

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

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# Contending FOR THE Faith

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

## Our Faithful, Effective Gospel Preachers Keep On 'Going Down The Valley One By One'



FOY LEE SMITH [1917-1991]

Ira Y. Rice, Jr.

No more fitting climax to a Bible lectureship could be imagined than for brother **Foy L. Smith**, of Riverside, California, to go to meet his Maker just as he was to deliver the closing address of the *Firm Foundation Lectureship*, the night of October 10, 1991, at Chattanooga, Tennessee.

Brother Foy had sat with Vada and me during the special dinner honoring brother **William S. Cline**, Editor of the *Firm Foundation*, who himself had been struggling against cancer for almost three years, hence was physically unable to attend.

We noticed that Foy was unusually quiet during these proceedings; however, we thought he still must be grieving over the passing of his wife Mabel, who died recently, and were not alarmed.

When he followed brother **H. A. (Buster) Dobbs**, Co-Editor of the *Firm Foundation*, onto the rostrum to be introduced for his closing speech, there was nothing in his firm step to indicate that he was having difficulties. Just as brother Dobbs finished his introduction, brother Smith's Bible fell to the floor. We still thought nothing of it. He leaned over half way as though to pick it up—but he never reached the floor. From all indications, he must have passed from this life in exactly that instant.

Providentially, there were two nurses in the audience. Within seconds they

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January/1992

Ira Y. Rice, Jr., *Editor*

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## Editorial . . .

### Foy Lee Smith, Another Of Our Great Leaders, Passes

At an earlier time, when another generation of our great, gospel leaders died, the sense of sadness and loss was overwhelming—master preachers such as N. B. Hardeman, B. C. Goodpasture, H.A. Dixon, Marshall Keeble, Gus Nichols and Foy E. Wallace, Jr.!

No one—or so it seemed then—could ever arise to take their place. But time has a way of marching on—and with it still other great preachers and leaders arose and the cause of truth continued to run and to be glorified.

Now, just within this past calendar year, yet another generation of our great leaders is passing on—W. N. (Bill) Jackson, in April; Franklin Camp, in June; A. G. Hobbs, in July; and the latest to leave, Foy Lee Smith, in October.

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

Brother Smith was one of scores who were named in honor of Foy E. Wallace—both Sr., as well as Jr. [My own younger brother was named for Foy, Jr.; however, I think Smith was named for Foy, Sr. In either case they were named for men who knew the Book, how to preach it, and what gospel preaching was all about!]

Though short of stature, Foy Smith was a giant among proclaimers of the word. He loved the word of God as few men of his generation; and he preached it in kindness, but without fear or favor, throughout the land.

Moreover, his pen was a true example of the pen being “mightier than the sword.” His regular bulletin—*Editorially Speaking*—was followed avidly by appreciative readers brotherhood-wide. It always was a pleasure when he would write something—anything—for *Contending for the Faith*.

#### INVITED TO SINGAPORE MANY TIMES

It always had been my personal hope that Foy Smith might go with me to Singapore to do some preaching while he lived. I discussed this with him on numerous occasions. It seemed to me that our young preachers—especially those being trained at Four Seas College—needed the example of this type of preaching and to drink deeply from his mental and spiritual cup.

He always said that he would like nothing more—however, with his beloved Mabel in such poor health during her closing years (she died in June), he felt he could not be away from her as

long as that would require. After her passing, I still had hoped it could be arranged—but since he died the night of October 10, 1991, at Chattanooga, Tennessee, I now know that it can never be.

I loved Foy Smith, both as a preacher and as a brother in Christ. Now that he has become a part of those sainted millions that have gone on before, this world is a poorer place in which to live. God bless him—and his—always.

—Ira Y. Rice, Jr., *Editor*

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## Valley

(Continued from Page 1)

raced to the rostrum and began administering CPR. But it was too late. Evidently, he was dead already. The paramedics were called, arriving quickly. They could not revive him. He was rushed to the hospital with many of us following. Within a few minutes, a doctor (who also happened to be a member of the church) stepped into the hall to say that Foy was dead on arrival and there was nothing more that they could do.

I telephoned immediately to the family, asking his beloved daughter **Barbara Smith Tidwell**, of Oak Hills, California, to fill me in on the facts as soon as the body could be returned, the funeral conducted, and she felt up to it. I also asked for several photos, including one *special* one that I had taken of him and Buster at another Firm Foundation Lectureship just a couple of years before, likewise in Chattanooga.



Under date of November 5, 1991, sister Barbara wrote, saying,

**Dear Brother Rice,**

I'm sorry that it has taken me so long to get pictures together for you. The task of going through an entire house with 54 years of collections and memories is a bit overwhelming. I have even yet just skimmed the surface. I found the black-and-white pictures of Daddy only minutes ago. I'm happy to send you several pictures—feel free to use or not use these. I only ask if you could please return these later to me; if you would like any others let me know.

You asked for a few facts on Daddy. He was born December 9, 1917 in Crowder, Oklahoma. He was baptized there at 14 years and began preaching at 15 years. He attended Freed-Hardeman College in

**GREAT FRIENDS ACROSS THE YEARS, H. A. (Buster) Dobbs and Foy L. Smith (left and right, above) always delighted to be in each other's company. How appropriate that brother Dobbs had just finished introducing brother Smith for the final address on the Firm Foundation Lectureship, October 10th, in Chattanooga, Tennessee, when Smith suffered a massive heart attack and died.**

Henderson, Tennessee and also the University of Oklahoma.

He met *Mabel Katherine Mitchell* of Checotah, Oklahoma at 17 years, and they married at age 20—November 23, 1937. He served as local preacher for churches in Arkansas, Texas, California and Oklahoma.

They had two children, *Barbara* and *Mike*. Mike died at age 18 in a car accident. Barbara lived for 29 years on a ranch in New Mexico where she and husband *Dee* raised sheep and cattle. They now live in California having moved there this year about two weeks before Foy's Mabel died on June 20, 1991.

Both of their grandchildren (*Shannon* and *Bret*) live in California and now two great grandchildren—*Meagan* and *Christopher*.

Foy preached many years on the road holding meetings and lectures. He felt this was something he just "had to do."

For the last seven years he was "mostly retired"—for him! He preached for a small church at San Bernardino where he and

**IT ISN'T OFTEN** that one can get two brethren as white-haired as H. A. (Buster) Dobbs and Foy L. Smith together in a single photo; and when Ira Y. Rice, Jr., asked the two to pose, none of us realized what a striking pose it would be. In photo (left) Dobbs started clowning by pointing his finger at Smith, who picked up on the gesture and pointed his finger right back.





**MAKING SURE THAT ALL THE TOES** were there, sister *Mabel Smith* conducts a great-grandmotherly examination of great-grandson *Christopher* (just a few hours old), being held by her husband *Foy L. Smith*, while great-granddaughter *Meagan*, two years old, gives full attention on the right. Foy and Mabel were 73 when photo was taken in February, 1991.

Mabel felt very much at home with their "family."

He authored 17 books; his 18th—"The Boy From Crowder," his autobiography—is finished, sitting in a drawer just waiting to be published!

Of course, his first love was preaching; but from the age of ten he had his first projector and enjoyed motion pictures. He collected good movies and showed them for the enjoyment of people of all ages. He also loved model railroading and was quite talented as a builder of authentic replicas of buildings.

Of course, the loves of his life were his family and he showed that love in so many ways—especially through actions—and no one could be around him long without his mentioning his family.

He greatly admired always brother *Foy Wallace, Jr.*, and spoke of him often.

I don't know if this is some of the information you wanted or not. If you have questions, please feel free to call me.

Daddy greatly admired you and the work that you do for we discussed it many times. Thank you also for being so kind as to give me the news about Daddy. I realize that it was not easy on you either. Since Daddy was to pass away back there, I am so thankful to God that it was quick and with his Christian friends of many years and doing what he loved best.

This has been very hard on me to lose my parents within three months of each other and so suddenly. I selfishly had wished to have them a while longer. However, I know where they are and they are with so many loved ones who have gone on before and now heaven is even more precious to me!

Again, forgive my tardiness; the requests, the phone calls and mail have been staggering; but again I am thankful to God for them. They have been a blessing to me and

my family and I shall carry the thoughts and prayers with me always.

My best to you and yours,

(Signed)

Barbara Smith Tidwell  
9736 Highland Road  
Rural Box #201  
Oak Hills, California 92371  
(619) 947-4610

*It had been my intention to rewrite all the foregoing information that sister Tidwell sent at my request; however, she did such a good job with it that it seemed best to let it stand just as she wrote it.*

*Additionally, she wrote something to be published under his familiar caption, "Editorially Speaking," as follows:*

**"Editorially Speaking"**

As I sit down to write what my mind is pushing me to do, I cannot help but think of another who felt the same compulsion 29 years ago and again as recently as this last June. There were other articles written by this man for the saints who have gone, but not quite like the two that were mentioned above. Now it is my turn—for the one who wrote the memorials to my brother and my mother has passed on and I am the only one left of our immediate family of four.

*Foy Lee Smith* passed from this life, October 10, 1991. He was preceded in death by *Mabel Katherine*, his wife of nearly 54 years, on June 20, 1991, and son *Michael Clark* on August 3, 1962.

What can a daughter say of her father? The wealth of memories have now become even more precious to me. I remember a man faithfully preaching the gospel for nearly 60 years! He did not compromise the word; what you heard from him was what he fervently believed. He loved the word—then

he loved his family. You could not be around him for very long without him speaking of his family; his delight was in them—and in his later years, especially, with his two grandchildren and two great-grandchildren. Then he just loved people! His laughter will forever ring in my ears. And how he loved a good story or just good times with friends. His and Mother's door was always open. There is no way of knowing how many people he and Mother visited or had in our home over the years. They genuinely loved people!

Daddy passed from this life without warning and in the blink of an eye doing what he liked best—getting ready to preach! He was in Tennessee surrounded by many faithful Christian friends. I am thankful to God it was quick and he wasn't alone—that is a blessing! Truly heaven holds some of my most precious loved ones now.

May I share with you the last words Daddy said to mother before she was laid to rest—"Mama, I love you" and "I'll see you in the morning." When he uttered those words he didn't know it would be so soon. When I talked to Daddy on the phone before he died, my last words were "Daddy, I love you." I didn't say "I'll see you in the morning," but one of these days my morning will come and "I will see them in the morning."

Your daughter,

(Signed)

Barbara



**IF YOU WOULD NOT PERMIT IT IN THE LOCAL CONGREGATION,  
WHY DID YOU PUT IT ON NATIONAL TV?**

**An Open Letter to the Elders  
Of the Sycamore Church of Christ**

Dear Brethren,

A few weeks ago Ira Rice and I met in Cookeville with several men actively involved with the *One Nation Under God* effort. Among those present were one of the elders and the preacher for the Sycamore church. It was a very cordial meeting. As I learned the background of this program I was impressed with the church at Sycamore. It was presented as one that carries on a positive program of soul-winning while holding to the New Testament pattern. (I still believe this is true.)

I watched the TV program with anticipation and hoped for the good it would do the cause of Christ. I know that much effort and sacrifice went into it from your local congregation.

My questions are based on the premise that the local congregation is a reflection of what the church universal should be. What the Sycamore church believes and practices was what you were presenting to the nation. In view of this,

I ask the following:

1) Do you allow and encourage hand-clapping as a part of your Bible classes?

2) Do you have solo singing as a part of your services?

3) Do you give the appearance of women leading your singing?

4) Do you hum as part of your worship?

I realize you may say this was a "staged" situation and not a Bible class—but to the viewers it was a Bible class.

I know that criticism from a spectator critic hurts: I have had that experience. Please try to remember as you hurt from this criticism that I hurt in the same way because I see the New Testament pattern being changed.

I could tell from our meeting that you brethren have never faced the apostasy that we meet daily in middle Tennessee. As you consider your responsibility in the follow-up to this program to be faithful to the word, would you look at just two of last week's examples:

Everyone has sinned and, as a result, cannot experience the abundant life God has planned. The Good News is that Jesus Christ shed His own blood on the cross as a payment for our sin.

You now can experience personal repentance and cleansing by accepting God's "Eternal Lifeline of Faith" for your life. Let this prayer be your guide:

*Dear Lord Jesus, I know that I am a sinner and need forgiveness from You. I believe You died on the cross and rose again from the dead in order that I might receive eternal life. I turn from my sin and ask forgiveness from You. Right now I invite You into my heart to be my Savior and Lord. Thank You for bearing my prayer and giving me Your gift of eternal life. In Jesus' Name, Amen.*

Your prayer for you is that you have personally experienced God's love and forgiveness - that you have confessed your sin and asked Jesus Christ into your heart as your Savior and Lord.

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<b>KNOT</b>	represents when you were born. The Bible says God loves you and offers an abundant and eternal plan for your life. John 10:10
<b>SCARLET</b>	represents the sin of man. The Bible says our sins are as scarlet. Because of our sin, we are separated from God and cannot experience the abundant life God gives. Isaiah 1:18; Romans 3:23; John 3:16-21
<b>RED</b>	reminds us of the blood Jesus shed on the cross to pay the penalty for our sin. Ephesians 1:7; Romans 5:8; 1 Peter 3:18
<b>WHITE</b>	represents the forgiveness and cleansing that occurs in the life of a person who receives Jesus as Savior and Lord. Acts 3:18; Isaiah 1:18; John 1:12
<b>BLUE</b>	symbolizes the public profession of our faith which is declared when we are baptized. By the the immersion in water, we testify to what Jesus has done for us. Matthew 28:19; Acts 2:41; Acts 16:31-33
<b>GREEN</b>	represents the spiritual growth which occurs through Bible study, prayer, active involvement in a local church, and sharing with others about Jesus. 11 Peter 3:18
<b>GOLD</b>	represents heaven and the glory we will share with Christ forever. Revelation 21:1-3
<b>KNOT</b>	this last knot symbolizes the end of life when every person will stand before God. Hebrews 9:27

I was given the two foregoing items last Sunday night. Can you imagine anything that contains more error? Would you send him a prospect from your program?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Notice these quotations from last week's paper about one of the Jubilee's key speakers:

[NOTE: Brother McConnell preaches to and is one of the elders of the Robertson County Church of Christ, which meets on Highway #41 between Springfield and Greenbrier, just a few miles north of Goodlettsville, Tennessee. His participation in the Cookeville meeting was invaluable; and his observations and suggestions are greatly appreciated. IYR Jr.]

# Fun, forgiveness keys for churches

[NOTE: The following portion of this article is reprinted by permission of the Nashville Tennessean. IYR Jr.]

Thus, in some other workshops, people heard that the world will leave the Churches of Christ in the dust unless their leaders attain much more credibility with young people and also instill worship with more excitement.

"To reach Baby Boomers we've got to put the unchanging gospel message in a new cultural package," Randy Mayeux, 40, a minister in Dallas, said after speaking to a room packed with people drawn to the subject of Baby-Boomer spirituality.

"We have to help them with their dysfunctions: They can't hold their relationships and marriages together and they're being defeated by addictions."

No, Randy Mayeux was not quoted out of context; and any church that would support him by bringing him to Nashville or going to hear him has broken II John 9 and 10—and you know it. Would you send prospects to congregations that support such?

It hurts me to criticize any effort to save souls, but it hurts worse to remain silent. I know that this makes my

He said 50 million out of the nation's estimated 75 million Baby Boomers — Americans born after World War II up until about 1963 — have no church at all.

Mayeux said Churches of Christ are losing many Baby Boomers partly because of the churches' refusal to use musical instruments in worship, a doctrine based on an interpretation of New Testament practice.

Too many churches, geared for a pre-World War II generation, are also resistant to contemporary music, driving young people away, he said.

"Many have left looking for the experiential aspect of religion," Mayeux 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."

He said the 13,000 congregations of Churches of Christ in the United States have grown very little in the past decade, with churches in some states losing members. U.S. membership was 1.28 million in 1990, up from 1.24 million in 1980, according to Mac Lynn, who teaches at David Lipscomb University.

In Tennessee, membership dropped from 174,355 in 1980 to 168,313 in 1990.

Mayeux predicted that churches interested in growth will start adding a "men's minister" to their staffs to deal with emotional issues peculiar to males.

He pointed to the success of a book like poet Robert Bly's *Iron John*, which discusses the problem many men have in expressing their griefs and emotional needs.

"If we can help a man feel like he's doing something worthy with his life and teach him to love his wife and kids, they'll flock to us," Mayeux said.

circle of friends smaller; but I think I know what Jeremiah meant when he said there was a burning in his bones.

May God help you to see your duty and to stand by it.

Sincerely,

(Signed)

Roy McConnell  
1444 Greer Road  
Goodlettsville, TN 37072

## So, You Think You've Fired An Evangelist?

Howard R. Horton

Jesus Christ surely had it right in his parable of the soils in Mark 4! He talked of "stony ground" (Mark 4:5). There are those in "leadership roles" who are just as "shallow" as that earth Jesus was talking about.

There have been many fine, sound, and godly gospel preachers who have been "fired" by elderships and "leaderships" for preaching the truth; and, after the "firing" was

over, felt smug in their knowledge that they had finally fired that evangelist! Well, in one sense they have "fired" the evangelist. They have cut off his support; they have plunged him and his family into debt, some despair and have taken food out of the mouths of the evangelist's children. But, they have not fired him from the "work" of an evangelist!

Some leaders in the Lord's church are so dense because of

business tactics and rules, that it never crosses their materialistic minds that evangelists have picked that "lifestyle!" It is a way of life with us. Just being *paid* does not mean a man is an evangelist or is not an evangelist! This is one of the things which is unique to the work of a preacher! When the apostle Paul was stoned and left for dead, he was still an apostle! When he got up and walked away from the stoning ground he was still an apostle! And, the same is true with gospel preachers.

When a church "leadership" or eldership fires a gospel preacher they are severing a relationship between that preacher and that congregation, however, he is still a gospel preacher.

When a sound gospel preacher gets shoved away, just like Christ got shoved away from the coasts of Gadarene, he will in time find another congregation, who probably will have "fertile hearts" moreso than that last bunch of "stony people."

This is why some gospel preachers take their "firing" with calmness without "ranting and raving." They know that God will take care of his men; he always has. Of course, the gospel preacher must do his own work and his own toil.

It is, indeed, a shame that some "gospel preachers" hit the "panic button" when they are fired. Some go around with petitions trying to gather supporters unto themselves. Thus usually the church is split. We, as gospel preachers, must learn that we can never please all the congregations where

we labor and toil. Some congregations will be more forgiving than others when they find out that we, too, are men. Some congregations wouldn't be happy with Jesus Christ himself!

So, what is the point? Gospel preachers are going to be fired, hired, and fired again. It will make a difference on the Day of Judgment as to how we handled each situation! We must know and understand that we are gospel preachers—with or without a paycheck. If such is not the case in your life, then we may need to rethink the honorable vocation we have accepted. Paul wrote,

**"At my first answer no man stood with me, but all men forsook me; . . . Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" (II Timothy 4:16,17).**

Even when no man stood with him or supported him, Paul *still* had the Lord on his side! Why? Because his life was consumed with *being* a gospel preacher!

So, preacher, the next time you are "fired" for preaching the truth or because someone does not like you wearing cowboy boots in the pulpit, or they don't think that your children behave the way they should, or they don't like the way your wife wears her hair, remember this: You still are a gospel preacher! And, for that, the Master Preacher loves you and always will stand by you!

—912 East Teresa  
Sapulpa, Oklahoma 74066

## TAKE HEED WHAT YE HEAR (Mark 4:24)

Herb Weir

How true the words of Jesus. We must be on guard as to what we hear. What is the source? When it comes to our souls' salvation it is more important than ever. Only the word of God is what we must listen to and obey. We do not need those with "great swelling words" to tell us what we should hear. The Bible is plain enough for us all. Professors with their human education get off the track often.

Recently I read after some professors who were saying that some ignorantly think that the Holy Spirit works "only through the rational language of the Bible." So they have something more from God than his word. The Pentecostals tell us that all the time. We visited a man on one occasion who claimed he was led by the Spirit and he could speak in tongues. He asked us if we had heard one speak in tongues? We said we had not. He began and what was understandable was quotations from the Bible.

For one to believe that we have to have someone to interpret the Bible for us is to contradict Jesus when he said **"Ye shall know the truth and the truth shall make you free"** (John 8:32). He told us what the truth was (John 17:17).

Jesus said of his words: **"They are spirit and they are life."** The spirit cannot and will not give us more than what we have in the word. To make such accusations is to accuse the apostles of neglecting to do what Jesus said in John 16:13.

When Paul told Timothy to **"study to show thyself approved unto God, handling aright the word of truth,"** I wonder if Paul or Timothy realized that men who did that today would make a law book of the Bible, that we should be making some words much more important than others, that we should be straining out the gnat and swallowing the camel. Jesus condemned the Pharisees for this very thing. **"Take heed what ye hear"** (Mark 4:24). **"Prove the spirits whether they are of God"** (I John 4:1).

When we hear that the Spirit should be our guide today as he was in the early church in New Testament days, we know someone is in error. Imagine calling on the Holy Spirit to save and make us whole as Luther did in his day. Our worship must be from the heart and in **"spirit and in truth,"** said Jesus, in John 4:20. In truth, Jesus was saying, it must be *according* to the word, even if it is five acts of worship. Aaron and his sons performed their acts of worship

according to God's word or they were dead. Today we are told we do not *have* to do what the word says.

Have you heard everything we do is worship?—"the basin, the towel, and the outstretched hand?" So if everything we do is worship, no need to go to worship! I can go fishing or just stay home and have a feeling. The word says **"forsake not the assembling of ourselves together"** (Hebrews 10:25). This indicates a place for worship. Abraham knew everything *he* did was not worship (Genesis 22:5). The Ethiopian eunuch went *all the way to Jerusalem to worship* (Acts 8:27). Paul said he went to Jerusalem to worship (Acts 24:11, 14).

We are told we need a new openness to the power of God's Spirit in our churches—get rid of the secularized doctrine of the Spirit and proclaim that God is in this world, actively sustaining, redeeming and transforming his creation. John told us, if we walk in the light (or according to God's word), we have a fellowship and cleansing by the blood of Jesus. There is something to do; we are not saved by grace alone (James 1:25; 2:17-18). **"Take heed what ye hear"** (Mark 4:24).

★ ★ ★ ★ ★ ★ ★ ★

**Loretta McClellan**, of Purcell, Oklahoma, sent \$30.00 in March, saying, "May God watch over you and help you with all your plans. . . I wish it could be more. Perhaps I'll be able to send more later. . . I'll remember you and your wife and those working with you to spread the gospel of Christ."

# An Open Letter to ACAPPELLA MINISTRIES, INC.

Burt Jones

This will not be an easy letter for me to write. It deals with abundant talent and with the improper use of that talent.

Certainly letters of this type are nothing new to you young men. I have read the many brotherhood publications both in support of as well as against your "vocal band."

I am a convert from denominationalism to becoming a gospel preacher in the Lord's church. I have a 35-year background in directing choirs, choruses, and orchestras, and hold a bachelor of science degree in vocal music from Jacksonville State University. Brethren, I feel obligated to address you in a candid and forthright manner concerning the long-term effects of your "ministry."

One of the determining factors in my conversion to the church of Christ was hearing for the first time the pure and ethereal sounds of God's children raising their voices in song, *uncluttered by artificial aids*. Maybe it is easier understanding this if you have been brought up in a denominational environment.

I continue to scour the scriptures in search of the word "vocal," which, of course, would include a number of guttural sounds as well as singing. I have read and re-read the 11 New Testament passages from Matthew to James governing our worship in song. Certainly, no one will deny that these passages authorize *singing*.

I ask you to examine your heart of hearts to determine your motivation. I will refrain from repeating the charges of sensationalism and the like about your group that I am certain have reached your ears.

I should like to focus for the balance of this letter on the aspect of honor and integrity with regard to your influence on so many souls.

What you are doing throughout the brotherhood is leaving a black eye on the face of countless preachers and teachers of earlier days no longer here to contend for the faith. If it were possible, certainly the souls of those very preachers by whose fires we warm would rise with jaws set and firm, crying, "*Take these things hence. Make not our Father's house a house of merchandise*" (John 2:17).

Last year, under the eldership of a great Memphis congregation, I travelled the brotherhood conducting singing workshops and gospel meetings. Part of every meeting was spent "putting out the fires" of your misleading "ministry" to good and decent souls simply wishing to worship God in spirit and in truth. My erring brothers, although I should not harbor this feeling, I deeply resent the advantage you are taking of our brothers and sisters in Christ by perverting a perfectly good word and using it as a title for your group. I am equally disturbed by the spectacle you are causing in displaying a false idea of the Lord's church to the world.

What seems to be occurring in your case is nothing less than an integrity crisis. It has not happened overnight. Like erosion, this intrusion has been gradual.

It will continue to eat away at the very foundation of our worship to God in song until the innate fickleness of mankind causes "vocal bands" to go the way of all other temporary "fixes" that require additional "highs" to gratify fleshly desires.

In your quest to "provide that extra zing" in mistakenly believing that you are solidifying unity in diversity, may I humbly suggest that, by the clearly deceptive use of your great ability you are influencing impressionable souls, both young and old, to stray from that narrow way to the broad way. You continue sending confusing signals to the finest group of people this side of Glory. You mislead new converts to the extent that a babe in Christ recently said to me, "This is not that different from the Pentecostal Church in which I grew up."

I have purposely refrained from quoting an abundance of scriptures that, quite frankly, you probably know as well as I. Dear brothers, I am not attempting to patronize or to alienate you, I am profoundly disturbed.

My father told me years ago that there is no substitute for honor and integrity. I strayed from that standard from time to time, but I continued to feel the pull of my improper conduct on my conscience. Christian integrity is doing what you said you would do that moment you first believed and were baptized into the kingdom of his dear Son. It is as basic as keeping your vows and fulfilling your promise.

At your baptism:

- You promised to give *him* all the glory—but *your* name is on the T-shirts.
- You promised that you would be faithful until death—but you are committing [spiritual] adultery.
- You pledged allegiance to walk in newness of life, crucifying yourself to the world and remaining unspotted from it—and yet you are becoming more and more a part of it.
- You made a vow that you would not cause a brother or sister to stumble. Can you convince yourselves that you—and on a massive scale—have not done so?
- You promised to worship God in spirit and in truth—and now you are attempting to outwit God through what *you* consider a technicality.

There is no ill will intended in this letter to you, There is no reason on your part to complicate matters or to offer justification.

Doing *what you said you would do* as a Christian is simply an issue of honor—of integrity. "**Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me**" (Psalm 7:8)

My dear brethren, the results of living in an artificial world are disastrous. You are in danger of tip-toeing along the very edge of contemptuous familiarity with that world, when your sense of wonder departs, and when you get used to the unusual. There is danger when, regardless of how

enthusiastically you perform, you become curiously bored with God and with spiritual things.

Finally, do you feel the tools that you are giving to those precious souls who look up at you in wonder are instruments that will serve them well as they carry the Lord's church into the 21st century? Are they transferable? Are they sound?

Will you have difficulty in explaining to our Righteous Judge on that last day just what a "vocal band" was?

May God help you in a sincere and penitent return to truth.

—Burt Jones

Millersburg church of Christ  
Millersburg, Ohio 44654



## BEHOLD AND BEWARE OF THIS REVISION!

Goebel Music

**NOW THAT I'M A CHRISTIAN** is a booklet that we have, for a very long time, given to new converts (copyrighted in 1948). However, let me say that **IT HAS BEEN, AS OF 1991, REVISED**; that, "unless otherwise identified, all Scripture references are from **THE EVERYDAY BIBLE, NEW CENTURY VERSIONS** . . . 1983, 1986, 1988 by Word Publishing, Dallas, TX 75039. Used by permission" (Sweet Publishing, 3950 Fossil Creek Boulevard, Suite 201, Fort Worth, Texas 76137, p. 1). **IF I DID NOT SAY ONE SINGLE WORD EXCEPT THE NAME OF THE VERSION (as it is listed above), THAT WOULD BE ENOUGH!**

This is a booklet that is 32 pages long (the former one was some 35 pages), so it is impossible for me to mention all changes as almost every page has some (and every single one is not a concern to me). Let me categorize a few:

1. **THEY STEM FROM THE VERSION THAT IS USED:**
    - a. Ephesians 4:13 has "... *in the same faith*" instead of "**the unity of the faith**" (and "the faith" is in the Greek, but read the verse from "their" chosen version).
    - b. Luke 13:3; 24:47; Acts 2:38; 3:19; 17:30-31 have "*change your (their) hearts (his heart)*" instead of the word "**repentance**" (You can certainly "change your heart" without it being true repentance. Check the Greek *metanoeo*).
    - c. Ephesians 5:19 is, "*Sing and make music . . .*" instead of "**singing and making melody**" (note the generic term, "make music").
    - d. Romans 16:16b says, "*All of Christ's churches send greetings to you*" (instead of "**All the churches of Christ . . .**" (I ask, "How many churches did Christ purchase?").
    - e. Matthew 10:32 is rendered, "*If anyone stands before other people and says he believes in me, then I will say that he belongs to me*" (I wonder why "**Confess me before men**" is removed? Note later "the steps of salvation" are also removed. Does "believe in" equal "belongs to me"?).
    - f. II Timothy 3:16 has "*All Scripture is given by God and is . . .*" but it leaves out the word "**inspired**." It should be "**All (or every) scripture inspired of God is . . .**" (If this Version (?) is accurate, what happened to *theopneustos*? I ask, "The Bible is 'inspired,' isn't it?").
    - g. Ephesians 4:6 is, "*There is one God . . . He is everywhere and in everything,*" instead of the normal rendering "**one God and Father of all, who is over all, and through all, and in all**" (Sounds like pantheism and or animism!).
    - h. Colossians 1:18, instead of saying "**the firstborn from the dead**" is, "*And he is the first one who was raised from death*" (I just wonder what happened to others, like the widow of Nain's son, or even Lazarus?)
  - i. Acts 20:28 states, "*This is the church that God bought with his own death,*" instead of "**the church of the Lord which he purchased with his own blood**" (Did God actually die?).
  - j. Romans 10:10: "*We believe with our hearts, and so we are made right with God. And we use our mouths to say that we believe, and so we are saved*" (Like the NIV, two ways to be saved! Note the omitting of both "**unto**" thoughts, along with "**confession**").
  - \*. The only verse I found from a standard translation was one of the various times II Timothy 2:15 was given. On page 18 it was given from the *American Standard Version*, with just a reference to the words "**rightly divide the word of truth**" (they had **rightly** in quotes, but the other five words were listed with II Timothy 2:15 in parentheses, p. 25). However, prior to page 18, they had given II Timothy 2:15 "in full," from "their" version, pp. 3 & 9.
2. **THEY ARISE FROM WHAT HAS BEEN EITHER CHANGED OR OMITTED.**
    - a. "I will review the steps I have taken which have given me the right to be called a Christian," (remember now what I earlier said about "the steps . . ." being removed) to "I will review the way I became a Christian" (Do I have to say that many today do not like the idea of "the steps" or of "the plan" of salvation? Indeed, some call us the "five fingered men").
    - b. "To obey Christ's commands, . . ." is changed to "to show my confidence in Christ . . ." (please note the removal of the word, "commands").
    - c. Instead of "With that preparation I was baptized, to gain forgiveness of my sins," it is rendered "with that preparation, I was baptized." ("Forgiveness of my sins" is here omitted, and I observed this was done more than once).
    - d. "Those who obeyed the commands of Christ . . . were called Christians" is given as "Those who follow Christ as the Son of God and Savior are called 'Christians'" (Is obedience involved, or is just "any follower of Christ" a Christian?)
    - e. Two complete paragraphs (one dealing with the only rule of faith and practice . . . Bible authority, and the other referring to human organizations as Baptist, Congregational, Methodist, Christian) are deleted (p. 7 of old booklet).
    - f. "When I became a Christian I became a member of the Church of Christ" is changed to "When I became a Christian I became a part of the body of Christ" (Unless I overlooked it or just missed it, each time "Church of Christ" was used in the older booklet it was "taken out" in this revision. The exception is when it is given as "I am a part of the church of Christ").

- g. "Those who have obeyed the commands" is changed to read "those who have been saved" (evidently this revision dislikes such a thought as "obeyed" and "commands").
- h. "That there is only one church is seen from Ephesians 4:4-6" is changed to "The 'oneness' of the church is seen from Ephesians 4:4-6" (sounds like ecumenicity to me).
- i. "To ask 'which church?' is like asking which Christ one serves, for Christ is the head of the church," along with the entire next paragraph about this statement is deleted (I just wonder if these "folks" believe *anything* about "one" church).
- j. "In the New Testament the following five items of worship, and only these five items are revealed to us" is also completely, totally, eradicated (if you are an astute student of what is happening among us and to us, you will readily recognize why this was done).
- k. After listing Ephesians 5:19; Colossians 3:16; Hebrews 13:15; I Corinthians 14:15, it is written, "From these passages it is seen that the music which is in worship is singing: . . ." and is changed to "From these passages it is seen that singing with the spirit and understanding . . ." (The following eight lines that talk about "an instrument," "that instrument," and "any instrument" are completely extirpated, exterminated).
- l. Beginning on the bottom of page 25 ("Further Important Considerations:"), almost all of the next two pages, that is, pages 25-26, have been eliminated and dissolved as per the booklet we all once used. **Note just a few thoughts extinguished:**

- (1) Adherence strictly to that pattern, not changing, altering the worship or organization to meet modern needs or make the church more efficient in a changed world.
- (2) Two distinct philosophies or views, doing in religion that which is not specifically forbidden in the scriptures and doing only what we find authority for in the Bible.
- (3) Pleasing God comes by doing what God has revealed for us to do. We are not to please ourselves. If a person wants God's approval on his work "he must do it in the way God has told us to do it."
- (4) The scriptures themselves are sufficient and there is no need for a creed, confession of faith, manual or . . .
- (5) The omission of verses like II Corinthians 10:17-18; I Corinthians 4:6; II John 9-11; II Corinthians 11:3 (clearly evident are the things they obliterated and expunged).

m. "It should be my sincerest desire always to 'speak where the scriptures speak and to be silent where the scriptures are silent!'" is changed to "It should be my sincerest desire always to learn the true meaning of a scripture that makes the right response to it" (a sad day for Biblical hermeneutics).

### 3. THEY EMANATE FROM A CHANGE IN EMPHASIS.

- a. Beginning with the "Certificate Of Baptism," it seems to me the emphasis is upon "grace," with the idea of "commands" being annihilated (anyone who is "up" on our present battle of such knows(?) why).

(1) **Original:** "I, \_\_\_\_\_, Became A Christian by Being Baptized, upon Confession of My Faith in Christ on . . ."

(2) **Revision:** "By the grace of God, I, \_\_\_\_\_, became a Christian by being baptized as a demonstration and confession of my faith in Jesus Christ, on the . . ."

- b. An example of this emphasis (as it seems to me) on grace (remember that obedience, commands, commandments, etc., are almost always removed, yet I know that "grace alone" is not used) is given in "I have been saved by God's grace," "That grace can save every person," "gratitude for his saving grace," (be it known I fully understand that we are saved by grace, but **IT IS NOT WITHOUT MAN'S OBEDIENCE TO AND FAITHFULNESS TO GOD'S SALVATION PLAN.** Yes, I know no man can earn salvation, and to charge us with that is to miss the point as that is not the point herein).
- c. The change in emphasis can be seen in the use that is made of the Version from which quotations are given. With over 100 given in the booklet, there is no way that I can give or even list every one of them. However, I ask you to note Hebrews 10:25, as it has ". . . the Day (please note the Capital 'D' on "day") coming" (can you imagine why this was done?).
- d. Under the organization of the church, in addition to the elders and deacons, a separate heading is given (it is set aside to the left margin and in the same dark letters and a Capital, as elders and deacons) for **Minister**.
- e. At times you will read about "his spiritual gift of preaching," "every Christian has a gift to use in the church," and "in many different ways by Christians with many different gifts."
- f. "Disciples" is changed to "followers" (indeed, every disciple is a follower, but not every follower is a disciple), "household of faith" is changed to "the family of believers" (this wording is of great interest for today), "in Christ" is made to read (changed to) "belongs to Christ," and the like.
- g. The distinctiveness of one church is lost, such as can be seen in this quote: "To progress toward this unity or 'oneness' (a goal not merely for the many differing churches, but one to be set within each congregation), . . ."
- h. Note these questions: "What was the message for the people of his day?" (talking about the Bible writers) . . . "What message does he have for me today?" (Is it two different and distinct messages, depending upon "his day," and upon "for me today" (our day)?

I have not touched "the hem of the garment" in the far-reaching implications of the Version used (remember, I gave only 10 out of the 100 plus, so each one needs to be studied), the things omitted, the changes made and the wording (the emphasis) employed. I have tried to sound forth, in all clarity, **WHAT IS HAPPENING** among us and to us as a people of God. Even such a little booklet (and we are grateful for the one by R. B. Sweet in 1948) as this one by Sweet Publishing Company seems to be making all the changes necessary so it can be sold to and used by any or all religious groups. You see, it not only removed the word "denominationalism," but it took out *the concept* as well. Indeed, the reviser abolished and wiped out: "We may do only what we find authority for in the Bible. That authority is to be by: a) direct command; b) approved example, or; c) a necessary inference" (p. 26, older booklet. Even though I would not have worded it thus, the fact that this is omitted is sufficient to prove my point).

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# Have We Gotten Too Far From The Paint Bucket?

William Claiborne

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Recently, while driving through the countryside where I spent almost all of the first 20 years of my life, I crossed a bridge over a little creek. I stopped on the bridge and looked to my left. About 150 feet from the bridge an old sycamore tree leaned over a clear pool of water. My mind went back to the late afternoon when I was baptized into Christ in this little pool of water 55 years ago. I sat for some time letting my mind go back and thought of all the great and good people that made up the congregation that met for worship in the old church building about a mile up the road—almost all of them now gone on to their reward. When I thought of the difference between then and now, I was almost overwhelmed with sad and precious memories. I remembered what all we had to do in order to worship our Father in heaven.

If the building then was air-conditioned, it must have been installed backwards! We had hot air in summer and cold air in winter. We did have a kind of portable air-conditioning in the form of fans given to the church by a local funeral home, hand operated. I remember the only light we had was several coal oil lamps, not kerosene (never heard of kerosene back then!). Those coal oil lamps hung on the wall on metal holders with reflectors back of them; but we got by.

Heat, in the winter time, was furnished by a big “pot bellied” stove down in front of the pulpit. In fact, this stove contributed to my first experience of filling the pulpit. Some of the boys took turns in going out on Sunday morning early and starting a fire so the building would be warm in time for services. On my morning to build the fire, I used a good amount of kindling wood and had a good fire going; so I went out back and got a scuttle of coal. When I poured the coal into the stove, it smothered the fire out; so I went to the coal building out back where the coal oil was stored for the lamps. I got a small bottle of coal oil, went inside and poured it over the coal and hit the coals of fire. Steam filled the old stove. I had an old kitchen match. I struck the match, and when I stuck it through the door, you wouldn't believe it. It blew off the stove door and I wound up on the pulpit, scared almost to death. My

eyebrows were gone, hair singed on top. (It came back out; but now it's gone again!) This also was my first experience with velcro. My eyelashes were singed on the ends. Every time I blinked my eyes, they stuck together and I had to pull them apart with my hands.

In spite of all this, the building was full. People walked, came in wagons and rode horseback. We had gospel meetings that lasted ten days or two weeks, and we grew. Many were baptized. I still remember the beauty of the baptismal service, as Christians gathered on the bank of the creek and sang a song or two while the ones to be baptized were led out into the clear water and immersed into Christ as the sun sank in the glowing west.

During this period of time and through several years thereafter the church was the fastest growing religious body in the United States. The reason: people were Bible-oriented, preachers preached, not on current events but on the blessed BOOK. They gave book, chapter and verse for everything taught. (I remember such men as **C. D. Crouch**, **Frank Jernigan**, **Jack Rollins** and **W. L. Totty**, none of whom had a lot of formal education, but oh, how they knew God's word! The only degree any of them had was a T.O.S. (tiller of soil).

We had one debate back there when brother Totty met **A. J. Sloan**, a Baptist preacher. The building was packed every night. Many of us boys even had to sit at the edge of the pulpit or on the floor. People were outside listening at the windows. Even whole families would come in wagons, pull up real close to a window, and sit there and listen.

How many of you remember such things? I have written all of this in order to make a point: in spite of all these inconveniences, uneducated preachers, hard times, much of it in the Great Depression, the church grew by leaps and bounds. Our preachers were known as defenders of the faith. Many debates were held and the truth came out shining as pure gold purified by fire seven times.

## WHAT HAPPENED?

Now, we are not growing—but, in many cases, even losing ground. With our multi-million-dollar buildings, air-conditioned and heated year round,

with our gyms and “family life center,” no longer do we have to walk, ride a horse or wagon; we have air-conditioned cars. Many times even the church bus will pick us up at our door and bring us back. Our preachers have degrees of every sort from B.A. to Ph.D. (whatever that means!). All kinds of youth programs, camps, singles programs, you name it, somebody's got it. Seminars, workshops, campaigns, retreats. No longer do we have to read and study the “old, hard-to-understand, archaic King James Bible;” but we have a translation, mistranslation, version, perversion or condensed version for everybody!

If all these things are as good and as big a help as we were told they were, why haven't we evangelized the world? Why haven't we grown? You tell me! If you can't, maybe I can tell you.

Not too long ago while working on the east coast in the wake of Hurricane “Hugo,” I read a joke in the paper. It seems that some man from Tennessee it said (I hope not) applied for a job with the Highway Department. He got the job and was taken to the country, placed in the center of the road with a ten-gallon bucket of yellow paint. Placed on the center line, he was given a 3-inch paint brush. The foreman told him, “I'll tell you exactly what to do. Take this brush, stick the bristles all the way down to the metal band, take it out, bend over, and paint that yellow stripe up the middle of the highway. When the brush gets dry, come back and do it all over again.”

That night, when he came in, the boss asked, “How far did you paint?” He said about five miles. “WOW!” the boss exclaimed, “you are really fast.”

The next night when he came in and was asked how far did you paint today, he said about a mile. “What happened?” asked his boss. “Yesterday you painted five miles and only one mile today.” “I know,” said the man, “but, look, I'm getting farther away from that paint bucket all the time.” You say he wasn't real smart, since his only source of supply to do the job expected was in the bucket. Why didn't he carry it with him!

## SEE THE POINT?

Maybe the reason we are not getting the job done that God gave us to do is

we've gotten too far from the paint bucket. Our only source of supply to save the souls of men is the gospel of Christ. Paul (Romans 1:16): **"I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek."** In I Corinthians 15:1-4, Paul further said about the gospel and its power: **"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."**

We see by these two passages that the gospel is the only thing that will save men. This is the reason Jesus said, **"Go ye into all the world and preach the gospel to every creature."** God wants all men to be saved and the gospel is the only thing that will do it. The only way the gospel can save men is for it to be preached to them so they can hear it, believe it, and obey it.

I am completely amazed how far we have left the paint bucket even in obedience to the gospel! How many sermons do you hear now that stress faith, repentance, confession and baptism? Sometimes these are mentioned only in passing. No longer do we "lay it to the line." You can't offend people, you say. When the preachers of old laid it on the line, people obeyed the gospel, were saved, and the church grew. Try it and see what happens.

I attended a Sunday night worship service not too many months ago that went like this: the song leader got up and led two or three songs out of a little book of "camp" songs. Then a lady stood up and directed a group of four-and-five-year-olds in singing with hand clapping—then the six-and-seven-year-olds sang three or four songs with handclapping at the end of each song. An invitation song was selected, then the preacher extended the invitation thusly: "There may be someone here tonight that needs to respond. If you are, you know it better than I, so why don't you come as we sing this song, confessing Jesus Christ as your Lord and Savior and then you can be baptized." The Lord's supper then was observed by those not at the morning service and the crowd was dismissed. This man had gone so far he couldn't even see the paint bucket!

The sign out front says "CHURCH OF CHRIST"? There is no way I can believe how far we have gotten away from the truth in so many different

areas. We've left the simple plan of God in the area of marriage, divorce and remarriage (Matthew 5:32; 19:9). It was changed from "the cause of fornication" to every reason you can think of. Now we say, well, it doesn't make any difference because it doesn't apply to everybody anyway. I've already shown in this article how we've left the simple plan of God in obedience. No longer do we teach the absolute necessity of obeying the Bible plan of faith, repentance, confession and baptism for the remission of sins. How many say there is not one thing we can do, but it's all by the grace of God only—"we can't contribute one thing."

Confession no longer is of Jesus as the Son of God—but as our Lord and Savior—and that before obedience! Oh, Lord, help us, we cry. We need to begin to help ourselves! No longer are we satisfied with God's plan of worship—singing, praying, teaching, giving, Lord's Supper (Acts 2:42; Ephesians 5:19; Colossians 3:16; Acts 20:7; I Corinthians 15:1-3). In many places our singing praise to God no longer is as per Bible command and example—now solos, quartets, choruses, vocal bands and such like are used. No longer do we stress the first day of the week as the day to observe the Lord's supper. (One young preacher in this county taught, since the Bible says, **"As oft as ye do this ye show forth his death till he comes again,"** we ought to observe it as many times as possible any day in the week either night or day.

Situation ethics, new morality (so called) and humanism all have contributed to the increase in violence such as murder, rape and all other forms of immorality and ungodliness that will result in many spending eternity in hell with the devil and all his angels. I cannot even remember the last time I heard a preacher speak on Galatians 5:19-22 in full—only mentioning one or two items in passing. When the church was growing 40 or 50 years ago, old preachers would get up and literally take the hide off on dancing, social drinking and such like. But no more, with the elders' children and sometimes even the preacher's children attending the Senior Prom or some other events where dancing, drinking and petting go on even in public. Remember Sodom and Gomorrah? It may be later than we think. The media, TV and such have glamorized the ungodliness of adultery, fornication, homosexuality, living together out of wedlock, and even teenage pregnancy till our young people see nothing wrong with any of it.

For the biggest part of my adult life, I have been in the construction business serving as superintendent on large jobs, some of them costing millions of dollars. Sometimes a piece of equipment would be sent out that had to be assembled. Some of the young men would become so frustrated trying to assemble it that they would almost cry. They'd say, What are we going to do! I'd tell them there is only thing to do. When all else fails, go get the manufacturer's book of instructions and follow it. The church hasn't grown. We have tried every gizmo, gadget and promotional stunt we can come up with and they haven't worked. Let's get the Manufacturer's Book of Instructions and look at it.

Jesus said, in 16:15-16, **"Go ye into all the world and preach the gospel."** Will it work? Let's see Acts 2. In verse 38 Peter said to repent and be baptized for the remission of sins. In verse 41 they that gladly received his word were baptized and the same day there were added unto them about 3,000 souls. Verse 47: And the Lord added to the church daily such as should be saved. Acts 4:3: Many heard the word and believed; and the number of the men was about 5,000. Acts 5:14: And believers were the more added to the Lord, multitudes both of men and women. Chapter 6:1 speaks of disciples being multiplied. Chapter 6:1—the word of God increased and the number of disciples multiplied in Jerusalem greatly and a great company of priests were obedient to the faith. Chapter 8: the Eunuch had Jesus preached unto him and he obeyed the gospel. Chapter 10: Cornelius heard the word of God as taught by Peter and obeyed.

