercising authority* over congregation "B." Congregation "A" is, in such a case, *exercising authority over its own self* in ceasing to extend its fellowship to congregation "B." We need to learn that a congregation cannot hide behind the cloak of autonomy to practice and/or preach error and expect total freedom to do such without public, brotherhood exposure. It is *scriptural*, it is *right* and at times it is *necessary* for one

congregation to withdraw fellowship from another congregation.

The withdrawing of fellowship of one church from another has been practiced among the churches of Christ for years. Hundreds upon hundreds, perhaps thousands of churches who once were a part of the restoration movement, who added the mechanical instrument of music or the missionary society, no longer are extended fellowship by God's faithful people. Long ago they were recognized as apostate churches and faithful congregations of God's people ceased having anything to do with them when they left the faith.

Now, isn't it tremendously stupid on the very face of it for those who recognize the fact of and practice the withholding of fellowship from those apostate churches to argue that it *can't be done*, when they and their fathers before them for years have done what they say is wrong and unscriptural and can't be done? Not one of them, as far as I know, would lead any faithful church of Christ to have anything to do with the Christian Church, Fellowship long has been severed, and they acknowledge that. Yet, they argue that one church can't withdraw its fellowship from another!

If they are going to be consistent in their doctrine and practice, they ought at least to go back and start extending fellowship to the Christian Church. More than that, why shouldn't they go all the way back to the very beginning, beyond the restoration movement, beyond the reformation movement, back to the first century and fellowship all churches which departed from the truth? This would be consistent with their teaching and would put them into fellowship with the Roman Catholic Church and all churches who left the faith since the first departure in the first century.

"Preposterous," you say? "Unbelievable?" Yes, it is, but this is precisely where the doctrine of "one church can't withdraw from another church" leaves them. It is a dumb, damnable, devilish doctrine; yet it is believed and taught by many among us today.

—4820 Midas Road
Pensacola, Florida 32526

UPCOMING RELIGIOUS DEBATE

On January 27, 28 and 30, 31, 1992, at 7:00 p.m. in the building of the Burbank Church of Christ, 9700 Fulton Street, Houston, Texas, a debate will be conducted to discuss the work of the Holy Spirit in convicting one of sin, converting him to Christ, and sanctifying him as a child of God. The propositions are as follows:

MONDAY AND TUESDAY NIGHTS

"The scriptures teach that in conviction, conversion and sanctification the Holy Spirit operates only through the word of God."

Affirmative: **David P. Brown**, Christian
Negative: **Bob L. Ross**, Baptist

THURSDAY AND FRIDAY NIGHTS

"The scriptures teach that in bringing men to faith in Jesus Christ as Savior, the Holy Spirit uses means, and he also exerts his personal power in accompaniment, or additional to the means."

Affirmative: **Bob L. Ross**, Baptist
Negative: **David P. Brown**, Christian

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The Lynn Anderson statements that caused such a mighty furor, brotherhood-wide [never corrected, incidentally, IYR Jr.] (March, 1974, Pages 7 & 8)

Anderson was fired for false teaching; the deacons and some of the "money men" in the congregation pressured the elders to bring him back; they did so without any correction on his part, and on his own terms! (March, 1974, Page 8)

When from 150 to 200 preachers and elders confronted Anderson, in September, 1973, in Memphis, he not only failed to correct his false statements, but said they were not even wrong! (March, 1974, Page 8)

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Summary of a telephone conversation between Swain and Banowsky on or about May 19, 1973, as reported by Swain. (April, 1974, Page 7)

Baxter, Batsell Barrett

Highland/Abilene's "HERALD OF TRUTH: A SPECIAL REPORT" of November 8, 1973, was so persuasive to Baxter that, like Barnabas of old, he was "carried away with their dissimulation," bringing out an open letter *To Whom It May Concern* on November 21, 1973, circulated brotherhood-wide, attempting to persuade us to continue our support. (January, 1974, Page 2)

While Baxter was preaching on "Peace" inside the auditorium at the Inglewood-sponsored "Herald of Truth Rally" that November, 1973, at the El Camino College Auditorium, those in charge were refusing Ira Y. Rice, Jr., admission even into the foyer, pushing and shoving him bodily approximately 40 feet away from the front doors, and threatening him twice with arrest. (February, 1974, Page 2)

Baxter had said he would not preach on *Herald of Truth* if Highland did not get rid of their "Charismatic" teachers—but he did! (March, 1974, Pages 6 & 7)

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Blackmail

Reuel Lemmons writes editorial under this heading in March 12, 1974 edition of the *Firm Foundation* charging those who legitimately and earnestly contend for the faith with vicious, illegitimate blackmail. (April, 1974, Page 3)

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Literally 100s already had placed their orders for *Bound Volumes of Contending for the Faith*. (January, 1974, Page 2)

Boyd, James W.

Leon Cole and Editor correspond concerning James W. Boyd article, re: Stanley Shipp (July, 1974, Page 6)

Boyd article, re: Shipp (July, 1974, Pages 6 & 7)

Abilene Christian College Officials Give Boyd the Well-Known Run-Around When He Tried to Pin-Point Responsibility for Error Taught at "Missions Workshop" (July, 1974, Page 7)

Boyd writes John Stevens, president of ACC, under date of August 7, 1973, insisting upon repudiation of what transpired at "Missions Workshop." (July, 1974, Page 7)

Rather than reply in person, Stevens passes Boyd letter to George Gurganus for reply, under date of August 23, 1973. (July, 1974, Page 7)

Boyd answers Gurganus letter, under date of August 27, 1973. (July, 1974, Page 7)

To which Gurganus responds further, under date of September 6, 1973. (July, 1974, Pages 7-8)

Brickbats and Kudos

Article by this title, written by Dan Harless, one of the ministers of the Hillsboro Church of Christ, of Nashville, Tennessee, replies to John Allen Chalk's "stifling orthodoxy" charge in Belmont's *Nashville Evangelism Seminar* speech, front-paged on Hillsboro's church bulletin, the *Hillsboro Herald*. (January, 1974, Page 7)

Camp, Franklin

In a conversation with *Contending for the Faith* editor Ira Y. Rice, Jr., during the February/1973 lectureship at

Freed-Hardeman College, Camp stated that in his view 1973 would prove to be the year this brotherhood broke apart over Liberalism, in particular, and other assorted matters in general. (January, 1974, Page 1)

Camp, of course, is not a prophet; however, as 1973 wore on, the brotherhood did indeed polarize, primarily caused by remaining elders at Highland/Abilene, Texas, insisting upon a course at variance from the truth rather than in harmony with it. (January, 1974, Page 1)

Camp was first preacher for the *Shades Mountain/Birmingham* congregation. (September, 1974, Page 1)

For more than 30 years, brother Camp had been arising at 4 a.m. every day and devoting more than six hours to a careful, prayerful study of the Bible. (September, 1974, Page 1)

Rex Moorer relieves Camp of local pulpit work at *Shades Mountain/Birmingham* so that he (Camp) can conduct preacher-training courses, preach in more than 125 congregations, write three new books and get out his monthly publication *The Word of Life* in a better way. (September, 1974, Page 2)

"Heartbeat Has Heart Trouble"—Article appearing in *Gospel Advocate* for November 7, 1974. (November, 1974, Page 8)

Camp's new book, just published, is entitled, *The Work of the Holy Spirit in Redemption*. (November, 1974, Page 8)

Cawyer, W. F.