Paul, as an old man, told the young man Timothy, **"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."** Looks like we have a national epidemic of this right now!

Let's follow the Manufacturer's Book of Instructions and get back to the paint bucket. You might be, as we used to say, completely flabbergasted at what happens. **"Pray without ceasing."** Comments appreciated.

# How Can I Know?

Jim Moore

How can I know that I am a member of the right religious body? The basic principle is that, "If all the component parts of anything are right, then that which is created by a combination of these parts must of necessity be right."

To illustrate, let us suppose that I decide to buy a new 1991 Lincoln Continental, so I visit the dealership that sells Lincoln Continentals. As I enter the showroom, a salesman probably will approach me. He will try to sell me a new car. I tell him that I want to purchase a 1991 Lincoln Continental. He probably will be very pleased by my statement and begin immediately to show me and extol all the virtues of a particular car that is on the showroom floor. He may open a door and show me all the roomy interior, the easy-to-read instrument panel, the plush seats that are so easily adjusted, the safety air bags, the beautiful carpet on the floor—and right there in the middle of the steering wheel is the logo of the manufacturer and the name Lincoln. He may then go to the back of the car and point out the safety bumper, raise the trunk-lid of the car and point to all the room and cargo space, full-size spare tire, and the easy-to-use jack and lug wrench. As he closes the lid he may show me the name Lincoln lettered in gold on the right side of the trunk-lid. I then kick all four tires and notice that the hub caps are all branded with the same company name. The hood ornament is beautiful, also branded with the same name.

The salesman then raises the hood, but instead of a Lincoln engine I see a 1957 Chevrolet engine. I point this out to the salesman. He assures me that this should be no real problem, because, after all, it is an engine, and he is convinced that those who installed it were sincere and dedicated people. So why should I be so legalistic as to want a Lincoln engine in my car?

You see my point—that all the component parts are not right, therefore if I bought that vehicle, I would not be getting a 1991 Lincoln Continental, but would have something less than the real thing.

Remember now our basic principle that if all the component parts are right, then that which is created by putting those components together in the proper order will be right. On the other hand, if any one or more of the components is wrong, then the end product cannot be right.

If a cook is making biscuits and begins to bring together the ingredients, but instead of shortening the cook decides to use axle grease, then the composite of all parts would not make a very good pan of biscuits. In order for there to be a suitable product, the cook must leave nothing out, add nothing to, nor substitute anything for, any of the component parts of the recipe.

What do the car and the biscuits have to do with me knowing that I am a member of the right religious body? The basic principle is exactly the same. If I am to know that I am right religiously and a member of the right religious body, I can look at all the components of that body to see if they are right so that when they are all brought together then that which is created will be right.

The components of a religious body are often referred to as identifying marks. Therefore if I look at the identifying marks of a religious body, I can reason that when those parts or marks are properly brought together, I will be able to see and know that I have found the true church that was purchased by the blood of Jesus Christ.

If a religious body has the right creed, the right doctrine, the right worship, the right organization, and the right name, then I can know that it is the right body or church. If any of these identifying marks are missing or do not conform to those marks set forth in the New Testament, then I can be sure that the church under consideration is not the one purchased by the blood of Jesus Christ. Who can deny this principle?

With this principle in mind, let us look at five identifying marks of the first century church!

**The right creed.** Since the word creed means that which is believed, we go to Matthew 16:15-16. Jesus asked, "**Whom say ye that I am?**" Simon Peter answered and said, "**Thou art the Christ the Son of the living God.**" When Philip preached Jesus to the man of Ethiopia, as they approached a body of water the eunuch requested baptism. Philip said, "**If thou believest with all thine heart, thou mayest.**" And he answered and said, "**I believe that Jesus Christ is the Son of God.**" His creed, *i.e.*, his belief, was that Jesus was the Christ. He was correct in that belief. Jesus himself said, John 8:24, "**for if ye believe not that I am he, he shall die in your sins.**" Belief or faith is the creed or the "I believe" of New Testament Christians, thus the creed of Christ's church. Men have undertaken to write creeds but have miserably failed.

One example of such failure is what is known as "The Apostles Creed," a ditty recited by many in the denominational world. For years that creed stated that those who recited it believed that Christ descended into hell, but these same folk steadfastly claimed that the thief on the cross went to heaven, thus creating a conflict in their "I believe." About thirty years ago they decided that this conflict must be changed, so they rewrote that creed and left out the part about Jesus going to hell, thereby thinking that they had made all things right, but in reality just proving their own ignorance. All human creeds are prone to error, but the creed of a true child of God will never be outdated nor need revision. It remains the same, "**I believe that Jesus Christ is the Son of God.**" Christ is, has been and always will be the only begotten Son of God. God's people can be certain of the right creed, if they add nothing to, take nothing from, nor substitute anything for their faith in the Son of God.

**The right doctrine**—that which is taught—by its very definition is the gospel, good news, proclaimed and taught. Who, except those who had a false doctrine, would try to make a distinction between the two. It takes a lot of ignorance and plenty of help from the devil to propagate such perversion. When those who claim to be Christians, fail in their doctrine to allow God's word to be their only rule of faith and practice, they do not have the identifying mark, the component part necessary to establish their identify as the New Testament church.

**Worship** offered to God must conform to the standard revealed in the word of God. When every activity of worship is true to that word set forth by the apostles and writers of the New Testament, then and only then, do we have that identifying component that is necessary to identify the New Testament church and to be in harmony with the statement of Jesus in John 4 that acceptable worship must be in spirit and truth. Should any part of that worship offering be in conflict with divine revelation, then it does not meet God's standard and thus is vain and void. If that faulted component is then identified, it must follow that the organization offering that worship is not the New Testament church as

was established in the first century and described in holy writ.

With regard to **organization** of the church, it seems that the denominational world and even some who claim to be our brethren have gone to great lengths to establish something other than that which God has ordained in Philippians 1:1—the church with its saints, bishops and deacons—thereby failing to display the identifying mark of that component, thus not the body of Christ.

Since many religious groups wear one of the names that

God gave to the saved it sometimes becomes difficult to identify by name only the Bride of Christ, thus giving even more credibility to the component-part or identifying-mark process. God has set up a royal priesthood, a peculiar people. Its true identity is becoming more significant every day. Check it out. Does the body of people where you worship have the identifying marks?

—Post Office Box 687  
Roanoke, Texas 76262

## Notes & Quotes...

**Goebel Music**, Colleyville, Texas: "My next book, **BEHOLD THE PATTERN**, has been far too long with the printer, but it will... we all pray... be out... It is my intent to... get the book out at a very cheap price, if any, and spread the book both far and wide and, yea, even 'across the pond.' One item for sure, I have 15 positive chapters and four chapters on ten (10) of our men from **Max Lucado** to **Denny Boultinghouse**, editor of *Image*, including **Rubel**... and I think it is so documented that brethren, maybe some, will get their peepers opened a little wider!

"... this book will be... of some 600 pages... I have just about ten days or so ago proofed all of them—whew! **Rex Turner, Sr.**, wrote the preface for me. You can ask **Curtis Cates** what he thinks of the book, as he, too, has read the manuscript. I hope we can carry an ad, when it is out, in your paper... I had resolved even while down in the closing of 1990 (I commenced it on December 10th) that, even if it took my life, it would be worth it for the Cause we love so much..."

[NOTE: "All of us are looking forward to your new book, **BEHOLD THE PATTERN**," I replied, in part. "It still is incredible to me that you could even **WRITE** it—much less be able to **PUBLISH** it—as sick as you have been. If

ever a book should be considered 'timely,' surely this is it!..."

"I feel sure the chapters re: **Max Lucado**, **Denny Boultinghouse** and others will prove to be invaluable. When men show certain skills, whether in speaking or in writing, we have many in the brotherhood who are so in awe of **HOW** they say it, they seem to overlook **WHAT** they are saying..." [YR Jr.]

**David Slater**, Nashville, Tennessee: "I have received two of your tabloids, unsolicited. PLEASE remove my name from your mailing list.

"As a member of Woodmont Hills, my life has been blessed by **Rubel Shelly**, a godly man who works harder for the cause of Christ than anyone I know. I thank God for him, and for our extremely qualified and caring elders at Woodmont Hills.

"On the other hand, I pray for you and your cronies, that you will cease your useless meddling. Take a clue, Ira: Very few sensible people take you and your handful of noisy busybodies very seriously at all. I'm thankful that the legalistic wing of our fellowship is getting smaller and smaller, as the church strives to become more Christ-like. In Christian Pity, (Signed) **David Slater**."

[NOTE: Upon receipt of such a rendering

letter, I replied to brother Slater, in part, saying, "... Jesus had something to say about such in Matthew 7:6. If I did not understand it before, I think I do now. Since you are trampling my pearls underfoot and turning and rending me, I'll waste no more pearls..." [YR Jr.]

**Ted J. Thrasher**, minister to the church at Olathe, Kansas, in changing over their order from "bundles" to be sent each issue of *Contending for the Faith*, sent 15 one-year subscriptions to be sent to the church address, saying, "If you get to the Kansas City area, give us a call or drop by. I still have a place where you can lay your head... if you need!"

**Leo & Hazel Martin**, of Florence, Alabama, enclosing \$25.00, wrote: "Have a good trip to Singapore. Sending a little more this month to help with your travel expenses... We appreciate all the good works..."

**Daniel H. Coe, Sr.**, minister to the Northside congregation at El Paso, Texas, in ordering our 1990 Hardbound Volume of *Contending for the Faith*, said, "Your publication is very valuable to me and is indeed worth the cost..."

[NOTE: It had been my hope to send our Volume XXII to the bindery prior to leaving for Singapore in November; however, I had only nine days back home from Latvia (formerly U.S.S.R.) and there was just no time to get it ready. Our 22nd year of continuous publication now has been completed, however; therefore, upon returning from Singapore, I'll get it ready for the bindery, Lord willing, the very first thing.

We now have more than 200 standing orders for these Bound Volumes of *Contending for the Faith*, which are delivered and billed for each year as each new Bound Volume is available. Many brethren and churches are ordering **COMPLETE SETS** for ready reference re: the *Libraries*. Thus far, we have carried our **INDEXING** through Volume V. We hope to carry this indexing on through Volume X before another year goes by.

Individuals or congregations interested in ordering the whole 22-volume set, beautifully bound in red cloth and stamped in gold, please let us know. If it costs too much to purchase all at once, arrangements can be made for you to order your set piecemeal. Inquiries should be addressed to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. [YR Jr.]

### DAVIDSON OFFERS TO SEND HIS WRITTEN DEBATE WITH "JEHOVAH'S WITNESSES" JUST FOR POSTAGE

The only published debate with the so-called "Jehovah's Witnesses," of which we are aware, is a written debate that brother **J. L. (Jack) Davidson** had with them a few years ago, entitled, "Wind of Doctrine."

It is a good debate.

Like some of the rest of us, brother Davidson is growing old. He still has some of this unique debate left in stock. In order to move it, he will mail it to anyone who will mail him \$1.00 to pay the postage. *Contending for the Faith* recommends this book.

Address him: **J. L. Davidson, 62 Bert Brown Road, Conroe, Texas 77302.**

## SOUTHWESTERN SCHOOL OF RELIGION TO OPEN IN FEBRUARY IN LAS VEGAS

The **SOUTHWESTERN SCHOOL OF RELIGION**, a new preacher/teacher training school, will begin its first academic quarter on February 4, 1992.

Under the oversight of the **Boulevard church of Christ**, Las Vegas, Nevada and under the direction of **Joseph Meador**, their minister, the three-year collegiate program seeks to prepare Bible teachers, preachers, and evangelists for work in and around the Las Vegas Valley and in the southwestern United States. The school of religion will be housed in the modern facilities of the Boulevard congregation.

Classes for the first quarter will include: **Bible Introduction**, **The Doctrine of the Church**, and **Homiletics I**. Special tutorial study classes (common in European universities) which allow the student to explore a particular religious interest also are offered in cooperation with the faculty. Also, a division of Homiletics will provide introductory, intermediate and advanced level instruction in preaching communications,

expository preaching, the history of preaching, as well as in classical rhetoric.

**Meador**, who formerly served as academic director of **The School of the Bible**, Madisonville, Kentucky, has been planning this particular effort with the Boulevard church for well over one year. Meador explained, "As far as we know this will be the first school of this kind in this region of the United States. We definitely are not in competition with other faithful congregations or schools, however there is a need for such training in our area and the Boulevard congregation is pioneering this effort as we are preparing to reach the lost well into the next century."

Further information, including an enrollment packet, may be obtained by writing or calling the **SOUTHWESTERN SCHOOL OF RELIGION** of the Boulevard church of Christ, 4000 West Oakey Boulevard, Las Vegas, Nevada 89102 or calling (702) 877-9629 or 877-6369.

\*\*\*\*\*

**William Baxter Forrester, III**, the son of **William Baxter, Jr.**, and **Mary Lois Forrester**, passed from this life on July 5, 1991, at the age of 48.

Brother Forrester was the owner-operator of Gainesville Toyland/Hobbyland, of Gainesville, Florida, at the time of his death, having served with the U.S. Army earlier. He was a member of the 39th Avenue church of Christ, in Gainesville.

Brother Forrester is survived by his wife **Brenda C. Forrester**, and two sons, **William B. Forrester, IV**, and **Jeffrey B. Forrester**, all of Gainesville; his parents, above mentioned, of High Springs, Florida; two brothers, **James Paul Forrester**, of High Springs, and **Ray Walker Forrester**, of Gainesville; one sister, **Mary Liticea Gay**, of High Springs; and nine nieces and nephews.

Funeral services were held Monday, July 8, 1991, at 11:00 a.m., at the Forest Meadows Chapel, in Gainesville, with **W. D. Jeffcoat** and **Colen Williamson** conducting.

Burial was in the High Springs Cemetery under the direction of Evans Funeral Home, of High Springs.

Those wishing to do so may make memorial donations to the American Cancer Society or to North Florida Hospice.

**Mac Deaver**, of Red Boiling Springs, Tennessee, did the preaching in a gospel meeting October 20-24, 1991, with the East Side Church of Christ, of Christiansburg, Virginia.

**Gilbert B. Miller**, minister to the church on Palmetto Avenue, of Fort Myers, Florida: "We know that the truth will stand forever, but it seems like there are very few brothers who will stand. Brother Rice, you have done and are still doing a great work for the Lord; so please don't come down (Nehemiah 6:3). We have many Sanballats in the church who are trying to pull you down... Keep up the good work. I am praying for you every time that I think of you..."

**EAST SIDE CHURCH OF CHRIST**  
Post Office Box 509  
Christiansburg, Virginia 24073  
September 25, 1991

Dear Brethren,

This letter is to inform you of the beginning of a new congregation known as the East Side Church of Christ in Christiansburg, Virginia. The congregation was begun September 12, 1991. The leadership of the Christiansburg Church of Christ was properly notified that thirty-five (35) individuals were removing their membership from the oversight of its leadership as of September 12, 1991.

This new work was begun because we did not feel that we could continue to do the Lord's work due to the abrupt action taken by two (2) of the three elders in terminating our preacher, Bro. Clarence Lavender. Brother Lavender had considered resigning, but many of us felt that he should not do so, because the reason given (negative preaching) was not supported by his performance. Thus he did not resign. Following Wednesday evening services on September 11, 1991 at an elders meeting, he was discharged from all preaching and teaching duties for the Christiansburg church effective immediately by Elders Guy Duncan and Roger Sheppard. Elder Ward Teel had no knowledge of this action prior to the evening service and strongly dissented in the action of the other two elders. Elders Duncan and Sheppard did agree to honor the ninety (90) day contract which includes Clarence's salary and benefits.

On Saturday morning September 14, Bro. Lavender was informed by Elder Sheppard that the only reason for his dismissal was "that some wanted a change in preachers." However, many of us did not want him discharged but were never given the opportunity to express our views to the elders as a group as had been promised by Elders Duncan and

Sheppard. Some members of the congregation were invited to express their views, but many members were neither invited nor informed of the actions of the two (2) elders.

On September 12, 1991 we engaged Bro. Lavender to work with us at the East Side Church of Christ in the Christiansburg area. As Paul and Barnabas did when they separated and went their respective ways and continued working in the vineyard of the Lord (Acts 15:26-41), we also feel that we can work more effectively in a new congregation.

You are invited to worship with us at any time. Our temporary meeting place and schedule of services are as follows:

PLACE: The Pride and Joy Day Care Center  
135 Church Street  
Christiansburg, VA

SERVICES: Sunday  
Bible Classes 10:00 a.m.  
Worship Services 11:00 a.m.  
Evening Services 6:00 p.m.  
Wednesday  
Bible classes 7:30 p.m.

All correspondence should be sent to the address on the letterhead. If you have any questions, please feel free to contact us.

For the congregation:

(Signed)

**Clark H. Lewis** (703) 552-0769  
**W. Ward Teel** (703) 382-3380

[NOTE: The brotherhood continues to be plagued with a plethora of Paul-and-Barnabas situations in recent years, such as described in the foregoing letter. In such cases the course they chose seems to be the only way out. We wish them well. IYR Jr.]

**Tom Meacham**, of Jackson, Tennessee, contributed \$50.00 in November to help on the special mailings of Contending for the Faith into the Nashville congregations who are sponsoring the "Nashville Jubilee."

**Virgil Bowen**, of Oklahoma City, Oklahoma, who contributes \$100.00 each month toward our missionary work, was disabled for approximately two months due to major surgery in September, and had to go to Corsicana, Texas, to be with his son and family until he could recover.

**Joe W. Nichols**, minister to the church at Vidalia, Louisiana, sent \$25.00 to help with the Nashville mailings—also an article he thought might be appropriate for Nashville readers. It was. Look for it.

**Robby Eversole**, who ministers to the church which meets at 6 Harker Road, Post Office Box 5324, Fort Oglethorpe, Georgia 30741, writes:

"Let me begin by saying how much I appreciate Contending for the Faith. It is a superb publication and is much needed today. I appreciate its soundness and eagerly anticipate its arrival each month. I appreciate you and the editorial staff for the love of truth and courage manifested in combatting liberalism. Please keep up the good work.

"Two congregations in the past year have had **Olan Hicks** into their pulpits to spread his vicious, depraved and immoral error among their members. A series of lectures was held to combat his first appearance; but he was back in Chattanooga, October 25-27, 1991, at another congregation.

"I am a young preacher and had been wondering why doesn't someone do or say something? I've finally realized that I'm somebody and I fully intend to combat this. I am enclosing an article I wrote upon learning of brother Hicks' recent visit to our area. If it is worthy of publication, please feel free to use it. I pray for you, the staff, and Contending for the Faith."

[NOTE: "What you had to say of Contending

for the Faith was deeply encouraging," I responded in part. "It is wonderful to know that there still are those who believe in and uphold those who are set for the defense of the gospel. Otherwise, the way things in general are going, the whole church would apostatize even in our generation just as it did in the early centuries of the Christian era.

"It astonishes, saddens and perplexes me that ANYONE would even PERMIT heretics such as **OLAN HICKS** into the pulpit, much less INVITE him in. It is just like pressing a poisonous snake into one's breast and begging to be bitten! Well, of course, one should not be surprised to be bitten in such cases; after all, that is what snakes are for!

"Your conclusion that it is far better to do or say something YOURSELF than it is to sit back and wonder why someone else does not do is exactly right. We keep hearing, 'Why don't THEY do something,' until we wake up to the fact that there is no 'they'—only 'we.' We plan to use brother Eversole's article. Watch for it. IYR Jr.]

**Joseph Meador**, preacher, Boulevard church of Christ, Las Vegas, Nevada: "We continue to enjoy receiving... Contending for the Faith here at the Boulevard... My work in Las Vegas has kept me extremely busy as you might expect."

**Ralph T. Denham**, of Hebron, Kentucky, enclosed a couple of recent bulletins from the church at Beamsville, Ontario, Canada, calling our attention to a couple of articles by **Weston Walker** that Elder/Editor **Donald Perry** had featured.

"I cannot believe the eldership is going along with this junk," brother Denham wrote. "You can see the influence **Rubel Shelly** is having."

One of the articles, in particular, entitled, "WHOEVER IS NOT AGAINST US IS FOR US," was so patently in error that it must not be ignored. Appearing on the front page of Beamsville's bulletin for September 29, 1991, its closing paragraph was as follows:

"When I see sin and corruption among us, I am angered if we claim to be the one true church. We are not the one true church at the exclusion of others; our living clearly shows that we are no better than other professing Christians. Only by the grace of God are we (and our Anglican, United, Presbyterian, Mennonite, Roman Catholic, etc. friends) saved."

Putting the church's claim to being the one true church on such a basis evinces no understanding at all either on the part of the writer or the editor. Such a claim never has been based on the finite membership of the body—but upon the infinite builder, foundation and head, which is Christ.

The church does not belong to sinning, corrupt members, but to the sinless, pure Jesus Christ. Did he not say, in Matthew 16:18, "... upon this rock I (Christ) will build my (Christ's) church: and the gates of hell shall not prevail against it (not them)." Does not Paul teach, in I Corinthians 3:11, that "other foundation can no man lay than that is laid, which is Jesus Christ"? Does he not further declare, in Ephesians 1:22-23, that God "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all"?

It is upon these and related Bible bases that Christ's (not our) church has every right to be called the ONE TRUE CHURCH—and to imply that man-made churches, such as the Anglican, United, Presbyterian, Mennonite, Roman Catholic and others, somehow are just as much the ONE TRUE CHURCH as the one Christ built and for which he shed his blood and died is specious, deceptive and false.

We never heard of this Weston Walker who wrote the offending paragraph; but we have known (or known of) **Donald Perry** for a long

time. We always gave him credit for knowing better. Has he, too, been infected with Shellyism? Short of a correction, it would appear so to be. IYRJR.

**Gregory Pickett**, preacher, Pikeville, Tennessee: "Brother Ira, the liberals are getting the upper hand it seems in some regions of our state (Nashville), and it seems what the Christian Church did to the work of the pioneers in the Restoration Movement is going to be repeated in Nashville... The current apostasy among us is tragic. Not only does it grieve the Godhead, but it should cause us to abhor the fellow-travelers of liberalism enough to oppose and refute them

till they cease and desist... We must stand for the truth even if it breaks our backbone... Thank you for standing for the truth and holding high the gospel of Christ."

**J. L. Davidson**, Conroe, Texas: "We received some advertising from the church in Magnolia to the effect that **John Clayton** would be with them in a meeting/seminar (?)... **Harold Thomas**, the Grangerland preacher, called **Lonnie Ritchie** and asked him why they would have John Clayton with them. Lonnie became very defensive and said he was sick and tired of people telling him what he could do and could not do. Clayton has repented perhaps? Lonnie said he had heard Clayton many times

and that he never heard him preach any error..."

[NOTE: "So Lonnie Ritchie had heard John Clayton preach many times and never had heard him preach any error!" I replied, in part. "Well, via his [John Clayton's] own tapes, I have. Could it be that Lonnie might not recognize error when he hears it? Such seems to be the case with many nowadays." As for Clayton having "repented perhaps," how could he repent of false teaching that he denies is wrong! No evidence has been presented that he has corrected EVEN ONE POINT of the falseness we documented against him years ago. IYRJR.]

## Florida School of Preaching

1807 South Florida Avenue  
Lakeland, Florida 33803  
Seventeenth Annual Lectureship  
January 20-23, 1992

**Theme: Does the Church Need Changing for the Coming Century?**

### Monday—January 20

- 9:00 "Preaching for the Next Century" ..... Winford Claiborne, Henderson TN
- 9:45 "Changing Our Attitudes Toward Money" ..... V. P. Black, Chickasaw, AL
- 10:45 "Preaching the Gospel and Leaving Others Alone" ..... Jim Ezekiel, Folkston, GA
- 11:30 Lunch
- 1:30 "One Gospel for All Men" ..... Gilbert Miller, Ft. Myers, FL
- 2:30 "Abuses of Worship in Song" ..... W. D. Jeffcoat, Gainesville, FL
- 3:30 Open Forum ..... Flavil Nichols and Jackie Stearsman
- 4:30 Dinner
- 7:00 "Attitudes Toward Evangelism" ..... Robert Lindsey, Brooksville, FL
- 7:45 "God's Unchanging Hand" ..... Wendell Winkler, Montgomery, AL

### Tuesday—January 21

- 9:00 "Preaching for the Next Century" ..... Winford Claiborne, Henderson, TN
- 9:45 "Changing Our Attitudes Toward Money" ..... V. P. Black, Chickasaw, AL
- 10:45 "The Changing Role of Women" ..... Wendell Winkler, Montgomery, AL
- 11:30 Lunch
- 1:30 "Are We Ignoring the Qualifications of Elders?" ..... Bobby Duncan, Adamsville, AL
- 2:30 "Is Truth Relative?" ..... W. E. Wardlaw, Huntsville, AL
- 3:30 Open Forum ..... Flavil Nichols and Jackie Stearsman
- 4:30 Dinner
- 7:00 "Changing Our Moral Values" ..... Gene Hill, Auburndale, FL
- 7:45 "Changes I Have Seen in the Last 50 Years" ..... V. P. Black, Chickasaw, AL

### Wednesday—January 22

- 9:00 "Preaching for the Next Century" ..... Winford Claiborne, Henderson, TN
- 9:45 "Changing Our Attitudes Toward Money" ..... V. P. Black, Chickasaw, AL
- 10:45 "Must One Be a Member of the Church of Christ to Be Saved?" ..... Jack Tittle, Rocky Mt., NC
- 11:30 Lunch
- 1:30 "Shall We Reject Pattern Religion?" ..... Jim Laws, Memphis, TN
- 2:30 "Wolves in Sheep's Clothing" ..... Wayne Coats, Mt. Juliet, TN
- 3:30 Open Forum ..... Flavil Nichols and Jackie Stearsman
- 4:30 Dinner
- 7:00 "Rules for Christian Living Never Change" ..... Samuel Roney, Tampa, FL
- 7:45 "What Preachers Can Do to Preserve the Faith" .. Winfred Clark, Athens, AL

### Thursday—January 23

- 9:00 "Preaching for the Next Century" ..... Winford Claiborne, Henderson, TN
- 9:45 "Youth Problems in Our Changing Society" ... David Macy, Blue Ridge, GA
- 10:45 "Changing Attitudes Toward Fellowship" ..... Marlin Kilpatrick, Port Charlotte, FL
- 11:30 Lunch
- 1:30 "Changing Attitudes Toward Fellowship" ..... Bobby Liddell, Pensacola, FL
- 2:30 "Courting the Favor of Denominations" ..... Winfred Clark, Athens, AL
- 3:30 Open Forum ..... Flavil Nichols and Jackie Stearsman
- 4:30 Dinner
- 7:00 "Changing Attitudes Toward the Bible" ..... Gene Burgett, High Springs, FL
- 7:45 "The Roll of Elders in Preventing Apostasy" ..... Bobby Duncan, Adamsville, AL

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# Contending FOR THE Faith

**BELLVIEW CHURCH OF CHRIST**  
4850 Sausley Field Road  
Pensacola, FL 32526-1798

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# Contending FOR THE Faith

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



WILLIAM SHERMAN CLINE  
[1940-1991]

## WILLIAM S. CLINE FINALLY SUCCUMBS TO CANCER WHILE EDITOR IS OVERSEAS

Ira Y. Rice, Jr.

Like a drum roll, the litany of personal friends whose lives were of major significance to the cause of genuine New Testament Christianity continued on and on and on through 1991. First there was **William N. (Bill) Jackson**, in April; then came **Franklin Camp** followed by **A. G. Hobbs**, in May; **Foy Smith** was stopped by a heart attack, in October; and last (but not least) **William S. (Bill) Cline** succumbed to cancer, December 10th, while your editor was overseas doing what he and I both loved most—seeking to advance the cause for which our Savior gave his life.

If Bill Cline had a closer friend than **Ira Y. Rice, Jr.**, neither one of us knew it. From the time, in 1969, when he invited me to Bellview/Pensacola to defend the truth of the gospel against the encroachments of liberalism until the day of his death, he and I were inseparable. Those were the days when **Harold Jones** was pretending to love the truth while preaching at *West Hill*/Pensacola. Neither Bill nor I could understand why *West Hill* members

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXIII, No. 2 February/1992

Ira Y. Rice, Jr., Editor

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Single Copy, \$1.00 each

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POSTMASTER: Please send address changes to CONTENDING FOR THE FAITH, 4850 Saufley Field Road, Pensacola, Florida 32526.

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Editorial...

## Precious In The Sight Of The Lord Is The Death Of His Saints [Psalms 116:15]

When some of us die—even some who are at least nominal members of the church—it seems to make little or no difference. Their lives are so meaningless, it is like sticking your finger in the ocean, pulling it out again, and asking, “Where is the hole!”

Such cannot be said in the passing of **William S. (Bill) Cline**, faithful Gospel Preacher, Editor of the *Firm Foundation*, and the editor and publisher (as well as writer) of many meritorious works.

### CLINE'S GREATEST CONTRIBUTION

Some might suppose that brother Cline's greatest contribution to the cause of Christ over the three decades of his ministry—and they were many—was his monumental study guide, *Christian Doctrine*, (now out of print), which was distributed and studied worldwide. However, surely, his greatest contribution of all had to be the rescuing of the *Firm Foundation* from the lethal hands of liberalism.

That significant periodical which had served the cause of truth so well under the editorial aegis of **Austin McGary** and **G. H. P. Showalter**, had, for many years, under the editorship of **Reuel Lemmons** become the handmaiden of doctrinal error.

No sooner was Lemmons relieved of his compromising editorship, and his responsibilities passed into the hands of Bill Cline, until that all changed—and the *Firm Foundation* resumed serving the cause of truth among the churches of Christ, as before.

### H. A. (BUSTER) DOBBS IS NEW EDITOR

With the long illness and death of brother Cline, the reins of editorship of the *Firm Foundation*—now fully restored to its original purpose and intent—have passed into the dependable, capable hands of **H. A. (Buster) Dobbs**, who had served as Associate Editor, with Cline, for the past several years.

What a magnificent tribute to the memory of brother Cline it would be if readers of *Contending for the Faith* would get in under the editorship of his successor, brother Dobbs, and all of us not now receiving the paper subscribe to the *Firm Foundation*!

### LET'S SHOW THE CLINES WE TRULY CARE

Single subscriptions are \$15.00 per year; two

years for \$28.00; club rate: \$13.00 (prepaid) per year in clubs of 10 or more; congregational rate: \$13.00 per family per year (prepaid or billed quarterly or yearly); bundle rates: in bundles of ten or more copies sent to one address, \$14.00 per year; foreign subscriptions: \$24.00 per year. All such subscriptions should be sent to: **Eddie Whitten, Firm Foundation Publishing Company,**

**P. O. Box 210876, Bedford, Texas 76095-7876.**

It is one thing for those of us left behind to quote such passages as **“Precious in the sight of the Lord is the death of his saints”**—quite another to show the Lord (and the Cline family who sacrificed almost beyond measure to restore the paper to reliability) that we deeply and truly care.

—Ira Y. Rice, Jr., *Editor*



**NEAR AND DEAR** to the heart of William S. Cline (shown left speaking at the last one he got to attend in person, in 1990) was the Annual Firm Foundation Lectureship in Chattanooga, Tennessee. Two additional such lectureships have been held annually at San Lorenzo, California, and Pasco, Washington.

answer. We suggested that everyone bring a cushion or a pillow to sit on during our closing session—that we might be there all night. Many did.

At 10 o'clock the closing night, I paused long enough for us all to take a 20-minute break for refreshments, after which preaching and question-answering resumed until the wee hours of the morning. Finally, at 1:07 a.m., I asked, “Are there any more questions?” No one spoke up. Whereupon we declared the occasion over, emphasizing, “Let it never be said that we refused to answer anyone’s questions.” We answered them all right—every single one!

**SHARED DANGERS BRING US CLOSER**

Until brethren have gone through such trials and tribulations together as we shared in that extraordinary gospel



(Continued from Page 1)

kept coming to Bellview in droves each night to heckle me in my gospel meeting. Jones even came to visit me in my motel room in the daytime feigning empathy with my distress—until brother Cline and I learned that it was he (Harold Jones) who surreptitiously was orchestrating this opposition to our gospel defense!

**PREACHING TILL 1:07 A.M.**

Never shall I forget the closing night of that first militant effort that Bill Cline and I shared together. He and I announced that I would preach and answer questions that final night until our opposers had no more questions to



**ONLY A FELLOW EDITOR** would know the countless hours of editorial work it took for brother William S. Cline to select and edit the articles and put together each issue of the Firm Foundation. In the accompanying photo, he was caught in a typical scene performing his editorial duties at Pensacola, Florida, where he lived.

**AT THE INVITATION** of Ira Y. Rice, Jr., in the winter of 1986, brother and sister William S. Cline, together with their youngest daughter, Becky (Rebecca) accompanied the Rices and the Yogie Spears on a Bible-smuggling expedition into mainland China. Testifying to how cold it was the day they visited the Great Wall of China, west of Peking, note how the others, except Bill, were bundled up. Left to right, in photo, Betty and Yogie Spears; Vada Rice; and Becky, Jean and Bill Cline are seen.



effort, they never know how close Christian fellowship can be. By the time that experience was over, brother Cline and I knew that we could depend upon each other—no matter the cost.

By 1973, it was clear to both of us that if the cause of truth was to survive this generation among the churches of Christ, most of the so-called *Christian* colleges no longer could be depended upon to train gospel preachers who would be true to the Book. This led brother Cline to establish and become the founding Director of the Bellview Preacher Training School.

#### CONCERN FOR THE LOST

It was ever his wish that he and I might be closer associated personally in the work. Not only did he appreciate my defense of the gospel in *Contending for the Faith*, but he fell in love with my work as a *missionary* and wanted to be a part of that, too.

In the late 1970s, he, together with his father-in-law **Ross Cutts**, **Ray Hawk**, and **Winston Temple** visited our gospel work not only in Taiwan and Hong Kong, but in Singapore and Malaysia, as well. This led to his asking the Bellview church to become the principal sponsor of the Rice family as missionaries—a relationship that began in late 1978 and continues even now.

#### CLINE BECOMES EDITOR OF THE FIRM FOUNDATION

Through his journalistic efforts in *The Defender*, a gospel paper he began in 1971, I knew already, of course, what he could do both as a writer as well as an editor; hence, when, in 1983, the faithful brotherhood had an opportunity to buy out the more-than-a-century-old *Firm Foundation* from the Showalter family, there was no question as to whom should become the new editor.

When **H. A. (Buster) Dobbs** asked me (at the Garfield Heights Lectures that spring, in Indianapolis) who should be the new editor, I pointed to Bill Cline, Buster's first cousin, saying,

"There he is." And when the actual purchase was made that summer, surely enough, brother Cline was named editor.

In the closing years of his life, Bill served the faithful brotherhood immeasurably in producing the *Firm Foundation*, publishing lectureship books, and handle the typesetting for numerous brotherhood periodicals (including *Contending for the Faith* and

our *Far East/World Evangelism Newsletter*), yet he never ceased to look upon *gospel preaching* as his No. 1 priority. Even after resigning the *local* work at *Bellview/Pensacola*, he continued to preach and teach both in gospel meetings as well as lectureships and by *special appointment* as much as or more than before.

#### EDITORSHIP, A LABOR OF LOVE

When, through no fault of his own,



**IT MAY HAVE BEEN COLD** in Peking, but by the time Bill Cline reached Hong Kong (far to the south) it was shirt-sleeve weather as far as he was concerned. In photo, he is seen with Missionary Don Thornton, in front of the Yuen Long church of Christ meeting place in Hong Kong.

the *Firm Foundation* fell on hard times, and no longer was able to support him financially, it was I who encouraged brethren generally to support him, *not* as an editor (as erroneously reported) but as a *fellow gospel preacher*, that he might contribute his work as an editor *free of charge!* It was widely (evilly) surmised that he was “getting rich” through the paper, at the expense of the brotherhood. Such *never* was the case. Just the opposite!

Instead of personal gain from the *Firm Foundation*, he and his family were driven practically to the wall, financially, trying to keep the paper afloat, while uncaring, jealous-hearted false brethren were undermining both him and it on every hand. (God reward them according to their works!) Through it all, however, neither Bill Cline nor his family ever wavered, doing their best to serve the brotherhood whatever the cost.

#### UNFOUNDED CRITICISM

It never ceased to amaze me how lesser brethren felt free to criticize him with impunity regardless of the facts. When I asked him, his wife **Jean** and their daughter **Rebecca** to accompany **Vada** and me with **Yogie** and **Betty Spears** in carrying Chinese Bibles into China for free distribution there (in connection with our Bibles-for-China Campaign), these same false brethren sowed discord against him charging that he had just taken a “paid vacation” into China at brotherhood expense!

If so, then so did we and so did the



IT WAS EVER A JOY to Bill Cline to be a part of our ongoing work of several decades in Singapore, in connection with which he was the Secretary-Treasurer of the Board of Directors for Four Seas College of Bible and Missions. Seen, left to right, in above photo, taken in Singapore, are Cline, Eddy Ee, David Chew, Ray Peters, H. A. (Buster) Dobbs, Vada and Ira Rice, and the Kwan family, including Jeremy, Siew Hwa and Tai Choom. Chew is President of Four Seas College; Ee and Kwan are Academic Dean and Dean of Students, respectively.

other faithful brethren across the years who carried Bibles into China at some risk to themselves. It was just not so—and the Lord himself will bring those sowers of discord among brethren to account come Judgment Day!

#### NAMED TO EDITORIAL STAFF AND BOARD OF DIRECTORS

For the first several years after founding *Contending for the Faith*, in 1970, I continued alone as Editor.

However, by 1976, I felt the need for an Editorial Staff—and brother Cline was one of the earliest ones named, a post he held for the rest of his life.

Later on, with the death of one of our Board of Directors for Four Seas College of Bible & Missions, brother **G. O. Reynolds**, of Dallas, Bill Cline was named to the Board, serving with distinction as our Secretary-Treasurer until he died.

#### CLINE ALWAYS EXCELLED

Whatever he undertook, brother Cline always seemed to excell. The last time I heard brother **Rex A. Turner, Sr.**, speak, he mentioned that of all the students he had ever had across the years none was more brilliant than Bill Cline.

Bill loved to fish and hunt as well as play golf. But he was not content to pursue these interests just for the sport; he had to learn how to make his own fishing tackle, was an accomplished gunsmith, and even professional golfers looked to him to make some of their best equipment. [It was not generally known, but at the very time that he was having things hardest financially back in 1987 and '88, he had a standing offer to become a golfing “pro”—at a beginning salary of \$150,000 per year! For the sake of his gospel ministry, he turned it down.]

And eat? Did Bill Cline ever love to eat! It was not just eating, however, that caused him finally to gain up to



ALTHOUGH SERIOUS MINDED most of the time, brother William S. Cline had a humorous side to him, too. In above photo he was telling a funny story in Singapore as only he could tell it.



**IT MUST HAVE BEEN** about 1986 that we were having problems concerning some of the property in Singapore; so I asked brethren William S. Cline and one of our Bellview elders Harold Cozad to go to Singapore with me to see about it. While there, we decided to have our picture made with one of those ubiquitous tri-shaws formerly seen everywhere (now no more). In above photo, Ira Y. Rice, Jr., together with Cline and Cozad, show how it was done.

440 pounds. He had a glandular condition which affected his metabolism. He and I could eat the same amount and he would put on weight and I'd not gain an ounce. He and **George Darling** and I had a favorite place for seafood down on the waterfront in Pensacola. All three of us always ordered the same thing—fried grouper. It got so that we did not even have to order. They knew what we wanted the moment we came through the door! After George died, Bill and I found a place over in Louisiana, (Mulate's, near LaFayette) that had the best crawfish etoufee either of us ever tasted. Whenever we had occasion to head toward Houston, Austin, Beeville, Seagoville or Denton, Texas, it was always a pleasure to stop by for another bite of etoufee once again.

[But there was no one who could make a shrimp casserole to compare with Bill's own mother, **Louise Cline**; so, when we had that, we didn't need to go *anywhere*—we just stayed home at her place!]

#### **FIRM FOUNDATION LECTURESHIPS**

Both for gospel meetings as well as a lectureship speaker, Bill Cline was in great demand. There was literally no one—brotherhood-wide—that could surpass him whether as a Bible scholar or as a pulpiteer.

Not only was he the originator of the great *Bellview Lectureships*, which continue unabated after all these years, but after becoming Editor of the *Firm Foundation*, in 1983, he also initiated the *Firm Foundation Lectureships*, of which there now are *three* annually in

number. The first of these lectureships began at the *Southwest Church of Christ*, in Austin, Texas, later moving to Seagoville, Texas, then Murfreesboro, Tennessee, and now Chattanooga, Tennessee, where it seems to have found its natural "home."

Later, **Joe Gilmore** and **Noah Hackworth** wanted to have a *Firm Foundation Lectureship* on the West Coast; so now for several years, the

*second* such annual event has been conducted each March at San Lorenzo, California.

**Ron Keever**, of Pasco, Washington, saw the value of such a lectureship, and asked for one to be held up there for the Greater Northwest; so the *third* one has gone on every August for the past several years. In fact, one of the best contributions to the overall cause of Christ made by brother Cline was initiating these extraordinary lectureships by the *Firm Foundation*.

#### **GOSPEL SINGER & GUITAR PICKER**

Although ever mindful not to mix his guitar picking with his gospel singing, the fact is that brother Cline was accomplished in both. While still a student at David Lipscomb College, back in the '60s, he was good enough tenor that he sang some with the *Jordanaires*, of Nashville, Tennessee. And when he occasionally would lead a song at Bellview or somewhere else, he knew how to make the song waves roll.

For many years I never knew that he could play the guitar, too—but he could. When **Eddy Ee** came to the States to raise funds for Jurong's three-story building extension, in Singapore, Bill and his son **Billy (William R.) Cline** found out that he was a great lover of country music. To my astonishment, one night, Bill and Billy got out their guitars and serenaded Eddy with literally *scores* of country songs by the space of two hours or longer. In my



**ONE ANNUAL EVENT** that Bill Cline tried never to miss as long as he was able to travel was the Robertson County Lectureship, which meets every Labor Day weekend, just north of Greenbrier, Tennessee. The last one he attended was in 1990, at which time at least part of his family got to attend with him. In the above photo, he and his wife Jean are shown with youngest and eldest daughters Becky and Cathy in the church house yard.

whole life I never saw or heard anything quite like it. Neither had Eddy. (And during most lectureships at least one night Bill and other brethren would get together for a “picking and grinning” session in one of the homes after services.)

#### CANCER FINALLY FELLED HIM

For all the great talent and monumental hopes and plans that Bill Cline had for the cause of Christ, all was to be cut short by his untimely death, December 10, 1991, when he was but 51 years of age. He had been struggling against cancer for approximately three years or longer. Although he endured radiation treatment and chemotherapy again and again over so long a time, it was the cancer, in the end, that finally won.

#### EDITOR OVERSEAS WHEN BILL DIED

Last summer, long before I left with the other brethren in October overseas for Latvia, brother Cline honored me by asking me to coordinate his funeral arrangements when the time finally came for his passing. The doctors already had told him that they had done all they knew to do. Death was imminent.

I went with him to the funeral home and to the cemetery as he made his final arrangements—even to picking out his own grave site and his own coffin. I wrote down the names of those to be especially notified, those to have speak-

ing parts in the funeral service, and even the favorite songs of his to be sung.

When time came to leave for Latvia, he did not try to hold me back; however, I promised to call him as often as I could to check on his condition from overseas, which I did. Returning from Latvia at the end of October, I traveled to Pensacola to be with him a couple of days before heading for Singapore on November 9th. We both hoped that he might survive until my further return five weeks later—but it was not to be. He died on December 10th, some eight days prior to my return; so I had to leave my old friend’s funeral arrangements to the family and to **Bobby Liddell, Ray Peters** and others in Pensacola.

Upon returning to the States, I went to Pensacola as soon as possible, where I was assured that the funeral went well as I knew would be the case. Nevertheless, how I wanted to have a part in it—in person! **“Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them”** (Revelation 14:13). I may have missed Bill Cline’s funeral; but I plan to see and be with him again come Judgment Day. Who knows, maybe he and I can wander down by the river of life and have a bite of heavenly etoufee. Or possibly we could drop by his mother’s mansion for a taste of her heavenly shrimp casserole. It would be “out of this world”! —2956 Allshore

*Memphis, Tennessee 38118*

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## W. S. CLINE: A FRIEND

Ray Peters

It was a hot, summery day in August, 1966, when I first met William Sherman (Bill) Cline. My wife and I had been doing personal work in New Egypt, New Jersey, for the summer. A gospel meeting was being conducted and on Monday night as we entered the building I got my first glimpse of Bill Cline. I remembered thinking, “What a mountain of a man!” I walked up to him, stuck out my hand and introduced

myself. His hand engulfed mine. He squeezed it and my new college ring leaving the imprint of the ring on two of my fingers. I was writhing in pain! That “firm” hand shake was an omen of a firm friendship that lasted 25 years.

The term friend does not properly describe the relationship Bill and I had. Someone used the term “second person” the other day; and I think that fits. He and his family moved to Pensacola in the early 70s. My wife and I, when home visiting my family in Pensacola, would attend Bellview where Bill preached. In 1975, the Bellview Lectures began and he invited me to be on the program. I was on it ten years in a row. During the lectures I would stay in his home and when passing through I would stay with him. It was amazing to behold what a kinship we developed very quickly. The apostle stated about Timothy, **“For I have no man LIKE-MINDED...”** (Philippians 2:20). That is the way I felt toward W. S. Cline. We had so many common likes and dislikes about various subjects: food, clothes, politics and such.

#### BILL LOVED ALL KINDS OF SPORTS

Many are aware that Bill was a big sportsman. He loved sports of all kinds. His greatest love was fishing. He surprised me one day in asking about golf clubs, because he used to kid me about my playing golf. Well, he took up golf. As usual, he went after golf as he did anything else he undertook—100 per cent! One learns a lot about another person when they play golf together.



**FRIENDS FOR LIFE** were Ray Peters, William S. Cline and Ira Y. Rice, Jr., shown left to right in photo. Living within a quarter-mile from brother Cline, as he did, Ray got to be with him more than anyone else outside his own family. Bill and Ira were on the telephone to each other constantly; and Ira tried to visit him at least once each month. (Photo was taken in the Rices’ front yard in Memphis, Tennessee.)

We spent a lot of joyous moments playing golf, working on golf clubs, collecting and selling golf clubs. It was a hobby that we could do together. It drew us even closer. Even though he was a man of enormous size, he worked until he became a pretty good golfer—a tribute to his determination and dedication. The thing that amazed me was how such a big man could be a good putter. Oh, the time we spent watching sports on TV! He would call me, when I was home, and say, "Come over and let's watch the games." Bill especially loved to watch the Auburn Tigers play football, and was proud of the fact that he had attended Auburn.

We had special moments during the Bellview Lectures and back at his home. His custom was to have different ones to come back for "cake and coffee" after the evening services. Those times are indelibly engraved in my mind, as the great preachers would sit around and have fun—and Bill telling jokes as only he could. It always was light hearted; but sometimes the discussion would turn to more serious matters. He and Jean were gracious hosts.

#### **BROTHER "D" AND BROTHER "C"**

At the graveside, I made a short eulogy of Bill. I pointed out that many times, in giving his name, he would say, "W. S. Cline—that is with a C!" Often people would spell his name "Kline" or "Klein."

In writing an article about George Darling, a mutual close gospel friend of ours, who passed away some years ago, Bill referred to him as "Brother D"—as many did. Well, although I never heard many, if any, refer to Bill as "Brother C," I believe that it would correctly

describe him. I took the letter "C" and pointed out characteristics in Bill's life that began with the letter "C."

**CELEBRATION.** William S. Cline had a zest for life I have never seen in anyone else! From Saginaw to Seattle, and from San Francisco to Singapore, he was known for his wholesome love for life. The thought that helped me through my part in the services was Bill smiling at me and saying, "Look at my passing as a celebration. I am better off and am not suffering any more!" Even in his death he celebrated!

**COURAGE.** He was a brave man as he lived, but I have never seen anyone face death as courageously as he. Bill never once questioned God nor showed any bitterness nor any self-pity. He was resolute in his stand for the truth, and did not stick his "finger in the wind" to see which way the "brotherhood winds blow." He took a stand on a "thus saith the Lord" and valiantly "fought the good fight of faith." In the same way he dauntlessly fought the dreaded disease of cancer. As he labored for breath and cleaved to life he was told by his wife, "It is okay to go, Bill, I am here." In a minute he took a short breath and eased from this life.

**CONSIDERATE.** Bill had a knack for making one feel special. He was circumspect when it came to others' feelings. In all our years together—and the last six years we practically lived together since our homes are only about 300 yards away—we never had a cross word. He wanted what was best for me. He is the one who encouraged me to do the mission work in which I am presently engaged.

**CALLING.** If I was not at his house,

he was calling. When I would get back from a trip, my instructions were, "Call me when you get home." I am not much on talking on the phone, at least not for long periods, but with Bill we could talk for an hour! He would call and check on my family when I was away. He was always calling his friends.

**CONFIDANT.** A true friend is one you can talk to confidently. Bill and I were each other's confidants. Preaching, traveling and doing mission work were stressful. It is good to have one that understands, as Bill did, and can discuss anything. I surely leaned on him and miss him dearly. We had a relationship many never have in this life, and I am thankful I was privileged to have Bill as my "second person."

**CHURCH.** His life was the church. While we spent a lot of time doing many things together, our main thrust and interest was the furtherance of the cause of Christ. What a joy to have a friend closer than a brother, that loved the church as much as Bill. If you ever listened to him preach or read his writings, you know he loved the Lord and his kingdom. We knew each other's shortcomings and helped one another in them as we tried to serve the Lord. Words are inadequate to express what that meant.

The writer of Proverbs 18:24 states, "**A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.**" William S. Cline was a very friendly, warm and likeable person. To me he was truly "a friend that stuck closer than a brother."

—4852 Sausley Field Road  
Pensacola, Florida 32526

## In Memory of William S. Cline

Bobby Liddell

*[EDITORIAL NOTE: When, in 1987, it became necessary for the elders of the Bellview church of Christ, in Pensacola, to replace their previous preacher, they were looking for someone with an even-handed approach, who loved the Book and could be depended upon to build a unified church thereon. Upon the recommendation of another former preacher, William S. Cline, they secured the ministerial services of their present preacher, Bobby Liddell. They could not have chosen a better man. In the following article he gives an insightful account of the passing of brother Cline. We are especially pleased to carry such a glowing tribute at this time written by one who enjoyed the complete confidence of his esteemed predecessor.—Ira Y. Rice, Jr., Editor]*

Brother William S. Cline left this life for eternity with the redeemed Tuesday night, December 10, 1991. After almost three years of valiantly battling cancer and bearing its attendant pain, his passing was an easy one.

Bill was born on November 9, 1940,

in Columbus, Mississippi. He attended Auburn University and David Lipscomb College, and began to preach full time in 1961 at Pleasantview, Tennessee. He worked later with congregations of Aberdeen, Mississippi; Leonard Street in Pensacola; and Tabernacle, New

Jersey; moving to Bellview in 1968. He graduated from Alabama Christian School of Religion where he was lauded by Rex A. Turner, Sr., as one of the top students ever to attend.

Brother Cline worked with Bellview for a total of 15 years. During that

time, the church saw great growth and expansion into many areas of work. He began and edited a monthly publication, *Defender*, which began its 21st year in January. He was founder and first director of the Bellview Preacher Training School and began the annual Bellview Lectures and publication of the lectureship book. He encouraged the church to take on the oversight of the work of brother Ira Y. Rice, Jr. His influence brought many of the greatest preachers of this century to the Bellview congregation. Courageously, he opposed false doctrine and false teachers. Fearlessly, he upheld the blood stained banner of Christ against all foes. No wonder the members of the church at Bellview loved him so.

Brother Cline sought to master that to which he set his hand. He submitted himself to the Lord and, as one of his students said, he allowed himself to be mastered by the Master. An excellent Bible student, his knowledge was matched with his untiring zeal and deep desire to do all he could for the Lord's church. He heeded the charge to "preach the word" and also saw the need to train others to preach (II Timothy 4: 2:2), pursuing that endeavor at great sacrifice to himself and his family.

#### **EDITOR OF THE FIRM FOUNDATION**

From 1983, he served as editor of the *Firm Foundation* and as co-owner of the Firm Foundation Publishing House. He began and directed the Firm

Foundation lectureships (now in three states). He, along with H. A. "Buster" Dobbs, rescued the *Firm Foundation* from the hands of liberals and, at great expense to themselves, put the paper back on the right track. In addition to his heavy schedule of writing and speaking, Bill was also very active in mission efforts, especially in the Far East. He made several journeys there to preach and also served as a board member and secretary/treasurer of the Four Seas College of Bible and Missions in Singapore.

William S. Cline was a great preacher of outstanding ability and unyielding devotion. With a pure and tender heart, genuine love, and unfailing desire to bring glory to God and not to himself, he was a great encourager of good men and a great opponent of evil. To faithful preachers, he was a true friend. Throughout the nation and world, brother Cline was known, admired and loved by those who love and stand for the truth.

#### **NOT JEALOUS OF THE PULPIT**

From the standpoint of being the local preacher where Bill had labored for so many years, I have a great appreciation for his love for the truth, the church, his brethren, and all faithful gospel preachers everywhere. Bill displayed his gracious concern and generous spirit and "ran interference" for me more than once. He was not jealous of the pulpit he filled for so many years

nor did he try to tell me what to preach or how.

Even more than that, he was a dear friend and beloved brother. His life inspired and encouraged us. His death reminds us of the frailty of humanity. Like Paul, he could say, at the end of life's weary journey: "**I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day...**" (II Timothy 4:7-8). We rejoice in his reunion with dear departed saints and long to be with him, them, God and the angels after while.

In a dedicatory preface to the 1989 Bellview Lectures book is the following: "*This dedication is a testimony of the deep appreciation and abiding love which the Bellview Church of Christ has for brother Cline and for his selfless and untiring work for the cause of Christ here and throughout the world. Only eternity shall tell the far-reaching scope of his influence for good. Bellview has experienced great growth because of the preaching and work of brother Cline, and the example of his lovely and tireless wife, Jean, and loving and faithful children, Cathy, Mary, William and Becky, all of whom have been a great blessing to the Bellview church.*"

—4850 Saufley Field Road  
Pensacola, Florida 32526

## **A Many-Talented Man Departs From This Life**

Frederic W. Stancliff

On Wednesday night, December 11, 1991, those of us in Singapore had just returned from an evening of participation in a combined gospel meeting and lectureship at the Jurong Church of Christ. When the phone rang, we were advised that brother William S. Cline had passed from this life on December 10, 1991, from Pensacola, Florida. Although in previous phone calls, we had been advised that death was imminent, it still was hard to accept the fact that "Bill" Cline, a many-talented man of the Bellview Church of Christ, was no longer with us in this life.

#### **A TALENTED MEMBER OF THE FLOCK**

Having served the Bellview Church of Christ as an elder for over twelve years, I knew brother Cline well as a member of the flock. He and his family

were already in Pensacola when my wife, Rheba, and I first came to Pensacola, Florida, in 1977. When I was appointed to the eldership in 1979, Bill was serving in the dual capacity of Director of the Bellview Preacher Training School and as fulltime minister of the congregation.

As the years went by, he worked in various capacities, as will be noted later; however, his cooperation with the eldership will always be remembered. His insight into problems of the church, not only in the Bellview congregation but throughout the brotherhood, was a valuable asset to the Bellview congregation and its eldership. When asked, his counsel was willingly made available to us as elders. His abilities as a classroom teacher also were of great benefit to the congregation.

#### **A TALENTED MINISTER OF THE GOSPEL**

Brother Ray Hawk was serving as minister of the Bellview congregation when I and my family arrived in Pensacola. When brother Hawk resigned as minister of the congregation, brother Cline was appointed by the elders to fill that position in addition to his duties as Director of the Bellview Preacher Training School.

His sermons were always hard to misunderstand. His conversational, expository method of preaching was to the point, yet his lessons were delivered with love for the lost souls who heard him. My family and I benefited much from his sermons. He did not hesitate to present a lesson on any subject that the elders requested.

### A TALENTED DIRECTOR OF THE BELLVIEW PREACHER TRAINING SCHOOL

Bill Cline served as Director of the Bellview Preacher Training School from its origin to the time he resigned to work with the *Firm Foundation*. His work to establish a sound doctrinal curriculum should never be forgotten. His students knew him as a director who was firm, yet who was concerned about their welfare. His abilities as an instructor in the classroom were appreciated by those students who sought to know Bible truth.

Under his direction, the Bellview Preacher Training School gained a reputation for its doctrinal soundness and the high quality of its graduates. I enjoyed serving as an instructor in the school from 1979 to 1984 under the leadership of brother Cline as Director.

### A TALENTED EDITOR OF RELIGIOUS PUBLICATIONS

The Bellview Church of Christ's publication known as the *Defender* originated with Bill Cline as its editor. He continued to serve in that capacity until he resigned to work with the *Firm Foundation* in 1984. The quality of the articles published while brother Cline

was Editor of the *Defender*, is well known to faithful brethren throughout the world.

In 1984, Bill resigned from his positions of minister of the congregation, Director of the Bellview Preacher Training School, and Editor of the *Defender*. He then became Editor of the *Firm Foundation*, and continued to work in that capacity as long as his health permitted.

### A TALENTED MEMBER OF THE BOARD OF DIRECTORS OF FOUR SEAS COLLEGE

In addition to the many duties already enumerated above, brother Cline also served as Secretary-Treasurer of the Four Seas College of Bible and Missions located in the Republic of Singapore.

His love for the people in Southeast Asia has been evident as my wife and I have talked to various Christians of Singapore, Malaysia, Thailand, and the Philippines. When we left the States to come to Singapore in May 1991, brother Cline stated to me that he wished that his health would permit him to come with us. When I talked by phone with him recently, he again expressed his interest in the work here.

### A TALENTED HUSBAND AND FATHER

Brother Cline's love for his wife and members of his family was evident from the time I first met him. Although he led a busy life, he found time for his wife, Jean, and his four children, Cathy, Billy, Mary, and Becky. Especially, during the last months of his life, he cherished the times when the family could be together as a unit. For example, in his sermon to the Bellview congregation, October 20, 1991, which I saw on video tape, he looked forward to the Thanksgiving holidays when his family could once again be together.

Truly, William S. Cline was a many-talented man who used his talents for the cause of Christ. He will not be forgotten by the Bellview congregation, by his other Christian friends throughout the world, and especially by his mother and father, his wife, and by his children. Although he now has left this life, the effect of his work as a minister of the gospel, and the other capacities noted above as he led the Christian life, will continue to live on.

— Block 426, #02-119  
Bukit Batok, West Avenue 2  
Singapore 2365

## WILLIAM S. CLINE, MSOP ALUMNUS, PASSES

Curtis A. Cates

After a valiant three-year battle with cancer, William S. Cline ended a productive life of service in the Lord's kingdom. A noted evangelist, educator, editor and a gifted student of the Word, he died on December 10, 1991.

Having been born on November 9, 1940, in Columbus, Mississippi, Bill was reared near Robertsdale, Baldwin County, Alabama. Inasmuch as my uncle J. V. Robertson preached at Robertsdale and my father preached in Foley, a short distance away, Bill and I had known each other from our youth. He was educated at Auburn University, David Lipscomb University, and Southern Christian University (formerly Alabama Christian School of Religion), being graduated with the B.A., M.A., and M.T.S. degrees. Brother Rex A. Turner termed him one of his most brilliant students.

Brother Cline began preaching the Word in 1961, more than thirty years ago. Having done located work in Pleasant View, Tennessee; Aberdeen, Mississippi; Leonard Street, Pensacola, Florida; and Tabernacle, New Jersey [the home congregation of his wife, Jean], Bill became the preacher of the Bellview church, Pensacola, a position he held for fifteen years. During his tenure there, he was instrumental in beginning and editing *The Defender* (1971), an influential monthly journal now edited by Bobby Liddell, beloved Bellview preacher and MSOP alumnus; the Bellview Preacher Training School (1973); and the Bellview Lectureship (1974), both of which he directed for numerous years.

William S. Cline had a keen love for souls, as shown by his emphasis upon world evangelism. He made at least three evangelistic trips to Singapore, two to the Philippines, one to Taiwan, as well as an evangelistic trip with brother Ira Y. Rice, Jr., to mainland China. In addition, brother Cline was a member of the board of Four Seas College, serving also as Secretary-Treasurer of the board. I was privileged to be on the same missionary journey as brother Cline to Singapore and Malaysia in 1986. Naturally, having just returned December 9th from Singapore, my mind returned often to that work together five years ago.

The latest significant contributions to the cause of Christ by Bill were as part owner and editor of the *Firm Foundation*. He excitedly talked to me about the potential, providentially I believe, of acquiring the century-old journal. I was honored to be invited to serve on its editorial staff from the time it was purchased by brethren Cline and Buster Dobbs in 1983. His editorials were excellent, and his directing the *Firm Foundation* Lectures and editing the lectureship volumes were outstanding contributions to the cause and to our literature. He was unswervingly loyal to the Old Paths, he encouraged every faithful proclaimer of the Word, and he supported every good work. He was an enthusiastic supporter of the Memphis School of Preaching; and, the alumni made him an honorary alumnus of the School.

Brother Cline's funeral was conducted at the Bellview church and at the graveside on Saturday, December 14th, by Roy Deaver, Buster Dobbs, Daniel Denham, John Priola, Ray Peters, and Bobby Liddell; the last three are MSOP alumni. Our genuine sympathy is expressed to Jean, his loving companion, and to the children: Katherine, an accountant in Houston; William R., publisher of religious books, Pensacola; Mary, school teacher and member of Knight Arnold; and Rebecca, age eleven.

# TULSA WORKSHOP

Cliff Lyons

[EDITORIAL NOTE: In deciding on a writer who not only is himself faithful to the truth of the gospel, knows the difference between truth and error, who is knowledgeable of the so-called "Tulsa Workshop" and would be fair in filling in the background of this widely-renowned annual Tulsa affair, the name of **Cliff Lyons**, minister to the Eastside church of Christ, of Muskogee, Oklahoma, came readily to mind. Those who desire a fair-minded, even-handed evaluation of the "Tulsa Workshop" and want to know why **Contending for the Faith** cannot endorse or bid God speed to this compromising, divisive effort, we recommend a careful study of the following thoughtful presentation by brother Lyons.—Ira Y. Rice, Jr., Editor]

The Tulsa Workshop started out with a worthy goal—as a "soul-winning workshop." Although there were questionable lessons even in the early days, we all were hopeful for much good to come from this annual effort. However, it was not long until it became obvious to faithful brethren that the workshop was headed straight down the road of compromise. Among other matters, there was endorsement of the *Crossroads/Discipling Movement* (Chuck Lucas spoke on the Workshop). Lucas himself said that Garnett and Crossroads "go together like peanut butter and jelly." They also endorsed and promoted (still do) the so-called "new unity movement," or "Unity in Diversity" and the "New Hermeneutic." For years many of the speakers have been men of such persuasion, traveling down "compromise lane"—misusing Ephesians 4:1-6; Mark 9:38-40; Romans 14; II John 9-11 and other such passages in their drive to have a so-called "Unity in Diversity," commonly referred to as *Ketchersideism*.

The "workshop" has been rotated annually between the *Garnett Road Church of Christ* and the *Memorial Drive Church of Christ* in Tulsa. We have raised the question for years: "Should faithful children of God support and encourage this workshop?" Our answer has been, "NO, how can we when we consider (know) what so many of the speakers have taught and/or are teaching?" (II John 9-11; I Thessalonians 5:21; I John 4:1).

## IDENTIFYING THE SPEAKERS

WHO have spoken on past "Tulsa Workshops"? Among others, consider the following: **Chuck Lucas**, **Bill Banowsky**, **Mid McKnight**, **Lynn Anderson**, **Landon Saunders**, **Richard Rogers**, **Alan Cloyd**, **Rubel Shelly**, **Reuel Lemmons**, **Jeff Walling**, **Calvin Warpula**, **Jimmy Allen**, **Jim Woodroof**, **Jerry Jones**, **Gary Beauchamp**, **Dick Marcear**, **Larry West**, **Steve Flatt**, **Wayne Kilpatrick**, **Cline Paden**, **Jay**

**Utley**, **Stanley Shipp**, **Randy Mayeux**, **Max Lucado**, **Mike Cope**, **Bob Young**, **Terry Rush** and **Marvin Phillips**.

It perhaps would take several books to detail and refute the compromising false teachings which have been spoken and/or written by the majority of these men. Thus, due to space limitations, in this article we must limit ourselves to a relatively few quotations and brief comments.

## WHAT SOME OF THESE MEN HAVE TAUGHT

By now it is common knowledge that Chuck Lucas' Crossroadism caused problems and division in hundreds of congregations. You can glean this sad information from past issues of *Contending for the Faith*, but you would not have been given such information at the Tulsa Workshop. Why?

Several of the speakers have been and/or are promoters of the so-called "Unity-in-Diversity" Movement as well as the "New Hermeneutic." Some were involved in the so-called "Joplin Summit" and the "Restoration Forum" meetings where brethren have compromised the gospel of Christ so that they can have "unity in diversity" with the Independent Christian Church. They have been so "kind and loving" as to refer to those of us who oppose this as "knuckleheads" and "Communists!"

In recent years Garnett Road became concerned about *future church leaders*. A *special class* was set up and some *denominational preachers* were brought in to help brethren Phillips and Terry Rush train us some leaders! One of their articles stated, in part, "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, p. 2, section B). [*Emphasis mine, CL.*]

## WHAT KIND OF FUTURE LEADERS?

Brethren, seriously, *WHAT KIND of future leaders will denominational preachers help Marvin and Terry train?* Do we want future elders, deacons, preachers and teachers who have been trained by denominational preachers, Marvin and Terry? Also, some of you may want to write brother Rush and request a copy of his sermon of late 1990 or early 1991 wherein he thinks we are Communists, saying, "I just can't tell you how freeing it is to get out of Communism." As I have said before, it sounds to me like brethren Rush and Phillips have swallowed Ketchersideism, hook, line and sinker, along with Rubel Shelly and other workshop speakers.

In the *Tulsa World* for June 17, 1990, as brother Phillips discussed Restoration Forum VIII, he is quoted as saying, "The Church of Christ has preached unity more than anyone, and practiced division as much as any denomination. *The Church of Christ needs to go back and look again. We've about ruined it.*" [*Emphasis mine, CL.*] Brethren, we haven't ruined it by "preaching the word"! We all (surely so) want unity; but we want *Bible* unity, not some so-called "unity-in-diversity."

## COMPROMISE AND DIVISION

Brother Phillips has been willing to compromise with the Independent Christian Church, helping to train their preachers and the like. Also, in recent months, the Garnett congregation has not been without the scars of division.

**Jay Utley** and **Chuck Adair** now have started the so-called "*Christ Community Church*" with people from

various religious backgrounds, including “churches from the Restoration movement, Baptist, Pentecostal...” (article).

Again, in the June, 1990 newspaper article, referred to earlier, Marvin said, “The forums are held because brethren on both sides believe the same things. We were kept apart because we didn’t know each other.” What about women song leaders, accepting denominational baptism, instrumental music...?

Marvin also said, “Our hope is for how much fellowship we can have while we differ over that issue [*instrumental music, CL*]. I see in the future joint services and mergers which will be a *cappella*—non-instrumental. I see some churches having both instrumental and non-instrumental services.”

Brethren, is this what you want in the future? If not, now is the time to step out and take a stand. It is not my hope for such fellowship by compromising the truth. We must stand up as good soldiers and fight the battles against error and for truth (Jude 3; Galatians 1:6-9; I Thessalonians 5:21; II John 9-11; Revelation 22:18-19).

#### “GO TO THE WORKSHOP” [?]

Brother Rubel Shelly believes, “There are sincere, knowledgeable, and devout Christians scattered among the different denominations.” Shall we encourage babes in Christ to attend the workshop and have fellowship with Rubel and others who teach such error? (II John 9-11).

Grady King, a former preacher for the Chandler Road Church of Christ in Muskogee, wrote, in March, 1990, “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!”

Bob Young, of the Fort Gibson Church of Christ wrote a similar article defending the workshop and encouraging brethren to “GO.”

Question: Do you think the apostle Paul would have encouraged the Ephesian elders to make plans for the brethren to hear brethren Shelly, Phillips, Rush, Utley, Mayeux, Lucado, Cope, Walling, et. al.??

Jeff Walling spoke at Ozark Christian College (a Christian Church school) in February, 1987. Among other compromising statements he said, “...I don’t go around the country preaching against instrumental music...” I do, because it is sinful to use mechanical instruments of music in worship.

[Brethren, why do you think Walling and other such speakers are invited to speak on the workshop quite regularly? Please read II John 9-11; Romans 16:17-18; II Thessalonians 3:6 and other such passages and weep.]

#### SPEAKERS FOR 1992 WORKSHOP

Who are the participants scheduled for the 1992 workshop? Among others, the following: Terry Rush, Marvin Phillips, Larry West, Jeff Walling, Jerry Jones, Rick Atchley, Jack English, Richard Rogers, Mike Cope, Bill Smith, Jule & Judy Miller, Wayne Kilpatrick, Jim Hackney, Calvin Warpula and Rex Boyles.

Brethren, God’s will is that we all “speak as the oracles of God,” “preach the word,” “earnestly contend for the faith,” “speak the truth in love,” “try (prove, ASV) the spirits,” [i.e., 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 as well as to 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? How does God look upon us when we work and worship with a congregation where false doctrine is being taught and/or condoned? Indeed, the Bible teaches that we are participants with them in their sin. Brethren, what are we to do? (Read Revelation 18:4). 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 alike? 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 yourself, “Am I striving to please God or men in my preaching, writing, and the like?” Let us take heed to ourselves and to our teaching (I Timothy 4:16). Of course, 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. We must not compromise (nor be ashamed of) the truth that frees men from sin (John 8:32; 17:17; Romans 1:16).

#### WHY OPPOSE FALSE TEACHING?

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 is really error, if he has a right attitude, he will be happy to be corrected. It might hurt his “pride” for a moment; but honest and sincere evaluation will move such to repent and correct error in keeping with God’s will.

Question: How many of the Tulsa Workshop speakers, whom I have quoted, 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”?! WHERE is such taught in the New Testament? May God help us to reverence him and to worship him 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 and others have known Marvin’s false position on this matter for years. Remember, 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 DeWelt (a Christian Church preacher) as one of the speakers, “Don DeWelt 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

**9TH ANNUAL SOUTHWEST ARKANSAS LECTURES**

**MARCH 13 - 15, 1992**

**THEME:**

**"Hold Fast The Pattern" (II Tim. 1:13)**

**Cullendale Church of Christ, Camden, Arkansas**

**FRIDAY, MARCH 13:**

7:00 p.m.	Jack Orbison (Jacksonville, TX)	PATTERN OF GODLY LIVING
7:45 p.m.	Andrew Connally (Seagoville, TX)	FALSE PATTERNS: SAVED BY FAITH ALONE

**SATURDAY, MARCH 14:**

9:00 a.m.	Bill Lockwood (Marlow, OK)	PATTERN OF BIBLICAL HERMENEUTICS
10:00 a.m.	Andrew Connally	PATTERN OF EVANGELISM
11:00 a.m.	Waymon Swain (Bastrop, LA)	FALSE PATTERNS: IS THE CHURCH OF CHRIST A DENOMINATION?
12:00-2:00 p.m.		LUNCH BREAK
2:00 p.m.	Panel	QUESTION/ANSWER
3:00 p.m.	Steve Wiggins (Jonesboro, AR)	PATTERN OF UNDERSTANDING GOD'S WORD
4:00 p.m.	John Bowles (Crossett, AR)	PATTERN OF LOVE
5:00 p.m.-7:00 p.m.		SUPPER BREAK
7:00 p.m.	Garland Elkins (Memphis, TN)	PATTERN OF FELLOWSHIP AMONG CONGREGATIONS
7:45 p.m.	Keith Mosher (Memphis, TN)	PATTERN OF GOSPEL PREACHING

**SUNDAY, MARCH 15:**

9:00 a.m.	Tim Ayers (Camden, AR)	PATTERN OF FRUIT BEARING
10:00 a.m.	David Brown (Austin, TX)	PATTERN OF WOMAN'S ROLE
11:00 a.m.-2:00 p.m.		CONGREGATIONAL MEAL
2:00 p.m.	Panel	QUESTION/ANSWER
3:00 p.m.	Lynn Blair (Redwater, TX)	FALSE PATTERNS: DENOMINATIONALISM
4:00 p.m.	David Brown	MAKE ALL THINGS ACCORDING TO THE PATTERN

**Tapes may be ordered from:**

**Thomas A. Gardner  
2229 Lotus  
Ft. Worth, TX 76111**

**For more information, write Cullendale Church of Christ, 2707 Mt. Holly Road,  
Camden, AR 71701 or call 501-231-5228.**

DeWelt (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." [Emphasis mine, CL]. DeWelt 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..."

Brethren, here is the so-called "unity in diversity." The Workshop is "Ketchersideism" gone to seed, where the gospel is compromised again and again. Question: Is this 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).

#### BACK TO THE BOOK

If the church where you worship already is caught up in the compromising liberal movement, try to get brethren

to return to the truth. If they won't do right before God, then seek out a congregation that is "preaching the word" and trying to serve God faithfully in seeking the lost, helping the needy and edifying the saints.

Consider this: after the 1990 Workshop, a gospel preacher wrote to me stating that he was glad to see us "speaking 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 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" as "old paths mentality."

Indeed, the present Rubel is not the former Rubel who stood in defence of the truth. He has apostatized so far that he now teaches that we are saved by "grace only." He has said, in his Woodmont Hills bulletin for October 31, 1991, "It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation..." Is it true that we do absolutely nothing to be saved? Please read and study Matthew 7:21; Mark 16:15-16; Acts 2:40; Hebrews 5:8-9; Ephesians 2:8-10 and James 2:24-26. I believe Jesus.

Brethren, let us awaken to what has happened and is happening at the compromising Tulsa Workshop, the "Nashville Jubilee," the so-called "Unity Forums" or wherever there are such compromising false teachers. 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?"

—2141 Kingston  
Muskogee, Oklahoma 74403

## A STATEMENT REGARDING THE TULSA WORKSHOP

[EDITORIAL NOTE: Another brother in the Greater Tulsa Area who has become disillusioned with the Tulsa Workshop is **Hershel Dyer**, minister to the Tenth & Rockford church of Christ, of Tulsa, Oklahoma. In their regular church bulletin, *The Christian Reminder*, for March 8, 1990, brother Dyer expressed himself as follows.—Ira Y. Rice, Jr., Editor]

Only a few years ago, we greeted with eager excitement the first of the Tulsa Soulwinning Workshops. The thousands who gathered in worship, the classes that motivated to greater work and service, and the atmosphere of love and brotherly kindness were a real spiritual tonic. Some speeches and certain practices were not even then just as we preferred, but I still felt it was one of the greatest things to ever hit Tulsa. I taught some classes, did some recording, led in prayer, and both in the pulpit and out I promoted the workshop. The stimulus to evangelism was its keynote feature.

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. The roster of speakers for the workshop this year is heavily weighted with men of this persuasion. One of them delivered an address at a recent O.C.C. Lectureship, which I personally heard, that was scornful

of our attitude toward and usage of the scriptures. The speech was so inflammatory that the head of the Bible Department publicly apologized for it and declared that he felt betrayed by the man who delivered it. Another participant in the coming workshop will be a preacher from the Christian Church, a feature of this workshop which some of us have been expecting.

One of the principal organizers of the Tulsa Workshop came to me several years back and warned me of the turn the workshop was taking. If I considered his remarks "sour grapes" at that time, I have long since learned that he was telling it like it is.

I would love to see the workshop return to its original aims and emphasis. Then we could once again give it our financial support and still make it the great tool for evangelism which it could be.

(Signed)

Hershel Dyer

Brother Dyer is not alone in realizing that the roster of speakers on the Tulsa Workshop each year is heavily weighted with men of like persuasion with **Marvin Phillips**, who has been cozying up to the *Independent Christian Church* at least for the past decade or more. The first this came to the attention of *Contending for the Faith* was via a tape recording of a speech he made to a Christian Church gathering at Canton, Ohio, wherein he gently chided them for leaving off the use of instrumental music just prior to his speech, saying it was not necessary for them to do so.

In April, 1986, **L. Palmer Young**, President of Kentucky

Christian College, a *Christian Church school*, of Grayson, Kentucky, sent out a general letter, saying, in part,

"...We are thrilled to announce the addition of **Marvin Phillips** and **Bob Russell** as Adjunct Professors in our Master's program. Both are dynamic men who are known and loved in their respective circles. Marvin ministers to the Garnett Road church of Christ, Tulsa, Oklahoma, an acapella congregation, and Bob to the Southeast Christian Church, an instrumental congregation. Their willingness to share in this practical program with its emphasis upon the advanced preparation of people to evangelize will not only result in the dissemination of



Tim Ayers Charles Box David P. Brown Annette Cates Curtis A. Cates Winfred Clark B. J. Clarke Wayne Coats Gary Colley Andrew Connally



Wayne Cox Richard Curry Harrell Davidson Fred Davis Janis Dearman Jim Dearman Buster Dobbs Corinne Elkins Garland Elkins Ronald Gilbert



Joe Gilmore

**TWENTY-SIXTH ANNUAL LECTURESHIP**  
**MARCH 29-APRIL 2, 1992**  
**MEMPHIS SCHOOL OF PREACHING**  
**4400 Knight Arnold Road • Memphis, Tennessee 38118**  
**THEME: "Jesus Christ, The Gift of God's Grace and The Object of Man's Faith."**



Kenneth Gossett

**SUNDAY, MARCH 29, 1992**

9:30-10:20 A.M.	"The Power of the Cross, Versus Gimmickery, Entertainment, Philosophy, et al."	Rex A. Turner, Sr.
10:30-11:30 A.M.	"The Unchanging Christ in a Changing World"	E. L. Whitaker
6:00-7:00 P.M.	"Preaching Christ Equals Balanced Preaching"	Thomas B. Warren

**MONDAY, MARCH 30, 1992**

9:00-9:50 A.M.	"The Church, Christ's Beautiful Bride"	Buster Dobbs
10:00-10:50 A.M.	"The Faithful Christian Does Not Back Down"	Thomas B. Warren
10:00-10:50 A.M.	"Lord, Help Me as a Daughter" (Women's Class)	Brenda Rutherford
11:00-11:50 A.M.	"I Am Not Ashamed of the Gospel of Christ"	Roy McConnell
11:00-11:50 A.M.	Class 1 - "The Last Will and Testament of Christ"	Eddie Whitten
	Class 2 - "The Pro-Existence of Christ"	Keith A. Mosher, Sr.
	Class 3 - "Christ, The Man of Sorrows"	J. A. McNutt
	Class 4 - "Preaching the Parables of Jesus"	Louis Rushmore
11:50-1:10 P.M.	LUNCH	
1:10-2:00 P.M.	"The Lord's Amazing Grace"	Winfred Clark
1:10-2:00 P.M.	Class 1 - "Christ in Prophecy"	Curtis A. Cates
	Class 2 - "Lord, Teach Us to Pray"	Wayne Coats
	Class 3 - "Christ and the Elevating of Women" (Women's Class)	Dorothy Mosher
2:10-3:00 P.M.	"The Body of Christ: Conditions of Entrance"	Gary Colley
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.	"Apostasy—Modern Piercing of the Body of Christ"	Garland Elkins

**TUESDAY, MARCH 31, 1992**

9:00-9:50 A.M.	"The Church, Christ's Militant Army"	David Brown
10:00-10:50 A.M.	"The Faithful Christian Does Not Back Down"	Thomas B. Warren
10:00-10:50 A.M.	"Lord, Help Me as a Wife" (Women's Class)	Corinne Elkins
11:00-11:50 A.M.	"Christ, the Controversialist"	Harrell Davidson
11:00-11:50 A.M.	Class 1 - "The Man or the Plan [the Pattern or the Person]?"	Paul Sain
	Class 2 - "The Virgin Born [Only Begotten] Son of God"	Michael Hughes
	Class 3 - "The Follower of Christ and Fasting"	Richard McWilliams
	Class 4 - "Preaching the Miracles of Jesus"	Ronald Gilbert
11:50-1:10 P.M.	LUNCH	
1:10-2:00 P.M.	"The Lord's Perfect Example"	Joe Gilmore
1:10-2:00 P.M.	Class 1 - "The Vicarious Suffering and Death of Christ"	Charles Box
	Class 2 - "Lord, Teach Us to Sacrifice"	Tim Ayers
	Class 3 - "Christ and the Beauty of Holiness" (Women's Class)	Annette Cates
2:10-3:00 P.M.	"The Body of Christ: False Views of Fellowship"	Noel Merideth
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.	"Christ for the World We Sing"	Andrew M. Connally

**WEDNESDAY, APRIL 1, 1992**

9:00-9:50 A.M.	"The Church, Christ's Exalted Kingdom"	Bill Lockwood
10:00-10:50 A.M.	"The Faithful Christian Does Not Back Down"	Thomas B. Warren
10:00-10:50 A.M.	"Lord, Help Me as a Friend" (Women's Class)	Janis Dearman
11:00-11:50 A.M.	"Creative Worship" [Choirs, Instrumental Music, Clapping, et al.] versus "In Spirit and In Truth"	Kenneth Gossett
11:00-11:50 A.M.	Class 1 - "The Gospel of Christ versus the 'New Hermeneutic'"	Tony Lawrence
	Class 2 - "Nothing But the Blood of Jesus"	Bert Watkins
	Class 3 - "Christ, the Friend of Youth"	Robert R. Taylor, Jr.
	Class 4 - "Commemorating the Death of Jesus"	Wayne Smith
11:50-1:10 P.M.	LUNCH	
1:10-2:00 P.M.	"The Lord's Prayer for Unity"	Terry Hightower
1:10-2:00 P.M.	Class 1 - "Up from the Grave He Arose"	B. J. Clarke
	Class 2 - "Lord, Teach Us to Have Compassion"	Jim Dearman
	Class 3 - "Christ and the Woman's Dress and Demeanor" (Women's Class)	Irene Taylor
2:10-3:00 P.M.	"The Body of Christ: Not a 'Pilgrim Church'"	Dub McClish
3:10-4:00 P.M.	"Open Forum"	Garland Elkins
4:00-7:00 P.M.	INTERMISSION	
7:00-7:30 P.M.	CONGREGATIONAL SINGING	
7:30-8:30 P.M.	"Do All in the Name of the Lord"	Goebel Music

**THURSDAY, APRIL 2, 1992**

9:00-9:50 A.M.	"The Church, Christ's Un denominational Body"	Wayne Coats
10:00-10:50 A.M.	"The Faithful Christian Does Not Back Down"	Thomas B. Warren
10:00-10:50 A.M.	"Lord, Help Me When I Grieve" (Women's Class)	Corinne Elkins
11:00-11:50 A.M.	"If a Man Abide Not in Christ"	Anthony Hixson
11:00-11:50 A.M.	Class 1 - "All Are Amenable to Christ's Law"	Richard Melson
	Class 2 - "Christ, Now on David's Throne"	Richard Curry
	Class 3 - "Christ, the Great High Priest"	W. Terry Varner
	Class 4 - "Persecuted for Jesus and Righteousness"	Fred Davis
11:50-1:10 P.M.	LUNCH	
1:10-2:00 P.M.	"The Lord's Example of Proof-Text Preaching"	Jerry Moffitt
1:10-2:00 P.M.	Class 1 - "Christ, By Whom God Will Judge the World"	Bill Willard
	Class 2 - "Lord, Teach Us to Lead"	Rod Rutherford
	Class 3 - "Christ and the Work of Women in the Church" (Women's Class)	Irene Taylor
2:10-3:00 P.M.	"The Body of Christ: Not an 'Irrelevance'"	Roy J. Hearn
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.	"Christ in You, the Hope of Glory"	Robert R. Taylor, Jr.

WATER/ELECTRICAL HOOKUPS PROVIDED.



R. J. Hearn Terry Hightower Anthony Hixson Michael Hughes Tony Lawrence Bill Lockwood Dub McClish Roy McConnell J. A. McNutt Richard McWilliams



Richard D. Melson Noel Merideth Jerry Moffitt Dorothy Mosher Keith Mosher Goebel Music Louis Rushmore Brenda Rutherford Rod Rutherford Paul Sain



Wayne Smith Irene Taylor Robert R. Taylor, Jr. Rex A. Turner, Sr. W. Terry Varner Thomas B. Warren Bert Watkins E. L. Whitaker Eddie Whitten Bill Willard

**CONTENDING FOR THE FAITH—February/1992**

valuable information and the creating of inspiration, but will also be a demonstration of unity at a practical level. Yes, we are thrilled! ..."

And why should President Young *not* be thrilled—seeing that Marvin was going to help train young Christian Church preachers how to do a better job of building up the Christian Church! In his letter, he went on to say,

"Let me share a few details about our latest additions: Marvin Phillips ministers to the great Garnett Road Church of Christ, Tulsa, Oklahoma. Garnett Road has a membership of 2,000 and an average Sunday morning worship attendance of 1,800. The church is well known for its annual soul-winning clinic which regularly attracts thousands of concerned Christians interested in learning the basics of soul winning. Both the church and this remarkable program reflect the dynamic leadership of Marvin Phillips. His irenic spirit shown in his participation in unity forums indicated his concern for the growth of the total Restoration Movement ..."

There was more to Young's letter, of course; however, from what we have quoted already, it should be clear the direction Marvin was headed—even then!

That Young did not misjudge him is clear from a letter Marvin addressed to his students at that Christian Church college later that same year. On official Garnett Church of Christ stationery, he wrote, as follows:

October 21, 1986

To my MM Students  
Kentucky Christian College  
Grayson, Kentucky

Dear Brother and Student:

Wow! What a week! It was so super being with 36 of you. I have already signed the contract to return for the next two years to teach the same course. It will be a joy to see each of you again, and to anticipate being with another group of "church growing" hopefuls!

I don't know what I expected! But you exceeded whatever that was. We laughed a bit; even cried some! And I could tell the Lord was in the room, and in our lives. I hope you considered it time well spent. And I know God will guide you into a work beyond your imagination!

Don't forget our "date" for next September. You'll be in Eddie Fine's class on Christian Education. I'll be teaching the new class of "beginners"! On Monday night, you and I, and Eddie will plan to enjoy pizza together at the Pizza Hut across the highway. It will be great to see each of you again!

In the meantime, keep serving Jesus with all your hearts! I am as close as your mail box or telephone. If I can help anytime, please let me know. In some of your cases, I will be doing some church growth seminars in your area. When I'm anywhere close, I'll try to let you know.

God bless you, especially as you prepare for your next class in the MM program. I love each of you, and will pray for you!

Phil. 1:3

(Signed)

Marvin

If there could be any stronger way to express religious fellowship toward those young preacher students of the *Christian Church*, it is hard to see how. Yet this is the brother principally responsible for there even *being* a Tulsa Workshop!

And on top of all this, consider his featuring *Christian Church preacher Don DeWalt* on the Workshop as recently as 1990! Meanwhile, Don died sometime in 1991. Does Marvin believe that he died "in faith"? If so, is he looking to be with Don in heaven? Can a person die steadfastly committed to the Christian Church, as DeWalt clearly was, and expect to meet God in peace at the judgment? If this is not what Marvin Phillips stands for someone please explain his course of action described foregoing! *Ira Y. Rice, Jr.*

## WEST COAST LECTURESHIP SLATED FOR MARCH 11-15, 1992, AT SAN LORENZO

The Sixth Annual Firm Foundation West Coast Lectureship, sponsored by the San Lorenzo and the San Mateo churches of Christ and other congregations and concerned Christians, will be held March 11-15, 1992, at 977 Grant Avenue, San Lorenzo, California. Speakers and their topics are as follows:

### WEDNESDAY, MARCH 11:

Noah Hackworth, 7 p.m., "How to Recognize the Value of a Soul;" Allen Robertson, 8 p.m., "A Generation Which Knew Not God."

### THURSDAY, MARCH 12:

Kenneth McClain, 10 a.m., "Keeping the Soul Healthy;" Johnnie Scaggs, 11 a.m., "How to Secure the Home of the Soul;" Eldon Lewis, 1 p.m., "Meaningful Worship;" LeRoy McGrue, 2 p.m., "Dangers Facing the Soul;" Guss Eoff, 3 p.m., "The Nature of Hell;" Robert Taylor, 7 p.m., "John 3:16;" Dub McClish, 8 p.m., "The Lord's Supper."

### FRIDAY, MARCH 13:

Greg Weston, 10 a.m., "The Sanctified Soul;" Ira Y. Rice, Jr., 11 a.m., "The Gospel Is for All;" M. L. Sexton, 2 p.m., "A Charge to Preachers;" Don Ruhl, 3 p.m., "The Holiness of God;" Buster Dobbs, 7 p.m., "Evangelism;" David Brown, 8 p.m., "Love's Crowning Deed."

### SATURDAY, MARCH 14:

Joe Gilmore, 10 a.m., "The Greatest Question to Challenge Eternity-Bound Man;" Eddie Whitten, 11 a.m., "What Will a Man Give in Exchange for His Soul;" Mike Dill, 1 p.m., "The Power of the Gospel to Change a Life;" Weldon Langfield, 2 p.m., "The Sentence of Death;" Herschel Wilson, 3 p.m., "Be Ye

Steadfast;" Jimmy Clark, 7 p.m., "Isaiah Chapter 53;" Ronnie Hayes, 8 p.m., "The Value of the Soul."

Bobby Liddell, 10 a.m., "Heaven, Home of the soul;" Carl Garner, 11 a.m., "The Impact of Jesus on the Soul of Man;" Winfred Clark, 2 p.m., "Authoritative Love;" George DeHoff, 3 p.m., "The Trials of Abraham's Faith;" Perry B. Cotham, 7 p.m., "Is There Life After Death?" and Curtis Cates, 8 p.m., "What Is Man?"

## CORRECTION!

In our issue for January, 1992, Contending for the Faith carried a note that J. L. (Jack) Davidson was offering to send his book, entitled, "Wind of Doctrine," to anyone who would mail him \$1.00 to pay the postage. We identified this book as a written debate between him and the so-called "Jehovah's Witnesses." As soon as the issue hit the mails, brother Davidson telephoned thanking us for running the note, saying, however, "You got the *title* right, but the *contents* wrong." We should have said the debate was between him and Hulan F. Bass, a *Primitive Baptist*. Our faces are the proper shade of crimson.

# Contending FOR THE Faith

BELLVIEW CHURCH OF CHRIST  
4850 Saulfley Field Road  
Pensacola, Florida 32526-1798

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# Contending FOR THE Faith

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

## PROFESSOR PHILLIPS (Marvin, That Is) AND THE DIGRESSIVE DENOMINATION

Wayne Coats

I'm sure very few people were surprised when President Young, of Kentucky Christian College, sent out a letter dated April, 1986, in which it was announced that Marvin Phillips, of the Garnett Church, in Tulsa, had been selected by the school to teach some special courses.

The President addressed the letter to "Dear Preacher." He continued by saying, "We are thrilled to announce the addition of Marvin Phillips... as adjunct professor in our Masters Program."

Not everyone gets to "profess" in a liberal, digressive, Christian Church school. I wonder when the President will invite a Catholic priest, a Mormon bishop, a Jehovah's Witness or a "Jesus Only" dignitary to join as an "adjunct professor"?

Like their Christian Church comrades, they all declare, insist and debate that they baptize "for the remission of sins." What keeps brother Phillips from fellowshiping, helping, and worshipping with all these groups? Does he ever become concerned with being consistent? There is not a particle of difference in them when it comes to the authority of Jesus Christ.

### PUMP UP & GET ROLLING

In the school, brother Marvin taught some 36 preachers. He stated that his job was "to get you rolling." He pro-

posed to "pump you up." Does he pump up and get the digressive preachers rolling in Tulsa? Does he know any digressive preacher who tries to get faithful congregations of the Lord's people rolling?

Those class sessions were taped and I have 16 tapes to which I have very carefully and attentively listened. Resulting therefrom, I wrote a small booklet of some 80 pages in which I answered the compromising, shifting, apologetic, and sometimes slurring invectives of the professor.

After the session, brother Phillips wrote to the students on October 21, 1986. He really commended those preachers when he said, "I could tell the Lord was in the room and in your lives... keep serving Jesus with all your hearts." Brethren, if the Lord is in the life of false teachers, then whatever the teacher presents should be acceptable to the Garnett Church. If not, why not?

Brother Phillips moved those "Masters men" when he informed them that "I don't take the *Firm Foundation* and the *Gospel Advocate*." He said, "I read **Zig Zigler**. **Schuller** is great. **Peale** is a personal friend. Been around him a lot. Wrote the introduction to my second book." It isn't hard to tell the kind of liberal, compromising, modernist crew with whom Marvin cavorts. It was said of the followers of Christ, "...and they

took knowledge of them that they had been with Jesus" (Acts 4:13).

When discussing the matter of not having Christian Church preachers on the Tulsa Workshop, Marvin said, "We'd have people who would not come to the Workshop any more if I had an instrumentalist on it." How terribly negative and narrow! I am not at all convinced that it would make a particle of difference with the kind of folks who show up in Tulsa, regardless of who spoke and what was said.

Brother Phillips often directed the attention of his pupils to the "non-instrumentalist churches of Christ." Seriously, is there any other kind? How many kinds are there? What about the Pentecostal, Holiness, Emanuel church of Christ? One can get 5,000 denominations inside Ephesians 4:1-4 just as easily as one can get two or three therein.

My, but it must have "pumped up" those preachers when Marvin declared, "We have a publication among us in our brotherhood, every issue is sumpm, down on somebody, every—I mean without exception—calling some brother, some church by name; and if you feed on that, guys, if all you men subscribe to that publication, you read it page by page—I'm going so far as to assess that it's going to do harm in every one of your lives, in untold

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXIII, No. March/1992  
Ira Y. Rice, Jr., Editor

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Editorial...

## AS GARNETT ROAD SOWED, SO NOW IT REAPS

When the December 22, 1991 Sunday edition of the *Tulsa World* headlined the beginning of something called "Christ Community Church" by former Garnett Road/Tulsa church members **Jay Utley** and **Chuck Adair**, one brother commented that they had gotten too liberal for even Garnett Road to fellowship!

Such (or so it appears to us) is not precisely the point. The point is that this is the *natural result* of the *doctrinal stance* that **Marvin Phillips** and **Garnett Road** have maintained for a very long time.