Correspondence with Paul McGaughey, of Highland/Abilene, Texas. (June, 1974, Page 7)

Chalk, John Allen

Nashville Tennessean Religion News Editor W. A. Reed, in his "Midstate Religion News" section for November 24, 1973, publicized Chalk's appearance at *Nashville Evangelism Seminar*, sponsored by the Belmont Church of Christ. (January, 1974, Page 6)

Dan Harless, one of Hillsboro's ministers, replies to Chalk's Belmont/Nashville Evangelism Seminar speech, in Hillsboro church of Christ's December 2, 1973 issue of *Hillsboro Herald* bulletin, headed, "Brickbats and Kudos." (January, 1974, Page 7)

Chalk to appear as featured speaker on *Christian Church's* 1974 North American Christian Convention program. (February, 1974, Page 7)

Charbo & Karen Church of Christ St. Charles, Missouri

Under date of July 28, 1974, the Charbo & Karen church, of St. Charles, Missouri, send out general letter to the brethren in the St. Louis area that they neither endorse nor support the Landon Saunders/Machinists Hall meeting either financially, morally, or with their prayers. (October, 1974, Page 3)

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Under date of October 15, 1973, Cole writes letter of inquiry re: *Stanley Shipp*. (July, 1974, Page 5)
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What Many of Our Readers Are Saying. (May, 1974, Pages 3-7)
What 'They' Are Saying... (June, 1974, Pages 6 & 7)
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No Paper in December as Editor and Others Accompany *R. N. Hogan* on *Far East Campaign* to Singapore. (November, 1974, Page 5)
What Many of Our Readers Are Saying... (November, 1974, Pages 6-7)

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Craig declares to Editor, "If we are to win this battle [for truth], it will have to be fought out among the churches all across middle America." (August, 1974, Page 2)

Dobbs, H. A. (Buster)

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Evidence of Liberalism

Garland Elkins Pinpoints Evidence of Liberalism in Memphis, Tennessee. (October, 1974, Pages 5 & 6)

Face-to-Face Confrontation

Memphis' 13-hour confrontation with *Highland/Abilene* elders and *Herald of Truth* representatives establishes one fact: WITHOUT SUCH A FACETO-FACE CONFRONTATION BY THOSE WHO KNOW WHAT GOES ON BEHIND THE SCENES AT HIGHLAND, IT IS IMPOSSIBLE TO GET THE TRUTH ABOUT THE *HERALD OF TRUTH*—OR ANYTHING ELSE! (February, 1974, Page 1)

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1974 Freed-Hardeman College Lectureship Is Accurate Indication Of Where Those Who Are Still Faithful to Restoration Really Stand (March, 1974, Page 2)
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Why is it that at the same time the Abilene Christian College Lectureship is on the decrease (and they finally had to give up on their infamous, so-called "Preachers Workshop" entirely), yet, over the past three or four years attendance at the Freed-Hardeman Lectureship has practically tripled! (November, 1974, Page 5)

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Goodpasture, Luper Help Initiate Strong Team Effort in Birmingham (September, 1974, Pages 1-4)
Goodpasture, Rice, speak at *Shades Mountain/Birmingham*, morning and evening, respectively, September 14, 1974. (September, 1974, Page 4)
B. C. Goodpasture Is Scheduled For Gospel Meeting November 17-20, 1974 With Getwell Church in Memphis, Tennessee. (October, 1974, Page 7)

Gurganus, George

Gurganus, under date of August 23, 1973, instead of *John Stevens*, replies to *James W. Boyd* August 7, 1973 letter to Stevens. (July, 1974, Page 7)
Boyd, four days later replies to Gurganus. (July, 1974, Page 7)
To which Gurganus responds further, under date of September 6, 1973. (July, 1974, Page 7)

Hall, Wayne T.

On behalf of the *Lemay/St. Louis* church, *Wayne T. Hall*, Lemay's local minister, under date of June 20, 1974, responds to *McKnight Road/St. Louis* "blitz" of counter-charges in response to Lemay's withdrawal action against *McKnight Road*. (October, 1974, Pages 1 & 2)
Wayne T. Hall, under date of July 8, 1974, sends Western Union Mailgram, dissociating himself from *Landon Saunders* event to be conducted in St. Louis Area's Machinists Hall in August. (October, 1974, Page 2)
Wayne T. Hall ordered bundle of 100 copies of our July/1974 issue for distribution where he preaches at *Lemay/St. Louis*. (October, 1974, Page 4)

Harding Graduate School

John Scott, one of the elders at White Station church of Christ (who claim they "checked out" such well known heretics as *Roy Osborne*, *Stanley Shipp* and *Prentice Meador*—and found them sound!), also is a teacher at *Harding Graduate School*. (October, 1974, Page 5)

Harless, Dan

Under the heading of "Brickbats and Kudos," Dan Harless, one of Nashville's Hillsboro church of Christ's ministers, replies to *John Allen Chalk's* "stiffing orthodoxy" charge, front-paged in the *Hillsboro Herald* for December 2, 1973. (January, 1974, Page 7)

Harper, E. R.

Harper, Cawyer to Be Available for Questioning During Downtown San Francisco College Lectureship March 4-7 (February, 1974, Page 1)
Harper is honored by Freed-Hardeman College as "Alumnus of the Year." (March, 1974, Page 3)
Editor of a leading brotherhood paper tells *J. T. Martin* that brother Harper is an "embittered, old man," but admits that the facts at Highland were as Harper had represented them! (May, 1974, Page 1)
J. T. Martin points out to said editor that Harper never said that all of those at Highland were wrong, but that a charismatic element as well as other false elements had gotten control—and that as Highland goes, so, eventually, would go the *Herald of Truth*. (May, 1974, Page 1)
A Detailed Review by E. R. Harper of Highland's "Special Report" (August, 1974, Pages 3-16)

Hawk, Ray

Charges "Error in The Highland Church's Pulpit" in September, 1973 *Bible Beacon* photoreproduced. (January, 1974, Page 8)

Herald of Truth

Those 65 "field representatives" that *Highland/Abilene* brought in for so-called "workshop" had no way of finding out what really was the situation—no confrontation being allowed; thus, when these well-meaning brethren offer to "set you straight" about Highland, it is an exercise in futility. (February, 1974, Page 1)
Article on "What Is Happening to the *Herald of Truth*" by *Bill Coss* (June, 1974, Page 8)
Greater St. Louis Area Churches Take *Herald of Truth* off the Air, Withdraw from *Landon Saunders*, *Stanley Shipp* (October, 1974, Pages 1-5)