### DOCTRINE, PRACTICE CHANGED

To go back a bit, let us re-examine what *Tulsa World's* Religious Editor **Carolyn Jenkins** reported five years ago in their issue for February 15, 1987. Instead of continuing to let the Bible be their only rule of faith and practice (which produces *genuine* churches of Christ), said article revealed that Garnett Road was modeling their leadership training program "after Leadership Tulsa, a... community leadership organization created... by the Metropolitan Tulsa Chamber of Commerce and the Junior League..."

The article quoted **Mike Martin**, coordinator of that year's program, as saying that "speakers include pastors from other churches, school administrators, authors, counselors, businessmen, and more..."

### PHILLIPS INITIATED PROGRAM

Lest the buck be passed to Martin, it needs to be kept clearly in mind that Phillips *himself*, speaking in January, initiated the program in 1987.

By the February session, Editor Jenkins reported, "the speakers were Terry Rush, minister of Memorial Drive Church of Christ, and Billy Joe Daugherty, pastor at Victory Christian Center." Ironically, their topic was "Religion and the Brotherhood."

### PASTOR DAUGHERTY'S PRESCIENT PREDICTION

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

When Pastor Daugherty opined that this anomalous "Garnett Leadership Training" pro-

gram would “have an impact on those men that will be life-changing,” he may have been prescient beyond his ken. Jay Utley, then youth minister of the Edmond (Oklahoma) Church of Christ (and now co-founder of the new, spurious “Christ Community Church”) was to be the speaker that March. His topic: “Soul Winning”—to coincide with the Tulsa Workshop held each March.

#### NEW DENOMINATION IS DIRECT RESULT

Of Pastor Daugherty’s part on the Garnett Leadership Training Program, Terry Rush was described as “encouraged,” saying, “It was good to hear someone who is not a part of our system, how they would approach the work. He cited the program as “a relatively new, ‘terrific’ idea and ‘should be designed to reinforce one of the weaker forms in our system’.”

If by “our system,” he meant the inter-denominational forms of the Phillips/Rush, Garnett Road/Memorial Drive System, it surely did exactly that: “Christ Community Church” is a direct result of the type of teaching and leadership training being sown all those years by Marvin

Phillips, Terry Rush and their respective so-called “Churches of Christ.”

#### GOD NOT MOCKED; SOWING BEGETS REAPING

In Galatians 6:7, Paul warned, “**Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.**”

As we all know, these brethren co-sponsor the sadly mislabeled “Tulsa Soul-Winning Workshop.” Winning souls to what? Those who want souls won to such false concepts as “Christ Community Church” should continue going to the workshop and following their denominational type of leadership and training.

To change the metaphor a bit, instead of remembering Lot’s wife only, let us also remember Lot himself. When Lot pitched his tent toward Sodom, he finally got there.

Considering that Phillips, Rush and their respective churches years ago pitched their tent toward inter-denominationalism, why be surprised now they finally are getting there!

—Ira Y. Rice, Jr., *Editor*



## Professor Phillips

(Continued from Page 1)

damage in many of your lives.” Do you perceive of every one of those “positive” preachers cancelling their subscription? Nothing negative from papers or professors, please!

Every issue? How does Marvin know unless he knows each issue? That publication is “calling some brother, some church by name;” but Marvin won’t do that. Never, ever! He comes down hard on that paper. He is down on a *written* piece by his *oral* piece. He is so terribly hard that he would even say, “Now we’ve got the Mafia in the church.” That must have frightened those preachers right out of the class room. It would turn their hearts away from the Lord’s Mafia Church. Shame and more shame!

One wonders if Marvin has converted to Pentecostalism. He said to the class of preachers, “I outlined the entire book of Galatians without looking at it. I hit the print button, said to my secretary, “Man, I cannot wait to see what I wrote.” “I’ve studied the entire book of Galatians through and through and through and through, and every time I come back to the eleven sermons that were given me right there. I have every right to say, ‘The Lord laid these sermons on my heart.’”

Brother Marvin is attempting to exercise a right that God hasn’t given

him. He does not have the right to claim a supernatural influence of God in his life. He is deluded, deceived, and attempting to deceive others. Marvin wrote—but he didn’t even know what he had written until the material was printed. How then does he know that he actually wrote it? Did God write the material for Marvin? That is the gist of his claim. Those eleven sermons “... were given me right there.” Strange that God would give Marvin only eleven sermons. Why not give him more sermons? Could not God lay more sermons on the man’s heart—or were only eleven needed? Was Marvin in a trance while God worked on his heart? Has God removed his hand from off the heart of Marvin? One inspired writer declared that God is no respecter of persons (Acts 10:34). Marvin has gotten God to change that outdated idea. We have two apostles in Nashville named Finto and Bevis who made the same foolish claims as Marvin. Looks like Tulsa might also have an embryonic apostle in the making. Just wait a little while.

Brother Phillips knows absolutely nothing about any truth other than that which comes from the inspired word of God as revealed in the Bible. To be as emphatic as possible in the foregoing statement, I humbly beg, beseech, implore, plead and insist that he meet me in a public debate as per his

ridiculous claims of supernatural interventions. I care not how laced with fermented ignorance the grandiose spiels of men can become, there never ceases to be a sufficient number of dunderheads (not Mafia, please) who will lend support to such claims.

I wonder what God will lay on the heart of Marvin with reference to the preceding challenge. Do you suppose God will tell Marvin to look the other way? Could be!

Marvin stated, “We need to sneak over to some of these Pentecostal churches and steal back what they stole from us.” I dare the brother to point out one thing that we need to steal from anyone. It appears that Marvin has been with and among the Pentecostals already, since he parrots the same line of subjective foolishness as they, regarding that which God lays on the heart.

Denominationalism is not the source, neither is it the remedy, and stealing is not the method. We have the word of God, but for men like Marvin it is too little and too limited. What a pity!

In taking his usual pot-shots, digs, under-cuts and smears against faithful gospel preachers, Marvin must have made those preachers roll in that class room when he said, “Among churches of Christ, the ones that are the more doctrinally concerned, that feel that they have to blast and blister, are the

ones that preach the longest.”

What is so sinful and wrong about being “doctrinally concerned”? What is the alternative? Can we ignore the doctrine of God and our Savior? Let brother Phillips read his Bible and just give us the words therefrom regarding sound doctrine. We do not need his comments on all those verses. Was Paul concerned with doctrine when he continued his speech until midnight? (Acts 20:7) Marvin must have forgotten

that verse as well as a multitude of others.

Stand our brother in a class room at Kentucky Christian College and let him perform before a class of liberal, digressive Christian Church preachers and listen to him blast and blister as he pours forth his fury against certain “non-instrumentalists.” Listen to the tapes and hear the inflection and tone of voice, the slurs, ridicule, innuendos, and labeling which was used to put

down, degrade, denigrate, backhand and belittle faithful congregations of the Lord’s people who do not dance when the liberals pipe. Such tactics may help one’s ego and might be amusing to a certain class of people, but all such is a disgrace before God. I do know for certain that I never would succeed as an “adjunct professor” in a denominational college.

—184 Hillview  
Mt. Juliet, Tennessee 37122

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# “All My Friends Are Here”

Dave Miller

**I**ncreasingly, many members of the Lord’s church are finding themselves in a traumatic, perplexing dilemma. They entered the kingdom of God in a day when fundamental Bible truths were set forth in a simple, straightforward manner. They were brought bluntly face to face with their undone religious condition. More often than not, their conversion entailed facing the stark realization that their past religious affiliation was in error and displeasing to God. Despite this major disruption in their previous pattern of behavior, they willingly, joyfully, and confidently threw off the shackles of denominationalism in order to embrace pure New Testament Christianity and enter into the true body of Christ.

Now these faithful perceivers of genuine biblical religion find themselves in the midst of a local church where dramatic changes have been inaugurated with the passing of the years. In their efforts to cope and come to grips with the situation and integrate these new elements into their pursuance of Christianity, they have been faced with decisions:

1. On the one hand, maybe *they have accepted these new trends wholeheartedly*. They may have done so out of sheer ignorance of the true nature of the innovations. Or perhaps they possess an attitude of dissatisfaction with what they perceive to be a past history among churches of Christ of strife, contention, debate, and divisiveness. Current trends make for a false sense of unity, peace, harmony and tranquility. Thank God that Micaiah, Jeremiah, Isalah, Amos, Azariah, John the Immerser, Jesus, Peter, Paul, Jude, and John did not shy away from confrontation and unpleasant turmoil, or fade into inactivity for the sake of peace and harmony!

2. On the other hand, *they may have recognized and identified recent departures as just that—departures from the faith* (1 Tim. 4:1; 2 Pet. 2:1-3; 1 John 4:1). They stomached the stench of apostasy as long as possible in hopes of stemming the tide but ultimately exited that congregation in order to identify with a group more sensitive to biblical moorings.

3. Perhaps a far greater tendency in the church today is for otherwise sensible, right-thinking brethren simply

*to resign themselves to the alterations, to capitulate to the subversive waves of apostasy, to become tolerant to what once would have been intolerable.* They try to ignore the bad by focusing on the good. They rationalize their failure to stand up and act decisively with such irrelevant, conscience-soothing quips as “all our friends are here.”

To this latter group we urge consideration of God’s view of the matter. When an individual lacks the spiritual fortitude to step forward and take definitive measures for the good of his/her own soul, the souls of family and friends, and the cause of truth and right, such an individual is considered weak and unrighteous in God’s sight. Human history is riddled with demonstrations of this spineless, wishy-washy, non-committal, excuse-making, wait-and-see attitude. Lot (Gen. 19:16), Elijah’s contemporaries (1 Kgs. 18:21), and Pilate (Matt. 27:24; John 18:38) are but a sampling of the general tendency for people to dodge their responsibility before God by retreating into a neutral posture and refusing to take a stand for God against error.

The time has come for those who still believe the pure and simple truths of the gospel to “come out from among them” (2 Cor. 6:17) and stand with God and his faithful remnant who still possess “the love of the truth” (2 Ths. 2:10). The time has come for those who were introduced to the true church by vallant preachers of the past to cease coasting on their steam and benefiting from their labors, by stepping forward and courageously imitating their godly stance. The time has come for those who have been mesmerized by the hub-bub, thrills, and excitement of the “numbers and needs” crowd to wake up and shake off their stupor. How incredibly tragic eternity will be if we failed to stand strong and firm for God amid the landslide of apostasy. It will be of no comfort to look around at those who cohabit hell with us and realize that “all our friends are here.”

P.O. Box 865, Hurst, TX 76053

[EDITORIAL NOTE: It has disturbed many of us for a long time that some of our larger churches, which stood for the truth of the gospel forthrightly in former days, no

longer do so. Even more disturbing is to note how many Christians who **know** the difference between truth and error continue to stay in and with such congregations when it is apparent to all that their preachers, elders and others in the leadership are in the very act of apostatizing.

Somebody called our attention to the foregoing article by brother **Dave Miller** that appeared originally in *The Restorer* for April, 1988, which cast some light on this current phenomenon among "us." I telephoned to brother Miller, at Brown Trail church of Christ, where he teaches and preaches, asking him to send us a copy of this article for reproduction in *Contending for the Faith*. A careful, prayerful reading of same is recommended—particularly

by those who are caught up with their friends in such an apostatizing congregation.

In an accompanying article reproduced from the *Firm Foundation* for February, 1992, brother **Howard Horton**, minister to the nearby Sapulpa (Oklahoma) congregation, documents the splintering of the **Garnett Road Church of Christ**, where **Marvin Phillips** set himself as a paradigm of false "unity" with **Don DeWalt** (now deceased) and the so-called **Independent Christian Church**. He sowed the wind; now he and Garnett Road are reaping the whirlwind.

What good is it, brethren, to be with all our friends here if it means we still will be with them, come Judgment Day—in hell! Ira Y. Rice, Jr., Editor]

# Garnett Road Church Splinters

By Howard Horton

The *Tulsa World* in its December 22, 1991, edition carries an article captioned, "Christ Community Church to Hold Formal Opening at Holland Hall." The article reports, "Christ Community Church...has been created by a group breaking with tradition...Heading the new congregation will be Jay Utley and Chuck Adair, both previously with the Garnett Road Church of Christ."

The newspaper reports that the new non-traditional church will have early Sunday services consisting of "worship, communion, expository teaching, and prayer."

## How untraditional can you get?

The *Tulsa World* says that "Utley comes from a long line of Church of Christ ministers...and attended Oklahoma Christian University. Adair attended David Lipscomb University."

The paper quotes Utley as saying, "Looking back we saw some constraints we didn't understand. And because of some of the constraints, we could not grow up...Those constraints include not using instrumental music or allowing women to participate in worship services."

Jay Utley said, "We...try to put ourselves in the shoes of the unbeliever."

Well, rest assured you have definitely put yourself in the shoes of the unbeliever, and for that I am sorry.

912 East Teresa  
Sapulpa, OK 74066

*(Editor's comment: These two ministers report they could not grow up because they had neither guitars nor women preachers. If they did not grow up, they are still children. Anyhow, they act like children.*

*Marvin Phillips is the preacher for the Garnett Road church—the source of this division. Brother Phillips wrote a book entitled Don't Shoot, We Both May Be on the Same Side. Phillips makes the argument that use or non-use of instrumental music in worship is a matter of conscience. If your conscience does not accuse you for using mechanical instruments in worship, then tune up the "sackbut, psaltery, dulcimer and...fall down and worship the golden image...." If you have qualms about mechanical music in worship of God, then leave it off. According to Marvin Phillips, it is not a matter of right and wrong but opinion and compunction. He also says, on the basis of Romans 14:1-4, that he who attempts to worship God with the harmonica is the strong brother, but the person who refuses to do so because the New Testament commands only singing is the weak brother. Phillips' book was published and promoted by the Independent Christian Church and is his apology to these piano-playing defectors who fragmented the restoration about 100 years ago. The Utley-Adair faction is the logical result of Phillips' instruction. These children are merely putting into practice what Phillips taught. Marvin also says in his little book that hard-nosed brothers who insist on a "thus saith the Lord" are unloving and are splintering the church. Question: What caused Garnett Road to splinter?—Dobbs.)*

**[EDITORIAL NOTE: When brother Harold Cozad, former elder at Bellview/Pensacola, Florida, read brother Horton's report, re: the *Tulsa World*, his immediate reaction, regarding the Utley-Adair break-away "Christ Community Church" was that at least they are not using the name "Church of Christ!" True. But Marvin Phillips' Garnett Church of Christ**

still is—and it is hardly any more a “church of Christ” than its newly-formed “Christ Community Church” bastard daughter. We hardly would turn on our heel for the difference.

How long will it take for faithful brethren still at the Garnett congregation to recognize it for what it is—an

apostate church—and then do what II Corinthians 6:17 teaches? Utley and Adair came out for wrong reasons; now it is time for faithful members to come out for right reasons. Neither Marvin Phillips nor Garnett Road any longer represent genuine churches if they ever did!—Ira Y. Rice, Jr., Editor]

## A New Church on the Scene

James W. Boyd

Some may already know about it. Others may not yet have heard. Still others might not recognize it because they are uninformed what is going on. This new church is probably best called *The Jubilee Church*. It has its headquarters in the Nashville-Davidson County-Middle Tennessee area. (Other cities display the same kind of church.) It receives a great deal of publicity in the newspapers and sells its wares through big extravaganzas like the affair they call *Jubilee*, where they heap to themselves teachers who turn them away from the truth with a list of speakers that reads like “Who’s Who” among false teachers, imported from all directions, alongside many local apostates, and teachers at David Lipscomb University, Abilene, and such like. This is an annual assembly of those who no longer really care what the Bible teaches on so many things, but who aspire to be accepted by the world, to change the church to appease the world, even at the sacrifice of truth.

This new church is led by churches that once were properly identified as churches of Christ, like Madison, Antioch, Woodmont Hills (formerly Ashwood), the big three sponsors of the recent Jubilees. Their leaders are the leaders in this new church. They speak for the Jubilee Church, but not churches of Christ anywhere. Churches loyal to the Lord did not follow nor condone the message of apostasy coming from Nashville, but persist in the gospel “*beginning in Jerusalem*.”

This church has its own peculiar doctrines which differ in some ways from other denominations, but most assuredly in many points differ from the doctrine of Christ. Their approach to the Bible is like that of every false imitation of the Lord’s church on earth. “Take what you want, and discard what does not suit you!” One of the major themes of this new Jubilee Church is to ridicule and destroy what the church of Christ has done, stood for, and upheld when faithful Christians took their stand

on the Word of God and used the New Testament as the pattern. They ridicule the “old paths” to make room for their own paths. **“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, that can hold no water”** (Jeremiah 2:13). They have declined to defend their new faith by comparing it with Scripture for all to see. They can make greater gains among the naive, Biblically ignorant, worldly minded, and fearful people of the area who attend churches of Christ if they can create something big, exciting, and remain secluded and hidden from the light of Biblical truth upon their deeds and words. Many churches (once identified as churches of Christ but now churches in apostasy) have become just branch offices of the Jubilee Church.

### MAKE-UP OF THIS NEW CHURCH

The Jubilee Church is composed of liberals, digressives, modernists, others who have become malcontent with “thus saith the Lord,” and who are enamored with the worldly “scholarship” and what the denominational world thinks to the extent that such as that reigns supreme rather than Scripture. Also in the side rooms and wings of this new Jubilee Church are the cowardly people who profess love, but display no love for the truth and Christ’s church, because they just go along with the new church, attending their functions, announcing their efforts, contributing to their support, encouraging the multitude of false teachers brought in each year to propagate this new faith. These people are severe critics of anyone who will still call for Scripture, but seldom, if ever, utter a word of criticism of the new Jubilee Church or its heresy.

This new church gets a boost from the so-called gospel preachers in that general area (with some hard to find exceptions) who never warn their people about the error upheld by the Jubilee Church or the false doctrines taught and upheld by the teachers in the Jubilee

Church. They even attend the Jubilee. Possibly, they have their jobs to consider, and crossing the way of the new church might be professional suicide. Many elders in the area are too “loving” to stand up for the truth, and too fearful to teach their people the difference between the truth of the Bible and the errors of the Jubilee Church people. They have repealed in faith and practice the Lord’s prohibitions of fellowship with false teachers. In their “loving” quietness, they let their people get the idea that all is well, so the devil has a heyday with tearing the church of Christ apart with false doctrines. **To contend that the Jubilee Church has not changed what churches of Christ have properly upheld doctrinally is to deny the expressed intent of its leaders, and is a blind distortion of truth and reality.**

This new church is composed of people who still call themselves members of the church of Christ, attend congregations that call themselves a church of Christ, retain properties secured by people who were faithful members of the church of Christ, but who now openly and without shame misrepresent the church of Christ, and steal the church away from the truth by their smooth words and fair speeches, pseudo-love and self-acclaimed piety and superiority. And many follow their pernicious ways!

### DO WE CONVERT GOD—OR MAN?

If a person wants a religion, and would like to still be identified as a member of the church of Christ (however erroneously), but really does not want the doctrine of Christ nor his church, but something that appeals more to himself and those who want to “do-your-own-thing,” there now is a new church that will accommodate them, the church that has adopted the doctrine that it is better to convert God to man rather than man to God.

The fact that the false doctrines and doctors of the new Jubilee Church have been identified for years on end is of no

# Notes & Quotes...

**Beryl & Pearl Bodenham**, Montgomery, Alabama: "How wonderful the doors have been opened to the gospel!... Here is a small check. Wish it could be a lot more."

**Roy Deaver**, Austin, Texas: "To all those wonderful fellow-servants of the Lord who continue to have fellowship with us in the *Biblical Notes* work, and especially who continue to contribute to the **Deaver Personal Support Fund**, so that this work can be accomplished.

"On Wednesday, December 4, we placed the... November-December/1991 issue of *Biblical Notes* in the mail. With this issue we completed Volume XX. This also completes the third year of publication since resuming this work in 1989.

"Of course, we want all involved to keep in mind that the printing of the paper is only a part of the total work. We work constantly to get out additional publications, teaching tools, determined by time and needs. Our 'Publications Available' listing has 20 books and nine tracts. We produce these works as inexpensively as we possibly can, and keep the selling price as reasonable as we possibly can, but postage continues to be a tremendous problem.

"We want it to be clearly understood that money contributed to the **Deaver Support Fund** goes exclusively for our personal support. Not one penny of this money goes for production. We are able to do a respectable job of making the publications pay for themselves.

"We recently purchased a Desk Scanner. This amazing little machine is going to enable us to do lots more work than we could possibly do otherwise. For example, in time I want to reproduce all the full sets (spanning the 20 years) of the *Notes*, and thus make these available to all who want them. We can feed a sheet into the Scanner, which prints it out on the Macintosh, which then prints it out on the LaserWriter. We can do likewise in bringing other works back into print, as these run out...

"We are so truly thankful that faithful, devoted Christians... make it possible for us to devote all our time, abilities and energies in writing and publishing in connection with the pure gospel of Jesus Christ."

[NOTE: Others interested in helping brother Deaver in his work, please address him: Roy Deaver, 7401 Glenhaven Path, Austin, Texas 78737 or telephone him at (512) 858-5229. IYR Jr.]

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"When the world gets into the church, then the church becomes a painted sepulchre." E. L. Whitaker, morning sermon, August 4, 1991, Knight Arnold church of Christ, Memphis, Tennessee.

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**Bill Hobbs**, brother of A. G. Hobbs (deceased), sent us a copy of the August 30, 1991 edition of 'Gospel Minutes,' wherein **Clem Thurman** sought to defend the New International Version. In responding to brother Hobbs, I said, in part,

"Thank you for sending along that issue of *Gospel Minutes* in which **Clem Thurman** was attempting to defend the **New International Version**. This is known as 'defending the indefensible.' No single version has caused more divisions and offenses among the churches of Christ than the NIV. Any version so fraught with doctrinal error that you have to check it out practically line by line has no right to be defended..." IYR Jr.

concern to those who find refuge in the new church. Brethren could and should have known what these false teachers have been saying and doing over the many years, but too many considered it "unloving" to oppose false doctrines. So now they are swallowed up in wholesale digression, contributors to rending asunder the body of Christ, and throwing the tremendous progress of God's people in that and surrounding areas in years past back to the dungeons of apostasy.

What do you do? "Preach the word;...reprove, rebuke, exhort." A remnant will exist among churches here and there. They may likely be small in number (as before in history) but they will hold up the banner of truth amidst the digression, and stand they will. People would do well to seek them out

and find them. One does not serve the Lord in truth, love, or faithfulness in this new Jubilee Church, being built from the ruins of division in churches of Christ caused by false doctrines.

But who really cares? Many do! I pray there are the "seven thousand" in the land! The hearts of the faithful are made heavy to see the righteous work of faithful and noble brethren of the past and present being trampled under the feet of the digressives of the Jubilee Church. But churches loyal to Christ will continue to proclaim the gospel of Christ, defend the faith and the Lord's church against all enemies of the cross. I intend to be among them, and urge others to be of the same mind and action! —East End Church of Christ  
102 Edison Street  
McMinnville, Tennessee 37110

## "God Talk" . . . "Man Talk"

Joe W. Nichols

When considering the motive behind **Rubel Shelly's** "God talk," "man talk" dissertation (*Richland Hills, Fort Worth*), most likely it was to convince common folk of the church that we cannot understand scripture and will have to have him (*the doctor*) and his Belmont co-horts **Bevis** and **Finto** (*the apostles*) to tell us what God wants us to know and do. Since Finto gets up repeatedly during the night to write down the things that the Lord is saying to him, most assuredly the church is in for "new enlightenment" (*Contending For The Faith*, February 1982, p. 6). It may be that Shelly now has become the "delivery boy" to the church.

If we have to depend on Shelly, Bevis and Finto to "enlighten" the church, we may be dead before they get the job done—and what about the church for the past 1900 years that had only the New Testament for its faith and practice and the Old Testament for its learning? Was there something that they needed that only Shelly, Bevis and Finto could supply? (Sounds like "Johnny-come-lately's" to me!) Are 1900 years of church members lost without these "new enlighteners?"

Brethren, we know better than this! The church has had the "perfect" revelation of truth for over 1900 years (I Corinthians 13). We have been completely furnished "unto every good work" (II Corinthians 3:16-17). When we read it, we can understand it (Ephesians 3:3-4). We are to "contend"

for what was "once for all delivered to the saints" (Jude 3). The written scriptures for over 1900 hundred years have maintained the church's existence in the world without inspired communicators of the truth and without miracles designed to confirm that truth, all of which were in existence for only about half a century and then ceased (I Corinthians 13).

Further, the gospel was given to the common people of the world through the preaching of inspired men (and thereafter through the inspired written word)—not to the intellectuals of the world. Even a ten-year-old can understand the gospel account of the life of Christ, the plan of salvation, the church, its divine organization, and the work of the church.

Rather than be *hoodwinked* by these self-appointed "enlighteners," consider that their claims and tactics are the same as those used to produce the Roman Catholic Church (via claims of being successors to the apostle Peter). The same tactics and claims have been used by denominations for years to hold their subjects captive from the truth.

"Take heed lest there be any one that maketh spoil of you by HIS PHILOSOPHY and VAIN DECEIT, after the RUDIMENTS OF THE WORLD, and NOT AFTER CHRIST" (Colossians 3:8). (Emphasis mine, JN).

—Post Office Box 853  
Vidalia, Louisiana 71373

# ACU/Max Lucado—Birds of a Feather

Kevin Cauley

On page 24 of the Winter issue of *ACU Today*, the alumni bulletin, there is the headline, "Author Max Lucado Receives '91 Young Alumnus Award." Just in case you do not know who **Max Lucado** is, let us acquaint you with him.

Brother Goebel Music's informative and telling book, *Behold The Pattern*, familiarizes us with brother Lucado. Max Lucado is a brother in Christ, but he is a brother who has left the truth to follow "another gospel." You can read in detail on pages 113-127 brother Music's comments concerning Max Lucado, as well as some of brother Lucado's published comments, statements and appearances. These quotes can be found in brother Music's book, *Behold The Pattern*:

1. Concerning **Chuck Swindoll** (a denominational preacher and writer) "Lucado called Swindoll... one of the most prolific Christian writers today." (This originally appeared in the Religion section of *Tulsa World*, Carolyn Jenkins the writer.)

2. Concerning ecumenicity, in the same article of the *Tulsa World*, "Lucado also feels strongly about ecumenicity." Ecumenicity, in *Webster's 9th New College Dictionary* on page 395, is "the quality or state of being drawn close to others esp. through Christian ecumenical feeling or action." It defines ecumenical (on the same page) as "a: of, relating to, or representing the whole of a body of churches b: promoting or tending toward world wide Christian unity or cooperation." Remember, the dictionary's meaning of Christian is not the same as the New Testament. This dictionary definition would include all denominations, charismatics, and Catholics. Basically, ecumenism states, "There is enough bad in the best of us, and enough good in the worst of us, that it ill behooves any of us to talk about the rest of us."

3. Concerning the New Testament Pattern, Lucado said to *Tulsa World*, "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.... 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."

4. Concerning whom Max Lucado fellowships, from an ad in the *San Antonio Express-News*, Saturday, December 2, 1989, "MAX LUCADO, Pulpit Minister, Oak Hills Church of Christ... 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." The ad also mentioned refreshments and an opportunity to meet and talk to Max. It then listed his address. The St. John Neumann Church is a Roman Catholic church. NOTICE: These are people whom Max Lucado fellowships.

5. Concerning **Karl Barth**, in a 13-page transcription of a sermon entitled, "When Your Options Are Gone," on page 6, paragraph 3, Max Lucado says, "One of the greatest theologians that ever lived, Karl Barth said that perhaps what we should do on Sunday mornings is come together as a group of people and sing one song over and over and over until we believe it 'Jesus Loves me this I know, for the Bible tells me so.'" We need to focus on what brother

Lucado said about Karl Barth. He said Barth was, "One of the greatest theologians that ever lived." Karl Barth was not a New Testament Christian. He was an existentialist theologian. An existentialist cannot be a Christian. An existentialist lacks a major ingredient for becoming a Christian—New Testament Faith! Existential faith is faith without evidence, faith separated from knowledge, meaningless faith. New Testament faith is none of the above (John 6:69; Romans 4:20,21; II Timothy 1:12).

6. Concerning Max Lucado's associate authors, from the evangelical *Book Club Bulletin*, February, 1991, the following book is advertised: "CHRIST IN EASTER—A Family Celebration Of Holy Week, by Charles Colson, Billy Graham, Max Lucado, Joni Eareckson Tada"... The book's title, *Christ In Easter*... The book's author, Charles Colson, Billy Graham, Max Lucado, Joni Eareckson Tada... There is Max Lucado, batting third, right behind Billy Graham. Can a person "rub elbows" with denominational preachers and writers any more than this? Surely, this has adequately introduced to you Max Lucado!

As stated at the beginning of the article, **Abilene Christian University** gave Max Lucado the 1991 *Young Alumnus Award*. How could a university support an alumnus more than this? The article concerning this award is found (as was noted above) in the Winter 1991 Issue of *ACU Today* (the thrice-yearly alumni bulletin). Here are some quotes from the article:

1. "Max Lucado, whose ability to put the Bible's complexity into everyday terms has made him a best-selling Christian author, had trouble understanding why he was the 1991 recipient of the ACU Young Alumnus Award."

2. "The Young Alumnus Award recognizes professional achievement and/or distinguished service to ACU."

3. This article quotes **Kip Jordan**, senior vice president and publisher of Word Inc., "With nearly one million copies of his six books in print. Max Lucado has joined an elite echelon of Christian communicators, including Dr. James Dobson, Billy Graham and Chuck Swindoll, whose writings reach thousands of readers."

4. The president of ACU himself is quoted as saying, "Max Lucado is a powerful spiritual force in the lives of many people throughout this nation... His rare gift of writing has helped thousands to have a closer walk with God. We are proud ACU played a prominent role in Max's life and career."

5. From the article itself: "Lucado is the author of six books about Christianity that have crossed denominational lines."

In the first quote it is established that Max Lucado did receive this award. In the second quote it is noted that the award "recognizes professional achievement and/or distinguished service to ACU." In the third quote, note that Max Lucado is lumped with James Dobson, Billy Graham, and Chuck Swindoll. In the fourth quote notice the president of ACU, speaking for ACU says, "We are proud ACU played a prominent role in Max's life and career." Finally, in the fifth quote, notice the phrase, "crossed denominational lines."

Now, let us bring all of these facts together and sum everything up. In everything that has been said, the chief thing is this: Mark it down! Highlight it! Italicize it! Put it

in bold! Underline it! **ACU SUPPORTS AND ENCOURAGES MAX LUCADO.** ACU recognizes the “professional achievement and/or distinguished service to ACU” of Max Lucado. ACU acknowledges Kip Jordan’s statement concerning Max Lucado’s being a part of the “Elite echelon of Christian communicators including Dr. James Dobson, Billy Graham, and Chuck Swindoll...” ACU says, through its president, that they are “proud” that they “played a prominent role in Max’s life and career.” Finally, ACU acknowledges that Max’s books have crossed denominational lines. Friends, **ACU SUPPORTS AND ENCOURAGES MAX LUCADO.**

One cannot help but think (and does not the evidence demand it?), with such strong support for this man, that ACU also must support the kind of nonsense to which this man ascribes. Do you remember the things covered earlier in this article? Max Lucado called Chuck Swindoll a Christian! Does ACU support that? Max Lucado does! He gave his support to ecumenism. Does ACU support that? Max Lucado does! He said about the Bible that “everyone finds a different code” and that it is “a love letter as opposed to a blueprint.” Does ACU support that? Max Lucado does! He spoke at and had fellowship with a Roman Catholic Church. Does ACU support that? Max Lucado does! He said that Karl Barth was “one of the greatest theologians that ever lived.” Does ACU support that? Max Lucado does! And on top of all of this, he co-authors a book (*Christ In Easter*) with “leaders” of the denominational world, Charles Colson, Billy Graham, and Joni Eareckson Tada. Does ACU support this? Max Lucado does.

I have talked with many people about ACU. My father is a graduate of ACU. My wife attended ACU over three years. (We still send a sixty-five dollar check every month for her college loan. We have a debt to pay and we will fulfill this responsibility. As a young boy I grew up hearing about ACU. I had planned and dreamed that one day I would go to ACU. No longer do I dream. No longer do I hear good things about ACU; no longer does my wife attend ACU; no longer does my father praise ACU. ACU has changed. She has left the old paths and like the people in the days of Jeremiah she says, “**We will not walk therein**” (Jeremiah 6:16). It can be said of ACU that she has “**not gone up into the gaps neither built up the wall for the house of Israel, to stand in the battle in the day of Jehovah**” (Ezekiel 13:5). Concerning the majority of the preachers ACU turns out today, God can say, “**And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none**” (Ezekiel 22:10). Instead of trying to “build the walls,” “stand in the gap” and/or “stand in the battle in the day of Jehovah,” ACU has become an unfruitful work of darkness. “**And have no fellowship with the unfruitful works of darkness, but rather even reprove them**” (Ephesians 5:11). Paul also writes, “**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.**” Further, “**And if any man obeyeth not our words by this epistle, note that man that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother**” (II Thessalonians 3:6, 14, 15). ACU is no longer faithful. She is no longer upholding truth. She is supporting such men as Max Lucado and she has “gone a whoring” after the denominations. Such an institution does not

deserve the fellowship and support of Christians. Now, when a university stands up and supports such a flagrantly false teacher as Max Lucado, faithful Christian brethren can no longer fellowship, with good conscience, such a university.

I love every single brother who administrates, teaches, staffs and attends this university. However, speaking for myself and myself alone, I cannot, with good conscience, have fellowship with Abilene Christian University and those who support it and do hereby withdraw that fellowship until such a time as the administration, faculty, staff, and students publicly repent of all the damage that has been done to the Lord’s church. I love their souls, and it is to this end that God’s will must be done (Romans 16:17, 18).

—739 West William Cannon, #2043  
Austin, Texas 78745

[*EDITORIAL NOTE: Following the death of Joseph, as we read in Exodus 1:8, “... there arose up a new king over Egypt, which knew not Joseph.” Instead of dealing with the children of Israel kindly, as before, the new king changed all that—and the Book of Exodus tells of the tragic things that came to pass.*

*My own uncle John M. Rice was one of the founders of Abilene Christian College, now called Abilene Christian University. I used to enjoy stopping by brother Don Morris’s office to study the photo of the founders he kept hanging on the wall just outside his office door. Surely enough, there was uncle John’s physiognomy in that photo right along with the rest.*

*However, with the aging and death of brother Morris, new “kings” arose over ACC (now ACU), who knew not those gospel stalwarts who founded that once-faithful institution. From the mid-’60s onward, anyone with half an eye could see the changes coming. By 1972, at least two of the professors at ACC spent more than an hour trying to persuade me personally of **Theistic Evolution!** It was during the 1972 Annual ACC Lectureship, I became so disgusted that day that I left the campus and have never been back since.*

*Some years later, I visited Uncle John’s son Marion Rice, my first cousin, who was in the hospital at Abilene for cancer. In talking with him that day, I asked him, “Marion, if Uncle John were alive today, would he recognize the school he helped found?” “What are you talking about!” Marion exclaimed. He knew that the doctrinal stance at ACC had changed—even then—beyond identity! If there was any one thing those founding brethren opposed more than all else, it was **DENOMINATIONALISM!** However, by then, those in charge at ACC (or ACU) had changed all that—and so had those who were following their lead, or at least they were in the process.*

*When, in 1990, Marvin Phillips and the Tulsa Workshop had Max Lucado on the program, I knew the church of my Lord was in trouble. When, in 1991, Rubel Shelly, Steve Flatt and Walt Leaver had him on the Nashville Jubilee, some of us could hardly stand it. The offence was so great that **Contending for the Faith**, in our issue for September, 1991, front-paged an article by Terry M. Hightower, entitled, “**DENOMINATIONALIZED TO THE MAX—A Critical Review of Max Lucadoism.**” After hearing what Lucado and others had to say espousing denominational error and denominational nomenclature, brother Joe C. Hopper decided, “**THEY WEREN’T THE LOVING CHURCH: THEY WERE THE SLANDERING***

CHURCH"—and wrote an article accordingly.

And now, as noted in the accompanying article by Kevin Cauley, ACU has departed so far from everything its founders believed and taught that their alumni magazine flaunts Max Lucado and his inter-denominationalism

under the heading, "Author Max Lucado Receives '91 Young Alumnus Award"!

If you want to know what some of us are so perturbed about, please read the entire article for yourself, as photo-reproduced herewith.—Ira Y. Rice, Jr., Editor]

## Author Max Lucado receives '91 Young Alumnus Award

Max Lucado, whose ability to put the Bible's complexity into everyday terms has made him a best-selling Christian author, had trouble understanding why he was the 1991 recipient of the ACU Young Alumnus Award.

"The pickin' must be gettin' slim," he said. "I get to do what I want to do: preach and write. It blows me away to get an award for it. They asked Mother Teresa when she won the Nobel Prize if the applause embarrassed her. She asked, 'Was the donkey Jesus rode embarrassed when the people applauded?' That's how I feel; God has commissioned me to deliver a message."

The Young Alumnus Award recognizes professional achievement and/or distinguished service to ACU.

"With nearly one million copies of his six books in print, Max Lucado has joined an elite echelon of Christian communicators, including Dr. James Dobson, Billy

Graham and Chuck Swindoll, whose writings reach thousands of readers," said Kip Jordon, publisher and senior vice president of Word Inc.

"Max Lucado is a powerful spiritual force in the lives of many people throughout this nation," said ACU president Dr. Royce Money. "His rare gift of writing has helped thousands to have a closer walk with God. We are proud ACU played a prominent role in Max's life and career."

Lucado said ACU was critical in his development.

"I didn't come to ACU a Christian," he said. "I had a patient roommate, and Dr. Carl Brecheen caused me to take a long look at Christ."

Lucado is the author of six books about Christianity that have crossed denominational lines. Publishers have said the sales figures for Lucado's books are remarkable — the normal amount of copies sold for this type of



Max Lucado

book is 7,000 to 8,000.

His latest book, *In the Eye of the Storm*, sold more than 100,000 copies in the first three months.

Lucado earned bachelor's and master's degrees from ACU. He was a missionary in Rio de Janeiro from 1983-88, then returned to the U.S. to become pulpit minister at Oak Hills Church of Christ in San Antonio.

ACU TODAY

WINTER 1991

## In the Interest of Fairness, Truth and Right

Ira Y. Rice, Jr.

Whereas *Contending for the Faith* attempts to publish anything and everything which appears to be in defense of the truth of the gospel (Philippians 1:7, 17), occasionally something gets printed that may be subject to correction or at least clarification.

In an article by Tom W. Snyder, which appeared under the heading, *V.B.S. & Error*, on Pages 6 and 7, in our issue for September, 1990, exception was taken from something that Sellers S. Crain, Jr., who preaches at *Rivergate/Madison*, Tennessee, had authored in the adult workbook, *Great Bible Examples*, published by Lambert Book House, Inc., of Florence, Alabama.

In his article, brother Snyder said, in part, "... While there were many good lessons, some were false. The adult workbook *Great Bible Examples* contained some comments which cast doubt on the plenary, verbal inspiration of the

scriptures. On page 30, we read:

**The area into which Moses led his father-in-law's sheep was in the desert of Sinai. The expression "the mountain of God" is presumed to be an editorial comment written by Moses after many years of contemplation.** [Emphasis mine, TWS]

"Such statements have been coming from liberal Bible critics for many years now, and are serious. It implies, first, that Moses is the *editor* of the Pentateuch and therefore in control of what is written. For example, when this paper is sent to a publication, the editor may wish to change it or perhaps put in an 'editorial comment.' In which case, they no longer are just my words. This implies another problem: Which words are inspired of God? Paul said, 'All scripture is inspired of God' (II Timothy 3:16); yet what of the 'editorial comments' written by men?..."

He also cited other quotations from brother Crain's book.

## BROTHER CRAIN RESPONDS

Approximately a year and a half had gone by since brother Snyder's article appeared. Then one day in a telephone conversation with Curtis A. Cates, in Memphis, Tennessee, he inquired concerning a response that brother Crain had made to what was said. I told him that I did not recall having received such a response; however, if he would send it to me again, I'd be happy to consider it for publication.

Brother Cates put me in touch with Gary White, who had called the matter to *his* attention. Brother White telephoned and I assured him that I had not seen brother Crain's response, but to ask him to send it to me again.

Then, under date of January 14, 1992, brother Crain wrote to me, as follows:

201 Alta Loma Road  
Madison, TN 37115

January 14, 1992

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

Dear Brother Rice:

I spoke with Gary White today, and he said he had spoken with you about a matter which I wrote you about December 18, 1990. Since I had not received a response, I assumed you did not choose to respond. He said, however, that you did not receive the letter, or did not remember receiving it. I was going to send you a copy of the original, but my copy is so poor, that I decided to just retype it. It is as it first appeared with a few corrections for clarification.

Since you chose to publish an article by one brother Tom Snyder in the September 1990 issue of CFF, I felt that in the interest of fairness, there were a few things you needed to know about this matter. The article is entitled "V.B.S. & Error" and began on page 6 of this issue.

First, upon learning that brother Snyder had written this article while a student at Tennessee Bible College in Cookeville, TN, I made repeated overtures through one of his teachers to try and meet with him to discuss the article with him before he sent it to be published. He repeatedly refused to meet with me face to face. Finally, I took it upon myself to write to him. A copy of that letter is enclosed. Brother Snyder did respond to my letter after a month's delay, but the article had already been published in CFF. He no doubt knew this, but I did not.

In his reply, a copy of which is enclosed, brother Snyder said in essence that he accepted my explanation, but that it is my responsibility to tell brethren that I do not believe what he accuses me of believing. Please read the last paragraph carefully. I responded to brother Snyder's letter. I would have enclosed a copy, but unfortunately I could not find the original. I merely thanked him for responding to my first letter and told him that I was sorry that we could not have gotten together in person to discuss this matter before the article was published. I also offered to meet with him again. I also told him that it is regrettable that people who claim to believe Jesus do not follow his teaching in Matthew 18:15-18. I made every attempt to arrange such a meeting, which attempts I can prove, and he has refused each time. Does this sound like the Christian thing to do, brother Rice?

Brother Rice, I have been preaching for almost 31 years. In all of that time, I have endeavored to stand firm for the faith once delivered to the saints. In spite of the fact that I have earned several advanced degrees, I have kept my feet firmly planted on the Rock of Ages. Within the last four months of 1990, I have delivered a series of sermons on Issues Confronting the Church in the 90's. Among the lessons were "Women's Role in the Church," "Instrumental Music in Worship," "The New Hermeneutic," and "Humanism" to name a few. The stands I have taken are not popular today among many of our brethren, but I stand even if no one else but the Lord stands with me. We did not support or endorse Jubilee after the first year because we saw where it was

leading, and we personally voiced our concerns to two of the elderships which sponsor this program.

I have always believed in the verbal, plenary inspiration of scripture, and I still do. Though I do not believe in the dictation theory of inspiration, I certainly believe in the virgin birth and deity of Jesus Christ as any number of my lesson books published by Lambert Book House will show. I am not guilty of the charges made against me by brother Snyder in the article published in CFF.

In the interest of fairness, since you published his article in its entirety, I hope that you will use this letter also giving me a chance to respond to his charges. I would prefer that you use it in its entirety. However, if you must edit my remarks, please do so in a way which adequately represents what I wrote.

We have enough problems in our brotherhood now without creating any where they do not exist. We have enough men among us now who are teaching false doctrine without branding men who are trying to fight against such teaching. I am sure you agree.

In his service,

(Signed)

Sellers S. Crain, Jr.

Enclosed with the foregoing letter, written under date of October 10, 1990, was the following letter to brother Snyder:

October 10, 1990

Mr. Tom Snyder  
Rt. 2, Box 190  
Byrdstown, TN 38549

Dear Brother Tom:

I received a copy of your article "V.B.S. & Error" Saturday. At first, I thought it best to leave it alone, but after further thought, I decided to respond to you personally rather than to assail you in the press.

Let me begin by saying that after talking with Gary White, I have admitted to him that in retrospect the use of the word "editorial" was not a good choice of words. However, in my mind the use of the word does not imply someone is an editor. I make editorial comments all of the time, and yet I am not an editor.

Let me explain my view of inspiration. I believe as Paul said, "All scripture is inspired of God" (2 Tim. 3:16). I also believe that "holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:21). Period! However, the view of inspiration which I have been taught from many of our good men who are not liberals is that the writers of scriptures wrote from their own backgrounds, experiences, educational ability and writing skill. Yet the words they wrote, and the choice of what they wrote, was due to their being "moved by the Spirit" to write what they did.

We know too that certain writers of scripture used sources. Even Jesus quoted from sources. Paul even quoted a Grecian poet. When they did this however, they were inspired by the Holy Spirit to do so. They did not just decide that they would use a certain quotation or other source material.

In reference to David, I do believe that David was inspired to write the Psalms, even though we are certain that he did not write all of them. One Psalm is attributed to Solomon, others to Asaph, and others to the Korahites. One of the Psalms is even attributed to Moses. Yet Jesus said "the Psalms of David" (Matt. 22:41-46), and also said that David was inspired (Mark 12:36). I do not call that into question. If David compiled the Psalms, which includes the work of other people, he still compiled them as "he was moved by the Holy Spirit" to do so. Do you not believe that David could have been moved by the Spirit to write down his personal feelings and emotions? Can you read Psalm 51 and doubt this? That is the belief I was expressing in the statement which you quoted from my book on page one of your article. Therefore I disagree with your statement on page 2, when you wrote "They not only deny David's statement of inspiration (II Sam. 23:2), but also II Timothy 3:16..." Leonard Allen, who's book I have not read, by the way, may have been saying that, but I certainly was not.

Tom, I do not wish to respond to every argument you made. This is not a written debate, and I am not attacking your right to respond to things which are written that you believe to be teaching error. I just want you to know that I am not a "Liberal Heretic," in spite of the fact that I may not be the best writer around.

There was one other thing I wanted to address though, and I hope you will accept this in the spirit in which it is given. On page 3 of your article you seem to be accusing me of denying the deity of Christ, or did I misread that? This based upon the fact that I said Jesus had to learn obedience, which is the Hebrew writer's wording and not mine.

Let me show you how easy it is to pick things out of what someone has written and to make something out of it that the author may not have intended to say. While you accuse me of denying Christ's divinity, your statement seems to imply that you do not believe in his humanity. This was the teaching of the "anti-Christ" whom John was condemning. (See I John 4:3.) While I understand there was a specific heresy involved, what these heretics were doing was denying the humanness of Jesus. They were saying he did not come in a fleshly body, but some kind of spiritual one or even that he was an apparition of some sort. To deny his divinity or his humanity is heresy. I am not accusing you of believing that or teaching that, but I am saying that your statement could be construed that way.

Luke 2:52 says Jesus "grew in wisdom, stature, and in favor with God and man." Why did he have to grow in these things? Did this show weakness in deity? Was it not because he was human as well as divine? Jesus was fully God and yet fully man. That is my understanding of the incarnation. He possessed a divine nature, but he also possessed a human nature. I have enclosed two more lessons of mine where this theme is developed more fully. You may refer to these if you choose to.

The Hebrew writer says that Jesus was "tempted in all points like as we are and yet without sin" (4:15). Unless there is the opportunity to sin, there is no temptation. Unless Jesus could have sinned, then the fact that he did not is meaningless. Unless he could feel the desire and the pressure to give in to the temptations he encountered, then he was not tempted as I am for I experience both of these things.

To say, as you did on pages 3 and 4, that Jesus learned obedience through experience is to say the same thing I said. I said merely what the text said, "he learned obedience." I did not deal with how he learned it. I still say it was harder for Jesus, being deity, to learn to deal with wayward humanity. Character flaw? Certainly not! It was the dynamic between his two natures, one human and the other divine. He said he did not even know the time of the end. Why did he, being God, not know that? He deliberately restrained himself while on earth from allowing that knowledge to penetrate his consciousness. That surely was not easy, but I know he was able to do that because he said so.

I would be glad to meet you if you would care to. I apologize for the typos in this letter. I have to do my own typing, and I am not real good at it. Also, if I have overlooked any misspelled words, my typewriter does not spell very well.

My best to you in your service for the Lord.

Yours in Him,

(Signed)

Sellers S. Crain, Jr.

P.S. Again forgive my corrections. I should have used my computer.

Almost a month passed; then, under date of November 5, 1990, brother Snyder replied, as follows:

Rt. 2, Box 190  
Byrdstown, TN 38549

Sellers Crain  
Rivergate church of Christ  
201 Alta Loma Road  
Madison, TN 37115

November 5, 1990

Dear Brother Sellers,

I appreciate your letter and explanation of the things you had written. Now let me explain some things: first, others—some of

them not just unlearned men on the pew, but preachers, elders and college Bible professors—had prompted me to write a review of this material because I had taught it at my home congregation and a couple of times elsewhere. Others, not just myself, had looked to your statements and had concluded you held a liberal view of these scriptures. My point is, this conclusion is not just from my imagination—other good men drew the same.

Second, the church today is being overrun with those who deny Biblical inspiration, and those who uphold the new hermeneutics and like false doctrine. The statements you made, whether you intended them to or not, fell in line with just these things. The response I made was not to you personally, but to those statements—to be a warning to others that they might not be taken by surprise by these materials.

May I suggest that since you do not hold to these positions you inform the ones who used your materials. Some will be relieved that you don't hold these doctrines. Others will be taught the truth on the inspiration of God.

In Him,

(Signed)

Tom W. Snyder

Meanwhile, it was *my* turn to be late in reply to brother Crain's letter of January 14, 1992. Under date of February 11, 1992, I finally did answer, as follows:

February 11, 1992

Sellers S. Crain, Jr.  
201 Alta Loma Road  
Madison, Tennessee 37115

Dear brother Crain,

It distresses me that I have not gotten this response to your letter of January 14, 1992, back to you before now. I had to make two trips to Texas in connection with an old friend's passing. Then I was gone a week to Florida, re: the Florida School of Preaching Lectureship and other appointments. No sooner was I home again, than I had to go to Nashville to pick up our bound volumes for 1991. And even when I was home, it seemed I could not sit down to write.

In any case, I *did* receive your appreciated letter and enclosures and am determined to get this reply headed your way before having to leave for Pensacola again this afternoon. At 74 years of age, I thought earlier that I'd surely slow down; however, if so, it is not apparent.

Before reading your letter to me, first I read yours of October 10, 1990, to Tom Snyder, and his response to you of November 5, 1990. If I had ever laid eyes on either one of these two letters before you enclosed copies of them to me in your current letter, I am unaware of it. I wish that I might have seen them sooner. Also, if I had seen your letter to me of December 18, 1990, which you retyped for me, I have no recollection of it. I often am overseas in missionary work, and mail backs up on me; but I do read it when I return each time. This one just never reached my attention.

I note that you had tried to meet with brother Snyder and that he repeatedly refused to meet with you face to face. All things being equal, it seems to me that such a meeting should have helped. Just why he refused, I cannot say. However, I am glad that you wrote to him as you did in your October 10, 1990, letter—also that he responded as he did under date of November 5, 1990.

You mentioned Matthew 18:15-18. From the wording of verse 15, I understand this to refer to *personal, private* offences ("...if thy brother shall trespass against *thee*"), otherwise I cannot harmonize Jesus' excoriating the scribes and the Pharisees publicly, as he did in Matthew 23, or Paul's withstanding Peter "*to the face*" (Galatians 2:11) "*before all*" (verse 14). Since brother Snyder deemed your espousal of the views he questioned as being *already public*, he may not have considered Matthew 18:15-18 applicable.

Brother Crain, I could not agree with you more that we have enough problems in our brotherhood now without creating any where they do not exist. Also that we have enough men among us

now who are teaching false doctrine without branding men who are trying to fight against such teaching. Not only in the interest of fairness, but also in the interest of truth and right, I plan to publish what you sent in its entirety. I see no reason to edit it, but will present it the best way possible. Watch for it.

In the Greatest Cause,

(Signed)

Ira Y. Rice, Jr.

[EDITORIAL NOTE: It is our hope that in publishing

all the foregoing, not only will it help to clear the air, but that many will be edified by studying the doctrinal points made on all sides. If anyone else feels the need for similar clarification of his views, please let us know. We will not knowingly misrepresent anyone; and when we do so inadvertently, such aggrieved ones need only to call it to our attention for proper corrections or clarifications to be forthcoming on our part.—The Editor]

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## THE THRASHER-JACKSON DEBATE (ANOTHER PERSPECTIVE)

Roger Jackson

I was not surprised to read a review of my debate with **Thomas Thrasher** in *The Guardian Of Truth*, but I was amazed at brother **Wayne Greeson's** lack of accuracy in his account of the discussion. I do not know what his problem was but perhaps he was asleep or otherwise inattentive because much of what he has reported is simply untrue and he conveniently left out some important facts. I appreciate the *Guardian's* willingness to report both sides since fairness demands it and I was misrepresented.

Brother Greeson mentions "Jackson's rule" regarding instruction to individuals and states that James 1:27 and Galatians 6:10 could not be church benevolence except by the rule. The fact is that the "rule" states what we all taught until men adopted a hobby that would not allow it. When a passage is special legislation only the person named is authorized to do it and the work is specified. When the legislation is generic, for all Christians, both the church and individual may act. Thrasher had a tremendous difficulty with this because his only argument for four nights was that if a passage commands the individual to do a work the church has no authority to do it unless another passage names the work and extends the authority to the church. Thrasher never could tell us how Matthew 22:21 and Hebrews 2:12 could apply to church action, since both named the individual and no other passage extends either work to the church. Brother Thrasher taught that Matthew 22:21 authorized the church to obey the laws of the land and Hebrews 2:12 authorized the church to sing, but both are addressed to individuals. He could not answer the argument.

In brother Thrasher's first affirmative, true to form, he demanded a command and an example that taught

my proposition as clearly as Matthew 28:19 taught baptism is for the remission of sins. He was reminded that he could not give that kind of authority for his proposition scheduled for the last two nights. By the time Thursday night came he had changed the rules. Now he said he was only asking for authority!

The proposition for Monday and Tuesday nights was broken down into its component parts and each part was proven to be true according to the Bible. Brother Thrasher ridiculed the practice making a big show before his people claiming that if the affirmative had authority for his proposition he would not have to proceed in such a manner, he could just cite the passage. Brother Thrasher was embarrassed (or should have been) when it was pointed out that he had used the same procedure in his debate with Mr. Barr twenty years ago!

Brother Thrasher could not answer the arguments presented in favor of the proposition on Monday and Tuesday nights and those who obtain the tapes will observe more than eight arguments he never chose to mention. His only argument was that James 1:27 and Galatians 6:10 are addressed to the individual and therefore cannot apply to the church. However, he believed Matthew 22:21 applied to the church even though it is addressed to individuals. He was pressed to give the "rule" that allowed Matthew 22:21 to apply to the church but would not allow James 1:27 and Galatians 6:10 to apply to the church. In his confusion he gave five rules: (1) Some unstated rule that means when a passage does not specify the individual or the church both can act (even though Matthew 22:21 specifies the individual, this rule allowed it to apply to the church). (2) The church can only do it if the church is told to do it. (3) If the church is told to do it the church can do it and if the individual is

told to do it the individual can do it. (4) He said the following rule was true with the provision "if no other passage authorizes anyone else to do it":

**All passages which authorize the performance of religious acts and which make specific reference to the individual Christian, are passages which authorize the indicated acts to be performed by the individual Christian exclusively.**

When this rule was given with the provision attached, brother Thrasher denied it was his rule and made an irresponsible charge of perversion. He was totally unable to answer the argument that the following passages are passages he exempts from his rule: Hebrews 2:12; Ephesians 5:19; II John 9; Romans 13:1 and Matthew 22:21. (5) His rule number five seems to have been some vague principle that allows a passage addressed to the individual, but does not thusly apply to James 1:27 or Galatians 6:10. If the rule I stated is "Jackson's law" why did Thrasher not have five laws of his own?

Thrasher did not seem to understand the issues because he questioned the use of Ephesians 5:19 in the debate. Thrasher's rule #3 was that the church can do a thing only if the church is told to do it; but Ephesians 5:19 does not address the church! He was utterly unable, under that rule, to find a verse authorizing the church to sing. He dodged the question every time it was given and cited passages that authorized individuals to do something every time he was pressed to give authority for the church to sing.

It is simply untrue that Jackson "avoided the question" when asked if a church could give to a college. The tapes will clearly show that it was repeatedly stated that a church could give to a college if the funds were earmarked for the Bible department. Neither was anything "vague" stated about giving to the KKK, and it was

pointedly stated that benevolence is not a peculiarly religious work. I wonder where brother Greeson was when the point was stated?

Brother Greeson showed that he did not comprehend the argument on I Corinthians 16:1,2; Revelation 2, 3 and Galatians 6:2 in support of the hermeneutical principle in question any more than brother Thrasher did. It was repeatedly demonstrated that the authority for church action was given to individuals and by Thrasher's rule that is impossible. And what did brother Greeson say about the arguments on Thursday and Friday nights, showing in chart after chart that the hermeneutic in question works consistently on every passage addressed to the individual? Just like brother Thrasher, brother Greeson did not mention it!

Brother Greeson is correct when he states that brother Thrasher anticipated the request for a rule of interpretation for his Thursday and Friday "saints only" proposition. The truth is I told him for two nights that he was going to have to give it and he would not be allowed to forget that he had required a specific passage and example of the affirmative on Monday and Tuesday nights. However, brother Thrasher knew he was in a pinch and so he changed the rules of the game.

Thrasher said he would use the rule "hear what the Spirit says to the churches." However, he was pressed to find just one passage that states "saints only," just find one time where the Spirit ever said that in benevolence the church is restricted to saints only. Needless to say, he never found for himself what he required of his opponent, and the audience knew it.

Brother Greeson completely missed the argument on Matthew 5:47. It is not true that the only non-saints the negative allowed to receive funds were children and the feeble-minded. The point was that some men among adults were excluded, but not all of them. However, according to brother Thrasher's position, in his zeal to exclude false teachers and others, he excluded children and the feeble-minded. It would have been nice if brother Greeson had been candid enough to mention the negative argument made on the point he reviewed while he was at it. The argument was that when someone is excluded from the church treasury the person and reason are given and the person is never a non-saint and neither is the reason. When you get the tapes, see if you can find the answer to that argument.

## Northridge/Dayton To Host Western Ohio Valley's First Annual Firm Foundation Lectureship In June

The Northridge church of Christ, which meets at 2211 Needmore Road, in Dayton, Ohio, in June 7-11, 1992, will host the **First Annual Western Ohio Valley Firm Foundation Lectureship**.

On the general theme, "Christ And His Church," speakers from all over the nation will include **John Baldwin, John Barcus, Tom Bright, Jim Boyd, David Brown, Gene Carrell, Winford Claiborne, Jimmy Clark, Winfred Clark, Wayne Coats, Gary Colley, Glenn Colley, Ron Cosby, Emanuel Daugherty, Fred Davis, Buster Dobbs, Garland**

**Elkins, Guss Eoff, Joe Gilmore, Noah Hackworth, Raymond Hagood, Roger Jackson, Denton Landon, Lynn Matheny, Richard Nelson, Jim Mitchell, Holger Neubauer, Charles Pugh, Johnnie Skaggs, Don Treadway, Terry Varner, Tom Wacaster, Eddie Whitten, Steve Wiggins, Marshall Wilson, and Bruce Ziebart.**

Northridge's local evangelist **Fred Davis** will be the Director of this five-day lectureship. For more information call (513) 274-6801 or (513) 278-4188.

It is certainly true that brother Thrasher argued that the church is not in Matthew 5 by name, but somehow it was in Matthew 22:21 according to brother Thrasher. If brother Greeson had been in brother Thrasher's place he would have been as unable to answer that as Thrasher was. Get the tapes and see if you can find his answer. Brother Thrasher did not use the point to his advantage as brother Greeson stated, but avoided it, perhaps to avoid the embarrassment it caused him.

It is certainly true that brother Thrasher took Matthew 5:47, Galatians 6:10 and II Corinthians 9:13 and gave the context, but Greeson forgot to mention that the argument was turned on him and it was shown that the church can be equally demonstrated to be in the contexts of all of these passages. Arguments were made on these passages, but instead of trying to answer them brother Thrasher resorted to his "canned" material whose bottom line was the same, "If the individual is told to do it the church is not authorized to do it." But he didn't believe that on Matthew 22:21.

Brother Thrasher characterized his opponent's position as "metamorphosing" James 1:27, addressed to the individual, so that it became a passage addressed to the church. Then, to his embarrassment, he was pressed to tell the audience how Matthew 22:21, addressed to the individual, became church action. His inconsistency is glaring from the beginning to the end on the tapes.

It is a total misrepresentation to state that Jackson avoided the questions. Brother Thrasher would hardly give an intelligible answer to the questions by Tuesday night. When asked for the principle on Matthew 22:21 that he had said it taught, he only quoted the verse. When asked for church action, he gave passages addressed to individuals. Brother Greeson needs to pay attention if he is going to report on debates. Perhaps he was confused, but neither

Thrasher's opponent nor the audience was.

In like manner, we commend brother Thrasher on his willingness to debate the issues, but we would like for some fairness to be demonstrated in such reports as brother Greeson's. His report is misleading, inaccurate and biased.

Tapes of the debate may be ordered from **Roger Jackson, Route 3, Box 882, Somerville, Alabama 35670**. \$10.00 audio. \$20.00 video.

—Route 3, Box 882  
Somerville, Alabama 35670

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**Steve Gunter**, of Bentonville, Arkansas, sent us a fine article for publication, commenting on "the amazing similarity that obtains between Rubel Shelly and those in the liberal Christian Church and other such like groups.

"At times these false teachers mail material to us in hope that we shall 'catch' their error. Why won't men like Shelly depart in honesty rather than remain 'nominal' members of the Lord's church. They work a great evil in our time.

"CONTENDING FOR THE FAITH, however, works a great good. This publication receives the positive praise of this reader. I urge the paper upon all whom I meet. They fear the knowledge of the truth concerning the widespread error of our age. They actually prefer neutrality!

"Again you must know the great work which is your Lord's effort is in our constant prayers."

**Jay Stephens**, Alsip, Illinois: "Your latest issue of 'Contending' contained an excellent article by **David Lemmons** about the singing group 'Accapella.' You can be sure that I will circulate it in the Chicago area, as we have had at least one congregation support their 'ministry' in conjunction with the so-called Christian college recruitment campaigns here.

"I never cease to be amazed at the rapidity of the digression of the church on all fronts. Your continued efforts at keeping the brotherhood informed is **essential**. Keep up the great work."

**Sister McCage**, of McCage Book Service, Troy, Tennessee, wrote, "I'm sorry about the change. Every copy was picked up or given away. I may subscribe for five individuals later."

**Robert R. Page**, of Coshocton, Ohio, ordered ten copies to be sent each month to his address, saying, "I buy them and give them to the congregation free..."

**Jay Yeager**, who preached formerly at Overbrook, Kansas, now preaches at Springfield, Ohio.

**ELEVENTH ANNUAL SOUTHWEST LECTURES**  
**April 12-15, 1992**  
**THEME: "LEVITICUS AND NUMBERS"**

*SUNDAY, APRIL 12*

9:30 a.m. (combined classes)	Leviticus 1-2	Perry Cotham
10:30 a.m.	Leviticus 3-4	Joe Gilmore

*Congregational meal following morning worship hour*

1:30 p.m.	Question/Answer Session (Cotham, Gilmore, Moffitt, Cates)	
6:00 p.m.	Leviticus 5-6	Jerry Moffitt
7:00 p.m.	Leviticus 7-8	Curtis Cates

*MONDAY, APRIL 13*

9:00 a.m.	Leviticus 23-24	Bob Berard
10:00 a.m.	Leviticus 11-12	Jerry Moffitt
11:00 a.m.	Leviticus 13-14	Charles DiPalma
1:30 p.m.	Leviticus 9-10	David Brown
	<b>Ladies Class</b>	<b>Janice Garner</b>
2:30 p.m.	<b>OPEN FORUM</b> (Panel----Sain, Cates, Moffitt)	
3:30 p.m.	Leviticus 17-18	Bill Lockwood
7:00 p.m.	Leviticus 19-20	Paul Sain
8:00 p.m.	Leviticus 21-22	Gary Colley

*TUESDAY, APRIL 14*

9:00 a.m.	Leviticus 15-16	Robert Taylor
10:00 a.m.	Leviticus 25	Curtis Cates
11:00 a.m.	Leviticus 26-27	Gary Colley
1:30 p.m.	Numbers 5-6	Dub McClish
	<b>Ladies Class</b>	<b>Janice Garner</b>
2:30 p.m.	<b>S.W.S.B.S. FORUM</b>	
3:30 p.m.	Numbers 7-8-9	Terry Phillips
7:00 p.m.	Numbers 11-12	Robert Taylor
8:00 p.m.	Numbers 14-15	Guss Eoff

*WEDNESDAY, APRIL 15*

9:00 a.m.	Numbers 16-17	Al Macias
10:00 a.m.	Numbers 18-19	Michael Hatcher
11:00 a.m.	Numbers 20-21	Joe Gilmore
1:30 p.m.	Numbers 22-23	Dan Carter
2:30 p.m.	Numbers 24-25	Carl Garner
3:30 p.m.	Numbers 27-28	Gene Smith
7:00 p.m.	Numbers 30-31	Dub McClish
8:00 p.m.	Numbers 32-35-36	Bill Lockwood

**(512) 282-2486**  
**(512) 282-2486**

**SOUTHWEST CHURCH OF CHRIST**

8900 Manchaca Road Austin, TX 78748

**MAKE YOUR PLANS TO BE WITH US!**

## **Bill Cline's Grieving Father (Also Named William S.) Dies 18 Days Later Of Heart Attack**

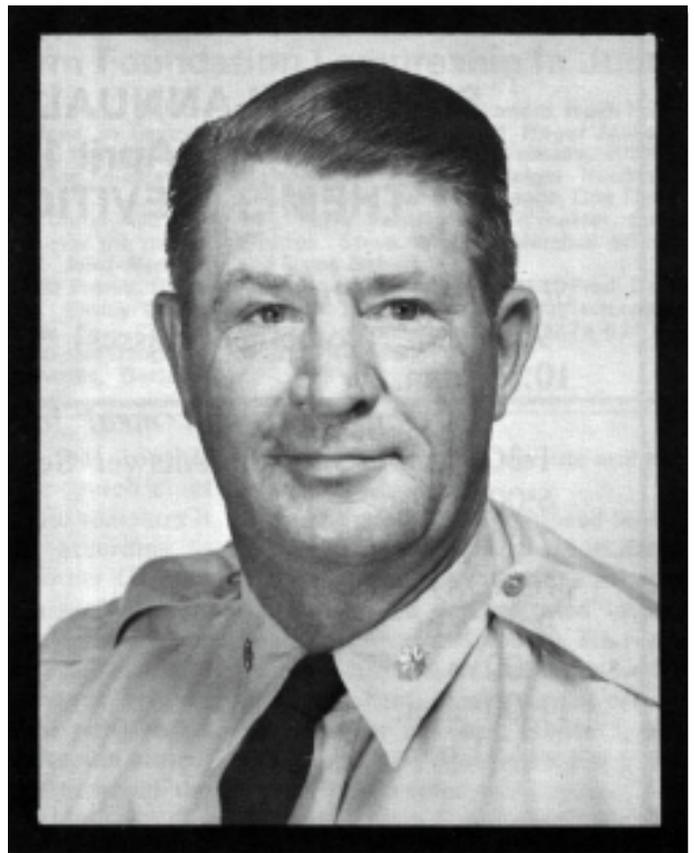
The dirge of close personal friends dying in 1991 continued December 28th, when **William S. Cline**, 83-year-old father of William S. (Bill) Cline, died 18 days after the death of his son in the same hospital in Pensacola, Florida.

Never able to accept the passing of his son Bill, the father succumbed to a massive heart attack. Although highly regarded by members of the Bellview church of Christ, and extremely proud of Bill's accomplishments, the elder Cline himself never rendered obedience to the gospel.

Born November 29, 1908, in Millport, Alabama, he married Louise Upton on December 21, 1930. One son—Bill—blessed their home. [Although both were named William S. Cline, the father never knew what his middle initial "S." stood for, court records having been destroyed by fire in his childhood. In Bill's case it stood for Sherman.]

The older Cline served his country faithfully in World War II and in the Korean conflict, retiring as a lieutenant colonel in the U.S. Air Force. Following his military career, he continued working with the Air Force as a civilian employee until his retirement in 1968. At that time he worked with his wife on their farm in Silverhill, Alabama, moving to Pensacola in 1971 to be near their son and his family.

Predeceased by 18 days by his only child, William Sherman Cline, survivors include his wife of 61 years, Louise Upton Cline, of Pensacola; his daughter-in-law, Jean Cutts Cline, also of Pensacola; four grandchildren, Catherine Jean Cline, of Houston, Texas; William Ross Cline, of Pensacola; Mary Ruth Cline, of Memphis, Tennessee; and Rebecca Beth Cline, of Pensacola; and two sisters, Eunice Logan and Lois Cole, both of Steens, Mississippi.



**William S. Cline**  
[1908-1991]

Graveside funeral services with full military honors were conducted at 11 o'clock, Tuesday morning, December 31, 1991, in Barrancas National Cemetery. Ray Peters and Bobby Liddell officiated.

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## **Contending** FOR THE Faith

**BELLVIEW CHURCH OF CHRIST**  
4850 Saufley Field Road  
Pensacola, FL 32526-1798

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# Contending FOR THE Faith

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

## LINWOOD E. BISHOP, SR., LEAVES THIS WORLD FOR REALMS UNSEEN

Ira Y. Rice, Jr.

The first time that **James F. Cox**, then president of Abilene Christian College, went to hear **Linwood E. Bishop** speak, his comment was: "He'll never make it as a preacher." The year was 1931 and Linwood was just beginning.

By the time brother Bishop died January 9, 1992, at the age of 82, at his home in Coleman, Texas, he not only had "made it" as a preacher but was one of the most accomplished pulpiteers ever to make it out of the hallowed halls of A.C.C.!

Born February 8, 1909, the son of **William Pitney Bishop** and **Mary Elizabeth Bishop**, in Brown County, Texas, Linwood was one of 11 brothers and sisters, of whom three still are living—**Clyde Bishop** and **Minnie Barnett**, both of Brownwood; and **Bill Bishop**, of Abilene, Texas.

Brother Bishop was married on December 16, 1930, to **Lillie Melvertie Price**, in Brownwood. While yet a student (1931-34) at Abilene Christian College, he began his long preaching career his very first year—1931. By the time of his death (cancer), his ministry took him to LeFors, Texas (1934-35); to



LINWOOD E. and LILLIE BISHOP

*One Was Taken... The Other Left...*

Crosbyton, Texas (1935-37); to the Elm Street church of Christ, in Coleman, Texas (1937-38); to Las Cruces, New Mexico (1938-39); to Kilgore, Texas (1939-41); to Salinas, California (1941-

46); to Stockton, California (1946-51); to Dimmitt, Texas (1951-54); to Billings, Montana (1954-55); to Hobbs, New Mexico (1955-56); to Hampton Place church of Christ, in Dallas, Texas

(Continued on Page 8)

# Contending FOR THE Faith

Volume XXIII, No. 4

April/1992

Ira Y. Rice, Jr., Editor

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Editorial....

## 'BEHOLD THE PATTERN'

By Goebel Music

—A Magnificent Work of Monumental Courage

In a brotherhood increasingly victimized by men who have arisen speaking perverse things to draw away disciples after them (just as Paul warned the Ephesian elders, in Acts 20:30), how refreshing it is for one such as **Goebel Music** even though sick nigh unto death to rise above his life-threatening illness enough to produce his magnificent new 672-page book, *Behold the Pattern*.

At the very time that self-willed brethren were promulgating the false "no-pattern" doctrine at huge brotherhood rallies, such as the so-called "Tulsa Workshop," the "Nashville Jubilee" and other such multitudinous gatherings determined to do evil (see Exodus 23:2), brother Music, even though battling for his life against a dengue-like fever, was doing his best to "redeem the time" preparing this monumental work for publication.

Dedicated to **William S. Cline**, another brother in the faith (who was struggling against cancer—finally succumbing to it on December 10, 1991—), but for these two deathly-ill soldiers of the cross *Behold the Pattern* never could have seen the light of day. As noted on the appropriate page, he wrote, "*Dedication to William S. Cline, a brother in the faith who, regarding this book, was a Barnabas personified. He truly encouraged and inspired its writing. His persistence in this pursuit resulted in this book's fruition. Therefore to him is this book genuinely and gratefully dedicated.*" Had these two faithful brethren not loved the cause of truth more than life itself, the brotherhood even now *still* could not enjoy the crucial benefits of *Behold the Pattern*.

## SAGA OF PRODUCTION AND DISTRIBUTION

It is but rarely that a book comes along that stirs the conscience of the entire church—brotherhood-wide. I was overseas doing missionary work in Singapore, when brother Music, under date of December 13, 1991, wrote, saying,

...After many delays, and missing many opportunities to get this book before our people, and to our missionaries (free), it finally came off the press on November the 20th. But then there was another problem in getting it to me. In fact, it was lost en route for days, about 12. I secured the PRO number on December 2nd, turned it in to the company, the truck line officials found the book, and by Tuesday at 1:00 p.m., we were unloading it into my garage.

Let me just enumerate some "highlights" to inform you

of what has been and what is happening—rather a “success story for our Master.”

1) From 1:00 p.m. on December 3rd, until the post office and UPS shut their doors on Friday, a period of 3 1/2

days, over 2,000 of these books were mailed—by cases, in boxes, in packets and in single-volume mailers!

2) These have gone to over 30 states, seven foreign countries, every student in four schools of preaching (free), many churches, for a great number of elders, preachers, deacons, adult Bible class teachers and

# Behold the Pattern



by Goebel Music

missionaries from some of these churches. Yea, and into many individual homes. [Flash! Fifth school of preaching today.]

- 3) On Friday evening, December 6, I began trying to reach the man in charge of his company and ask about a 2nd printing. I kept on trying through Saturday, and finally on Sunday left a message on his home "answering machine." (And all of this time, more orders were coming in—many by phone—and shipments were being prepared for mailing. This has gone on each day, by mail and phone.
- 4) On Monday, December 9, I made contact and asked the pertinent and paramount question relative to a 2nd printing. He said he would find out and call me back on Wednesday, December 11th. He did, and I received all that I needed to know; therefore, a verbal agreement was reached "right then" for the 2nd printing. It will take some six to eight weeks, in all probability, for the second order of 3,000 books to arrive.

[Meanwhile, even before I left for Singapore, November 7th, after returning from Latvia (formerly U.S.S.R.) on October 30th, brother Music had purposed to send as many as possible of these books for distribution in connection with the Grand Opening, Gospel Campaign and Lectureship at Jurong. He had hoped to send many of them in the baggage of lectureship speakers coming from the U.S. Because of the unavoidable delay in delivery, the only one he could get books to in time for the overseas flight was **Eddie Whitten**. Sure enough, when brother Whitten reached Singapore in early December, he had 22 copies of *Behold the Pattern* in his luggage, which he promptly delivered into my care. Immediately, I brought these to the attention of those at the lectureship, emphasizing that the book was a complete answer to the false "no-pattern" theology of **Carl Ketcherside**, **Rubel Shelly**, **Marvin Phillips** and others. In less than seven minutes all 22 copies were sold out—and scores were clamoring for more!]

Although a 672-page book of the size and quality of *Behold the Pattern* normally sells for \$21.95 (or even \$24.95) these days, brother Music had arranged it so we could distribute them for *only \$5.00 each!* In explaining how this happened, he further wrote,

...Let me now "back up" and explain some things prior to the above items. Again, I calculate these for easy gleaning and grasping.

- 1) It was my desire, my aim and my goal to get this book out and into as many hands as I possibly could and for the cheapest price possible. Indeed, it was my labor of love, a gift to the Master's Cause, and I did not want nor would I take a single penny "for self" from the book. But, of course, the bills had to be paid.
- 2) On Monday morning, August 26th, I sent out 50 letters explaining what my desire and dream was. The men who read the manuscript of the book knew also that this was my heart's desire, and that it would be fantastic if this

could be done. On Wednesday, August 28th, I received the first letter of response, and it contained the very first check for such.

- 3) The printing cost of the book was sought to be raised and no one was asked for any specific amount, yea, not even specifically if "he" would be willing to help. The letter was a general one sent to these 50 people.
- 4) Those 50 shared their letters, and it was like a giant snowball affair and I had well over 100 affirmative (not a single negative) responses before the book came off the press. With "all of us" helping, the printing was marvelously handled and "on time." (I speak of the printing cost.)
- 5) The printer said the book should sell for \$24.95—and it would have, as I personally checked books and prices. But I did not want that price to be on my book. I chose, as a "suggested" retail price (and that price is a necessity), \$21.95 (not very smart if it were a financial venture for me, as \$3.00 less per book, times 3,000, is \$9,000.00). It is a "total" 672-page book with 660 pages of "content." It is hardback and with a beautiful three-color dust jacket and is Smyth-sewn, not glued, together.
- 6) I worked with the utmost honesty, sincerity on the "ad," which reads as follows:

"The suggested retail price is \$21.95; postage and handling is \$2.50. This book has not been printed as a financial venture. The printing cost is being raised to (reduce the price) for its widest distribution. If you are able, please send at least \$5.00 plus postage and handling (\$7.50 total). If not, the book will be sent to you free. Sufficient funds are a must for a second printing; please send what you are able."

- 7) This "ad" will not change for the 2nd printing! The price will not go up and it will not be sold for more than \$5.00 plus postage and handling—this is not a financial venture for me, as my goal/dream is as clear as crystal. (If you do not think it will be sent free to one who cannot afford it, ask, for example, Paul Allen, of Anniston, Alabama. I sent him three and the books and postage/handling were all free. My word is my bond!)
- 8) The only reason for the \$5.00 (plus postage and handling) was for a 2nd printing and to pay the cost as stated above. The book weighs 2.38 lbs. I went to the post office with the book and found out the price of every kind of a mailing, local (U.S.) and "across the pond." Believe me, it is HIGH! I've tried to cover all costs; but the freight was "ten days ahead of time," and I had to "pay on the spot." (It was \$664.06!) The first eight mailings have been as follows: \$270.58; \$517.48; \$316.32 & \$28.40; \$14.23; \$109.00; \$91.25 & \$20.81; \$44.75 & \$17.75 and \$18.02 & \$22.85!

I just believe with all my heart that many others will want to help spread the Word, to enlighten, edify, make known what is happening "among us" and "to us" today, to encourage, to embolden and to try and help stay the liberalism we are today facing. If we can find 189 churches, families, individual members, etc., to take one case (16 books to a case), we can surely handle the 2nd and the 3rd printing of this material. (The postage and handling for a case is \$1.00 per book, or \$16.00 per case.) If you think this is a worthy project and desire to help, please do. If not, I certainly understand. I just wanted to bring all UP TO DATE on this one phase of my writing. Already it has gone into the largest liberal churches in our area! Many are buying it for gifts, their children, etc. God bless you and

yours! Have a Happy Holiday Season And A Great 1991 For Our Master's Blood-Purchased Cause.

Yours Because His,

(Signed)

Goebel Music

Although I had written to Goebel after receiving and distributing 22 copies delivered by Eddie Whitten, in Singapore, my letter did not reach him until the end of December. On December 28, 1991, he wrote me, in part, as follows:

Saturday, 2:00 A.M.

December 28, 1991

Dear Ira, Beloved of God:

Your letter, although air mail, dated December 10th, just came in last evening, the 27th. And, MY, HOW GOOD IT WAS to hear from you and to know that things went so well during their tremendous THANKSGIVING...at the three-story extension of Jurong's building! That pleased me, my soul, tremendously.

I am glad the books (BEHOLD THE PATTERN) arrived. I was disappointed that I could not send more, but I'm guessing that Eddie Whitten told you that I just did get them in time to wrap and take them to him. He was already packed, etc., and so we had little time together. I had two boxes, cases of 16 each, wrapped, tied, labeled, etc., and then some extra and explained to him about how much to pay, that is, just do not go over the one-case cost of \$109.00; but I was glad to have had a "little part" in something at the progress being made there.

I am sure he knew that I wanted you in charge of the books and whatever you did was all right. I also told him (and maybe you in my last letter) that you could use any money, if the books were sold, for the school. But whatever happened, I knew that you would handle it and knew that would please me as it was for our Master's work and no glory for me now or later...

[The books brought by brother Whitten did indeed arrive—22 of them—as mentioned earlier in this report. He had sequestered six of these in his luggage, which was okay with the airlines, weight-wise. However, instead of bringing *two* extra cases of 16 books each, Singapore Airlines charged him \$109.00 just for bringing only *one* extra case!

I knew that brother Music had purposed the proceeds from these 22 books to go to the support of Four Seas College of Bible and Missions. However, to keep the record straight, it seemed best to remit the money back to him, which is what we did.]

...I am glad you still are going to mention the book in *Contending for the Faith* (Goebel's letter continued), and let me say that ALL BOOKS OF THE FIRST PRINTING ARE GONE. In the last issue of the *Christian Chronicle*, page 11, there was an ad about Jim Woodroof's book on *The Church In Transition* and how that it had sold 700 at the ACU lectures and 7,000 during 1991. I told Roy Deaver we ought to write an article about this book and that TRUTH CAN OUTSELL ERROR...In the first 3 1/2 days over 2,000 sold! We averaged 1,000 a week in the first 20 days...and on the fourth day after the books came, I began to call and find out information about a 2nd printing. That

2nd printing is on the press and will be here about the middle of January or perhaps a little later. It now is in almost 40 states, nine foreign countries, five schools of preaching such as Memphis, Florida, Austin, Brown Trail, etc....

Well, good brother, now you know that I am out of books and cannot send any. You might not want to handle them, as they go only for \$5.00 and no profit is involved in them in any way. I just want to get back enough to help on the printing...I've had several book stores to either call or write, but once they learn this is totally for the Master—no profit at all involved—they are not too excited about handling it.

I wish all could know the joy that I have received from literally hundreds of letters of those who might not otherwise have been able to have this book. I know all about paying bills, making a living [and such like], but what a joy it has been to have this done strictly, totally and in love for The Cause we love so much. There is not even one selfish penny in my soul over this book, and believe me, no credit do I want nor deserve either. I just wish that others would help with this one project and spread this book far and wide. So much I wish that I had time to write about—but I am tired now and hope to rest some.

God bless and do continue to pray for me!

Yours Because His,

(Signed)

Goebel Music

Another ten days went by; then, on January 2, 1992, Goebel wrote again, in part, as follows:

Tuesday, 1:00 A.M.

January 7, 1992

Dear Brother Ira:

Morton Salt used to have the best motto on earth, I thought: "When it rains, it pours."

In my life, it recently poured! First, I received 3,000 of my book, BEHOLD THE PATTERN and I had to unload them myself and put them in my garage...I felt like "kicking" the driver of the truck...I wasn't able—but became able for a load of about 7,000 lbs. Whew!

...I've written you about the rapidity of sales, the 2nd printing, etc., so will skip that...Letters, calls and cards are coming in at such a rate that I had to go to a photocopied letter to explain being OUT OF BOOKS, the 2nd printing and when I thought it might be ready.

I am receiving from one to eleven case orders per day...A case is 16 books—and the postage is so much cheaper when sent by UPS this way—equals to about \$1.00 per book and it makes a case sell for a total of \$96.00—\$6.00 a book including postage and handling. That is \$1.50 off the single mailing of a book in a padded envelope. It makes me happy [knowing that brethren] are spreading this book over the country and across the seas...

Another month flew by—then, under date of Friday, February 7th, 1992, brother Music resumed his report, saying, in part,

The 2nd printing of BEHOLD THE PATTERN came off the press on January 30th, was shipped from the publisher to their other plant, there was loaded onto Roadway Truck Lines on February 4th. Last night the book was in Chattanooga, Tennessee. I was promised it would be delivered on Monday, February 10th...

The 3rd printing was ordered eight days before the 2nd printing could arrive, as the 2nd printing was completely sold out. It will be eight weeks before I get this next printing. Orders are coming in daily, and if such continues,

this 3rd printing will not last long. It is staggering to have [distributed] 9,000 already...

In these last few weeks, the book has gone into 42 states, 14 foreign countries, several islands like St. Vincent, Sri Lanka, and Sumatra, is being used in some 10-12 schools of preaching, of which some are overseas, is in three of our colleges, used as a textbook in two courses in one college, required reading in some places, textbook for some Bible studies [and the like]... This is from my files only. I have no way to know where all it has gone or is being used. I have consistently received from one to 18 case orders daily, also multiple orders, two to 12, and single volumes. Two days ago one man ordered 12 cases!...

**PLEASE HELP "US" TO GET THIS BOOK INTO AS MANY HOMES, CHURCHES, MISSIONS IN OR OUT OF THE U.S., SCHOOLS [AND THE LIKE] AS WE CAN. THIS IS SOMETHING THAT EACH OF US CAN DO. WHATEVER YOU CAN DO WILL BE DEEPLY AND ETERNALLY APPRECIATED...**

Meanwhile, having written to all other subscribers to *Contending for the Faith*, I also wrote to brother Music requesting his financial help getting "special mailings" of *Contending for the Faith* to all the members of several major churches who are undermining the truth of the gospel through such false "no pattern" efforts as the "Nashville Jubilee," the "Tulsa Workshop," and the like. Therefore, under date of February 17, 1992, he replied, in part, saying,

I just wanted you to know that I was taught that every little bit helps. Mine is not much, but this very night I wrote a check for \$50.00 and sent it to help relative to *Contending for the Faith* as per your letter that you sent to all of us. It was dated February 8, 1992.

If we all do just a little, there is no telling what we can do for our Master. God be praised that something is being done.

I trust you received the last note I sent out about the book, **BEHOLD THE PATTERN**, and its progress. I have been astonished at its being moved so very rapidly and now with the 3rd printing on the press maybe we can do yet even more...

#### **WHY DISTRIBUTION OF THIS NEW BOOK IS SO IMPORTANT**

Occasionally—however rarely—a book comes along on which there is general agreement among the faithful that "its time has come." Such a book is *Behold the Pattern*.

The night of February 21, 1992, Vada and I were hosts to five other couples for an evening of fellowship and mutual enjoyment. As always when we get together our discussions centered around things pertaining to the kingdom of God. Present were such men as **Harrell Davidson, Robert Taylor, Curtis Cates, Garland Elkins, Gary Colley** and our wives.

At the dinner table—and even before—we all agreed that *Behold the Pattern* is the most significant and influential publication to come before the brotherhood in recent years.

While we were eating, the telephone rang. Astonishingly, it was Goebel Music on the line! He said that the 3rd printing of *Behold the Pattern* had not as yet even been received from the printers—**BUT WAS SOLD OUT ALREADY EVEN BEFORE IT ARRIVED!** Also that he was being pressed by some brethren over in the Carolinas to bring out yet a *fourth* printing—of 10,000 COPIES—this time. He wanted to know what we brethren thought of the book and if we would help him distribute that many copies, if he could come up with the money to print that many. I told him that we had just been discussing his book and felt it was the most important publication to come before the brotherhood in years. Also, that **Archie Luper** had called about it and wanted to send a copy of it to *every Christian College* and *every School of Preaching*—brotherhood-wide! I told him that if I had the money—or if brethren would help me raise it—I'd like to send a copy of it to *every family* in *every church* sponsoring the "Nashville Jubilee," the "Tulsa Workshop," and the various other so-called "soul-winning workshops," "evangelism workshops" and "seminars" undermining gospel truth, the churches of Christ and the restoration movement at this time—brotherhood-wide!

Brother Music insisted that I ask our guests if they would help distribute 10,000 copies of *Behold the Pattern* if they could be made available. Then and there I polled those around our dinner table—and we all agreed.

#### **JUST BEFORE DYING, BROTHER JACKSON ENDORSED THE BOOK**

Of course there was no way for **W. N. (Bill) Jackson** to know that his reading of the original manuscript for *Behold the Pattern* was to be one of the last things he did on this earth. He read it in March, last year, and went to be with Jesus in April!

"Received the manuscript, and have examined it," he wrote Goebel on March 8, 1991. "What a thorough treatment! And what a needed volume for our day! The Word Study is tremendous! In fact, with such an accumulation of material on 'pattern,' these 'New Hermeneutic' folks are already disarmed—that is, in the eyes of those who truly want to stand with God!... The work will be a wonderful contribution to the cause of the Lord, and is so needed! Thanks for trusting me with a copy, and allowing me the privilege of reading it." "It is indeed rich" [March 14, 1991]. "It would indeed be wonderful if the book could be brought in at such a reduced price as to really expedite its distribution widely. Hope that can work out!" [March 25, 1991]

Three months later, on July 2, 1991, **Thomas B. Warren** wrote, "BEHOLD THE PATTERN is another *great* book from the prolific pen of Goebel Music. It is *tremendously* enlightening on one of the most important topics of the Bible. Get this book! But don't merely get it—*read* it! And don't merely read it—*study* it!"

Later that same month, **Roy Deaver**, wrote: "This work is typical Goebel Music. It is written carefully, precisely, lovingly, and with complete respect and reverence for the inspiration and authority of the Word of God. The book is both positive and negative. This is, while pointing out false doctrines now plaguing God's people, it at the same time emphasizes the pure gospel of Jesus Christ.

"Approximately the first one half of the book is devoted to a thorough and devastating exposure of the false teachers among us—some of the leading men involved in current liberalism—and their false doctrines. In this connection, brother Goebel is careful to give the pertinent specific details. As he often stresses, 'if I do not have the documentation of it, I don't say it or write it.'

"The second one half of the book is made up of a magnificent setting forth of *great Bible doctrines* now being attacked by so many 'who have gone out from us because they are no longer of us.' Brother Music emphasizes the pure gospel of Jesus Christ, the Lord's church, the inspiration and authority of the Bible, God's plan for man's salvation, the Christian's life in the Christ.

"I explained to brother Music just this morning [July 27, 1991] that if I were involved in a situation wherein I would be teaching a class on 'Current Liberalism,' dealing with the persons and the places and the false doctrines, and needed the best textbook (under these circumstances) available, *I would choose this book.*

"Every elder, every preacher, every teacher, every faithful servant of God needs to have and to study this book..." [July 29, 1991].

When **Curtis A. Cates** read the manuscript for *Behold the Pattern*, he could hardly lay it down. On August 23, 1991, he wrote, "One of the most welcomed, highly prized volumes which I have been privileged to read is BEHOLD THE PATTERN, by Goebel Music. It is a loving yet urgent plea for Christ; a clarion call back to Christ's infallible, inspired pattern for the church and for its organization, unity, worship, mission, et. al.; and a scriptural, sober warning that digression begets destruction.

"The work is welcomed because it is most appropriate and critically needed. The beautiful bride, the body of Christ (the church of Christ) is

being pierced and torn asunder in this generation...

"Many influential brethren have become enamored with speculative theology, the 'new hermeneutic,' modernistic existentialism, and presumptuous tampering with the Bible's precious, settled truth. To them, the Lord is no longer able to be understood nor the truth attained;...Such untenable denial of the Word is powerfully refuted through brother Music's scholarly examination and exegesis of the holy Scriptures.

"Further, this volume is welcomed because of the valid reasoning and impeccable documentation of certain heretical teachings of those who would restructure the church and thereby lead it into apostasy...

"...every one who intends to stand in the Old Paths and is willing to hear a 'thus saith the Lord' will benefit greatly by reading BEHOLD THE PATTERN, whether board member, administrator, or professor in one of 'our' colleges, class teacher, or other servant of God. It is a must for the classroom.

"BEHOLD THE PATTERN is highly prized, for it will help stem the tide of liberalism, keeping many precious souls from drowning in perdition."

On September 18, 1991, **Andrew M. Connally** wrote, "Liberalism is a plague upon the body of Christ and a growing menace in our lives. It is sapping the spiritual strength of our brotherhood and destroying the fellowship of the saints. Brother Goebel Music has done a magnificent job of identifying the problem, documenting the sources and answering the error in his Landmark book, 'Behold The Pattern.' This book will remain a classic in its field for years to come. We can only wish and pray for the widest circulation possible that honest brethren might know the truth that will make them free."

#### LET'S HELP DISTRIBUTE ANOTHER 10,000

It is my conviction that if we'll all pitch in and help Goebel Music with his proposed printing of *10,000 copies of Behold the Pattern*—his fourth printing—we might (just might) turn this apostatizing brotherhood back around. There is no congregation among us that could not order and distribute at least *a case* (16 books) or, in some instances, *several cases*, at \$96.00 per case, for distribution among its members.

Even some individuals could order and distribute one or more cases at that non-profit rate. If you would like to donate the money for a tax credit, you can send it to **Pearl Street church of Christ, 312 Pearl Street, Denton, Texas 76201**—and they will be happy to send you a tax-

deductible receipt and work with you in distributing however many you pay for. Otherwise, you may send your orders directly to **Goebel Music, 5114 Montclair, Colleyville, Texas 76034** and receive your books directly from him, Whatever you plan to do, the time to do it is NOW!

—Ira Y. Rice, Jr., Editor

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**WHAT ARCHIE W. LUPER THINKS  
OR 'BEHOLD THE PATTERN'**

Because of its unusual length and nature, it took even such a rapid reader as **Archie W. Luper** almost a week to finish going through *Behold the Pattern* the first time. So excited was he with what he was reading that he kept calling on the phone insisting we must say something about it in *Contending for the Faith*. I agreed—suggesting that he be the one to write the article. Here is what he wrote:

# BEHOLD! (Joshua 22:28)

Archie W. Luper

Recently I received my copy of Goebel Music's new book, *Behold the Pattern*. As I opened the first pages, I read on page 3 the words of dedication of this book to **William S. Cline**. There could never be more beautiful words written about a truly spiritual giant than were written by this impelling author.

The preface on pages 5 and 6 was written by **Rex A. Turner, Sr.** I was impressed with his comments concerning chapters five, six, seven and eight comparing the uncertain sounds in the church today, and the uncertain sounds in the early church, and most importantly, how Paul, Peter, Jude and John dealt with the errorists of their day.

In the foreword of his book, brother Music used the phrase "behold the pattern" seven times. In the table of contents, including the title, the word "pattern" was written 21 times. It was then I KNEW that the word "pattern" was very, very important.