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"Heartbeat Has Heart Trouble"—article by *Franklin Camp* appearing in *Gospel Advocate* for November 7, 1974 (November, 1974, Page 8)

Highland/Abilene, Texas Church of Christ

Nailing Dobbs' "95 Theses" to Highland's Church-House Door; Is Brotherhood Polarizing? If It Has to Be—So Be It! (January, 1974, Pages 1 through 8)
More than all else combined, the reason the brotherhood polarized during 1973 was the remaining Highland elders' insistence upon a course at variance from the truth rather than in harmony with it. (January, 1974, Page 1)

Remaining Highland elders used the brotherhood's own money—money contributed for the support of the *Herald of Truth*—to finance brotherhood's deception; on November 8, 1973, they circulated brotherhood-wide something called, "HERALD OF TRUTH: A SPECIAL REPORT." (January, 1974, Pages 1 & 2)

Highland's John Allen Chalk charges faithful churches of Christ with "Stifling Orthodoxy" in Nashville *Evangelism Seminar* at Belmont, Nashville. (January, 1974, Page 6)

Ray Hawk, in September, 1973 *Bible Beacon* charges, "Error In The Highland Church's Pulpit." (January, 1974, Page 8)

Will the Highland Church Eventually Become Another "Finto/Belmont" Like in Nashville? It Appears to Be Headed in That Direction (February, 1974, Page 7)

Highland's John Allen Chalk to appear as featured speaker on *Christian Church's 1974 North American Christian Convention* program. (February, 1974, Page 7)

Don't Bother Me With the Facts; My Mind Is Already Made Up—Highland's "Special Report" misrepresents facts, re: *Herald of Truth* program. (March, 1974, Pages 1 & 2)

Highland's Most Recent Deception: Their Use of *David Lipscomb College's* return address (without the college's permission) made it appear they had DLC's endorsement. Such was not the case. (March, 1974, Pages 3 & 4)

How Can We Continue Backing the *Herald of Truth* When Its Sponsors No Longer Care About the Truth Themselves? (March, 1974, Pages 4 & 5)

How Can We Continue Backing the *Herald of Truth* When Highland Continues to Compound Error Rather Than Correct It? (March, 1974, Pages 5 through 8)

Highland was claiming that *neo-Pentecostalism* was no longer a threat at Highland at the very time they were advertising *Dr. Grady Jolly* (he and sister Jolly being neo-Pentecostals) as their "Bus Captain" and a special event was taking place at the Jolly farm! (March, 1974, Pages 5 through 7)

Highland's apostasy absorbed most of *Contending for the Faith's* attention during second half of 1973. (April, 1974, Page 4)

A Detailed Review by E. R. Harper of Highland's "Special Report." (August, 1974, Pages 3-16)

Holy Spirit

New book by *Franklin Camp*, just published, is entitled, *The Work of the Holy Spirit in Redemption*. (November, 1974, Page 8)

Lemay Church of Christ St. Louis, Missouri

Under date of May 1, 1974, the elders of the Lemay church of Christ, of St. Louis, Missouri, send letter of withdrawal to *Stanley Shipp*. (October, 1974, Page 1)

Under date of May 1, 1974, the elders of the Lemay church of Christ, of St. Louis, Missouri, send letter of withdrawal to *Stanley Shipp's* sponsoring elders at *McKnight Road/St. Louis*. (October, 1974, Page 1)

Under date of July 23, 1974, the elders of the Lemay church of Christ, of St. Louis, Missouri, expand their withdrawal actions to include the *Landon Saunders* meeting in St. Louis Area's Machinists Hall. (October, 1974, Page 3)

Lemmons, Reuel

Lemmons had made false report that the cause of truth was "in safe hands" at *Highland/Abilene*. (May, 1974, Pages 1 & 2)

When *Archie W. Luper* laid his 52 Questions, re: "Peppergate," in the lap of Reuel Lemmons, instead of making any real effort of his own to establish the facts, Lemmons wrote Luper, "It is nothing but a campaign of calumny." (November, 1974, Page 5)

M. Norvel Young, Bill Banowsky and others syphoning off \$40,000.00 a year for seven years (totalling \$280,000.00) is NOT a "campaign of calumny"—and 12 legions of angels saying that Reuel Lemmons was right about it won't make it so. (November, 1974, Page 5)

Luper, Archie W.

Archie W. Luper lets *Inglewood Elders* Know His Displeasure in No Uncertain Terms [re: *Ira Y. Rice, Jr.*, being pushed, shoved and twice threatened with arrest by those officially in charge of the "*Herald of Truth* Rally," in November, 1973 at the El Camino College Auditorium, in Gardena, California] (February, 1974, Pages 2 & 3)

Copies of his letter under date of November 20, 1973, addressed to the Elders, *Inglewood church of Christ*, 323 Eucalyptus, Inglewood, California, also were sent to the *Elders, Fifth and Highland Church of Christ*, to *Batsell Barrett Baxter*, to *B. C. Goodpasture*, to *Reuel Lemmons*, to *Ira Y. Rice, Jr.*, to *Gussie Lambert* and to *Alan Highers*. (February, 1974, Pages 2 & 3)

Luper tries to get *M. Norvel Young* to sit down with him and *Ira Y. Rice, Jr.* to discuss differences face to face—but Young refuses to do so. (April, 1974, Page 4)

Under date of March 9, 1974, *Rice* writes Luper to forestall any further delaying action. (April, 1974, Page 5)

When Luper heard, in 1972, that *Stanley Shipp* claimed to have received the baptism of the Holy Spirit and to speak in tongues, he wrote letter of inquiry to Shipp. (July, 1974, Page 3)

Goodpasture, Luper Help Initiate Strong Team Effort in Birmingham (September, 1974, Pages 1-4)

Luper helped arrange sponsorship of Editor and family by the *Shades Mountain* congregation in Birmingham, Alabama. (September, 1974, Page 4)

And Now For *Archie W. Luper's* 52 Questions (and 55 Sub-Questions) to

M. Norvel Young, Pepperdine (November, 1974, Pages 1 through 4)

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Like *Elymas* Did to *Sergius Paulus* to Turn Him Away From the Faith (Read Acts 13:6-12), Even So *Stanley Shipp* Tries To Subvert *Glen Markham* (July, 1974, Page 8)

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Marlin reports conversation with editor of a leading brotherhood paper at Alabama Christian College Lecture-ship. (May, 1974, Page 1)

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Correspondence with *W. F. Cawyer*, former elder at *Highland/Abilene*, Texas (June, 1974, Page 7)

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Lemay/St. Louis church's letter of withdrawal from *McKnight Road* under date of May 1, 1974 (October, 1974, Page 1)

McKnight Road/St. Louis, (and others) instead of repenting and correcting their errors, send out a "blitz" of counter-charges. (October, 1974, Page 1)

Wayne T. Hall, Lemay/St. Louis's faithful minister, under date of June 20, 1974, responds to same on behalf of *Lemay* church. (October, 1974, Pages 1 & 2)