That day and the following day I spent ten hours in research of the root meaning of the word "pattern." I realized that I had been taught the Holy Scriptures by some

## BISHOP

(Continued from Page 1)

(1956-62); to Garland Road church of Christ, in Garland, Texas (1962-63); to North Highlands, California (1963-65); to San Rafael, California (1965-67); to Lancaster, California (1967-71); to Hollister, California (1971-74) [during which time he also taught at the College of World Evangelism, in Downtown San Francisco (1972-74)]; to Knox City, Texas (1974-78); and finally to Santa Anna, Texas, in 1978, where he continued to preach for the next 13 years until the Lord called him home.

**FRIENDSHIP SPANNED 53 YEARS**

As but yesterday, I recall the first time I ever met Linwood Bishop. **Robert R. Price** and I were teamed in a gospel meeting the summer of 1939 with the old Wayside & Sherman church of Christ, where **John O'Dowd** then was preaching in Houston, Texas. Linwood by then was preaching at Kilgore, Texas, his fifth full time work. He and Lillie came to visit our meeting, and I met both of them in the O'Dowd's living room after the morning service. Friendship was instant; it was to endure the rest of our lives.

Two years later, just before the war began in 1941, they moved to Salinas, California—and in April, 1942, four months after hostilities erupted, I moved

to Paso Robles, California, just 100 miles south of Salinas.

**PUBLISHING BROUGHT US CLOSER**

In those days, in addition to preaching at Paso Robles, I was publishing a little



**ANYTIME THAT** Dalton P. Ellis, above left, wanted to invite Linwood E. Bishop and other Christian friends on a fishing trip, they were only too happy to accept. The above photo (including

**15 big striped ba:** River, near Decker are Ellis, Ned Hear:

of the most brilliant Bible teachers in our brotherhood. It was brother Franklin Camp who made the following statement to me in our home in California more than 30 years ago: "Brother Archie, always remember, the best and most reliable commentary on the Bible is the Bible itself."

Taking brother Camp's advice, I turned back to page 7 and read the one verse from God's holy book that brother Music used as a basis for this brilliant, scholarly, loving, urgent and timely plea that God's people must continue to adhere, never looking back, always looking to the future to that wonderful, glorious, victorious day when God's people will spend all eternity with the God that made us, the Saviour who died for us, and the redeemed of all ages.

Now, please read carefully, please read prayerfully, the one verse from God's holy Bible which was the inspiration for the writing of this book, which, in my view, will go down in history as the most critically needed book that has been written in the past 30 years on behalf of the Lord's church: "Therefore said we, that it shall be, when they should say to us or our generation in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices, but it is a witness between us and you." [Joshua 22:28 (KJV)]

Brother Goebel, please forgive me. I must add 17 words in the following verse 29: "God forbid that we should rebel

against the Lord, and turn this day from following the Lord." Please note that I removed the second comma and replaced it with a period.

Why should this landmark book receive the widest circulation possible? Brother Curtis A. Cates explains it best on the front cover flap by stating firmly that "One of the most welcomed, highly prized volumes which I have been privileged to read is BEHOLD THE PATTERN, by Goebel Music. It is a loving yet urgent plea for Christ; a clarion call back to Christ's infallible, inspired pattern for the church and for its organization, unity, worship, mission, et. al.; and a scriptural, sober warning that digression begets destruction..."

"I have placed my order for THIRTY-TWO COPIES of BEHOLD THE PATTERN. These books will be sent to some of my brethren whom I love and appreciate so very much because of their love for the truth. [11 Timothy 2:15 and 3:16-17]. There will be more copies ordered in the future. Only in eternity will we know completely how important this book will be in helping God's people to return to and stand firmly once again upon 'Thus saith the Lord.'

As we look forward to heaven (I Corinthians 2:9), may God help us to remain forever faithful unto him is my most fervent prayer. (Revelation 2:10) —215 Lang Street

Ventura, California 93003

paper, called, *The Christian Soldier*, which I had initiated in 1939, while preaching at Edcouch, Texas. The paper came out every other week. The nearest printer that I could find after moving to Paso Robles was in Salinas.



... resulted from trolling in the San Joaquin Island, Rio Vista, California, in 1949. Shown, ... an elder, Bishop and George E. Darling.

Through having to be in Salinas so often, soon I became quite a fixture in the Bishop household. It was in my courtship days—and through them I became acquainted with some of the young ladies in the Salinas congregation. It was nothing for me to come scratching on the Bishops' screen at 12 or 1 or 2 o'clock in the morning. I knew they always had a bed waiting for me at their house!

#### MODERATING IN LINWOOD'S DEBATES

One thing I always appreciated and admired in Linwood was his strong, uncompromising, militant stand for the truth of the gospel. He would debate false teachers at the proverbial drop of a hat.

Often, when he had a formal debate coming on, he would invite me to serve as his moderator. (Not that he needed much moderating for he was a master in the scriptures.) I moderated for him in his discussions with Connie Lynch, Ervin Waters, and others.

Sometimes it would be Linwood's turn to moderate. In the *Crosswell-Price Discussion*, he moderated for Robert R. Price. Though Linwood was short of stature, he was not afraid of anybody, regardless of size. Crosswell's moderator towered over Linwood; he was tall and big with it. He kept rising to "points of order," when there was no point to be made. Finally, brother Bishop

had all of this he could take. In frustration, when the other moderator made another false point of order, Linwood jumped up, shouting, "SIT DOWN or I'll SIT you down!" Incredulous that such a smaller fellow would dare, Crosswell's much bigger moderator turned, looked at his fearless challenger, retorting, "Oh, hush up, you little banty rooster!" But he stopped rising to false points of order, nonetheless.

In one of Linwood's debates (one with a Baptist named Hardin), Hardin kept trying to break the force of Mark 16:16, arguing that the passage *doesn't* say "... but he that believeth not *and is NOT BAPTIZED* shall be damned." In his rebuttal, brother Bishop challenged Hardin to admit that "he that believeth and IS baptized shall be saved" and "he that believeth and is NOT baptized shall be saved" mean the same thing. Seeing that he was trapped, Hardin exclaimed, "Aw! Bishop is just trying to bumfuzzle me!" Bumfuzzled or not, it was a clear victory for truth.

#### PEPPERDINE ALREADY DEPARTING

Those were the days, back in the mid-to-late-'40's, when Pepperdine College hired E. V. Pullias as Dean; and, under Pullias, began its long, drawn-out departure away from the Restoration Movement and gospel truth.

Many preachers and elders were so impressed with the *size, financial resources and scholastic standing* of

Pepperdine that they refused to be warned what was happening *doctrinally*. But at least *four* of us preachers in northern California—including **Robert R. Price, Linwood E. Bishop, George E. Darling** and **Ira Y. Rice, Jr.**—saw those doctrinal departures clearly and sought to warn the brotherhood—though with little success. (You just can't seem to warn *some* brethren!)

Even though our stand for doctrinal truth on the West Coast in those days often was a lonely battle, one result was to draw the four of us together into a bond of friendship, mutual respect and understanding that death itself could not sever. We continued our stand for truth, contending earnestly for the faith as it was once delivered to the saints until death did us part. Of the four, George was the first to go (he died in 1980); then Robert R. (in 1981); and now Linwood (in 1992). Of the four, I alone am left. Truly, other deeply appreciated soldiers of the cross have arisen to defend the faith; but how I miss these particular three who bore the brunt of the battle in the heat of the day! The battle for truth gets lonelier with each passing year.

#### HUMOR ALONG THE WAY

Even though brother Bishop was dead serious when it came to the doctrinal side of Christianity, humorous incidents kept cropping up to relieve the struggle.



**THE LAST TIME** that Linwood E. Bishop, Sr., Guss Eoff and Ira Y. Rice, Jr., got to be together was at the Firm Foundation West Coast Lectureship, a couple or three years ago, at San Lorenzo, California, where all three spoke. Rice, Eoff and Bishop (then past 80) are shown, left to right, above.

I remember one in particular. The Central church at Stockton, where, by then, he was preaching, had invited me to hold a gospel meeting. I had an old Bible with me, which I had pounded so much that the leaves had separated. Linwood Jr., the Bishops' youngest son and spitting image of his father, must have been about four years old. He was standing on the front seat in the crook of Linwood Sr.'s right arm. When I hit my old Bible for emphasis, it made a loud noise like a gun going off. "Shoot him!" Linwood Jr. shouted—and the

congregation roared with laughter. I might as well have stopped then and there; it was hard to get their attention the rest of the evening.

#### HE LOVED TO HUNT AND FISH

I never knew anyone who loved to hunt and fish more than Linwood Bishop. Not much of a hunter myself, I did like to fish occasionally, though not as avidly as he. One night I was staying with **Guss Eoff**, then preaching at Central Oakland. He, Linwood and I had agreed to go fishing the next morning. Guss said we had to leave at 2:30 a.m., so we could meet Linwood near Stockton and start fishing by 4 a.m. I complained to Guss that no self-respecting fish was going to get up at 4 o'clock in the morning to bite my hook; why didn't we wait until a decent hour and then go! We left at 2:30.

By 4 a.m., we had joined Linwood and another brother from Stockton and begun trolling on the San Joaquin River for striped bass. Still sleepy, I stuck my head in the bow of the boat for a short nap. Not waking again until approximately 10 a.m., I asked, "Caught anything?" No answer. They had trolled for the past six hours, and not a strike!

"Anything left to fish with?" Still no answer—but they pointed to the tackle box. Looking inside, I found nothing but a nondescript yellow plug that no fish should ever want.

"How do you tie this on?" Disgusted at my appalling ignorance, they showed me how to tie it on the line. "Now let me show you how it's done," I said.

We trolled one pass along the river, and I had a strike—an eight-pound striped bass. "Beginners luck," they both agreed.

"Let's try that again," I replied. The



**AMONG OLD FRIENDS** with whom Linwood E. Bishop was closely associated in the late '40s in California were brethren **George E. Darling**, of Oakland; **Beryl Bodenham**, of San Francisco; and **Robert R. Price**, of Richmond. In photo (above) Bishop (second from left) is shown with Darling (left) and Bodenham and Price (right).

second pass I caught a seven-pounder! The third pass, a three-pounder!

"Let's go home, I urged; "18 pounds of fish is enough for one day!"

### ONE TIME TOO MANY

For years, every time we were together, I enjoyed reminding Guss and Linwood of my prowess as a fisherman.

Then I made the mistake of going fishing with Linwood one more time—on a lake near Dallas, Texas, when he was preaching at Hampton Place. He caught 35; I caught one. That was the end of bragging about my three stripers caught on the San Joaquin River!

### BISHOP WAS A BUILDER

Just how much church building construction Linwood did in his lifetime would be hard to say. Although he was not the one who did the actual construction, it was he who raised the fund to *pay* for the building at Dimmit, Texas, during his tenure there (1951-54).

Later on he was sent by the Broadway church, in Lubbock, to Billings, Montana—and built the building there (1954-55).

And when he was at Hampton Place/Dallas (1956-62), he was in charge of completely remodeling their whole structure, including re-roofing the main auditorium.

[Hampton Place was my original sponsoring church as a missionary. When I was home on furlough, either in '58 or '59, one of the disgruntled brethren spread the word that you'd never get *Rice* up on that roof—that he'd give \$10.00 to my mission work if I ever completed one "through" of templet in that roof. I waited until the roof was almost finished, then completed the last templet at the top. What a missionary won't do for \$10.00!]

### MASTER OF OLD TESTAMENT

Brother Bishop already was in his 60's, when he came to Downtown San Francisco to teach for two years in our College of World Evangelism there (1972-74). He would teach all week for five days—then return to be with his family in Hollister and to preach on the weekend.

I have heard many preach marvelous sermons from the Old Testament, but none whom I felt had mastered the Old Testament better than he. He had studied it so well that he seemed to know it by heart. He really knew how to make that part of God's word—especially the prophets—come alive. Our students were especially blessed to have him as a teacher the two years he was there.



**A CANDID SHOT** of Linwood E. Bishop, Sr., as he taught and preached through life for more than 60 years.

### PREACHING IN RETIREMENT

Not long after brother Bishop left California the last time, returning to his home state of Texas, he began to feel his age. After preaching some three years at Knox City, Texas, he decided it was time to retire.

He did retire—moving to Santa Anna, Texas, where he could live off his social security—and whatever they legally could pay him for part-time preaching under government regulations. But even in retirement he continued to preach.

Little did he realize—then—how much longer he had to live. Before passing, he had preached for the Santa Anna church for 13 years—his longest ever in any one place.

### GRATITUDE TO SANTA ANNA

I am personally grateful to the faithful brethren at Santa Anna for receiving my old friend Linwood Bishop as they did, making it possible for him to keep on preaching until death when many another such aged preacher was being put "on the shelf."

I am further grateful to his son-in-law Jimmie D. Hobbs for buying a cattle ranch south of nearby Coleman, Texas—and then putting Linwood in charge of it—so that he could see after the cattle and wild turkeys week days—

to say nothing of the fish in its ponds—all of which he thoroughly enjoyed.

When I would take occasion to visit brother Bishop both at Santa Anna and, later on, at Coleman, it was a joy to go with him out to the ranch and watch how he relished feeding the prize cattle, the beautiful wild turkeys, and the fish. The fish, in fact, were so tame that they would even respond to his call.

### HE LOVED HIS FAMILY

Bishop took special pride in his family. His eldest son Kenneth for many years has served as a draftsman for Lockheed, Inc., in California; Linwood, Jr., is a skilled carpenter and finished cabinet maker, self-employed; his daughter Linda Hobbs, the wife of Jimmie Hobbs, teaches school at Coleman; and son-in-law Jimmie networks the school districts of west Texas selling textbooks for Paramount Corporation and Simon & Schuster.

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As the years wore on, like most folks his age, Linwood suffered much ill health, resulting in several surgeries both for heart problems and, later on, for cancer. It was cancer that finally took him.

Could he have been present for his own funeral, he would have been pleased at the houseful of friends and family in attendance.

Brother Bishop is survived by his wife of 62 years, Lillie Melvertie Bishop, of Coleman; by two sons, Kenneth DeWayne Bishop, of Tracy, California, and Linwood Ernest Bishop, Jr., of Humble, Texas; by one daughter, Linda Chere' Hobbs, of Coleman; by two brothers, Clyde Bishop, of Brownwood, Texas, and William Bishop, of Abilene, Texas; by one sister, Minnie Barnett, of Brownwood; by five grandchildren, Kevin Dewayne, Kelly Dian and Kyle Daimon Bishop, and Kelly Blake and Hunter Brook Hobbs; and two great grandchildren.

Officiating at the funeral, at 2:00 p.m., January 11, 1992, at the Northside church of Christ, in Santa Anna, were Ira Y. Rice, Jr. and Sam Wilson. Interment followed at Coleman Cemetery, some nine miles away.

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[NOTE: With Linwood gone, some have asked regarding the future of his widow, sister Lillie Bishop. Of course, she still has their home in Coleman, Texas; her daughter Linda Hobbs lives up the hill just a short distance away. Both sons, Kenneth and Linwood, Jr., are concerned for her. Everything seems to be well in hand. IYR Jr.]

# Are You Liberal Or Conservative?

Steve Miller

This question probably is asked more in relation to members of the Lord's church these days than anything else. Is he a liberal or a conservative? Why do we have to use labels and names other than Christian or brother when we identify members of the Lord's church? You easily can find the answer to these questions by simply looking around at the condition of the church. We always have had and always will have people who have little or no respect for the authority of God's word, whose practices are unauthorized by God, who loose where God has bound. This is liberalism. The opposite of this is anti-ism which binds where God has loosed. In this article I want to look at the former along with what people term as conservatism.

Today, when a preacher or writer uses labels or names to identify a specific group, many will cry, "You can't call names or label people." These folks overlook the fact that you either stand firmly on the word of God or you fall short or go beyond what is written. Labels and names simply identify where people stand. In speaking of calling names, brother Fred Dennis wrote back in the 1940's that

**We have some "softies" among us today who seem to think it is an almost unpardonable sin for a preacher or writer to call the names of false teachers and hypocrites; but it seems to me we have some mighty good precedents for this in the New Testament. (*Fifty Short Sermons*, Vol. II, 1944, pg. 129).**

Our Lord and Savior called the Sadducees and Pharisees names in Matthew 23. He called them hypocrites, blind guides, fools, blind, serpents, and vipers. In Acts 7, Stephen told the Jews that they were "**stiffnecked and uncircumcised in heart and ears...**" (Acts 7:51). There is no doubt that we have examples of this in the New Testament. The heart of the matter seems not the use of labels and names, but the motive behind it. We agree with brother Dennis once again that

**If we call names simply to ridicule or get smart or something of that kind, of course that would be sin; but if we are trying to save souls, why not point out the erroneous teaching and who it is that teaches that? (pg. 129).**

The proper motive needs to be behind the practice of calling names and using labels.

When we take a look at what happens when people reject the authority of Christ and do their own thing in the Lord's church, we see many things that are becoming all too common in our worship services today. For example, those who loose where God has bound will see nothing wrong with instrumental music in our worship to God. They have no problem with women leading in public prayers. They are not bothered by fellowshipping denominations and religious error. They don't even bat an eye at the denominational sermonettes coming out of our pulpits where men have stopped "preaching the word." When we examine these attitudes we quickly see that there is no end to doing things which are unauthorized in God's word. The apostle Paul warned the Ephesian elders that "**after my departing shall grievous wolves enter in among you, not sparing the flock**" (Acts 20:29). Paul was referring to false teachers when he said "grievous wolves." Today when people in our own congregations are teaching and practicing that which cannot be supported by scripture—and especially when they are trying to force these ways upon the saints of God—we should be aware that they are "grievous wolves" who are fulfilling their own desires by doing what pleases them instead of trying to do what pleases God.

Therefore when someone jumps up and wants instrumental music in our worship to God, we clearly see that they are rejecting God's authority in the matter. They overlook the fact that God has said what kind of music he wants in worship to him. In taking the Bible as our only rule of faith and practice, we know that he wants us to sing (Ephesians 5:19; Colossians 3:16; I Corinthians 14:15; Matthew 26:30). When someone or a group of people in a congregation want the women to take more of a leading role in the worship, we should recognize them as people loosing where God has bound because they are teaching and spreading something that is not in harmony with God's pattern. The Bible plainly shows that women are not to usurp authority over the man (I Timothy 2:11-12). Also, when brethren (including elders, deacons and preachers) condone practices of the denominations and congregations

of the Lord's church who have left the "old paths," we see once again that they are leading God's people into grave danger by subjecting them to false doctrines and errors from Satan himself (Galatians 1:6-9; II John 9-11; II Thessalonians 3:6,14; Romans 16:17-18; Matthew 15:9). The Bible clearly shows the Christian's attitude toward those people who are not in "**the doctrine of Christ**" (II John 9). When it comes time to hear a lesson from God's word in our worship, we often are disappointed by what we hear. It seems that sometimes we leave our assemblies knowing more about what Washington, Lincoln or Edgar Allen Poe said than what Paul, Peter, John or our beloved Saviour Jesus Christ had to say. This is tragic because people are not hearing convicting sermons that make them think about their relationship with God. When they hear plain Bible preaching they will hear the gospel of Christ (Romans 1:16). Yes, it is sad to see members of the church ashamed of the gospel that has the power to save men's souls. But when we look at the liberal side today very little surprises those of us who are striving to do only what God authorizes (Colossians 3:17).

We clearly have seen some things a liberal practices and teaches in the body of Christ today. I mentioned earlier in the article that we should compare what was involved in liberal and conservative terms. If you wonder why the conservative beliefs and practices were not discussed, let me direct you to the answers with scripture quotations because there you will find what the conservative believes and practices.

—9874 Knowlton Road  
Garrettsville, Ohio 44231

You cannot have everything you want when you want it immediately. "**Patience [still] hath her perfect work.**"

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Steve Miller, Garrettsville, Ohio: "I continue to appreciate your efforts to combat error through the pages of *Contending for the Faith*."

Sister Maggie M. Moody, of Tampa, Florida, a long time reader and supporter of *Contending for the Faith*, died August 8, 1990. Thanks to her daughter Marsha Gurr, Ocoee, Florida, for letting us know.

Raymond E. Harris, of Louisville, Kentucky, writes: "I appreciate very much the way you have exposed the activities of the ultra-liberals through the years."

Mark Lance, McMinnville, Tennessee: "I look forward each month to this good paper."

# **Current Crises Challenging The Church**

## **Seventeenth Annual Bellview Lectures**

### **May 9-13, 1992**

#### **SATURDAY, MAY 9**

- 7:00 P.M. Singing  
7:15 P.M. Must Christians Keep Themselves Pure? *Willie Bradshaw*  
8:00 P.M. Is It Time To Update Our Worship? *Ronnie Hayes*

#### **SUNDAY, MAY 10**

- 9:00 A.M. The Eldership: Critical Problem In The Church Today. *Bobby Liddell*  
10:00 A.M. Is Abortion Murder? *Terry Claunch*  
7:00 P.M. Singing  
7:15 P.M. Do We Need A New Hermeneutics? *Eddie Whitten*  
8:00 P.M. Is There A Pattern? *Andrew Connally*

#### **MONDAY, MAY 11**

- 9:00 A.M. The Threat Of Influential False Teachers And Unfaithful Schools. *Noah Hackworth*  
9:45 A.M. Is Matthew 19:9 Universal Legislation Covering All Marriages Both In And Out Of The Church? *Roy Deaver*  
10:30 A.M. Is The Faithfulness Of Today The Anti-ism Of Tomorrow? *Daniel Denham*  
11:15 A.M. What Is Included In The Command To Sing? *Winfred Clark*  
1:30 P.M. Are We Still People Who Know The Bible? *Gary Barnes*  
2:15 P.M. Is The Church Of Christ A Cult? *Steve Waller*  
7:00 P.M. Singing  
7:15 P.M. How Does The Holy Spirit Guide Men? *Jerry Martin*  
8:00 P.M. What Is The Role Of Women In The Church? *Bob Duncan*

#### **TUESDAY, MAY 12**

- 9:00 A.M. Is The Church Lacking In Spirituality? *Guss Eoff*  
9:45 A.M. Is Matthew 19:9 Universal Legislation Covering All Marriages Both In And Out Of The Church? *Roy Deaver*  
10:30 A.M. Modern Versions--Translations Or Perversions? *Robert R. Taylor, Jr.*  
11:15 A.M. What Is Excluded By The Command To Sing? *Winfred Clark*  
1:30 P.M. Is It Wrong To Judge? *Larry Middlebrooks*  
2:15 P.M. Problems In The Pulpit. *B. C. Carr*  
7:00 P.M. Singing  
7:15 P.M. Is The Church Of Christ The True Restored Church Or Just One Part Of The Restoration Fellowship? *Harrell Davidson*  
8:00 P.M. Is Salvation By Grace Alone? *Garland Elkins*

#### **WEDNESDAY, MAY 13**

- 9:00 A.M. Is The Bible The Inspired Word Of God? *Jerri Manasco*  
9:45 A.M. Is Matthew 19:9 Universal Legislation Covering All Marriages Both In And Out Of The Church? *Roy Deaver*  
10:30 A.M. Have We Lost The Desire To Be Servants? *Ira Y. Rice, Jr.*  
11:15 A.M. Strange And Uncertain Sounds From Brethren. *Allen Webster*  
1:30 P.M. Creation Or Evolution? *Garry Brantley*  
2:15 P.M. Do We Care That Millions Have Not Heard Of Christ? *Ronnie Hayes*  
7:00 P.M. Singing  
7:15 P.M. Have We Sold Our House To Satan? *Buster Dobbs*  
8:00 P.M. Does God's Love Prohibit Punishment? *Joe Gilmore*

**Bellview Church Of Christ**  
4850 Saufley Road  
Pensacola, FL 32526  
(904) 455-7595

# Dear Brother Boultinghouse:

Dan Rogers, III

[*Author's Note: This article is a revision of a letter which I recently wrote to brother Denny Boultinghouse, editor of IMAGE, in response to a telephone call which I received from him.*]

I've had a little time now to reflect upon your recent telephone call, and I would like to share my reflections with you.

To begin with, it really is ironical that you should call on the very same afternoon that I also received complimentary copies of the June issue of RESTORATION REVIEW from both brother Leroy Garrett and another brother who thought I should be made aware of what brother Garrett had said with reference to me in his article, "A Plea For Responsible Journalism." Although both you and brother Garrett had a lot of other things to say, respectively, a primary point of attack for both of you was the statement contained in my May, 1991 FIRM FOUNDATION article, "A Journey Into A 'Far Country'," that, "The silence argument excused worshipping Santa Claus and the Easter Bunny" (page 27, paragraph six).

I don't know whether you really believed it or not, but as I explained in our telephone conversation, I did not make that statement. I have written to brother Garrett, indicating such. In doing so, I sought to document the matter as best I could, including a photo-copy of the article as it was submitted to FIRM FOUNDATION, as well as a photo-copy of the same article as it was published in CONTENDING FOR THE FAITH (April, 1991, pp. 14-15). I also have sent copies of this documentation to you. As such, perhaps you will want to share that documentation with those of your persuasion with whom you discussed the FIRM FOUNDATION article. You also referred to some, who on the basis of that interpolation, had mockingly and scornfully rejected my eyewitness testimony concerning the Independent Christian Church. Not that it will make any difference, but why don't you show them the documentation also.

The statement in question is apparently an editorial addition. And that is quite unfortunate, as it provides those who are, to begin with, unhappy with my revealing testimony concerning the Independent Christian Church, the "perfect excuse" to reject everything that I set forth concerning the ICC on the basis of my first-hand observation and experience. Not only that, but it provides them with the opportunity to ridicule, mock, and scorn what I have pointed out. You, yourself, have indicated that such is taking place, and brother Garrett's hypocritical article on "A Plea For Responsible Journalism" is a case in point.

Of course, I am not so naive as to think that if the interpolation had not been there, things would have been any different. Those who are unhappy with my revealing testimony concerning conditions within the ICC would just have found another "excuse" to reject my eyewitness testimony, and the ridicule, mockery, and scorn would still be spewing from their lips. After all, when one can't answer the truth, but yet is unwilling to repent and make the necessary changes and corrections, what else can he do but hold the truth up to open ridicule and scorn. Indeed, such an approach will deceive some and close their minds to the truth.

Now then, before I close, I want at least to touch briefly upon some things that you said during the course of our conversation. In particular, you made reference to my having come, as you so put it, "under the teaching of some people who deny the atonement, and the cross," and such like. Included in this categorization were the brethren at Memphis School of Preaching. You also made reference to SPIRITUAL SWORD. You then went on, in the course of the conversation (I took notes), to indicate that such brethren (I'm not at all sure that you called them "brethren") "don't believe in the Holy Spirit or the grace of God."

Brother Boultinghouse, those are quite serious charges! In fact, they reek of judgmentalism. I take it that you consider such ones to be lost! After all, how can one who denies the cross and the atonement, and who does not believe in the Holy Spirit or grace, be a Christian? Well, sir, I do not share your evaluation of these brethren, and am not at all ashamed to call them "brethren"! But since you do feel this way about these brethren, why don't you encourage brother Rubel Shelly to accept the challenge to debate brother Garland Elkins? The proposed debate would present brother Shelly an excellent opportunity to prove the kind of serious charges that you and others of your persuasion are making.

You know, brother Boultinghouse, in light of your expressed evaluation of these brethren, it seems to me that, to put it mildly, you feel and acknowledge a much closer affinity with the Independent Christian Church than you do with many within the churches of Christ! This tells me a lot!

Your concern over my fellowship and relationship with the brethren at Memphis School of Preaching also tells me a lot. Several brethren have expressed their dissatisfaction and concern over my leaving the ICC and/or association with and attendance at Memphis School of Preaching. Yet, these brethren did not say a word when I left the churches of Christ and went to the ICC! Where were they, and you, then? After all, my digression was not done in a corner! Sadly, it was fairly well documented through my writings over the past several years in publications such as ENSIGN, THE REFORMER, THE BANNER OF TRUTH, THE WORD OF TRUTH, and ONE BODY. Apparently, they, and you, saw nothing wrong with my digression, but everything wrong with my repentance and return!

In conclusion, brother Boultinghouse, I observed the Independent Christian Church from the inside for a year and a half, and it is quite obvious that the ICC is moving farther and farther away from the common ground upon God's word that we once shared with them before they began their digression in the middle to late 1800's. The ICC of today is following in the steps of her sister, the Disciples of Christ, and is becoming much like the Disciples of the early 1900's that they divided from. And sadly, many churches of Christ are following in the steps of the Independent Christian Church!

But, my friend, I've been there, and I want no part of it, whether it is served up by the ICC or by digressive churches of Christ!

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

Second Annual

# TRUTH IN LOVE

## LECTURESHIP

### May 13-17, 1992

Theme:

**"... live soberly,  
righteously, and godly, in this  
present world ..."**

- Titus 2:12 -

If You Love The Truth • If You Are Determined To Stand  
In The Old Paths (Jer. 6:16).

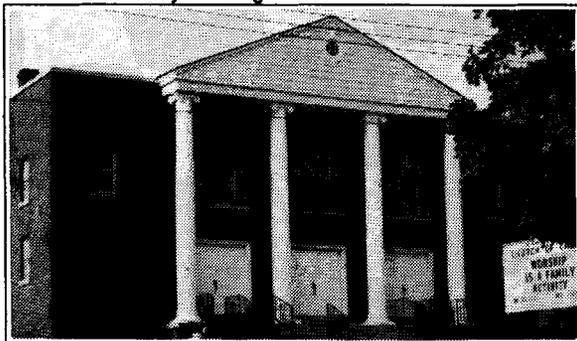
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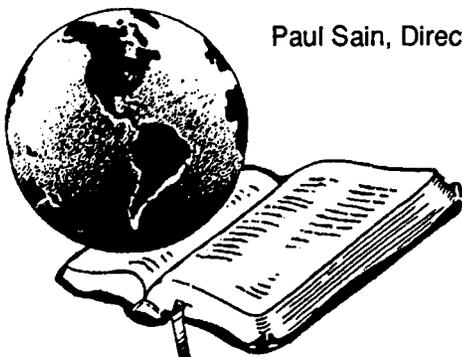
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### TRUTH IN LOVE

Six issues yearly.  
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16 page periodical  
emphasizing the  
wonderful basics  
of the glorious gospel.

### WEDNESDAY, May 13th

Winfred Clark 7:00 PM  
"Salvation - Provided By Grace Of God"

Jim Laws 8:00 PM  
"Salvation - Perverted By Foolish Mankind"

### THURSDAY, May 14th

Buster Dobbs 1:00 PM  
"Ungodliness - Adultery, Homosexuality, etc."

Willie Bradshaw 2:00 PM  
"Ungodliness - Drugs, Alcohol & Tobacco"

Tony Lawrence 3:00 PM  
"Ungodliness - TV, Music, Videos, and Porno."

William Woodson 7:00 PM  
"Sin - Characteristics & Consequences"

Perry Cotham 8:00 PM  
"Christ Died To Redeem Us From Sin"

### FRIDAY, May 15th

Bill Cantrell 1:00 PM  
"Adorning The Doctrine Of God"

Joe Cox 2:00 PM  
"Doctrines Of Men Prevalent In Our Day"

Paul Sain 3:00 PM  
"N. T. Perilous Times Cf To Problems Today"

Robert Taylor 7:00 PM  
"Speak & Exhort - With All Authority"

Eddie Whitten 8:00 PM  
"Speak & Rebuke - With All Authority"

### SATURDAY, May 16th

Flavil Nichols 9:00 AM  
"Righteous & Godly Living - In Our World"

Raymond Hagood 10:00 AM  
"Ungodliness In Our World - General Overview"

Tom Holland 11:00 AM  
"Teaching/Reflecting Godliness In Homes"

Garland Elkins 1:30 PM  
"People Of God - Redeemed & Peculiar"

Sarah Richey (Women's Class) 1:30 PM  
"Chaste, Godly, Pure, Christian Women"

Curtis Cates 2:30 PM  
"People Of God - Zealous Of Good Works"

James Watkins 3:30 PM  
"People Of God - Obedient, Humble, Committed"

### SUNDAY, May 17th

Raymond Hagood 9:30 AM  
"Precious Blessed Hope"

Flavil Nichols 10:30 AM  
"The Glorious Appearing Of Our Saviour"

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## "CHRIST AND HIS CHURCH"

June 7-11, 1992

### SUNDAY, JUNE 7, 1992

9:30 AM - Why I Believe in God  
10:30 AM - Christ's Concern for the Wayward  
7:00 PM - Elders--Duties and Responsibilities  
8:00 PM - Trials and Tribulation of the Church from the Beginning

Fred Davis  
Hershal Wilson  
David Brown  
Eddie Whitten

4:30 -- 7:00 PM INTERMISSION  
7:00 PM - CONGREGATIONAL SINGING  
7:30 PM - Who is My Neighbor  
8:30 PM - Love --- I Cor. 13

Garland Elkins  
Joe Gilmore

### MONDAY, JUNE 8, 1992

9:00 AM - New Testament Teaching on Giving  
10:00 AM - Lord's Supper  
11:00 AM - Christ and His Teaching on Hell  
12:00 -- 1:30 PM LUNCH - Served by the Ladies at Northridge  
1:30 PM - Christ and His Teaching on Heaven  
2:30 PM - The Challenge of the Local Church to the Great Commission  
3:30 PM - The Plan of Salvation Man's Part  
4:30 -- 7:00 PM INTERMISSION  
7:00 PM - CONGREGATIONAL SINGING  
7:30 PM - Authority in Religion  
8:30 PM - Let us Rise Up and Build

Richard Melson  
Bruce Ziebart  
Jim Mitchell

John Barcus  
Denton Landon

Jimmy Clark

Winfred Clark  
Jim Boyd

### WEDNESDAY, JUNE 10, 1992

9:00 AM - More Love for God  
10:00 AM - The Purity of Life  
11:00 AM - Leadership in the Local Church  
12:00 -- 1:30 PM LUNCH - Served by the Ladies at Northridge  
1:30 PM - Elders -- Do They Have Authority in the Local Church  
2:30 PM - The Preacher and His Work  
3:30 PM - Deacons -- Duties and Responsibilities  
4:30 -- 7:00 PM INTERMISSION  
7:00 PM - CONGREGATIONAL SINGING  
7:30 PM - Why I Believe in the Inspiration of the Bible  
8:30 PM - The Christian Home

Raymond Haygood  
Ron Cosby  
Johnnie Skaggs

Wayne Coats

Holger Neubauer  
Tom Bright

Winford Clairborne  
Buster Dobbs

### TUESDAY, JUNE 9, 1992

9:00 AM - What Kind of Music Does God Authorize in the New Testament Worship  
10:00 AM - Why I Believe in Jesus Christ  
11:00 AM - The Second Coming of Christ  
12:00 -- 1:30 PM LUNCH - Served by the Ladies at Northridge  
1:30 PM - Christ and His Preaching  
2:30 PM - Redemption for a Lost World  
3:30 PM - Will the Church Survive?

Gus Eoff

Don Treadway  
Terry Vamer

Charles Pugh  
Roger Jackson  
Tom Waycaster

### THURSDAY, JUNE 11, 1992

9:00 AM - Biblical Teaching on the Role of Women in the Church  
10:00 AM - Grace, Faith and Law  
11:00 AM - Biblical Teaching on Marriage  
12:00 -- 1:30 PM LUNCH - Served by the Ladies at Northridge  
1:30 PM - The Purity of Doctrine  
2:30 PM - Is Truth Attainable  
3:30 PM - The Church thru the Eyes of the Prophets  
4:30 -- 7:00 PM INTERMISSION  
7:00 PM - CONGREGATIONAL SINGING  
7:30 PM - Upon What Can Our Young People Depend  
8:30 PM - Young People for the Church

Lynn Matheny

Gene Carrell  
Steve Wiggins

Noah Hackworth  
John Baldwin  
Emanuel Daugherty

Glenn Colley  
Gary Colley

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# 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



FOURTEEN OF THE 120 gospel preachers and others—mostly from Central America—who showed up for the so-called "Bible Study Retreat," April 12-14, 1992, near San Jose, Costa Rica. It may not have been planned that way, but, before it was over, the event turned into a doctrinal confrontation re: Marriage/Divorce/Remarriage. Approximately 60 per cent of those attending stood solidly on the position that marriage is "one man for one woman for life"—fornication being the only exception for divorce and remarriage.

## COSTA RICA CONFRONTATION —Door of Opportunity—With Adversaries

Ira Y. Rice, Jr.

When explaining to the Corinthians why he planned to tarry at Ephesus until Pentecost (I Corinthians 16:8-9), the apostle Paul said it was because "a great door and effectual is opened unto me, and there are many adversaries."

By the time I got home from what turned out to be a doctrinal confrontation, April 12-14, 1992, near San Jose, Costa Rica, I had the same feeling. As frustrating as the experience was in the

early going for those of us standing for what the Bible teaches, re: marriage/divorce/remarriage, we felt that the end result was a great victory for the cause of truth—and that the faithful brethren and churches throughout Central America will be significantly strengthened for the doctrinal struggles that definitely are yet to be.

### OTHERS ON SAME PLANE

By prior agreement, there were eight

of us from various cities and congregations who converged on the Dallas/Fort Worth International Airport, for the Saturday afternoon departure for Costa Rica on April 11th. Included were Roy Deaver and his son Mac Deaver, respectively of Austin and Wellington, Texas; Alfonso Macias and Gary P. Heine-mann, also of Austin; elders Gordon Morrow and Jack McKinley, of Beeville, Texas; Jere Whitman, an elder of

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXIII, No. 5

May/1992

Ira Y. Rice, Jr., Editor

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Editorial...

## Truth or Consequences

Although we seldom hear much about it any more, in younger days we used to have a radio program called *Truth or Consequences*. As I was looking through the roster of speakers that Madison Church of Christ has lined up for their so-called "Nashville Jubilee" this year—and as I saw the lists of similar speakers for the Tulsa Workshop, the Mid-America Workshop, the Greater Northwest Evangelism Workshop and like-minded events—I could not help wondering what possesses those elders in charge to select such men to speak.

Do they not realize that the charismatic men they put forward on these events are the ones after whom those attending will follow? If the men chosen were known for preaching the truth, perhaps we should not be so alarmed by the consequences we foresee. However, if we follow the lead of many of these speakers, the restoration which took place a couple of centuries ago will have to be done all over again!

### CHRIS TAUGHT FALSELY IN COSTA RICA

Take, for example, **Chris Bullard**, who is to make multiple appearances on the "Jubilee" this year. I was just with him last month in Costa Rica and heard him with my own ears teaching the *exact opposite* of what **Jesus** taught in Matthew 19:9, re: divorce and remarriage. Jesus taught that you *cannot* divorce and remarry, *except for fornication*, without committing adultery. Chris taught that if you have a *legal divorce* (whatever the cause) you *can* remarry *without committing adultery*. Whom are we to follow—Chris Bullard or Jesus Christ? We cannot follow both for they are headed in opposite directions.

Then there is **Wayne Kilpatrick**. Not only has he drained the young people away from most of the sound, faithful churches in Birmingham, Alabama, where he preaches ("sheep stealing" I think they call it), but I can still hear him (can't you?) conspiring how to ease Christian Church preachers into our pulpits via the classroom (re: that first unity "summit" at Joplin, Missouri)!

### STEVE AND RUBEL—TWEEDLE DEE & TWEEDLE DUM

I suppose if they were going to have **Steve Flatt** on the program, they must have **Rubel Shelly**, too. However, when we consider the doctrinal positions both of these brethren have taken of recent years, it is obvious beyond question that *both have abandoned the restoration plea* upon

which the churches they represent supposedly are founded.

Neither one believes or teaches the "one pattern" any more. You let Rubel start distinguishing between the church and the kingdom (when there is no difference) and Steve starts almost immediately doing the same thing. Rubel affects to see that the Lord has knowledgeable, devout Christians in *all denominations* whom he counts as "brethren."

Although Rubel tried to weasel out of his "not one whit" position, April 15, 1992, during the confrontation at Harding Graduate School, in Memphis, the fact remains that he *did* contend 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*" (Woodmont Hills *Bulletin* for October 31, 1990). The list of contrary teachings goes on and on—but why invite such false teachers to appear on "Workshops" and "Jubilees"!

#### CHOOSE YOU THIS DAY...

It always is possible that the elders and others responsible for these extraordinary, however man-made, programs that are leading the disciples away (Acts 20:30), like those at the cross, simply "**know not what they do.**"

Like Joshua just before his death, I would exhort the brethren at Madison, Woodmont Hills, Antioch, Garnett Road, Memorial Drive (Tulsa), Lakeview (Tacoma), Indianapolis and anywhere else these events are occurring to "**choose you this day whom ye will serve...but as for me and my house, we will serve the Lord**" (Joshua 24:15).

There is just no way to serve the Lord and keep on following these who, like the scribes and Pharisees of Matthew 15:9, worship "**in vain**" because they continue "**teaching for doctrines the commandments of men.**"

Ira Y. Rice, Jr., *Editor*

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## COSTA RICA

(Continued from Page 1)

the Robertson County church, near Springfield, Tennessee; and **Ira Y. Rice, Jr.**, of Memphis, Tennessee.

We eight brethren from the U.S. were together on American Airlines Flight #963, departing from Gate 9 that afternoon. Scheduled to leave at 5:19 p.m., we did not actually pull away from the gate until approximately 5:30 p.m.

### MET BY OTHERS AT COSTA RICA

Flying in a southeasterly direction, a little over four hours later we landed at San Jose, the capital city of Costa Rica, being met by **Bob Bryson** and **Charles White**, both gospel preachers; **Jack Farber**, a deacon; **Glenn Cochran** and **Ray Joyner**, two elders—all from the Forrest Park church of Christ, of Valdosta, Georgia—and also by **Terry Wheeler**, one of the faithful missionaries in Costa Rica.

Being taken in taxis to the Balmoral Hotel, in downtown San Jose, we all were assigned rooms for the duration of our four-night stay. Brother Whitman and I were put in Room 520. [It was not until we were ready to go to our rooms that I realized I had left my Minolta 7000 camera in the taxi. The hotel people tried hard to trace it; however it was not to be located.]

By then it was almost midnight and the hotel restaurant was closed already. Brother Whitman and I went down the street in search of some milk. None was available; so we had to settle for a



**OF THE SOME 15 "GRINGOS" who flew down from the U.S. to Costa Rica for the Central American confrontation, re: marriage/divorce/remarriage, only two or three contended for any exception other than the one found in Matthew 19:9. Standing solidly for the truth of the gospel, four are shown above. Left to right, they included Ira Y. Rice, Jr., of Memphis, Tennessee; Glenn Cochran, an elder from Forrest Park/Valdosta, Georgia; Mac Deaver, of Wellington, Texas; and (back to camera) Ray Joyner, another Forrest Park elder, from Valdosta.**

couple of bottles of grape-flavored Fanta until morning.

Back in our room, I telephoned Vada, dialing 9114, which put me in touch with an operator in the U.S.—then she connected me with my home in Memphis, Tennessee.

### OUR FIRST MEAL IN COSTA RICA

It was hot in our room when we finally turned in at midnight. Putting

the air conditioner on high, however, we slept well until 5:30 a.m., when I arose for my daily ablutions, trying not to awaken brother Whitman. Soon he, too, began waking up, and we talked of many things pertaining to the kingdom of God.

Going down to breakfast at 7 o'clock, we found Roy and Mac together with Alfonso at one table, and Gordon and

Jack at another. I breakfasted on rice and beans with fried egg on top. Was the coffee black? It was black black. However, cutting it with extra water and a dash of milk, it was just right.

After breakfast, it still lacked an hour until church time; so I worked for an hour on my chapter for the Beeville Lectures in August.

#### LORD'S DAY MORNING WORSHIP

By 9 o'clock, it was time to leave for morning worship. Some went by taxi; several of us, however, walked. It had not rained for three months; but, as we walked the six or eight blocks it rained intermittently in light showers. By sticking close to the buildings, we managed to keep reasonably dry.

Bible classes were in progress by the time we arrived. Our class was taught by **Allan Lopez**.

After much singing (mostly in unison) led by **Carlos Hugues**, one of the San Jose Bible College preacher-students in training, and prayer, **Tomas Haughton**, from Panama, delivered a masterly sermon on "The Jealousy of God" based on II Corinthians 11:1ff. Alfonso translated his Spanish into English.

Before closing announcements by **Rodrigo Mora**, their local minister, I asked to say a word. I said that we had heard much of what was being preached in Central America, but if brother Haughton's lesson was representative, we from the States who still stand for the truth were greatly encouraged. I



**ONE OF THE PROBLEMS**, relative to eating at the so-called "Bible Study Retreat," was whether those standing for Jesus' single exception for divorce and remarriage should eat with those who did not. Most of the faithful brethren who participated decided to go through the line, get their food, then eat separately from the false teachers.

exhorted all to *stand*—even if many in the U.S. no longer do so!

Attendance of approximately 100 that morning included 19 preachers from Panama, a dozen of us from the U.S., two or three from Nicaragua, and one from Honduras.

#### DECIDING TO EAT SEPARATELY

Returning to our hotel for rest after services, brother Whitman and I met the others in the lobby at 3:30 p.m. preparing to head for the Bautista Encampamento, where the sessions of the event were scheduled to take place. Confusion reigned. We were told that plans had been changed to 7:00 p.m. Back to our rooms for study and rest.

Further word came that we were to leave for the camp at 4:30.

Nine of us came in a rented van driven by Jack Farber. Not sure just where the camp was, we had to stop various ones every few miles along the way for directions, finally arriving at approximately 5:30.

The evening meal had been prepared. However, after agreeing that those teaching contrary to the scriptures on marriage/divorce/remarriage would take our eating with them as some sort of compromise violating at least the spirit of I Corinthians 5:11, we had decided not to eat with them. After going through the line to get our food, we ate separately.

#### FIRST SESSION BEGINS

When dinner was over and we all had assembled in the meeting hall, a brother arose at 7:30 p.m. to lead a song in Spanish. Only a few books were scattered through the audience, so most had to sing from memory.

The one in charge of proceedings appeared to be **Ray Bynum**, a brother whom I had met back in 1965 or '66, at West Islip, New York, when Vada and I were studying Chinese across the sound at Yale University.

After one song, brother Bynum took over, saying that arrangements had been made for simultaneous translation—that each of us not understanding Spanish would be supplied with headphones for the translation into English.

#### JUAN GARCIA IS FIRST SPEAKER

It took several minutes of confusion to get the speaker system working; but by 7:45 Bynum introduced the first speaker, **Juan Garcia**, from Costa Rica.

Brother Garcia took up the 3,000 on Pentecost and later the 5,000 at Solomon's Porch, asking if it was possible for so many to be baptized without



**HAD IT NOT BEEN** for the translating abilities of the two brethren shown above—Alfonso Macias, of Austin, Texas (left) and Rolando Romero, of San Antonio, Texas (right)—our bi-lingual meeting in Costa Rica would have gone a lot harder, since everything had to be translated into English from Spanish or vice versa. Macias teaches at Southwest Institute of Bible Studies, in Austin; Romero is a weatherman for a Spanish-language station in San Antonio.



**WHEN TIME FINALLY CAME** for Roy Deaver to make his major presentation on marriage/divorce/remarriage on the second night of the Costa Rica event, April 12th, you never heard more squeaks, squawks, screeches and otherwise loud noises from the speaker system equipment. Finally, in order to proceed, all those understanding only English were asked to occupy the front seats so they could hear Deaver in his unaided, natural voice, whereas Alfonso Macias translated into Spanish (seen using microphone while seated, right).



**RUNNING THE OVERHEAD PROJECTOR** for Roy Deaver (above right) was Gary Heinemann (left), of Austin, Texas. In photo, he is shown conferring with brother Deaver regarding the next chart to be shown.

some of them bringing in preconceived ideas—yet they had fellowship.

From various passages, such as I Peter 4:8, he contended that if we truly love one another, love would “cover the multitude of sins.” He used John 3:16 to show that God demonstrated *his* love by giving his Son, concluding that *our* love should be like *God’s* love, since Galatians 5:22 includes “love” as a “fruit of the Spirit.”

Garcia contended that we have restored the *letter* but not the *spirit* of first century Christianity—that now we need to restore love...that refusing to cut off fellowship should be a great act of God’s love, without hate...that God’s love allowed first century brethren to speak, to listen, and even to argue.

From I Peter 1:5-9, listing several Christian graces, he pointed out that self-control was one of them—but that we can practice self-control only if we have the love of God. Introducing such passages as Hebrews 13:3, I Timothy 5:1, 6:2, II Timothy 4:2, Titus 2:6 and Hebrews 10:26, he argued that many of us nowadays are not able to speak to one another—or to listen—for lack of love, concluding that the time has come for us to restore the spirit of love, that otherwise problems among us, as a brotherhood, would continue to multiply.

Against this background, Garcia said, we have before us the problem of marriage, contending that if he and

many others were wrong on this, he thought they still were going to be saved.

He declared that we have to make a “different environment” than in the past—that the debates of the past were all right in restoring “the letter,” but

that one can be perfectly correct, re: his doctrine on marriage, and still have other problems—that our restoration has to be *total*, not *partial*.

Asking how we are going to have such a total restoration, Garcia said,



**IT IS HARD TO** get Roy Deaver to shut up, when he is ready to speak; however, the faulty sound equipment in the Costa Rica Confrontation managed this feat. In photo (above) he is seen (right) during an enforced pause while equipment was being adjusted. Gary Heinemann (left), of Austin, Texas, was running the overhead projector showing Deaver’s charts; Charles White, preacher from Forrest Park/Valdosta, Georgia, was doing some sound recording (see background).



**EVEN THOUGH COSTA RICA**, being so much nearer the equator, could be hot during the day, nevertheless cool breezes blowing off the ocean made a jacket of some kind often welcome. In above photo, Ira Y. Rice, Jr., of Memphis, Tennessee, was glad to have his quilted jacket along, whereas Ray Joyner and Charles White, both of Forrest Park/Valdosta, Georgia, had to make do in their open shirts.

"You must *exhort* me," that otherwise he was going to be lost in hell—but that "we must create a different atmosphere." He said that love is not just "kisses and hugs"—that God's love is power—and with this power the church is indestructible...that confrontation, debates and polemics can happen among us in a way that is harmless if we have a lot of love.

Garcia said that through the years we have been fighting, not able to listen to each other—that as long as this continues, problems would continue to multiply—that the church has lost its capability to *solve* these problems or even to *air* these problems.

What has all this to do with marriage? he asked, saying, that problems have multiplied, that love has not been put to work so that problems might be aired in a different way, that problems must be aired and heard in the spirit the Lord gave us and that it was the intention of this meeting to create an environment of love.

**BYNUM CONCLUDES FIRST DAY**

Brother Garcia's speech ended at 8:35 p.m. Brother Bynum invited us all to stand up and sing a song of praise to the Lord.

After we again were seated, he said that we now had a good spirit, whereas in the past there had been much strife. He presented Jesus and the woman taken in adultery (John 8) as an example of men using the law to destroy her and him, pointing out Jesus' saying whoever is without sin, let him throw the first stone.

Bynum disclosed that he had 120 stones in a box behind the podium. He invited everyone present to come, at the close of the service, and each one take a stone to carry in his pocket—that every time we felt like attacking our brethren during this event, we should touch the stone in our pocket asking ourselves if we had the right.

Declaring that "it is not time to judge; it is time to listen to the words of the Lord;" otherwise, it we don't do

something, "how far are we going to go before we stop this!"

What is called for, he said, "is humility, love, and a great open disposition." Sound doctrine must be fought for—but in doing so we should not condemn each other. He pointed to the writings of the apostle John, urging, "Let us apply John's teaching as well as Paul's and Peter's"—as if they somehow were different!

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

When the service was dismissed, I watched but saw no discernible rush to brother Bynum's rock box for stones to be carried in our pockets. Also, in the van, on our way back to the hotel, our group agreed that neither he nor brother Garcia had a true concept of love as taught in the Bible—that *Bible* love includes such things as *correction* (Hebrews 12:5-11), *withstanding to the face before all* (Galatians 2:11-14), *contending for the faith* (Jude 3), and even *condemnation in the severest terms* when one is guilty of willful sin as in the case of the scribes and Pharisees (Matthew 23).

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**2ND DAY—MONDAY,  
APRIL 13, 1992**

It having been decided (by drawing short and long papers at the close of the first night's session) that the side we deemed to be in error should be the first speakers on the following morning, the program called for the first exposition by that side to begin at 9 a.m.



**AS MANY UNDERSTANDINGS** were reached during the refreshment breaks at the Costa Rica Confrontation as during the set agenda on the program itself. In above photo, Alfonso Macias (center) is shown conferring with Gordon Morrow, of Beeville, Texas, and Bob Bryson and Charles White, of Valdosta, Georgia (right).

Nothing having happened, when 9:20 came, Ray Bynum arose on a "point of personal privilege," saying, that none of us had decided in favor of any one position (re: M/D/R), that each needed to keep an "open mind" as we continued to "dialogue."

"I will not allow anyone to corner me," he declared—adding that if any needed to change his position, re: God's word on the point or points at issue, he could do so. He further said that although almost 30 minutes had been taken from the program, the speaker still would be allowed his full hour and a half.

#### WALTER LEONARD— FIRST EXPOSITION

When **Walter Leonard**, of Panama, arose at 9:24 to speak, he confessed to having anger the previous night because certain brethren did not have the right attitude. "Since last night," he said, "I have no right to throw a stone." Asking why we were in such an environment he said it was because we had taken our eyes off of Calvary.

Leonard said that he was there to present a personal conviction—not a position—based upon his own personal studies, not the studies of others.

It was not until 9:33 that the substance of his exposition began. He said that preaching was the greatest mission, that he had been preaching for 26 years, and that he intends to die preaching. He said he tried to share this feeling with others, seeking unity. How

to have unity? Love. How to have love? Set our eyes on Calvary.

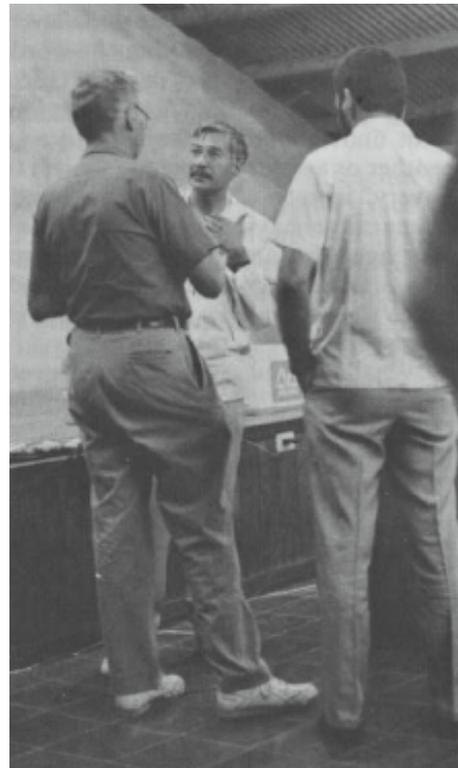
To listen to a message and plan to do nothing, Leonard declared, is an insult. [Several "amens" from the audience.] From 9:40 to 42, he prayed for guidance from God through the Holy Spirit.

Photocopies of his notes (as guidelines) having been distributed throughout the audience, next he directed everyone's attention to them. Beginning with Genesis 1:27-28, he showed that marriage had been established by God, not man. From Genesis 2:18-25, he discussed the nature and foundation of the original marriage, showing that it fulfilled a need for fellowship that man had, that it was an honorable state, had to be permanent, monogamous and universal.

Going next to the subject of divorce, Leonard discussed this first from the Old Testament standpoint, emphasizing that until Christ came, Deuteronomy 24:1-4, basically, prevailed.

Coming to the New Testament, he said that Matthew 5:31-32 refers to Deuteronomy 24:1-4 because that is where we find these words. However, he also said that Matthew 5:31-32 teaches a new concept. As for Matthew 19:3-12, which he described as the main text of these discussions, he said that Moses did not *command*, but only *allowed*, divorce.

As to how to *apply* this [new] law, Leonard said that when a law is established, it is necessary to *understand* and to *correctly interpret* the new law. He



**CHIEF TRANSLATOR** (from Spanish into English) for the Costa Rica Confrontation was **Rolando Romero** (center above) shown conferring with Ray Bynum (left) and another brother between speeches. Many of us were impressed with his translating work during the event and told him so.

denied that Jesus gave any application of this new law, saying that we must leave Matthew 19 to establish applications. From John 14:26 and 16:12-13, he reasoned that only the apostles could apply, saying that when we differ we must submit to a mediator, asking, "Will you accept the apostles?" He then introduced I Corinthians 7, as the apostle Paul's correct understanding, interpretation and application of Matthew 19.

Calling attention to I Corinthians 7, verses 10 and 11, he called these the key words to those united in matrimony, saying, that two marriage partners who are Christians must respect the ideal will of God, re: the permanence of marriage, not seeking to break the marriage bond. He said this agrees with Matthew 5:32 and 19:9—also, that if one is divorced, he must remain single. A second marriage would close all doors to reconciliation—and that only fornication is made the exception.

Verse 12, he said, presents another situation: mixed marriages, which though not ideal nevertheless are legitimate marriages. The words, "I say, not the Lord," mean that Jesus had no occasion to speak on this point, so Paul had to explain the point, but that, as he was an apostle, it was authoritative nonetheless. Leonard said the *consent*



**MANY OF THE BRETHREN** were not too happy with the set agenda at the Costa Rica Confrontation, April 12-14, 1992, re: marriage/divorce/remarriage. In photo above, Alfonso Macias, Bob Bryson and Allan Lopez were checking who would be speaking next while Panamanian preacher Tomas Haughton's thoughts (see right) appeared to be far away.

in the passage is only to the *unbeliever*, not to the *believer*; also that the words “leave” (verse 13) and “depart” (verse 15) mean *divorce*, *NOT just separation*. “Not under bondage” he defined as a brother or a sister not being “subject to slavery” in such cases—that the bonds of marriage having been broken, no marriage exists any more, that a brother or a sister is free from such a bond, hence free to remarry, the only restriction being “only in the Lord.”

“What did Paul say to the unbelievers [in this passage]?” he asked, answering, “Nothing.” As for those who teach that Matthew 19:9 applies to *everyone*, Christian and non-Christian alike, he said, “We reject this,” adding that *requiring separation* makes an *additional* requirement for salvation. Declaring that Matthew 19:9 applies “only to Christians,” he said the “whosoever” applied only to the Jewish economy, not to those outside the kingdom, thus that Christians do not have to repent of a second marriage.

As for adultery, he defined it as “sexual practices outside of marriage,” saying, “We do not teach that those in adultery are to stay so,” and that those contending otherwise are causing divisions in the body of Christ.

#### LUIS E. GARCIA URROZ— 2ND EXPOSITION

At approximately 11:30 a.m., brother **Luis E. Garcia Urroz**, of Managua, Nicaragua, began his discussion of “Matrimony Through the Ages of the Bible.” [Nothing particularly controversial appeared in his speech; so let us forego any analysis of it here.]

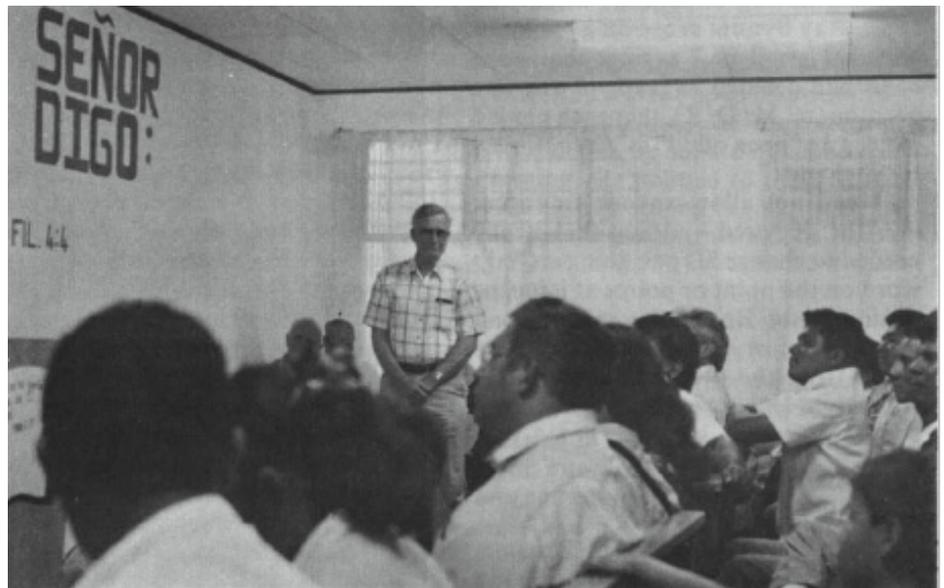
#### ALFONSO MACIAS— 1ST EXPOSITION (On the Side of Truth)

Up to this point, the only ones who had had an opportunity to be heard were those from the opposing side. However, at 2:00 p.m. brother **Alfonso Macias**, from Austin, Texas, spoke on the subject of “Unity and Christian Love”—and the tide began to turn.

“Our Lord Jesus Christ prayed for unity,” he began, “—unity based on the words of Christ.” He showed that Christian love requires that we tell the truth. That Paul had asked (Galatians 4:16), “Am I therefore become your enemy, because I tell you the truth?”

Brother Macias demonstrated that we sometimes have a different concept of Christian love—how once he was asked to donate a kidney. “It was hard to make up my mind. It was not my life, just a kidney.”

He said the best way to study God’s word is to go *to* his word—that there is



SINCE THE ROBERTSON COUNTY church of Christ, in middle Tennessee, is deeply involved with some of the gospel work in Panama, they sent one of their elders, Jere Whitman, to be present for the Costa Rica Confrontation on marriage/divorce/remarriage. In above photo, brother Whitman is shown greeting the brethren at San Jose, Costa Rica, on Lord’s Day, April 12th, before the confrontation began that afternoon at a rented Baptist camp just outside the city.

a difference in *believing* and in *believing that we believe*.

He gave the example of Judas in the garden (John 18), feigning love but practicing betrayal, asking, “Are you honest? What is in your heart?”

Asking “which men” God’s law relative to marriage applies to, Alfonso said, not just *Christian* men, but *all* men, have the same problems, re: marriage. That when God puts men and women together in marriage, “let not man put asunder.”

Brother Macias referred to Jesus, in Matthew 15:7-9, calling the scribes and Pharisees “hypocrites” for “teaching for doctrines the commandments of men.” He asked if, when the disciples reported that the Pharisees were offended, did Jesus run after the Pharisees apologizing? No, he quoted Jesus saying, “**Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch**” (verse 14).

[It was marvelous to behold the rapt attention with which all sides of the audience were listening to this master teacher.]

Macias told of his parents leaving him an example of loving one another “until death do us part.” “When I was growing up,” he recalled, “divorce was never heard of. Marriage was for life.”

Nowadays, however, he said, it is different. “Parents *understand* what God says, all right; they just do not want to *do* what God says.”

“If I have a gun and I say, ‘Whosoever does not leave here, I’m going to kill you,’ it would not be difficult to understand ‘whosoever.’”

The Maciases were married by a Catholic priest, he disclosed, “but it was *God* who put us together.”

As for unity, he declared, “What matters is that God’s word be preached—that ‘the truth will make you free’ (John 8:32). *Which* truth? *Half* truth? *Whole* truth? Ignorance is no excuse. *Everyone* needs to repent.”

Brother Macias acknowledged that marriages today are in trouble—and how terrible it is! “But who put them there?” he asked. “They put *themselves* there.” Jesus said, “If ye love me, keep my commandments.”

He said that I Corinthians 7:10 teaches: “the married” not to separate, commenting, “I don’t hear the word ‘Christian’ here”—that God recognizes *all* marriages, not just those of Christians. He denied that, when Paul wrote this, he was making application of Matthew 19:9, saying that he was talking just about separation, not divorce.

As for what we are going to do, brother Macias suggested that we search the scriptures and *accept* them—not just *say* we accept, but *accept*. “If you cannot preach the truth, the whole truth and nothing but the truth, do something else other than preaching. Paint houses or something else.” We cannot be indecisive, but must be like Elijah. If any says that this is “too narrow,” it is narrow for *everyone*. What does “except” mean [as in] “except for fornication.” It is simple. We make it complicated, but it is simple.

It had been pin-drop quiet all during

Alfonso's speech; but when he finally concluded (20 minutes early) the "amens" were deafening.

**TOMAS HAUGHTON—  
2ND EXPOSITION  
(On the Side of Truth)**

After a 50-minute "coffee break" (it was supposed to be 30 minutes, but Macias finished his speech 20 minutes early), we all came back to hear brother **Tomas Haughton**, of Panama, deliver the 2nd Exposition of the afternoon on the side of truth. It was a good speech; however, for the sake of brevity and the nature of this report, let's move on.

**ROY DEEVER AND HIS 1ST  
"ETYMOLOGICAL DISSERTATION"**

It was not until approximately 7:30 p.m. that **Roy Deever** finally was introduced for the principal speech that perhaps most of those assembled really had come to hear. [So antagonistic am I to "scholarly" pretense that I can scarcely bring myself to use the words "1st Etymological Dissertation" that announced it on the printed program; but that is how the organizing committee styled it!]

Actually, his speech should have begun at 7:00 p.m.—but the p.a. equipment kept giving out so many squeaks, squawks, screeches and otherwise horrendous sounds as to be useless. Brother Bynum and others tried to trace the trouble—finally suggesting that those who understood English only should move to the front so they could hear Deever in his natural voice, while Macias' translation into Spanish would be carried through the sound system. Talk about confusion! Pandemonium reigned.

The whole situation was inherently unfair to brother Deever; however, when they could not seem to get the sound equipment adjusted, he decided to proceed anyway. Referring to Walter Leonard's presentation of that morning, he read documents by Leonard proving that he did not hold the same position on marriage/divorce/remarriage that he had held as late as a dozen years ago, thus had changed.

Deever introduced numerous passages of scripture proving that the gospel is binding on *everyone*—saint and sinner alike, concluding that "if the gospel is not addressed to the alien sinner, there is no way for him *ever* to get into Christ." "How can the alien sinner repent of breaking a law that is *not binding* upon him!" Deever exploded.

Going on to show that Matthew 19:9 is *part* of the *gospel*, and that Mark 16:15 requires that "*the gospel*" be preached to "*every creature*" in "*all the*

world," he concluded that ALL MEN (non-Christians included) *necessarily are amenable to the law of Christ.*

[There was more to his speech, including numerous charts refining his point; but this is the gist of what he had to say.]

**CHRIS BULLARD DELIVERS  
THE 2ND "ETYMOLOGICAL  
DISSERTATION"**

There was supposed to be a 30-minute break between speeches; however, so much time had been lost trying to adjust the equipment, that **Chris Bullard**, from the *Overland Park*/Kansas City, Kansas congregation was introduced at 9:08 p.m., shortly after Deever concluded, for our 2nd "Etymological Dissertation" of the evening.

Strangely, the sound equipment began functioning again like it should, so that Bullard could be heard and understood without all the confusion and intrusion it had caused brother Deever.

Having heard much from others of the "smooth words and fair speeches of this man," I was all ears. "I have come to share with you my feelings," he began. [I knew already from these nine words that we were in trouble. The word "share" is a buzz-word which liberalistic speakers often use to slip up on the blind side of their audiences. And why should he be sharing his *feelings*, when what we had come to study was supposed to be the *word of God!*]

Bullard mentioned that Roy Deever once had been his teacher when he (Bullard) was 12 years old.

After a few introductory remarks, he assumed—then asserted—that Abraham was a Bedouin—and that Bedouin law of oral divorce was all he knew. Instead of crediting God with revealing his will to Abraham, the impression was left that Abraham and his fellow Bedouins just did their own thing.

Bullard's whole speech was a prime example of the type of *pseudoscholarship* produced by Harding Graduate School over the past 25 years. [HGS students are *trained* to accept the "scholars" of the world, while *rejecting* the scholarship of *faithful brethren!* Their training results in most being able by "**smooth words and fair speeches to deceive the hearts of the simple**" (Romans 16:17-18). Their appeal, for the most part, is to "**rebellious people**" that *will not hear the law of the Lord, "which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits"* (Isaiah 30:9-10). As I listened, I was struck by the awe with which some were listening to

this false teacher, bringing to mind Jeremiah 5:31, "**The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so...**"]

Although 1 Peter 1:20 teaches that "**no prophecy of scripture is of any private interpretation,**" yet Bullard boldly placed *his* private interpretations on the few passages he introduced. For example, he contradicted Jesus, saying that the Pharisees had "*good motives*" when they asked the question they did in Matthew 19:3. Brethren, just look at that verse: "**The Pharisees came unto him tempting him...**" Good motives? Jesus did not think so. If Bullard thinks so, he needs to read what Jesus said to the scribes and the Pharisees in Matthew 23!

Bullard expressed disappointment that the speeches were being reported, saying that he had changed his positions many times and that he might change again tomorrow! It was clear that he does not believe 1 Peter 4:11: "**If any man speak, let him speak as the oracles of God..**" Although Matthew 19:9 teaches that certain ones *cannot* remarry without committing adultery, Bullard said they can—that if you have a legal divorce, for *whatever reason*, you *can* remarry, implying that such could be done *without committing adultery*—the exact *opposite* of what Jesus said.

Toward the close of his speech, Bullard denied that the Bible can be understood without understanding its historical setting. He seemed to place more credence in history and anthropology than in the word of God itself. Most of what he taught was *human assertion without proof.* 1 Thessalonians 5:21 *still* says, "**Prove all things, hold fast that which is good.**"

[NOTE: Like most of those who are trained at Harding Graduate School, although he attended there for three years, he came out with *no firm convictions* about *anything the Bible teaches.* Like most of *his* teachers, he is effective in *undermining* faith—practically useless in *building* faith. After listening intently to his lengthy discourse, why *anyone* would *ever* subject himself to HGS for training is beyond Bible justification—yet he is a sample of those chosen by **Steve Flatt** and the *Madison Church of Christ* to appear on the so-called "Nashville Jubilee" this coming July!]

**LAST DAY AT BIBLE STUDY CAMP  
IN COSTA RICA**

Although we all knew that the scheduled "Questions and Answers" session, per our printed program, was to begin at 7 o'clock the following morning, we

were so late getting back to the hotel that Monday night that many of us simply overslept. It was 8 a.m. before we had breakfasted and were headed back to the camp in one rented van and two taxis.

By the time we arrived at almost 9 o'clock, the questions and answers had been in progress for almost two hours. A panel had been appointed, consisting of **Luis Garcia**, of Nicaragua, and **Walter Leonard**, **Harold Hibbert** and **Esteban Rodriguez**, all of Panama.

Since it appeared that Garcia and Leonard were getting to do almost all the speaking (and their answers were, to say the least, questionable), **Ray Joyner**, one of the elders from Valdosta, Georgia, signalled his disgust to Ray Bynum and walked out. Mistaking his signal for beckoning, brother Bynum rushed after him in pursuit. Shortly, I, too, walked out. As I approached, I heard Joyner arguing over the false teachers being given so much time. Bynum said if we had been on time at 7, it would have appeared entirely different—that *both* sides had been about equally divided as to time earlier.

Brother **Glenn Cochran**, the other elder from Valdosta, got into the discussions trying to figure out how the program originated and who planned the agenda.

I finally interjected that if the program was to be the rest of the day according to the printed schedule, I saw nothing to be gained by it and felt we might as well return to our hotel and pack for the next available flight to the U.S.

**Rex Moor** bought **Mac Deaver** and me each a coke. While drinking our cokes, Mac suggested if we could have a debate between representative Spanish-speaking brethren, such as Leonard and Marcias, it would be worth staying on.

I relayed this suggestion to brother Bynum, who relayed it to the 29 preachers from Costa Rica. After discussing it, most of the Costa Rican preachers liked the idea but passed it back to Bynum and committee for decision. The committee decided not to have a debate, but to give the Costa Rican preachers a chance, beginning at 2:00 p.m., to make a statement.

#### **WITHSTANDING WALTER LEONARD TO HIS FACE BEFORE ALL**

When lunch-time arrived, who should be just ahead of me in the line but **Walter Leonard**, whose false teachings, re: marriage/divorce/remarriage, have caused so much division and offense among the brethren and churches of Central America.

He asked me if I was going to eat.

"Yes," I said, "but not with you." He asked why. I said it was because I considered him a false teacher and an heretic causing division among the brethren in Central America. He said, okay, if that was my opinion. I said it was not my opinion but a matter of faith. He said it was my opinion, but did not pursue it further. We each one got our food but ate separately.

[NOTE: That it was a matter of faith, not opinion, in my own mind I based on passages such as Romans 16:17-18, II Thessalonians 3:6,14, and the like.]

#### **SELECTED BRETHERN SPEAK ON BEHALF OF THEIR RESPECTIVE COUNTRIES**

When we assembled again at 2:00 p.m. instead of just the *Costa Rican* brethren making a statement, as we had been told, chosen brethren from the *various* countries were invited to say something on behalf of their accompanying nationals, respectively.

**Geovani Estorga** spoke on behalf of the Costa Rica brethren. He said the Lord's work had been in Costa Rica for 25 years and that the position on marriage/divorce/remarriage had remained always the same. Citing I Corinthians 10:1-6, he said that these days the devil was taking advantage, trying to divide Costa Rica. "We are not divided," he continued; "we have the power of the gospel."

Asking, "What has happened to the Lord's church?" he continued, "We have weapons. Our decision is to continue preaching the gospel," saying, that if this is done with the meekness of Christ, it will destroy every argument.

Referring to Ephesians 6:10-12, brother Estorga said, "We have warfare, not against men, but against Satan. But we have given advantage to Satan."

When he asked the Costa Rica brethren to stand, 36 stood. He declared that until last November, when some tried to bring another teaching in from Nicaragua, any problem concerning marriage/divorce/remarriage was non-existent in Costa Rica—and that, in fact, "we do not have it now." When he said that, in Costa Rica, the preachers all teach that there is but one reason for divorce and remarriage—fornication—the Costa Rica preachers all said, "Amen." He concluded by saying their position was not the result of pressures from any side—that it was based *only* upon the word of God.

**Alonzo Racine**, representing 19 preachers from Panama, declared that "preachers" have caused a lot of problems in the church. "Our commit-

ment," he said, "is to Christ. I respect the church perhaps more than my own relatives." Having been a member of the church for 14 years, he affirmed seeking only the recognition of God, not of men.

He denied that the position of these 19 Panamanian preachers—which is the same as those of Costa Rica, per foregoing—is based upon "cultural differences," saying, "Our culture is the culture of Christ. Let us just say that we are Christians." He said while some justify themselves because of culture, that marriage/divorce/remarriage is not a cultural matter, but the doctrine of Christ.

Since Walter Leonard is from Panama, he wanted to speak on his own behalf, not agreeing with the other Panamanian preachers. Speaking for himself and others, **Bob Bryson**, long-time missionary to Panama, interjected, "I know most of you people and love you. I have known Walter Leonard more than 25 years. I believe he is lost because he is a false teacher. I cannot fellowship Walter. That is what God said. Walter brought false doctrine to Panama. Jesus said for me to carry my cross every day. I love people in the States like Rubel Shelly and Jimmy Allen but cannot fellowship them. I love you, I really *do* love you."

A brother from the Dominican Republic, whose name I did not catch, declared that the gospel teaches the only one who saves is Jesus Christ—that the gospel is the power of God to save. Asking, "What is it to be wise?" he gave I Corinthians 1 as the answer, saying that we must preach Jesus Christ and him crucified, that we belong to him, and that he is made wisdom and sanctification for us.

The brother said he did not believe in theologians and doctrines—that they do not save, but Jesus Christ (II Timothy 2:14). He prayed that the body would not continue to sow discord [re: marriage/divorce/remarriage].

The brother who spoke for Honduras (I did not get his name either) said he had come to the meeting wanting to hear new things of Christ, but not so—what he heard was "Walterology." Citing II Corinthians 5:18, he declared, "We have not heard the word of reconciliation nor of conciliation," and that he personally was disappointed.

Not being permitted to speak earlier, **Walter Leonard** asked for just two minutes, saying, "May God bless you for the courage you have shown, for your decision and your conviction." Among other things, he cited I Corinthians 12:15: "**And I will very gladly spend and be spent for you; though the**

more abundantly I love you, the less I be loved.”

Harold Hibbert, of Panama, said that God not only is love but we must be told how love works. From the example of Sodom and Gomorrah, he showed that “God is fire, too.” Saying that he had been motivated to attend the meeting with an interest to help, he further stated that if he pretended to be “open” he would have to be a hypocrite. He declared it was wrong to say all the brethren attending were on the *same road*—that they were *not* on the same road but on *two different roads*. Also he pointed out that, in Panama, Walter Leonard never had tried to organize a meeting to discuss the problem of marriage/divorce/remarriage.

A brother Chavez, from Nicaragua, said that in his country there was no problem on the subject of marriage/divorce/remarriage. He chided the brethren that he had not seen reverence and meekness in this meeting—that we were jealous of doctrine but not of attitudes.

Another brother from Honduras thanked Costa Rica for organizing this event but said he was going back home very sad—that he had come to get something objective out of this meeting, that Christ wants unity, but that we are not going to understand unity if we compromise the principles of the gospel. Observing that the word of God had been twisted and egos put forward, he asked if this had been a demonstration of Christ’s love. His answer was “no.”

The lone brother from San Salvador (Julio was the only name I caught) said his decision was to speak as a Christian—that he was converted 28 years ago and had been preaching for 26 years. He said that through studying his Bible he had come to his position on marriage/divorce/remarriage. He told of being at *Baxter Institute* last year, in Honduras, and was surprised to note that Luis Garcia had changed his position on the subject—that he himself had studied more on this subject the last three weeks getting ready for this meeting but had found no reason to change the position he had held for 26 years totally from his own study of the Bible. He contended that even if others disagreed with him, they still were his brethren.

“I believe brother Ray Bynum loves me greatly,” he said, “even though we disagree on this subject... My strongest torturers in the Lord’s church are from Nicaragua.”

Although this brother was asked repeatedly to stop speaking and sit down, he refused to do so. He asked

brother Bynum to come forward so they could “show respect.” I had the distinct impression that brother Bynum was uncomfortable to do so; but he, along with the three others primarily responsible for the Costa Rica event came forward. The Salvadoran brother asked all to stand who honored these brethren for organizing the event. It amounted to a referendum. Those *approving* their “unity-in-diversity” stance (approximately 40% of those present) rose to their feet. The other 60% of us *not* approving remained steadfastly seated. Almost all from Costa Rica as well as from Panama—jaws set—refused to rise. Those of us from the U.S. genuinely contending for the faith (some 14 in all) stuck like glue to our seats. Chris Bullard and the elder accompanying him from Overland Park, of course, went the other way.

#### MAJORITY REMAIN AFTER DISMISSAL TO HEAR WHAT DEAVERS HAD TO SAY

When the scheduled procedure was over and we were dismissed at approximately 3:20 p.m. (the rest of the agenda being aborted because most refused to participate further), after some 40 minutes those standing for the truth began filtering back in to listen to brethren Mac and Roy Deaver. [Within minutes most of those so standing had reassembled with not more than eight or ten from the opposition being present. Even *these* few confused, befuddled defectors did not stay long but began drifting out one by one. Some 60 to 70 faithful brethren did stay giving the Deavers their undivided attention.]

For perhaps an hour, first Mac Deaver explained the transition between the old testament and the new, followed by his father Roy Deaver elucidating the Greek text of I Corinthians 7—verse 15 in particular. [I wish you could have seen the hunger and thirst with which these faithful brethren from Central America took this all in. Later several declared that *this* was what we *should* have had from the beginning. But when error is in control truth is at great disadvantage. How good and pleasant it was to behold the faithful majority remaining as they dwelled together in unity at least for that one additional hour!]

#### WHY WAS FALSE TEACHER BULLARD EVEN INVITED TO PARTICPATE?

By 5 o’clock, the Deavers having completed their presentations, this, too, came to an end. I passed by Ray Bynum’s rock box noting how few had

been taken; *most* of his stones were still there!

Outside I found Bob Bryson and Ray Bynum going at each other hot and heavy. Bob was asking Ray why such a false teacher as Chris Bullard had even been invited. Ray said it was because the Deavers already had been invited by Valdosta.

Bob failed to see the justification for inviting a teacher of *error* to offset those who teach the *truth*. He assured Ray that he had loved him across the many years of their respective works in Central America—and still did—but said he no longer could walk together with him because of his compromise with error.

Ray brought out the stone that he was carrying in his pocket (I was startled at its size) but he did not throw it. He clearly was distressed and utterly frustrated by what was happening. He chided Bob for calling Chris a false teacher, saying, “He is my friend, and you cannot call my friend a false teacher.”

Bob said, friends or not, Chris still is a false teacher and that if Ray was determined to walk with Chris, then he (Bob) could no longer walk with Ray—that he had his eyes on him (Ray) and would be watching him from now on.

By the time this extra-curricular confrontation broke up, it was time for the evening meal. Those standing *for* truth refused to eat with those who did *not*. We went into the dining hall, soon saw that extra food was having to be prepared for us, decided this was too much, returned to our van and so back to the hotel, finally converging on the Hacienda Steak House half a block away.

#### LAUGHTER AND TEARS

What a relief it was no longer to have to be on guard against all those false teachers and heretics at the camp! As we ate our steak, we could be at ease with each other, laugh, and generally enjoy each other’s company.

One thing I kept remembering was that we who stand for the truth had been reproached by our opposers for laughing a lot, whereas *they* said they mostly were in tears. Their appeal always seemed to be to emotions and the kind of “love” that could have “unity” with those in error—“unity in diversity” they called it. This is not the unity I see approved in the word of God. Forbearance? Yes. Unity? No. Ephesians 4:13 teaches that we are to “**come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ...**” Such

is *doctrinal unity*, pure and simple! Those heretics left at the camp—and their apologists—could continue weeping, if that was their pleasure; but, for our part, we had a long evening of mutual laughter and enjoyment. The frustrations, confusions and contentions of the past three days, for the moment at least, seemed far away. **“They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him”** (Psalm 126:5-6).

#### DOCTRINAL LINES NOW ARE DRAWN

All of us who came from the States committed to Jesus’ teaching regarding marriage/divorce/remarriage, regardless of all that had happened, agreed that we were glad we came, that we would not have missed this confrontation between truth and error, but that we never expect such a situation to develop ever again.

The lines have been drawn the length and breadth of Central America just as they are being drawn here in the U.S. There is just NO WAY for faithful brethren to walk together with those joined to error like Ephraim to his idols. (Amos 3:3; Hosea 4:17).

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Knowing that we had to be at the airport by 7 o’clock the next morning, we all said goodnight and so to our rooms by 10:30 p.m. However, those we should be leaving behind to continue the battle for the minds and hearts of Central America seemed loath to let us leave. Even after 11:00 p.m., **Terry Wheeler** came knocking on our door. As sleepy, weary and exhausted as we were, brother Whitman and I let him in and continued talking until almost midnight.

Brother Wheeler insisted that we must return—and we probably shall. In fact, he wanted me to do some preaching among the faithful in Costa Rica. We shall have to see.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Even though not getting to sleep until after midnight, by 3:30 a.m. I was waking up again. Trying to let Jere sleep while I took care of my daily ablutions, nevertheless he started stirring by 4 o’clock. We turned on the lights and talked until time to finish packing to leave.

By 5:30 we were in the lobby of the hotel paying out. By 6:15, having hired three taxis, we were on our way back to the airport. Checking in at 7:00, we coffeed upstairs for an hour, then made

our way through security and immigration into the departure lounge, began boarding American Airlines Flight #964 at 8:40, pulled away from the gate at 9:20, and were airborne by 9:33 for the four hour flight back to Dallas/Fort Worth.

[Poor **Gary Heinemann** with his 6’6” frame had been assigned an inside seat, not by a window or an aisle. He was dreading having to sit cramped all the way back to the States—but God was gracious. A window seat was vacant next to his—so he had *two* seats to himself and could stretch out.]

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## THE SECTARIAN SPIRIT

Roger Jackson

In I Corinthians 1:12-13 Paul condemned the brethren’s dividing into various factions. If this spirit had gone unchecked the result would have been sectarianism just as we have it today. The sectarian spirit is the spirit of division. A sect is a split that claims to be a part of the whole. In Judaism the sects were the Sadducees, Pharisees, Herodians, Zealots and Essenes.

A sect may believe in tolerating the other sects—in which case they are said to be “ecumenical.” A sect may believe in the extermination of opposing sects, as in the case of the Lutherans and Catholics who fought carnal wars at one time. Whichever the philosophy it is a fact that all sects are in competition with each other and the Lord’s church for they represent division, excuse it and promote it.

Paul gave three reasons for denouncing sectarianism. He stated that Christ is not divided. It is not permitted to divide Christ and those who attempt it give evidence that they do not belong to him. A second reason is that Christians are baptized into the name of Christ. This means that to wear some *other* name is to deny *Christ’s* name. A third reason is that Christians belong to Christ because he was crucified for them, but to follow a man indicates affection for *him* instead of and to the exclusion of Christ.

These three divine objections to sectarianism have not stopped men from building their *own* churches instead of accepting the *one* church that *Christ* built (Matthew 16:18). They have convinced the multitudes that such a thing not only is permissible, but to be praised. They tell us to choose from among them. If one man is permitted

From San Jose International Airport, we crossed Costa Rica to the Atlantic Ocean side, passing one of Costa Rica’s three volcanos along the way, then skirting Nicaragua, Honduras and the Yucatan peninsula, we crossed the Gulf of Mexico, via Houston, arriving at D/FW International Airport at 2:32 (and 23 ticks) Saturday afternoon, April 15, 1992. Thus ended the Costa Rica confrontation over Jesus’ teaching re: marriage/divorce/remarriage, which had proved to be indeed a door of opportunity—with many adversaries.

to build the church of his choice then every man is so authorized. If you do not like the choices available, then build one of your own. Here is how you may accomplish the task:

The first step in building your own church is to give allegiance to some man *in addition to Christ*. Care must be taken not to leave the impression that you are giving such allegiance *instead of to Christ*. There is a vast difference. You will lose a large portion of your people before you get started if you make this mistake because too many people remember I Corinthians 3:1-6 and 4:6. However, if some objection is raised you might try assuring the objector that you just like his preaching. It is all right to have a favorite preacher, is it not?

The second step in building your own sect is to learn your favorite preacher’s peculiar doctrines. It is extremely important that you learn how he “explains” verses that seem to teach the opposite of what he says. It is not necessary that you read any other verses than his favorite ones. You must convince yourself, and others, that even though the Bible apparently contradicts his teaching—word-for-word in some places—it will never shake your confidence in him. Should trouble develop and you get “stumped” just say you will have to ask your preacher. That has worked for centuries. Above all, never question “your” preacher. And if anyone else does, just refuse to hear him and send back any material he mails to you unopened—do not consult the Bible (John 5:39; Acts 17:11).

The third step is tricky, but it is a big one. You must begin to wear your “favorite preacher’s” *name* for identifi-

# Reasons for the Division That Exists Among God's People

Dan Goddard

cation. You cannot have a separate group (sect) unless it is named. How else is anyone going to know that it is different from any other sect or how to find it? Care must be taken not to adopt this name instead of "Christian" but in addition to it. You must maintain you are still a Christian. This causes confusion, but that is to your advantage. Nobody can condemn something about which he is confused can he? Yes, Acts 11:26, 26:28 and Philippians 2:9 say nothing about another name being added to Christ's, but it doesn't say *not* to, does it? You cannot forget the only standby passages. Never use the word "quibble." It offends you.

The fourth step in building your own church is to assemble the teachings of your favorite preacher, along with some true Bible teaching, into a little book. This is important because it will tell other men how to get into your church. You never use the word "creed." It offends you. This is a book explaining the Bible. It contains only what is in the Bible. Should it be contested it must offend you. Some responses that work are to cast reflection on the Bible, such as, "We believe the Bible insofar as it is correctly translated." Of course it is incorrectly translated where it contradicts *your* little book. You might say the Bible is incomplete and your little book completes it. This might force you to explain that your preacher was inspired, but do not go too fast because some people give up II Peter 1:3 and II Timothy 3:16,17 slowly.

The final step in building your own sect is to teach your people to adopt the sectarian spirit. This means you must excuse division. Never mind I Corinthians 1:10-13—we dispensed with the Bible way back in the beginning. You must become "loving" to the point of accepting everyone—except the people in the true church of Christ. You must oppose arguing about religion. Develop a deep commitment to your church and its tradition so that to question it is to offend you deeply. Some quick responses that have worked over the years are: "You think my mother went to hell." Or, "You think you are the only ones going to heaven." And if all else fails, just call the objector a "Campbellite" because hardly anyone else cares if you have ten churches. And, anyway, a lot of those folks are right behind you in their own personal construction projects.

—Route 3, Box 882  
Somerville, Alabama 35670

I do not possess all the answers, nor do I know anyone who does. I can suggest some evidence why the body of our Lord is being rent, lacerated and drawn through the humiliation and disgrace it is tormented with today.

First, because we were willing to accept the words of men in and out of the church, rather than go to the Bible itself to find the answers.

Second, the weighted issue of the '40s and '50s concerning the procedures and means of caring for the homeless and of doing evangelism developed an environment among us that created undesirable reactions toward anyone who stood against anything.

Third, the '50s and '60s brought a new variety of church leaders and preachers. An inclination toward younger and less experienced elders was seen, and preachers became enamored with the methodology of our denominational neighbors.

Fourth, distorted education values have promoted in no small way to many of our difficulties. Many good men's minds have been twisted and contaminated by sitting at the feet of denominational college professors.

Fifth, some have permitted good works to take the place of the church in their lives. Some no longer feel any loyalty to a local congregation. No responsibility or obligation to build up the Lord's kingdom through the local church. In recent years a preacher's faithfulness and effectiveness is measured by his support of a particular work, program, lectureship, school, or other.

Sixth, materialism, worldliness, atheism, liberalism, agnosticism, pessimism and an outright love for sin has taken its toll among us. Our faith has eroded; our value system has been perverted, and our priorities have been turned around. These are a few of the things that have brought us to the place where we now are.

The church is in jeopardy of being torn asunder by division. Those who speak out in convincing words often are castigated, isolated and many times denounced for all the adversity. If we challenge anything we are called "anti" by those involved in what is opposed. Either preach moderation and a go-along-with-it-ism, or be branded as

prejudiced and incompetent.

Myriad numbers of gospel preachers love truth; their hearts crave for unity of the brethren; they shed tears over the predicament of the present condition; and many have prayed in behalf of the cherished church of our Lord. They believe controversy is unpleasant; to denounce brethren who would disturb the church with erroneous practices and doctrines is not pleasant; to mark false teachers and withhold fellowship is not easy.

Where will we take our stand? Will it be on the solid rock (the truth) or the sinking sands of opinion, compromise and misunderstanding? The wise man of old said, "**Buy the truth, and sell it not; also wisdom, and instruction, and understanding**" (Proverbs 23:23). Remember, too, "**But speaking the truth in love, may grow up into him in all things, which is the head, even Christ**" (Ephesians 4:15). David said, "**He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart**" (Psalm 15:2); also, "**Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day**" (Psalm 25:5).

What needs to be done? Some need to say, "Brethren, we have been wrong in what we have taught." Others need to say, "We are sorry in coercing our practices upon you." Will egotism interfere with that? Nathan said to David, in II Samuel 12:7, "**...Thou art the man. Thus saith the LORD God of Israel...**" David's reply needs to be the confession of many today, "**And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die**" (II Samuel 12:13). How many broken hearts this would heal! how many wounded spirits this would restore!

When will it all stop? I do not know; but this one thing I believe: so long as any of us do less than the right taught us in God's word we endanger, not only our own souls, but the souls of others about us. May God help us to know the truth, to love the truth, and to practice the truth only.

—1400 Troy Road  
Collinsville, Illinois 62234

# BROTHER WOODROOF GETS ROUGH

Wayne Coats

It is with chagrin that word comes pertaining to the travels of brother **James Woodroof** among the schools and congregations where he discusses his extremely liberal, modernistic and digressive book which he calls *The Church in Transition*. Without any question our brother is parroting the same identical error which every disgruntled, dissatisfied, babbling liberal has piped down through the years. The Woodroof work has not one thought within it that has not been written before. Liberalism is intellectually bankrupt. Read from and listen to all the liberals and they all sound exactly alike. Their cacophony is similar to all the ducks on the lake. Papa Duck quacks and Junior Duck imitates him. Brother Woodroof is no exception. Some modernist wants to change the church of Christ and our dear brother quacks. "Me too, me too!"

When one reads the Woodroof book one is all but overcome with the plead-

ings and pathos relative to love. Brother Woodroof is truly an apostle of love—in some paragraphs. In other paragraphs he can condescend down to the low depths of those of us who are in the conservative church. It doesn't take much mental acumen to see through a facade. It is apparent that brother Woodroof lost some of his great love and sweet spirit when he berated that "ill equipped and well intentioned" gospel preacher who appeared on the Donahue show. So he has apologized to brother Elkins!

At the Crowley's Ridge gathering the taped session reveals that our brother might have lapsed. You see, he was asked by some brother if he would debate **Wayne Coats**. Do you want to know what his answer was? He doesn't enter into puking contests with buzzards!

Over in North Carolina our loving brother recently peddled his piece of error and he reported a bit about the

Crowley's Ridge confrontation. In North Carolina brother Woodroof again declared that he disdained puking with buzzards. So, it isn't hard to figure out exactly what brother Woodroof thinks of me. He says my reply to his book is "garbage." In that case my dear loving brother should be willing to dispose of that "garbage" that neither brother Woodroof nor his cohorts will dare to address except by vilification, slurring and back-handed innuendos.

And what about our replies? There's the rub. Some of us do not claim to be as intellectual, well-equipped, loving, sweet and saccharin as brethren who clamor for changing that which is changeless. We don't know any better than to keep on trying to answer the error that is being taught by these liberals. We can get fairly scabrous at times, but God spare us from the roughness of men like James Woodroof.

—705 Hillview Drive  
Mount Juliet, Tennessee 37122

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## Walloping Woodroof in the Woodshed

Stephen Wiggins

**James Woodroof**, a perverter of God's truth who hails from Searcy, Arkansas, recently has penned a book captioned: *The Church In Transition*. Our assessment of the volume is that it is by far the most vicious and relentless attack upon the churches of Christ from any modernistic traitor in recent times. Brother **Wayne Coats** has responded in caustic fashion to this treasonous folly in: *A Review Of Another Liberal Digressive Effort As Proposed By James Woodroof To Change The Church Of Christ*. Since the Coats exposé is such a devastating refutation of all the piffling prattle belched forth by this scandalous sage from Searcy, it is not our intent here to critique the Woodroof book. Rather, we wish to tell of another time and place.