Midwest Church of Christ, Ferguson, Missouri

Under date of July 28, 1974, the *Midwest/Ferguson* elders send general letter to the churches of Christ in the St. Louis area that they do not endorse in any way the *Landon Saunders* meeting at the Machinists Hall. (October, 1974, Page 3)

Moorer, Rex

Moorer relieves *Franklin Camp* from local pulpit work so that he (Camp) can conduct preacher-training courses, preach in more than 125 congregations, write three new books, and get out his publication *The Word of Life* in a better way. (September, 1974, Page 2)

Nichols, James Walter

Opens "Pandora's Box," back in 1965, when he, as then-editor of *Christian Chronicle*, opened his pages to Liberals, Modernists, Neo-Pentecostals and false teachers of every stripe. (January, 1974, Page 1)

North, Ira

Gospel Advocate and *Firm Foundation* both had carried erroneous, misleading advertisements on "WHY IS IRA NORTH RECRUITING STUDENTS FOR PEPPERDINE?" (April, 1974, Page 2)

Contending for the Faith had set forth numerous reasons why neither *Ira North, Reuel Lemmons* nor anyone else who values truth should be trying to recruit even one student for *Pepperdine*. (April, 1974, Page 2)

Osborne, Roy

- White Station/Memphis Announces Roy Osborne Meeting, October 6-10, 1974* (September, 1974, Page 5)
- Osborne's Writings Are Heavily Responsible for Dividing the Church in Singapore (September, 1974, Page 5)
- What Osborne Teaches on Truth and Fellowship (September, 1974, Pages 5-6)
- Osborne teaches that the churches of Christ are only a part of the family of God. (September, 1974, Page 6)
- Osborne tried to convince *Dee Ellis*, of Lubbock, Texas, that *Elton Trueblood*, an unconverted Quaker, is a Christian—and that he expects to meet Trueblood in heaven! (September, 1974, Page 6)
- Osborne teaches that the kind of unity the churches of Christ believe and teach not only is impossible, but sometimes not even desirable, this contrary to Paul's teaching in I Corinthians 1:10. (September, 1974, Page 6)
- Osborne charges the churches of Christ with *denominationalism*. (September, 1974, Pages 6 & 7)
- Osborne practices having fellowship with denominations all over the country. (September, 1974, Page 7)
- When the *Lake Merced* church, where Osborne preached for several years, had the opening of their new building on *Brotherhood Way*, whom did Osborne invite to help him "dedicate" the building?—the denominational preachers and priests up and down Brotherhood Way! He even invited them to come up and sit with him on the platform! (September, 1974, Page 7)
- Osborne's faith and practice, rather than being undenominational, is, in fact, interdenominational—just the opposite of the churches of Christ in general. (September, 1974, Page 7)
- Osborne charges those who obey *Jude 3*, contending earnestly for the faith as it was delivered to the saints, with what he calls *creedalism*. (September, 1974, Page 7)
- Osborne was ill-advisedly brought into Nashville over the protests of those who knew his teaching and practice. (September, 1974, Page 8)
- When the *Vultee* elders finally figured out the straight of things, re: Osborne, they cancelled his meeting—had *Stanley Shipp* instead! Six to one; half-a-dozen to the other. (September, 1974, Page 8)
- Wherever Roy Osborne preaches long enough for his doctrine to take hold, doctrinal error and/or division is sure to follow. (September, 1974, Page 8)
- Osborne teaches that all knowledge of truth is altered and colored by subjectivity—therefore is always relative. (September, 1974, Page 8)
- There is no more dangerous teacher of error in the 20th century among the churches of Christ than Roy Osborne. (October, 1974, Page 4)
- Even over the protest of one of their former ministers, *J. Garvin Smith*, the elders of the *Woodson Chapel*

church of Christ, of Nashville, Tennessee, decided to invite him anyway. (October, 1974, Page 4)

Lee M. Rogers, director of *Wingate/Nashville's* Great Commission School, under date of August 10, 1971, inquires of Roy Osborne directly, re: his doctrinal positions. (October, 1974, Page 5)

Osborne's reply of August 23, 1971, to foregoing letter by *Lee M. Rogers*. (October, 1974, Page 5)

Lee M. Rogers' reply, under date of September 1, 1971, to Roy Osborne's foregoing letter. (October, 1974, Page 5)

Why Does Osborne Find Answers Difficult? (October, 1974, Page 5)

Remember, Brethren, Roy Osborne Does Most of His False Teaching Between Sermons, Not Publicly. (October, 1974, Page 7)

Peanut Gallery

Article, entitled, "From the Peanut Gallery," by *Grover C. Beard* (February, 1974, Page 8)

Pepperdine University

Corrections listed that Pepperdine University needed to make before further recruiting of students by faithful brethren would be justified. (April, 1974, Pages 2 & 3)

It was because Pepperdine refused correction of any sort that College of World Evangelism initiated a new lectureship in Downtown San Francisco. (April, 1974, Page 4)

Why We Titled the December/1973 Issue "Pepperdine (S) Christian (?) University (!) Peppergate, Watergate—Which \$?!" (April, 1974, Page 5)

So Pepperdine University Is Going to Lecture the Brotherhood on "Simply Yes or No—Christian Integrity"! (April, 1974, Pages 7 & 8)

And Now for Archie W. Luper's 52 Questions (and 55 Sub-Questions) to M. Norvel Young, Pepperdine (November, 1974, Pages 1 through 4)

Have We Finally Reached the Stage, Brethren, that If You Are Famous Enough in the Churches of Christ, You Can Practice Falseness (Just So You Call It Truth) and Get Away With It? (November, 1974, Page 1)

Should Young, Banowsky, Runnels, Hornbaker and company be allowed to continue their cover-up of "Peppergate" and all of us just pretend it never happened? (November, 1974, Page 5)

Restoration Movement

Lack of knowledge and following false leadership destroying the Restoration Movement. (June, 1974, Page 1)

Article on "A Time to Build Tents" by *William S. Cline* (June, 1974, Pages 2 & 3)

Article on "The Church of Christ Zoo" by *Max R. Miller* (June, 1974, Pages 3 & 4)

Article on "Brotherhood Brainwashing" by *Tommy J. Hicks* (June, 1974, Pages 4 & 5)

Article on "Try the Spirits Whether They Are of God" by *Raymond A. Hagood* (June, 1974, Page 5)

Rice, Ira Y., Jr.

Editor was personally pushed and shoved approximately 40 feet and twice threatened with arrest by those officially in charge of the "Herald of Truth Rally" in November, 1973, at the El Camino College Auditorium, in Gardena, California. (February, 1974, Page 2)

While this physical violence was being practiced on *Ira Y. Rice, Jr.*, to prevent his entry at the front of the building, *Batsell Barrett Baxter* was preaching on "Peace" inside the auditorium. (February, 1974, Page 2)

Rice writes personally to *M. Norvel Young*, under date of February 23, 1974 requesting correction. (April, 1974, Page 4)

Under date of March 9, 1974, Rice writes follow-up letter to *M. Norvel Young* extending deadline of publication. (April, 1974, Page 5)

Under date of March 14, 1974, Rice writes *Archie W. Luper* to forestall any further delay in publication. (April, 1974, Page 5)

Others May Do As They Will; But As For Me and Mine; We Shall Continue Serving the Lord. (May, 1974, Page 1)

Leon Cole, under date of October 15, 1973, writes letter to Editor inquiring of *Stanley Shipp* (July, 1974, Page 5)

Editor's reply of October 19, 1973, to *Leon Cole*, re: *Stanley Shipp* (July, 1974, Page 5)

Leon Cole calls Editor's attention to *James W. Boyd* article in letter of February 19, 1974. (July, 1974, Page 6)

Editor's reply to *Leon Cole* under date of February 24, 1974 (July, 1974, Page 6)

In a letter dated April 20, 1974, Editor calls on *Stanley Shipp* to let us know exactly where he stands doctrinally. (July, 1974, Page 8)

Shades Mountain/Birmingham Elders Accept Sponsorship, Oversight of *Ira Y. Rice, Jr.*, and Family; Churches and Individuals Alike are Invited to Support *Contending for the Faith* as well as *Far East Evangelism* (August, 1974, Pages 1 & 2)

Editor responds under date of September 9, 1974, to *Kenneth Ware*, minister to *Charbo* and *Karen* church of Christ, of *St. Charles, Missouri*. (October, 1974, Page 4)

Rogers, Lee M.

Director of *Wingate/Nashville's* Great Commission School, under date of August 10, 1971, inquires directly of *Roy Osborne* re: his doctrinal positions. (October, 1974, Page 5)

Roy Osborne, under date of August 23, 1971, replies to foregoing inquiry by *Lee M. Rogers*. (October, 1974, Page 5)

Rogers responds, under date of September 1, 1971, to foregoing letter by *Roy Osborne*. (October, 1974, Page 5)

Saunders, Landon

Why Thousands of Us Believe It Wrong to Use *Landon Saunders* on "Herald of Truth," on "Heartbeat" or in Any Other Way Whatsoever (February, 1974, Pages 3 through 6)

Greater St. Louis Area Churches Take *Herald of Truth* off the Air, Withdraw from *Landon Saunders*, *Stanley Shipp* (October, 1974, Pages 1-5)

Wayne T. Hall, local minister to *Lemay*/St. Louis church of Christ, under date of July 8, 1974, sends out Western Union Mailgram dissociating himself from *Landon Saunders*' Greater St. Louis Machinists Hall event. (October, 1974, Page 2)

Elders of *West End* church of Christ, of St. Louis, Missouri, under date of July 12, 1974, send out "open letter" dissociating themselves from *Landon Saunders*' Greater St. Louis Machinists Hall event. (October, 1974, Pages 2 & 3)

Elders of *Lemay* church of Christ, of St. Louis, under date of July 23, 1974, expand their withdrawal actions re: *Landon Saunders*' Greater St. Louis Machinists Hall event. (October, 1974, Page 3)

Midwest/Ferguson (St. Louis area) elders, under date of July 28, 1974, refuse endorsement of *Landon Saunders*' Greater St. Louis Machinists Hall event. (October, 1974, Page 3)

Charbo & Karen church of Christ, of St. Charles, Missouri, under date of July 28, 1974, sends open letter to their brethren in St. Louis area saying they neither endorse nor support the *Landon Saunders*/Machinists Hall campaign. (October, 1974, Pages 3 & 4)

Elders of the *Twin City* church of Christ, of Crystal City, Missouri, where *Joe Rhoads* and *Harbert D. Hooker* preach, send out "open letter" dissociating themselves from *Landon Saunders*' Greater St. Louis Machinists Hall event. (October, 1974, Page 4)

Scott, John

John Scott not only is one of the elders at *White Station* church of Christ, in Memphis, Tennessee (who say they "checked out" well known heretics *Roy Osborne*, *Stanley Shipp* and *Prentice Meador* and found them sound!) but he also teaches at *Harding Graduate School*. (October, 1974, Page 5)

Second Annual Bible Lectureship

Downtown San Francisco's *College of World Evangelism*'s Second Annual Bible Lectureship is announced for March 4-7, 1974 (February, 1974, Page 1)

Shades Mountain/Birmingham

Shades Mountain Elders, Preachers and Whole Church Are Set Both to Extend as Well as Defend the Whole Counsel of God (September, 1974, Pages 1-4)

Congregation fully supports *Carl & Emma Johnson* as missionaries to India; *Dan & Judy Jenkins* to New Zealand; *Wesley Crews* to Henderson, North Carolina; besides supporting or partially supporting five preaching students—*Jim Dearman*, *Jim Hunter* and *John Hunt*, at Memphis School of Preaching; and *Dan Goddard* and

Jim Smith at Southeastern School of Evangelism, Atlanta, Georgia. (September, 1974, Page 3)

Ira Y. Rice, Jr., and *Archie W. Luper* added to the team. (September, 1974, Page 3)

"Stifling Orthodoxy"

Tennessean Religion News Editor *W. A. Reed*, in reporting *John Allen Chalk's* Belmont/Nashville's Evangelism Seminar speech, says, "Seminar Told of 'Stifling Orthodoxy'." (January, 1974, Page 6)

Shipp, Stanley

"Should Shipp Shape Up? Or Ship Out?" (July, 1974, Pages 1-5)

Ensnared with *John L. Edwards* as fellow ministers at *McKnight Road*/St. Louis (July, 1974, Page 3)

Denies, in September 13, 1972 letter to *Archie W. Luper*, that he had accepted the baptism of the Holy Spirit (July, 1974, Page 3)

Yet, Shipp endorsed *Jim Reynolds*' "Holy Spirit" speech at ACC "Mission Workshop"! (July, 1974, Pages 3-5)

Leon Cole Sends Letters of Inquiry Regarding Florence (Alabama) Church's Plan to Use *Stanley Shipp* in Area-Wide Youth Rally (July, 1974, Page 5)

Shipp (along with well-known heretics *Roy Osborne* and *Prentice Meador*) is scheduled for appearance at *White Station*/Memphis (September, 1974, Page 5)

Greater St. Louis Area Churches Take *Herald of Truth* off the Air, Withdraw from *Landon Saunders*, *Stanley Shipp*. (October, 1974, Pages 1-5)

Lemay/St. Louis church's withdrawal letter to *Stanley Shipp* (October, 1974, Page 1)

When our special issue exposing the false teaching of *Stanley Shipp* appeared in July, 1974, faithful churches throughout St. Louis area ordered large bundles of same to distribute among their members. (October, 1974, Page 4)

Smith, J. Garvin

Even over the protest of one of their former ministers, *J. Garvin Smith*, the *Woodson's Chapel* elders, of Nashville, Tennessee, decided to invite *Roy Osborne* for a meeting anyway. (October, 1974, Page 4)

Swain, Doyle

Summary of a telephone conversation between Swain and Pepperdine University President *William S. Banowsky* on or about April 7, 1973, as reported by Swain. (April, 1974, Pages 5-7)

Summary of a telephone conversation between Swain and Banowsky on or about May 19, 1973, as reported by Swain. (April, 1974, Page 7)

Tan Keng Koon

Came at the end of 1973, from Singapore, to help raise funds for the building in Downtown San Francisco. (September, 1974, Page 3)

Twin City Church of Christ Crystal City, Missouri

Elders of the *Twin City* church of Christ, of Crystal City, Missouri, send "open letter" to the elders of the churches of Christ in the St. Louis area that *Landon Saunders* does NOT represent the *Twin City* church of Christ, re: the Machinists Hall meeting at Bridgeton (Greater St. Louis area) (October, 1974, Page 4)

Ware, Kenneth

On behalf of the *Charbo and Karen Streets* church of Christ, of St. Charles, Missouri, *Kenneth Ware* orders 100 copies of our July/1974 issue re: *Stanley Shipp*. (October, 1974, Page 4)

Ira Y. Rice, Jr. letter of reply to *Kenneth Ware*, under date of September 9, 1974 (October, 1974, Page 4)

West End/St. Louis Church of Christ

Under date of July 12, 1974, the elders of the *West End*/St. Louis church of Christ, where *Harold McKeel* is the local minister, sends out "open letter" dissociating themselves from *Landon Saunders* event at Greater St. Louis's Machinists Hall (October, 1974, Pages 2 & 3)

White Station Church of Christ Memphis, Tennessee

White Station/Memphis Announces *Roy Osborne* Meeting October 6-10 (September, 1974, Page 5)

Other Well-Known Heretics Scheduled Include *Prentice Meador* (for Couples Retreat) October 18-20, and *Stanley Shipp* (for Junior High through College) November 8-9 (September, 1974, Page 5)

White Station is a well-known harborer and defender of false teachers, already has apostatized. (September, 1974, Page 8)

White Station elders professed to have "checked out" all these well-known heretics and found them sound! (October, 1974, Page 5)

How grievously frustrating it is to have to warn brethren and congregations time and again, year after year, and then to have the elders of well-known congregations like *White Station*/Memphis seemingly go out of their way to bring in such heretics into our midst to continue their deceptions! (October, 1974, Page 7)

White Station Elders Are Unhappy at Being Styled as "Harborers" of Known False Teachers. If they do not wish to be so described, they should quit harboring them! (October, 1974, Page 7)

Woodson's Chapel Church of Christ, Nashville, Tennessee

Even over the protest of one of their former ministers, *J. Garvin Smith*, the *Woodson's Chapel* elders decided to invite *Roy Osborne* for a meeting anyway. (October, 1974, Page 4)

Young, M. Norvel

Spoke in fellowship with *Belmont* church of Christ, in Nashville, Tennessee, even after he knew that *Belmont* already had apostatized after *Finto*

ism. (April, 1974, Page 3)

Archie W. Luper tries to get Young to sit down with him and Ira Y. Rice, Jr., to discuss differences—but Young refuses to do so. (April, 1974, Page 4)

Under date of March 9, 1974, Rice writes follow-up letter to the one in February. (April, 1974, Page 5)

And Now for Archie W. Luper's 52 Questions (and Sub-Questions) to M. Norvel Young, *Pepperdine* (November, 1974, Pages 1 through 4)

Have We Finally Reached the Stage Brethren, That If You Are Famous Enough in the Churches of Christ, You Can Practice Falseness (Just So You Call It Truth) and Get Away With It? (November, 1974, Page 1)

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Article, re: Stanley Shipp being invited to speak at "Youthquake '74, sponsored by Northwood Hills church of Christ, in Florence, Alabama (July, 1974, Pages 6 & 7)

Boyd's letter of August 7, 1973, to John Stevens, president of Abilene Christian College, re: "Missions Workshop" at ACC (July, 1974, Page 7)

Camp, Franklin

Article by Camp, entitled, "Heartbeat Has Heart Trouble," as it appeared originally in the November 7, 1974 issue of the *Gospel Advocate* (November, 1974, Page 8)

Cawyer, W. F.

Correspondence with Paul McGaughey under dates of April 2 and 3, 1973, respectively (June, 1974, Page 7)

Charbo & Karen Church of Christ St. Charles, Missouri

Charbo & Karen, under date of July 28, 1974, announces they neither endorse nor support the Landon Saunders meeting in the Machinists Hall (October, 1974, Pages 3 & 4)

Cline, William S.

Article, entitled, "A Time to Build Tents" (June, 1974, Pages 2 & 3)

Cole, Leon

Correspondence with Ira Y. Rice, Jr., under date of October 15, 1973, re: Stanley Shipp being invited to speak at a youth rally in Florence, Alabama (July, 1974, Page 5)

Rice's reply, of October 19, 1973 (July, 1974, Pages 5 & 6)

Cole calls James W. Boyd article to Editor's attention under date of February 19, 1974 (July, 1974, Page 6)

Rice's reply of February 24, 1974 (July, 1974, Page 6)

Coss, Bill

Article, entitled, "What Is Happening to the *Herald of Truth*?" (June, 1974, Page 8)

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Hall, Wayne T.

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Harless, Dan

Article, entitled, "Brickbats and Kudos," reprinted from December 2, 1973 issue of *Hillsboro Herald* (January, 1974, Page 7)

Harper, E. R.

A Detailed Review by E. R. Harper of Highland's "Special Report" (July, 1974, Pages 3 through 16)

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Hicks, Tommy J.

Article, entitled, "Brain Washing" (June, 1974, Pages 4 & 5)

Highland Church of Christ

Reprint of items from Highland church bus ministry bulletin, showing Dr. Grady Jolly, a neo-Pentecostal, as "Your Bus Captain" (March, 1974, Pages 5-7)

Lemay Church of Christ St. Louis, Missouri

Lemay elders announce they do not endorse the Landon Saunders meeting in the Machinists Hall, St. Louis area (October, 1974, Page 3)

Lemmons, Reuel

Editorial reprinted from March 12, 1974, *Firm Foundation*, entitled, "Black-mail." (April, 1974, Page 3)

Luper, Archie W.

Personal letter, under date of November 20, 1973, addressed to the elders of the *Inglewood* church of Christ, letting them know his displeasure at

the harassment, abuse, physical violence and threat of arrest that had been accorded Ira Y. Rice, Jr., the previous Sunday at the El Camino College Auditorium (February, 1974, Pages 2 & 3)

And Now for Archie W. Luper's 52 Questions (and 55 Sub-Questions) to M. Norvel Young, *Pepperdine* (November, 1974, Pages 1 through 4)

McGaughey, Paul

Correspondence with W. F. Cawyer under dates of April 2 and 3, 1974, respectively (June, 1974, Page 7)

Midwest Church of Christ Ferguson, Missouri

Midwest elders, under date of July 28, 1974, announce they do not endorse in any way the Landon Saunders meeting at the Machinists Hall (October, 1974, Page 3)

Miller, Max R.

Article, entitled, "The Church of Christ Zoo" (June, 1974, Pages 3 & 4)

North American Christian Convention

Article from N.A.C.C. *Update*, entitled "God Still Cares' Is The Theme" reproduced from their December 1973/January 1974 issue publicizing that John Allen Chalk was scheduled to speak to their *Christian Church* convention, July 23-26, 1974 at Anaheim, California! (February, 1974, Page 7)

Osborne, Roy

Lee M. Rogers' letter of August 10, 1971, inquiring of Osborne's doctrinal positions. (October, 1974, Page 5)

Osborne's reply to Rogers under date of August 23, 1971 (October, 1974, Page 5)

Rogers' concluding letter of September 1, 1971, to Osborne. (October, 1974, Page 5)

Reed, W. A.

Article from the *Nashville Tennessean*, entitled, "Seminar Told of 'Stifling Orthodoxy'" (January, 1974, Page 6)

Rice, Ira Y. Jr.

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Reply of September 4, 1973 to Landon B. Saunders' letter, per foregoing (February, 1974, Pages 3-6)

Letter of December 31, 1973, to the Elders of the *Highland* church of Christ, of Abilene, Texas (March, 1974, Page 4)

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Rice's reply of October 19, 1973 (July, 1974, Pages 5 & 6)

Leon Cole calls Editor's attention under date of February 19, 1974, to article by James W. Boyd re: Stanley Shipp being invited to speak at "Youthquake '74," sponsored by Northwood Hills church of Christ, at Florence, Alabama

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Article, entitled, "White Station/Memphis Announces Roy Osborne Meeting October 6-10" (September, 1974, Pages 5-8)

Rice's letter to Kenneth Ware, under date of September 9, 1974 (October, 1974, Page 4)

Rogers, Lee M.

Letter under date of August 10, 1971, to Roy Osborne, asking his position on various doctrinal matters. (October, 1974, Page 5)

Roy Osborne's reply of August 23, 1971, to Rogers' foregoing letter (October, 1974, Page 5)

Rogers' concluding letter to Osborne, under date of September 1, 1971 (October, 1974, Page 5)

Saunders, Landon B.

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Charbo & Karen church of Christ, of St. Charles, Missouri, under date of July 28, 1974 announces they neither endorse nor support the Landon Saunders meeting in the Machinists

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Twin City church of Christ (Crystal City, Missouri) elders send out "open letter" against Landon Saunders' Machinists Hall meeting (October, 1974, Page 4)

Shipp, Stanley

Ira Y. Rice, Jr.'s letter of April 20, 1974, to Stanley Shipp (July, 1974, Page 8)

Lemay/St. Louis elders' letter of May 1, 1974, withdrawing fellowship from Stanley Shipp (October, 1974, Page 1)

Lemay/St. Louis' elder's letter of May 1, 1974, withdrawing fellowship from McKnight Road/St. Louis because of their support of Stanley Shipp and his teachings (October, 1974, Page 1)

Twin City Church of Christ Crystal City, Missouri

Twin City elders send "open letter" against Landon Saunders' Machinists Hall meeting. (October, 1974, Page 4)

Vicksburg Reminder

"There is no right way to do a wrong thing." (May, 1974, Page 1)



COVENANT ESCHATOLOGY SEMINAR VERSUS 'TRADITION'

Jesse Whitlock

Over the past couple of years I have been forced to study a heresy known as "realized eschatology," "A.D. 70 Doctrine," or "Kingism." A few weeks ago I noted that the *3rd Annual Covenant Eschatology Seminar* was slated for July 16-19 of this year at Warren, Ohio. I took note of four speakers that I recognized because of reading their articles and hearing their lectures on this subject. Even though one of these men denies knowing anything at all about the others, I have noted one common thread of thought in their writing and speaking that ought to concern every child of God, namely, that when they use the word "tradition," you can almost always substitute the phrase "word of God," "the Bible" or "scripture" and not do any injustice to their train of thought.

The Bible does speak of tradition. Colossians 2:8 says, "Beware, lest any man spoil you through philosophy and vain deceit after the TRADITION of men." And again, in II Thessalonians 3:6, "That ye withdraw yourselves from every brother that walketh disorderly, and not after the TRADITION which

he received of us." Therefore, before we decry ALL tradition as being right or wrong we must look at the basis, the standard, of that tradition. Any false doctrine is a "tradition of men," therefore, the A.D. 70 heresy falls under this heading and we more readily understand why they would want to relegate the divine, authoritative word of God to the position of what they term "tradition." Many are the "traditions of men" beyond "Kingism," such as Premillennialism, the instrument of music in worship, "once saved, always saved," fellowship with the denominations and/or accepting men into fellowship on the basis of denominational baptism, and the like.

The advocates of "realized eschatology" need to realize that the apostolic traditions are not only good but, more than that, they are the inspired, inerrant word of God! If the word of God teaches it, then it must be taught. If faith—belief in the Bible—makes one guilty of traditionalism, if seeking to obey the Bible in all particulars makes one a traditionalist, if taking the Bible as the final authority in all things that

pertain to life and godliness makes one to follow tradition, then just call me Mr. "T" (for tradition).

Hear the inspired traditionalist, Paul, in I Thessalonians 2:13: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." Let us "hold fast" to God's truth even when the man-made doctrines, such as Kingism, stand diametrically opposed to that precious and sacred word of God. Let them call us whatever names they will (such as traditionalist), but let us continue to "...STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS..." (Jeremiah 6:16). If one rejects these teachings, then he has rejected the traditions of God! I will continue to reject the traditions of men, *i.e.*, the A.D. 70 heresy and such like, and hold fast the traditions of God.

—Post Office Box 1782
Ardmore, Oklahoma 73402

This Issue Of Contending For The Faith Completes Volume XXII ... ATTENTION: No Issue In December! ... Rices To Be Overseas In Singapore Work Through December 16th.

Notes & Quotes...

Barry T. Hatcher's new mailing address is JL Niaga Hijou I/No. 68, Pondok Indah, Jakarta 12310, Indonesia. **Fred Davis's** is 2296 Division Street, Dayton, Ohio 45414.

James B. Trout, of Norwalk, California, renewed for another five years, adding an extra \$5.00 for our use, saying, "Please keep up the good work of advising us on the pitfalls and snares facing the church."

When sister **Eva B. Nickell's** husband died recently, she wrote us to continue sending *Contending for the Faith* until it expires in 1995, saying, "My husband enjoyed your articles very much."

Renewing for another three years, **Mrs. B. G. Winton**, of Pontotoc, Oklahoma, said, "We do not wish to miss a single copy. We appreciate your stand for the truth. Keep up the good work."

Charlene Martin, of Hallsville, Texas, contributed an extra \$5.00 together with her subscription. Thanks... **Glen E. Stephens** of Williford, Arkansas, subscribed for three years, adding an extra \$12.00 for our use... **Franklin E. Brown**, of Dixon, Missouri, enclosed \$20.00, saying, "I enjoy your magazine. Keep up the good work. This warning is very new in these precarious times for our Lord's church"...

Jerry Martin, who preached for a long time at Nauvoo, Alabama, now has moved to preach at Meeker, Colorado... **Wayne Price**, long-time preacher at Marlow, Oklahoma, has moved to McCloud, Oklahoma; **Bill Lockwood**, who had been preaching at Bay, Arkansas, has moved to Marlow, Oklahoma.

M. C. Brooks, of Boerne, Texas, subscribed for three years, adding \$40.00 for our *Contending for the Faith* fund.

Ruth Manoll, Romulus, Michigan: "I've read copies of your journal over the years but just never subscribed to it. I would like to do so at this time... It seems more than ever we need someone like you and your journal to keep us informed. Thank God for you..."

Renewing for another six years, **J. B. Bliggs**, of Gardena, California, subscribed for one more... **Seldon Rapert**, of Biggers, Arkansas, renewed his own and five more... **James M. Pence** of Franklin, Tennessee, subscribed for ten... **Jim Green**, of Dunbar, Pennsylvania, renewed his own, sent one new... **Stephen Wiggins**, of Jonesboro, Arkansas, sent ten more subscriptions... **Gary Wilder**, of Red Boiling Springs, Tennessee, renewed for another six years, sent four new... **Howard Higgins**, of Kingsland, Texas, renewed for another three years, sent one new... **Beryl J. Miller**, of Bogota, Texas, renewed his own, sent one new... So did **Mrs.**

Carlene N. Harris, of Terrell, Texas... **Jesse Condra**, of Rogersville, Tennessee, sent five subscriptions... **Ralph Aycocck**, of Hermligh, Texas, renewed his own, sent ten new, saying, "May the Lord grant you many more years, Ira, to continue in his service"... **Russell W. Lane**, of East Alton, Illinois, renewed his own, sent two new... **G. T. Wilson**, of Lebanon, Tennessee, subscribed for four years, sent two additional... **Clifton Harris**, renewed four, sent one new... **Corinth church of Christ**, of Cordova, Alabama, renewed his own, sent one new... **Joe Wilson**, of Eastland, Texas, renewed three... **Avis Dixon**, of St. Louis, Missouri, renewed for three years, sent one new... **Robert Goff**, of West Monroe, New York, renewed two...

Callie Pilcher, of Rocky Face, Georgia, renewed for two years, sent one new subscription, and contributed \$60.00 to our contending-for-the-faith fund; **Davis E. Williamson**, of Whiteville, North Carolina, in subscribing for three years, added \$2.00 for our contending-for-the-faith fund; **J. M. Cooper**, of Murfreesboro, Tennessee, enclosed \$25.00 subscribing for one year, saying, "use the balance as you see fit"; **Harry C. Marlin**, of Nashville, Tennessee, subscribed for three years, sent one additional subscription; **Ruth Locke**, of Austin, Texas, added an "extra" \$5.00, when renewing, saying, it was for our "going in the hole"; **Mr. & Mrs. Norman Lytal**, of Hereford, Texas, in renewing, said, "[We] enjoy reading every page."

John M. Brown, minister, Flatwoods, Kentucky, had let his subscription lapse, wrote, saying, "I want to re-subscribe..." **Naomi R. Gill**, a very special supporter of our work, who lives in Oklahoma City, Oklahoma, renewed four subscriptions for three years each... **James C. Castleberry**, of Corinth, Mississippi, in renewing, said, "I continue to enjoy and appreciate *Contending for the Faith*." **Charlie Durham**, of Bakersfield, Missouri, renewed two. **Joseph R. Rosa**, of Denmark, South Carolina, renewed his own, sent two new, saying, "Keep up the good work."

Kenneth R. Weldon, of Lawrenceburg, Tennessee, contributed \$10.00 to our contending-for-the-faith fund. **Betty Halsey**, of Middletown, Ohio, sent \$5.00. **Orla Curtner**, Jr., of Jonesboro, Arkansas, renewed six. **John Gunter**, of Pine Bluff, Arkansas, in subscribing, said, "It is a breath of fresh air in our times of such lackluster error-filled teaching. Keep up the good work."

SIX-YEAR RENEWALS CONTINUE

Every time we receive a six-year renewal (increasingly often) we feel it is a vote of

confidence. Among those so renewing of late are **Jaems D. Burns**, of Memphis, Tennessee; **Mrs. L. H. Newell**, of Hendersonville, Tennessee; **Jack R. Akard**, of Texarkana, Texas; **David J. McDonald**, of Doctor's Inlet, Florida; **A. Miller**, of La Jolla, California.

BUNDLE ORDERS CHANGED TO SUBSCRIPTIONS

As we mentioned earlier, when the Post Office changed its bulk postage rates in March, we found that we could mail **single subscriptions to individual addresses** enormously cheaper than bundles to churches; therefore, we suggested to those on our bundle-order list that they might like to change over to single subscriptions at considerable saving.

Quite a number have effected this change already. Among them, so far, is the **Council Gap church of Christ**, of Sod, West Virginia, who subscribed for six copies each month, all to the same address; **Goulds church of Christ**, of Miami, Florida, did the same thing; the **Union church of Christ**, of Somerville, Alabama, sent 16 subscriptions, individually addressed; the church in **Essex**, of Baltimore, Maryland, sent two subscriptions to same address; **Belle church of Christ**, of Belle, Missouri, changed over to 13 subscriptions, individually addressed.

The **Vidalia church of Christ**, of Vidalia, Louisiana, changed over to 18 subscriptions, individually addressed. **Oil City church of Christ**, of Oil City, Louisiana, changed to 12 individual subscriptions, all to the church address. **Obion church of Christ**, of Obion, Tennessee, changed to ten single subscriptions, all to the church address, saying, "We appreciate the good work." **Southside church of Christ**, of Lubbock, Texas, changed to five subscriptions, individually addressed.

Church of Christ, of Rutherford, Tennessee, changed over to eight subscriptions, individually addressed, saying, "Keep up the good work. We must continue to uphold the Old Paths and oppose all false doctrine." **Avondale church of Christ**, of Decatur, Georgia, changed to five yearly subscriptions, all to the church address. **Wood church of Christ**, of Woodbury, Tennessee, changed to seven subscriptions, all to the church address. **Jackson Heights church of Christ**, of Florence, Alabama, changed to two subscriptions, both to the church address.

One brother, who asked us not to mention his name, renewed for three more years, saying, "Thank you so very much for keeping the paper coming;" a **sister** in east Texas, whose subscription will not expire until April, next year, wrote, "All my bills are going up and money going down, so I decided to cancel the *Contending for the Faith*. I have enjoyed it but I need to cut down on several papers to hold down my bills as much as possible."

Contending FOR THE Faith

BELLVIEW CHURCH OF CHRIST
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