Over the past several years brother Woodroof has spared no pains in making his name synonymous with compromise and liberalism. In 1977 he authored another book, entitled, *The Divorce Dilemma*, in which he set forth the heretical view that an adulterous

relationship is sanctified by God at baptism. Furthermore, all through the 1980's Woodroof was one of the leading advocates at the so-called "unity forum" where he, along with a host of other digressives, travailed long and hard to give birth to a pseudounity with the Independent Christian Church denomination. Their whole brainwashing tactic is to put on an air of piety and "nice" you to death while they condition your mind to overlook instrumental music and other unauthorized frills of the devil. This sanctimonious approach to some sort of mongrel unity with the Christian Church in spite of doctrinal differences is tantamount to slicing the throat of the brotherhood while piously pretending to wield the sword of the Spirit. This same ecumenical compromise is conspicuous in the Woodroof treatise on transition. And, I will say that if we adhere to his proposals therein, we will be a church in *transition* all right—in transition to *apostasy*!

With this in mind, imagine my astonishment this past February upon

receiving an invitation from Crowley's Ridge College to come hear brother Woodroof speak about his new book, *The Church In Transition*, at the area Preachers' Workshop. Crowley's Ridge College is one of "our" Christian schools located in Paragould, Arkansas, and long supported by faithful individuals from the churches of Christ.

Immediately upon learning that Woodroof was to appear on campus for the purpose of dispensing his egregious error, I wrote the college and told them to reserve me a seat as I would be there to oppose the liberalistic leanings of our wayward brother. Later, Woodroof himself informed us that when Crowley's Ridge invited him to campus he declined because of all the opposition to his book.

At first the college acquiesced but later contacted Woodroof again insisting he come and speak in spite of the brethren's opposition. He came.

At the time little did the Arkansas brethren know that just prior to this Woodroof also had been invited to Ohio Valley College, another one of

our Christian schools in Parkersburg, West Virginia—but that his speaking engagement was cancelled when the brethren were informed as to the liberalistic onslaughts promulgated by this pious pied piper. This exemplifies that when candid brethren are informed as to the target of liberalism's fiery darts they will not sit idly by while the Lord's church is raped and robbed of her distinctiveness.

My opposition to the Woodroof error was twofold: First, I circulated 100 copies of the Coats book to area preachers so as to inform them of the sophistry which was being sounded forth from Searcy. Second, I took the necessary steps to arrange a public debate, to be held in Jonesboro, Arkansas, with brethren Coats and Woodroof as the participants. Brother Coats immediately accepted the invitation as he has been

trying for some time now to get these charlatans on the polemic platform. I purposely waited until the Preachers' Workshop to issue the challenge publicly to brother Woodroof, for I wanted all to hear his uncourageous declination which I was sure would be forthcoming. It came.

When issued the challenge all our craven brother could retort was the smirky cliché: "I learned a long time ago that I could not out-puke a buzzard." [Ira North, Rubel Shelly, Randy Mayeux, and now James Woodroof, all have dodged behind the "puke/buzzard" analogy when called upon to defend their dastardly deeds. It never fails. You put these fiendish brethren in a tight and they begin to spew forth their venomous tirades with not so elegant language!]

Brethren desperately need to be

informed that the very nature of liberalism is subtle, deceptive, and insidious. The proponents of subterfuge cloak themselves in a veneer of piety, love, and spirituality, and with their facade of smooth and fair speech they beguile the hearts of the innocent. They always are elusive to any type of public discussion whereby an informed opponent would have ample opportunity to answer their error. This is an exact portrayal of brother Woodroof and others of the same stripe who are intent on changing the church of Christ into just another denomination among many.

We love our Searcy sibling and have told him so to his face. But, God being our helper, we intend to use every ounce of energy within us to oppose all such godless sophistry.

Post Office Box 233  
Jonesboro, Arkansas 72401

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## The Fruits of Brother Shelly's Labors

Howard R. Horton

I read with interest the response of brother **David Slater** (*Notes & Quotes, Contending For The Faith*, January/1992, page 14). In his article, brother Slater states, "As a member of Woodmont Hills, my life has been blessed by Rubel Shelly, a godly man who works harder for the cause of Christ than anyone I know...."

If brother Slater's life has been "blessed," this means that he has seen some inward growth because of brother Shelly's teaching and exemplary life. However, I need to ask, "Is brother Slater's language a product of Shelly's teaching?"

Brother Slater's own words are, "On the other hand I pray for you and your cronies..." I can just hear that prayer, "Dear Heavenly Father, I pray for Ira Rice and his cronies..." Something just doesn't sound right, does it?

Say! How about this prayer (once again we go to brother Slater's own words): "Dear Heavenly Father, I pray for those 'cronies' and 'busybodies' who make up the 'legalistic wing' of the Church of Christ." See the point?

Brother Slater has the freedom to write to brother Rice just like anybody else. However, I do take exception with his manner of writing! And, I also believe that brother Rubel Shelly *maybe* would take exception with it, too.

You know, there is one thing that

some of our brethren at Woodmont Hills Church of Christ may have overlooked, and, that is the reason why the *Contending For The Faith* was sent to them. What is the reason? It is the same reason that motivated John the Baptist to face Herod and Herodias with the message, "It is not lawful for thee to have thy brother's wife." It is the same reason which caused Paul to face Felix and Drusilla and make them look at their own lives in the view of "righteousness, temperance and judgment to come" (Acts 24:25). It was *because of their love of souls* that these two great men had to take issue with their hearers!

Brethren need to understand: The devil is not going to leave the children of the King alone; and, if he (Satan) is not going to leave us alone, why should we leave each other alone? Satan will not leave us alone because he *hates* us

and our souls. On the other hand, faithful brethren do not leave others alone for the very opposite reason—we love our brethren and their souls! Thus, this is the point which so many may have overlooked!

Having our brethren call us (those who will lovingly "contend for the faith") "cronies," "busybodies," and "legalistic" is a small price to pay if we can get them once again to "prove all things" (I Thessalonians 5:21) and "try the spirits" (I John 4:1). If we can get these brethren to start "searching the scriptures" (Acts 17:11) instead of just depending on other flesh and blood human beings, then we might see less and less apostasy from the "faith once delivered unto the saints" (Jude 3).

—Post Office Box 690  
Sapulpa, Oklahoma 74067

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## Notes & Quotes...

### NEEDED BOOKLET RELEASED

**Marriage, Divorce, & Remarriage**, a new booklet written by **Tommy J. Hicks**, is now available. This booklet has been highly praised and is unreservedly recommended by many competent, sound, faithful brethren. Here is what some of them say about the booklet.

**David P. Brown**: "Brother Tommy Hicks' tract entitled 'Marriage, Divorce, and Remar-

riage' is a concise and thorough study of what continues to be a much neglected, misunderstood and abused subject. While clearly setting forth and upholding the truth on the subject, brother Hicks exposes erroneous teaching concerning the same. It is good to see a tract of this caliber from the capable pen of brother Hicks. I commend this timely and important study to all who desire to do what is right as the Bible defines 'the right'."

**Andrew M. Connally:** "Having read and studied brother Tommy Hicks' new tract on **Marriage, Divorce, and Remarriage**, I find it well researched, correctly reasoned and true to the Book. It deals with a critical subject that is dividing the church today. I wish for it the widest circulation possible."

**H. A. (Buster) Dobbs:** "Tommy Hicks' outstanding study of **Marriage, Divorce, and Remarriage** should be read by all who are concerned about truth and righteousness. There is a veritable hullabaloo of voices speaking all manner of far-fetched things about what is really a simple proposition—one man, for one woman, for life, with one exception. A clarion voice in the midst of all this confusion is refreshing."

**Garland Elkins:** "Brother Tommy J. Hicks has discussed 'Marriage, Divorce, and Remarriage' in a superb fashion. He has taught the truth, and exposed error with Christian firmness and kindness. I unhesitatingly recommend his tract on 'Marriage, Divorce, & Remarriage'."

**H. W. (Dub) McClish:** "The content of this tract is excellent and timely. There are many brief treatments of Matthew 19:9 in print that are good, but I would rate this one among the best. It deserves a wide distribution."

**Robert R. Taylor, Jr.:** "I have read with care this fine material on **Marriage, Divorce and Remarriage** by brother Tommy J. Hicks and recommend it very highly. He did his homework before he took up his pen to write. It will enlighten all who read it. I am happy to commend it to every serious student of God's word."

This booklet may be ordered from HICKS PUBLICATIONS, 705 Melody Lane, Gainesville, Texas 76240. Write brother Hicks for prices. You will not be disappointed in the appearance, quality of printing and materials, or the contents of this booklet.

**ATTENTION!**

We have completely run out of October 1991 and January 1992 back issues of **Contending For The Faith** and have several requests for them. If any of our readers have copies you do not need, we will appreciate you returning them to us. We will be glad to refund any postage this will cost you. Please send to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118—YRJR.**

**LET'S HELP DISTRIBUTE ANOTHER 10,000**

It is my conviction that if we'll all pitch in and help Goebel Music with his proposed printing of *10,000 copies of Behold the Pattern*—his fourth printing—we might (just might) turn this apostatizing brotherhood back around. There is no congregation among us that could not order and distribute at least *a case* (16 books) or, in some instances, *several cases*, at \$96.00 per case, for distribution among its members.

Even some individuals could order and distribute one or

more cases at that non-profit rate. If you would like to donate the money for a tax credit, you can send it to **Pearl Street church of Christ, 312 Pearl Street, Denton, Texas 76201**—and they will be happy to send you a tax-deductible receipt and work with you in distributing however many you pay for. Otherwise, you may send your orders directly to **Goebel Music, 5114 Montclair, Colleyville, Texas 76034** and receive your books directly from him. Whatever you plan to do, the time to do it is NOW!

—Ira Y. Rice, Jr., Editor



**DUB MCCLISH BEGINS NEW WORK**

After over eleven years of work with the Pearl Street Church of Christ in Denton, Texas, **Dub McClish** has resigned as local preacher. In an announcement made jointly by brother McClish and the Pearl Street elders on March 29, he will begin a new phase of work under their oversight as soon as practical matters for this transition can be accomplished. His new work will consist of conducting more gospel meeting series, speaking on more lectureships, and going on more preaching trips abroad than local preaching work allowed him to do previously. He also plans to spend considerable time in writing. The Pearl Street elders have asked brother McClish to continue to direct the Annual Denton Lectures, which they began in 1982 and have continued with great interest and effect.

This is a work the McClishes have been planning and wanting to do for a long time and which they suggested to the Pearl Street elders. While regretting that brother McClish will be leaving the Pearl Street pulpit, the elders acceded to their request and suggestion. He will continue to serve as local evangelist while a new evangelist is being sought and until the transition can be completed. The McClishes will continue to live in their home in Denton and will move their offices to their home as soon as necessary building and renovation can be done to accommodate them. They will continue to be members of the Pearl Street congregation.

Pearl Street is able to supply only a part of the support brother McClish needs to enable him to enter this new phase of his work for the Lord. He will have to secure the major portion of his support from other congregations and/or individuals. Accordingly, there are two principal ways in which those who wish to encourage his good work may do so. He needs one-time contributions for "start-up" expenses in order to set up his study/office (most of the furniture and office equipment he has used through the years belongs to the church and must be left behind when he moves from the church offices). He needs continuous monthly support. This can either be handled by sending a check each month or by putting the amount contributed on an automatic bank draft. In either case, no amount is too small to be of help. All contributions should be sent to: **Elders, Church of Christ, 312 Pearl Street, Denton, Texas 76201** and marked for "**McClish Support Account.**" Also, if anyone has a question about this new work into which brother McClish is entering, he is invited to contact the Pearl Street elders.

Brother McClish also will be available for more gospel meeting series and Bible lectureships than before. If you desire to contact him personally concerning such, you may write to him at **908 Imperial, Denton, Texas 76201** or call him at **817/387-1429.**

**Contending FOR THE Faith**

**BELLVIEW CHURCH OF CHRIST  
4850 Saufley Field Road  
Pensacola, FL 32526-1798**

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Roy Deaver, Kevin Cauley and Cleo Reeder Address an 85-Page  
Open Letter to Christian Parents of Graduating Seniors—

## The Worldly University —The Apostasy of A.C.U.

When one of "our" schools gets as big and as heavily endowed as Abilene Christian University, it tends no longer to listen to whatever it is that *faithful* brethren have to say, being concerned almost exclusively with increasing enrollments and money in the till. Just to get the *attention* of presidents and administrators of such schools is almost an impossible task.

However, a 23-year-old, would-have-been student at ACU, Kevin Cauley, of Austin, Texas, aided and abetted by Roy Deaver, also of Austin, and Cleo Reeder, of Abilene, Texas, found a way. He and Reeder wrote and Reeder and Deaver published an 85-page booklet early this year, entitled, **The Worldly University—The Apostasy of A.C.U.**

Just how this slender book found its way into the hands of the parents of some 500 graduating seniors who were prospective recruits for ACU enrollment this fall, we are not quite sure. However, styled as "*An Open Letter to Christian Parents of Graduating Seniors*," it was targeted with such telling effect that the May 1st issue of ACU's student newspaper, the *Optimist*, devoted most of the front page and the greater part of pages 4 and 5 to six articles attempting to blunt the effect of the Cauley/Reeder book.

In a foreword, brother Deaver, himself a *Summa Cum Laude* graduate of the old Abilene Christian College long

before it ever dreamed of becoming a University and also the publisher of a monthly paper called *Biblical Notes*, had the following to say:

*Biblical Notes* has recently published an 85-page book, entitled, **The Worldly University**, with the sub-title, "**The Apostasy of ACU.**" The book was written by Kevin Cauley and Cleo Reeder. The book was designed to be "*An open letter to Christian parents of graduating seniors.*" With this book we have at last succeeded in getting the attention of the "*powers that be*" at Abilene Christian University. I was requested to write the "*Foreword*," and I was glad to honor this request. Following is that "*Foreword*." Please read it carefully and prayerfully. I have written it especially in memory and in honor of brother Don H. Morris.

Brother Don H. Morris, long-time great and beloved President of Abilene Christian College, believed that the New Testament is our *pattern*, "...the true pattern for church organization, for purity in worship, and for all things religious." He stressed that "To use this pattern is more important than excelling in numbers or influence. We look to the New Testament as the guide in restoring the Lord's church, and we pray that He may bless us as we attempt to follow it."

On October 4, 1973 I wrote to him to say: "I am grateful to you for this

emphasis. This is the principle to which you and I have dedicated our lives."

I stated further: "It grieves me to know that ACC has harbored within her midst certain men who did not believe or respect this principle. I love ACC and I love you, and I don't want to see all the work that has been done lost to the influence of liberalism."

I continued: "Likely you can do more than any other human being to encourage ACC to stand *in the Old Paths*, and to contend earnestly for *the faith*. You can have more influence upon the Board of Directors than anyone else. Please exhort them—keep on exhorting them—to stand firm, to hold the line for *the truth*. I am fearful that we have become more concerned about 'education' than we have about 'Christian education.' I know that you are concerned about *Christian* education, and about 'Abilene Christian College.'"

On October 23, 1973 I received a reply from brother Morris. He wrote: "I appreciate, of course, your interest in the teaching here at Abilene Christian College. I believe that all of us must be interested in preaching and teaching everywhere...we must be careful to know and to do the Lord's will."

He continued: "You mentioned that 'for the past ten years especially' you have been 'very uneasy about ACC.' I know that some of us, including Dean Adams and me, worked hard for six

(Continued on Page 4)

# Contending FOR THE Faith

Volume XXIII, No. 6

June/1992

Ira Y. Rice, Jr., *Editor*

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Editorial...

## Garnett Elders Want Members Off Our Mailing List

All those years that faithful brethren kept asking the Garnett Church of Christ, where **Marvin Phillips** preaches, to quit perverting the so-called "Tulsa Workshop" into a pulpit for false teachers, the Garnett elders were silent and kept letting the perversion go on and on to the intense dismay, frustration and disruption of the brotherhood.

Across the years, instead of limiting their programs to teachers of truth, it seemed to delight them to invite such teachers of error as **Chuck Lucas** and others of the *Crossroads* heresy—to say nothing of inter-denominationalists such as **Rubel Shelly**, **Max Lucado**, and the discordant singing group called *Acappella*. Not only did they have the *Christian Church* preacher **Don DeWelt** on their program a year or so ago, but they keep fostering his false paper *ONE BODY* and advocating false, so-called "unity" with the Christian Church! Those who partake with them in this unscriptural unity movement, such as **Wayne Kilpatrick**, **Jeff Walling**, **Calvin Warpula** and others of uncertain sound continue to be welcome on their roster of speakers.

## WINNING SOULS TO WHAT?

What good is it, brethren, for Garnett to have a "Tulsa International Soul Winning Workshop," if the end result is to win souls to *error*! Having had no success calling this to the attention of their elders and preacher for lo these many years, it occurred to us recently that special mailings of pertinent issues of *Contending for the Faith* directly to the homes of Garnett's entire membership might get results. Paid for by contributions from our readers—brotherhood-wide—we tried this in two separate issues of the paper just prior to their 1992 "Workshop" in March.

Did we get their attention? Please read the letter from the Garnett elders to the elders of the Bellview Church of Christ (*see opposite page*) and decide for yourself. Evidently, it was right for *them* to have all those teachers of error on their programs—and for Marvin to teach and practice error himself; but it was wrong for *us* to point this out to those partaking with them in and supporting these things!

## BELLVIEW ELDERS ASK EDITOR TO REPLY

Instead of replying to the Garnett elders themselves, inasmuch as their letter concerned *Contending for the Faith*, the Bellview elders turned.

**Garnett Church  
of Christ**  **Marvin Phillips**

April 9, 1992

Elders  
Bellview Church of Christ  
4850 Saufley Field Rd.  
Pensacola, FL 32526

Dear Brothers,

The members of the Garnett Church of Christ, Tulsa, Oklahoma, have been receiving copies of a publication, *Contending For The Faith*, that is distributed under your oversight. This information was not solicited by ourselves or the members of Christ's family that meets at this place.

We have reviewed the contents of the last two publications and the comments of our members that have read your publication and we agree that this appears to be a divisive effort, trying to cause a division. Romans 16: 17-18.

We take our responsibilities and the scriptural charges as overseer of the flock very seriously. Based upon these charges, we request that you delete the members of the Garnett Church of Christ family from your mailing list.

Respectfully,  
The Elders

  
Bill Wards

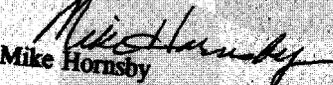
  
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cc: Marvin Phillips  
Editor

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it over to me to reply, which, under date of May 19, 1992, I did, as follows:

May 19, 1992

The Elders,  
Garnett Church of Christ  
Tulsa, Oklahoma 74146

Dear Brethren,

Since I am the Editor of *Contending for the Faith*, your letter of April 9, 1992, with regard to special mailings of this paper, addressed to the

elders of the Bellview Church of Christ, of Pensacola, Florida, has been referred to me for reply. Your letter was postmarked from Tulsa, under date of April 23, 1992.

There has been no more divisive effort in the annals of our Lord's church than the grossly misnamed *Annual Tulsa International Soul-Winning Workshop*. By deliberately and persistently inviting preachers and teachers noted for doctrinal error to appear on your programs year after year, heedless of all warnings that such would cause divisions and offences contrary to sound doctrine, you brethren have so polarized the brotherhood doctrinally that there appears to be no way to put it back together again. And now you charge *us* with "trying to cause a division" simply for telling the truth to your members! In other words, it is *right* for Garnett to impose false teachers on the brotherhood through your preacher Marvin Phillips and the so-called "Tulsa Workshop," but it is *wrong* for us to call this to your attention. Instead of *Garnett* threatening *us* with Romans 16:17-18, it should be the other way

around! According to the scriptures, not *all* division is sinful (I Corinthians 11:18-19). Telling the truth according to the scriptures will not cause division—unless it ought to! If so, so be it (Galatians 4:16).

Inasmuch as your preacher Marvin Phillips is noted for teaching that elders have no authority, then by what authority do you Garnett elders request that we "delete the members of the Garnett Church of Christ family" from our mailing list?

The Bellview Church of Christ publishes four papers—*The Beacon, Defender, Far East/World Evangelism Newsletter*, and *Contending for the Faith*. Our policy always has been that any individual requesting to be taken off our mailing list will be deleted. The same goes for the members at Garnett/Tulsa. If any *want* to be taken off, let them so request individually and it shall be done.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr., Editor  
Contending for the Faith

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## The Worldly University—The Apostasy of A.C.U.

(Continued from Page 1)

years of that time. And at least some of the problems that came up were solved." He made reference to the (then) specific responsibilities of John Stevens, Bill Humble, J. D. Thomas and Garvin Beauchamp, and expressed his confidence in these men.

In closing his letter, brother Morris said: "Brother Deaver, if you have, or if you hear of something definite, please write one of the men I have mentioned—or me—(but they are responsible now) and call names and things and places."

In a very important statement written in 1968 brother Morris discussed the Charter of Abilene Christian College. He emphasized that the *charter* prescribed the *kind of men* who would constitute its board, and thus the character, of ACC. These would be (must be) men "each of whom is a member of a local Church of Christ, which takes the New Testament as its only and sufficient rule of faith, worship and practice, and rejects from its faith, worship and practice everything not required by either precept or example, and which does not introduce into faith, worship and practice, as a part of the same or as adjuncts thereto any supplemental organization or anything else not clearly and directly authorized in

the New Testament either by precept or example."

Brother Morris continued: "This paragraph from the Charter of Abilene Christian College sets the religious course of the College, because it determines the qualifications of the men making up the Board, who *are the policy-making body of the College* (emphasis mine, RD). Further, the Charter enforces this commitment of the religious course of the College by stating that the qualifications of the Board members, just stated, *cannot be changed* (emphasis mine, RD) and that all gifts to the College are given and are to be considered by law to be given *on this condition* (emphasis mine, RD). This says, then, that Abilene Christian College has a commitment—a promise, a *legal promise that can be enforced by law* (again, emphasis mine, RD) by donors to the College and by their heirs. Of course, we have a moral commitment to all—to parents, to students, to alumni, to you as our friends. The donors come in as a kind of surety of the promise that is made to all."

Out of hearts filled with love and concern (1) for the ancient gospel, and (2) for the souls of men, and especially souls of our young people, brethren

Kevin Cauley and Cleo Reeder have written this book. Christian duty demands that this public statement of (1) warning, (2) explanation, and (3) plea—be made. It is absolutely mandatory that this material be made available to young people concerned about "Christian Education" and to parents properly concerned about their children.

May God help us all to the end that—somehow—in His power and providence we may be able to call ACU back to its authorized, chartered course; back to proper emphasis upon simple, plain, pure New Testament teaching. We demand that ACU cease to encourage, to use, to harbor in its midst, to uphold and defend agnostics and other apostate teachers/preachers. The Record still teaches: "And have no fellowship with the unfruitful works of darkness, but rather even reprove them" (Eph. 5:11). When the ACU Lectureship Director defends Marvin Phillips and Randy Mayeux and refuses to recognize them as "false teachers," the situation is serious indeed. But we can hope, and work, and fervently pray.

[EDITORIAL NOTE: Anyone wishing to order one or more copies of *The Worldly University*, the book which

got the attention of ACU like nothing else since *Is Genesis Myth?*, please enclose \$3.00 for each copy to *Biblical*

*Notes*, 7401 Glenhaven Path, Austin, Texas 78737. That you may know what ACU had to say about *The Worldly*

*University*, please read their six articles photo-reproduced as follows. IYR Jr.]

**Optimist**

Friday, May 1, 1992

# Book criticizes university, concerns administrators

By Robin Saylor  
Graduate Student Reporter

President Royce Money and other administrators expressed concern because of a newly published book called *The Worldly University: The Apostasy of ACU*, also described as "An Open Letter to Christian Parents of Graduating Seniors."

The authors of the 85-page book, mailed to churches throughout Texas and Oklahoma, urge parents not to send their children to ACU or to any of the other Christian colleges or universities.

Instead, the book's authors write, "We would suggest that you send your children to a faithful two-year school of Bible studies such as the Memphis school of preaching, or the Southwest School of Bible Studies and then go ahead and send your kids to a state school."

Although Money said he believes the book will not have far-reaching effects on enrollment, he does believe some people will be hurt by the book.

"The kind of people that would buy lies and slander like this would not ever come to ACU in the first place," he said.

"I have thought a lot about what these people stand to gain," Money said. "We are talking about a tiny minority because most people dismiss these outrageous charges. I don't think they are after control of ACU because they know they can't have that ... It is almost as if 'since we can't control it, we will destroy it.'"

People who "think it through and see this kind of reasoning and spirit" will not believe the charges, Money said.

"What does bother me is the people who hear about it second or third hand who therefore conclude there must be some big problem and base their actions on faulty assumptions," he said. "That does bother me."

Dr. Jim Mankin, chairman of the Department of Undergraduate Bible and Ministry, said he also is concerned, not about people who really examine the book but those who think "when something is in print, every word of it is true."

Mankin mentioned the book briefly in Chapel last Friday, telling students "you'll soon be leaving and going home, and people will ask you about it." He then encouraged students to read the book, which had been placed on reserve in Brown Library.

Mankin said he believes the most surprising statement in the book is the one telling parents to avoid all the Christian colleges and universities.

"You know, that just put all of us in the same boat: David Lipscomb University, Freed-Hardeman, Harding, Oklahoma Christian, Lubbock Christian. Well, that just sounds like nobody's doing a good job."

If these charges were true, Mankin said, "I wouldn't be teaching here."

Dr. Ian Fair, dean of the College of Biblical Studies, pointed to the same blanket

***The only schools I'm condemning in this book are ACU and the Institute for Christian Studies.'***

**— Kevin Cauley**

statement about the schools.

"Anyone reading the book with a balanced attitude will realize it isn't simply an attack on ACU but an attack on higher education and an attack on all of the Christian colleges," he said. "It says here that you can't trust any Christian college or university."

Money said he was "absolutely floored that anybody could set themselves up as that kind of authority."

He speculated the book is a "recruiting piece" for the schools the authors recommend. "It seems to me that's the punch line: 'Nobody else can do this, so send your kids to us,'" Money said.

However, one of the book's co-authors, Kevin Cauley, a junior philosophy/Greek major at the University of Texas, said this portion of the book has been misunderstood.

Cauley received a diploma from one of

the recommended schools, Southwest School of Bible Studies, and said he knows the director of the Memphis school of preaching and some of the men who went there.

"A lot of people accuse me of being biased toward these two institutions that I have mentioned," Cauley said. "But I want you to note I said send your children to a faithful two-year school such as these schools. So if there's a school out there that's such as these schools, they have my support."

But Cauley stands by his statement that he cannot recommend any of the Christian colleges or universities.

"I have some things that have led me to doubt" all these schools, he said. "I cannot recommend any because No. 1, I don't have any appropriate evidence to say this school is sound."

"It's like a judge-jury situation. If the jury has any reason whatsoever to doubt, then they're not to cast their vote against this person who's accused. This is kind of like that. I cannot recommend something that I do not have confidence in," he said.

Harding Graduate School of Religion is an example of why Cauley has no confidence in these schools, he said. "The Harding Graduate School has been turning people out, and they have undermined the faith of people for a long time now."

"I can tell you of a graduate who went there. He's not a Christian anymore. He's now a skeptic, and he writes a paper entitled *The Skeptical Review*; he attacks the Bible."

Cauley also said he knows one person "who I consider a faithful Christian who

Please see Lucado, p. 4

[NOTE: Trying to make the newspaper-size columns from the *Optimist* fit into these magazine-size pages of *Contending for the Faith* proved to be quite a task. We had to cut Page 1 of the *Optimist* off, per the above, then photo-reduce the rest of this article from *Optimist*/Page 4 (see our next page); but we got it all in! IYR Jr.]

# Lucado, Allen respond to 'Apostasy' criticism

From p. 1

did go to Harding Graduate School. But just because one person comes out of the school faithful does not mean that I can recommend the school," he said.

Cauley noted he is not condemning the schools, just not recommending them. "The only schools I'm condemning in this book are ACU and the Institute for Christian Studies," he said.

*The Worldly University* criticizes ACU in three specific areas: people ACU supports, past problems with ACU, and recent books released by the ACU Press.

The book is footnoted with articles from various publications, ads, letters to the editor, and other sources, that were compiled by the book's other co-

author, longtime Abilenian Cleo Reeder, a member of Woodlawn Church of Christ, who said he has been watching ACU for the last 20 years and has seen it lose its original emphasis.

Max Lucado, 1991 recipient of ACU's Young Alumnus Award, is a major target of criticism because, the authors write, "he is about the biggest false teacher that they (ACU) support."

Lucado, who is the best-selling Christian author of such books as *No Wonder They Call Him Savior* and *On The Anvil*, is criticized, among other things, for calling Chuck Swindol a Christian writer, supporting ecumenism, speaking at a Roman Catholic Church, and saying the Bible "is a love letter as opposed to a blue-print."

Lucado, minister of the Oak Hills Church of Christ in San Antonio, said this week he has not seen a copy of the book, although he has been told of its existence.

"I do not have a copy, and I don't know the authors. But I'm high on ACU," he said. "When I first came to ACU, I was not a Christian, but through the influence of Dr. Carl Brecheen and others, I accepted Jesus into my life."

Lucado wondered about the effect the book might have on the

Christian community. "Any time brothers speak negatively about other brothers in print without first coming to that brother in person, there is detrimental effect," he said.

"Much of this could have been better resolved if it had been discussed over a cup of coffee. When there is never any honest dialogue, there are never any sincere solutions," he said.

ACU administrators also questioned the writing of a book without at least talking to the book's subjects first.

"I think it's unfortunate they didn't even call and talk with any of us who teach or who are administrators, and perhaps we could have cleared up some of these issues," said Mankin.

Fair noted, "Basic Christian courtesy would

suggest that before you accept what is published in a newspaper, you would check out what the facts are with the people involved... Cleo Reeder has never called us. He is entitled to his opinion but needs to form an opinion by checking his information first," Fair said.

One of the errors university officials said might have been avoided concerned an article in the *Abilene Reporter-News* about "The Rev. Stephen Taylor, a former Abilene Christian University instructor," who "will pastor three congregations of the United Reform Church in the United Kingdom."

The article was accompanied by a photo of Taylor in his clerical collar, standing by the globe in the College of Biblical Studies building.

*The Worldly University* uses Taylor as an example of the "denominational" men ACU supports. But, Money said, "Anyone who would bother to inquire would find out that Stephen Taylor was terminated from this university."

Cauley, nevertheless, stands behind the accuracy of his book.

"The information I got along that line I got from Goebel Music's book called *Behold the Pattern*," Cauley said. "So I am not the only one who has put that into print.

"I have the actual article also. What I got, I quoted from that article, and I quoted from that article accurately," he said.

Furthermore, Cauley said, "If ACU is misrepresented, it's ACU's responsibility to make the clarification, not my responsibility."

The second major area of criticism, titled "Some Past Problems With ACU," focuses on a controversy in the early 1980s in which some ACU faculty members were accused of teaching evolution "without alternative points of view." The evolution discussion that happened some years ago has been laid to rest after the university trustees investigated the matter and cleared the professors, said Mankin.

Finally, ACU was criticized for some books recently released by the ACU Press.

Dr. Leonard Allen, associate professor of Bible, whose writings are used as an example of what is wrong at ACU, said he believes *The Worldly University* will have minimal impact on the university.

*The Worldly University* probably will convince those who already believe the university is off track, and leave everyone else unconvinced, he said.

The criticisms of his book are similar to ones he has received from other readers in the past, he said.

*The Worldly University* specifically points to Allen's book *The Cruciform Church* as an example of false teaching at the university.

One of the criticisms leveled at Allen is that he devalues rationality and reason as a way to demonstrate God's existence or the validity of the Bible.

"It would be ludicrous to deny a place for rationality and reasoning," Allen said. "What I would argue is that reason has definite limits. It is limited by our sinfulness and finitude and therefore has certain boundaries around it, beyond which it cannot go."

Allen said he had tried to show how the Enlightenment's exaltation of human reason had caused a secularizing process that drives out a

faith in God.

Churches of Christ had partaken, in some ways, of a secular impulse that unwittingly exalted reason and caused the church to lose some of the dynamism and mystery of biblical faith, Allen said.

Allen's book is "not a denial of reason and its legitimate role as a God-given gift; it's a critique of reason overstepping itself," he said.

The book's authors said Allen's thought reflected the existentialist philosophy of Soren Kierkegaard, which they believe is anti-rational. Allen, however, said Kierkegaard's writings do not devalue reason, he questioned whether the authors had even read Kierkegaard's works.

Another criticism of Allen's thought was in the area of the inspiration of Scripture. *The Worldly University's* authors wrote that Allen denied the inspiration of some parts of Scripture.

"There's no contradiction in saying that all of Scripture is God-breathed and yet that God worked in different ways and channels through human authors to produce the Scriptures," Allen said. "There's both a human and divine element to Scripture."

*The Worldly University's* authors state Allen's work is an example of the "new hermeneutics."

Hermeneutics is the science of interpretation.

The new hermeneutic is "a code word, a catch-all phrase that's not very precise," Allen said. "It refers to anybody who disagrees with or critiques ... the true hermeneutic."

He said those who hold to the true hermeneutic believe the Bible's authority functions by way of direct com-

mand, example or necessary inference. The new hermeneutic is viewed "as some kind of odious threat to orthodoxy," Allen said.

— Optimist staff members Malissa Endsley, Roger Massey, Chris Anderson, Michael O'Connor and Lance Fleming contributed to this report.



Max Lucado



Dr. Leonard Allen

## Writers discuss ACU experience, book's beginning

By Robin Saylor  
Graduate Student Reporter

A book urging parents not to send their students to ACU or any of the other Christian institutions of higher education began with a phone call out of the blue, said co-author Kevin Cauley.

Cauley, 23, an undergraduate student at the University of Texas at Austin, is a part-time staff writer and editorial assistant for the religious periodical *Biblical Notes*, published by Roy Deaver of Austin under the auspices of the Dripping Springs Church of Christ.

Cauley wrote an article early this year criticizing ACU graduate and author Max Lucado, and he said he received a phone call on March 5 from Cleo Reeder of Abilene, a member of Woodlawn Church of Christ, whom he had never met.

"He called me and asked if he could use my material in putting together some things to send out to high school parents about ACU," Cauley said.

Less than a month later, the two had co-authored, published and distributed an 85-page book, *The Worldly University: The Apostasy of ACU*, also described as "An Open Letter to Christian Parents of Graduating Seniors."

The book was financed by Reeder, who said he also provided most of the documentation from clippings he has saved from various publications including the *Abilene Reporter-News*, *ACU Today* and others.

He also was in charge of distributing the book, which was mailed to churches throughout Texas and Oklahoma.

Cauley said he did the editing and most of the writing.

# "The Worldly University"

Six-piece coverage of the controversial book  
"The Worldly University: The Apostasy of ACU"

1. Summary of book's claims and reactions from ACU administrators, Max Lucado, Dr. Leonard Allen - p. 1
2. The two authors discuss impressions of ACU and how the book came about - p. 1
3. Book's publisher expresses his thoughts on ACU and the book - p. 1
4. Professor from the Institute for Christian Studies reacts to the book's criticism of the Institute - p. 4
5. Reactions from ACU students - p. 5
6. Youth ministers' and church leaders' reactions - p. 5

Although Reeder and Cauley still have not met, they corresponded while preparing the manuscript, said Cauley, and "the more correspondence I had with him the more evidence I could see that he was who I would consider a faithful brother."

Cauley said he is somewhat surprised by all the attention the book is receiving.

"I think one of my assumptions was maybe that ACU would try to hush it up," rather than respond to it, he said.

The book was put together quickly so it could be distributed before ACU's annual High School Day April 4, he said.

Reeder declined to say exactly where he distributed the books, but Abilene churches apparently were not among those on the mailing list, according to spokesmen at several local churches.

Although some congregations were sent copies of the book, others report being sent a card offering the book for \$3.

Reeder and Cauley said they wrote the book because of disturbing trends they have seen developing at ACU in recent years.

Reeder, a retired civil service employee, has lived in Abilene for more than 20 years and said he has watched ACU closely during that time.

Cauley said his negative attitudes toward ACU began developing early. His father graduated from ACU, and "it's from him that I first started getting these impressions of ACU," Cauley said.

"When I was a child, I don't think a week would go by without my saying, 'I want to go to Abilene, go to school there, and meet a Christian young lady and marry her,'" Cauley recalled. "But my mother and my father saw the things that were happening there, and they strongly discouraged me."

Instead, Cauley attended the Southwest School of Bible Studies in Austin, then went on to UT, where he is a junior studying Greek and philosophy.

He said he is studying Greek to "learn more about the New Testament." He is studying philosophy "to be able to get qualified to debate atheists, infidels and skeptics ... because apologetics is the foundation of Christianity."

[NOTE: Although the writers of these six articles from the May 1, 1992 issue of ACU's *Optimist* (here photo-reproduced in *Contending for the Faith*) were generally even-handed in their tone of response, it is not clear, even yet, that they understand exactly why brethren Cauley, Reeder and Deaver are so disturbed by what is happening at ACU. Evidently, the administration sees nothing wrong with undermining the faith of its students by publishing such doubt-causing books as *Discovering Our Roots*, *The Worldly Church* and *The Cruciform Church*. To understand their concerns, you need to order *The Worldly University* and read it for yourself. IYRJR.]

## 'Apostasy' publisher Deaver wants ACU to return to 'bedrock principles'

By Michael O'Connor  
Copy Editor

Roy Deaver, a 1945 ACU graduate, said he is concerned with the direction the university is taking and published *The Worldly University* to help, not hurt, the school.

He said he hoped to "do or say some-

thing that would cause the board or the administration to get back to the bedrock principles the university was founded on."

Deaver, who publishes *Biblical Notes*, a publication he characterized as designed to help young preachers, said he has studied the university's charter and believes the school is "giving up rock-bottom basic points of doctrine."

His concern flows from reading books by professors published by ACU Press, which he said he believes is on "a campaign to publish material that is absolutely destructive to the church."

As founding president of the Fort Worth Christian College and Academy, a junior college, Deaver said he used to recommend ACU to his students as a place to finish their education, but tired of having them become "useless to the church."

He said ACU is not the only problem. Most of the schools people would call Christian universities also are failing in their responsibility to the church, but ACU is the most prominent, he said.

The title of *The Worldly University* is a play on the title of a book published by the ACU Press, *The Worldly Church*, by Dr. Leonard Allen, associate professor of Bible, Deaver said. Any university that could publish such a book has to be a worldly university, Deaver said.

*The Worldly University* was written by a student at the University of Texas at

Austin, Kevin Cauley, who works part time for *Biblical Notes*. Although his primary responsibility for the publication is in computers, Cauley had written several articles expressing concern about ACU, Deaver said.

A long-time supporter and reader of the publication, Cleo Reeder, had similar concerns about the direction ACU was taking and sent information he had collected to Cauley, Deaver said.

*Biblical Notes* published the book, and Deaver wrote the foreword at Cauley's request, he said. The initial printing of 500 books was followed by two more printings of 200 books each, Deaver said. Another printing of 200 copies is planned, he said.

Deaver said he was very pleased with the book and believes it to be a warning and a plea to the church. He said it was important to understand the book is intended to help the church, not hurt it.

He said the book primarily is intended for parents of teen-agers.

Deaver said he has received quite a bit

of mail, much of it from teens. Some of the reaction to the book has been negative, he said, but much of the mail supports the position taken in the book.

Deaver is a member of the Dripping Springs Church of Christ, near Austin. The church provides oversight for the publication, Deaver said.

He said he has been preaching, teaching and writing for more than 50 years but considers writing his primary ministry.

He also was involved in founding the Brown Trail School of Preaching in Hurst and Bedford and Tennessee Bible College in Cookeville, Tenn., he said.

Deaver also taught at the Belleview School of Preaching and the Southwest School of Bible Studies, he said.

The Southwest School of Bible Studies is recommended in *The Worldly University* as a place to send students. Another school, the Memphis School of Preaching, is mentioned. Deaver said he had not taught at the school but was closely associated with it, having lectured there several times.

Friday, May 1, 1992

Optimist

# Students express opinions on controversial publication

By Deana Hamby  
Senior Staff Writer

*The Worldly University: The Apostasy of ACU*, a book criticizing several aspects of ACU, has itself received criticism from students.

Cleo Reeder, Abilene resident, and Kevin Cauley, student at the University of Texas at Austin, wrote the book that contains warnings to parents against sending their children to ACU because of issues they consider to be serious problems. Five hundred copies were sent to youth ministers in the Church of Christ.

In the book, Reeder and Cauley express disapproval of certain people supported by ACU, problems in the past and books recently published by the ACU Press.

Matt Gleaves, junior pulpit ministry major from Richardson, said his first reaction to the book was to ignore it.

"I think they're looking at it from one perspective," he said. "The people that wrote this are ignorant of what's really going on out here at ACU."

He said he is bothered by the authors' failure to verify the book's contents with ACU administration.

"There could have been other ways for them to voice their opin-

ion," he said. "These two gentlemen have not come to ACU out of love."

Clint Schumacher, junior pulpit ministry major from Arlington, agreed.

"It seems like there would be a better way to address it," he said.

Jerry Barker, senior biology major from Dallas, said he is bothered by ACU's lack of response to *The Worldly University* because copies of it were sent to churches, who are the future employers of ACU's

**'There could have been other ways for them to voice their opinion.'**

— Matt Gleaves

Bible majors.

In a chapter titled "Problems With People ACU Supports," the authors express disapproval of ACU's support of Max Lucado, author of several Christian books. The authors condemn Lucado for speaking at a Roman Catholic church.

Patrick Partin's family attends Oak Hills Church of Christ, where Lucado is pulpit minister.

Lucado's attitude is probably more in harmony with what Christ

teaches than what the author of the book says, said Partin, junior biology major from San Antonio. Instead of describing a selective heaven, Jesus "opened up heaven to all people," Partin said.

The authors suggest going to a state university for two years and a preaching school for two years instead of attending a Christian col-

**'I'm sure in their hearts, they think they are doing the right thing.'**

— Jerry Barker

lege.

Stephanie Akins, sophomore education major from Dallas, attended Texas A&M University and the University of North Texas before transferring to ACU.

Attending a state school tests Christianity, she said. "Unless you're pretty strong, if you go to a state school, you could get in some trouble."

As for *The Worldly University* affecting ACU's reputation, Schumacher said damage to its image is a possibility. "It's certainly not going to help it any," he said.

Jon Dennis, junior youth ministry major from Bedford, said damage to ACU's reputation by the book is possible.

"I think if the people reading it are naive enough, it could hurt the school," Dennis said.

Barker said he thinks the authors of *The Worldly University* had well-meaning intentions.

"I'm sure in their hearts, they think they are doing the right thing," he said.

[NOTE: That the students at ACU quoted in the accompanying article can think goes without saying. Of course they can! However, as I read their comments, they were more enlightening as to what has gone wrong at ACU than the administration may have intended. Are the writers of *The Worldly University* really all that ignorant of what is going on at ACU? Were the writers really obligated to clear their book with the ACU administration before publication? What other ways were open for them to voice their exposure? Is it lack of love that causes brethren to tell the truth? (Read Galatians 4:16.) Just to say there must be a better way to address the ACU problem does not make it so. Are ACU students more concerned about future employment than they are with truth? It was not just for speaking at a Roman Catholic Church that the authors reproached Lucado, but for doing so in clear fellowship with the Catholic Church and its priest! If the Oak Hills family mentioned deems such as "in harmony with what Christ teaches," then this student's criticism is understandable, however unjust. Anyone thinking heaven is open to all—saints and sinners alike—needs to think again. When attending a state school at least you are forewarned against error. Not so at ACU where they are supposed to teach only truth, but some are teaching error. Any damage to ACU's reputation will not be nullified of the readers but the undeniable facts contained in *The Worldly University*. But read it for yourself! 1YRJR.]

# Youth ministers, church leaders respond to 'The Worldly University'

By Mimi Barnard  
Graduate Student Reporter

The distribution of *The Worldly University: The Apostasy of ACU* has caused much discussion among youth ministers and leaders of the Churches of Christ across Texas and Oklahoma.

"An Open Letter to Parents of High School Seniors," the 85-page book cites several reasons parents may wish to reconsider sending their children to ACU or any other Christian university.

Jim Deloney, youth minister for the Eldridge Road Church of Christ in Sugarland, received and read the book. He said he was disappointed a book such as *The Worldly Church* would be written.

"I don't know where funds come from to distribute it. I would rather see the authors' creative urges put into something more useful than condemning. I have no support for those guys."

Deloney, 47, said he has worked with the youth at the Eldridge Road congregation for the past 20 years, although he has been the full-time youth minister for only the past year.

He did not attend a Christian university, but he does believe in Christian education, he said.

"I support Christian education 100 percent," Deloney said. "I make all the Christian university catalogs available to the youth."

Deloney said he is aware of trends in education. He did not believe the authors of *The Worldly University* lovingly searched the Scriptures in their endeavor, he said.

The book was written with a spirit of condemnation, he said.

"It sounded like they were really after Max Lucado. It's a shame because it seems like that happens

every time someone rises to the top. There's more than one way to teach — other than getting up in the pulpit," he said.

Deloney passed the book around to parents in his congregation who have children at ACU, as well as those who would send their children in the future.

He said although the open letter is signed "in Christian love and sincerity," no one believed that was a valid statement.

Deloney's response was echoed by an ACU parent whose daughter is a freshman.

Patsy Parr said she read "bits and pieces" of the book and believes the authors were "trying to find something wrong with something good."

Reading the publication has not affected her choice of education for her daughter, she said.

When deciding which university to attend, her daughter looked at state universities in addition to ACU. She and her daughter, Alesha, attended ACU's High School Day and were struck by the difference between the faculty at ACU and those at the state schools.

"I was very impressed that the ACU faculty gave out their home phone numbers and had devotionals in their homes. I think parents who send their kids to ACU are satis-

**'I hope parents will not be misguided by some of our misguided brethren. People can be misled.'**

— Wayne Atkinson

fied," she said.

Gregory Camp, youth minister

for the Broadway congregation in Lubbock, and Rich Dolan, youth minister for the Church of Christ in Broken Arrow, Okla., did not receive the book.

They were sent information about the publication including an offer of a copy of it for \$3. They knew of no other youth ministers in their communities who had received it.

Wayne Atkinson, youth minister for the Getty Street congregation in Uvalde, said he did receive the book, but he decided not to share it with the parents in his congregation.

"I personally didn't show it. I really am disappointed with that kind of mentality. Parental guidance goes far beyond what the children learn in high school," Atkinson said.

The parents will investigate the school of their choice, Atkinson said.

He was concerned people might be misled by the publication. "I hope parents will not be misguided by some of our misguided brethren. People can be misled. Sometimes they have a tendency to believe what they see or read. Published material can be believed because it's published, not because it's true," he said.

He did not believe the booklet would have any effect on the parents of the youth at his congregation, Atkinson said. "We've had so many ACU students from Getty Street. I don't believe it'll have any effect. I believe it's more divisive and confusing than informative," he said.

Winston Hamby, youth minister at the Ridgewood Church of Christ in Beaumont, received the book about three weeks ago. The book is shallow and short-sighted and does damage to a good college, he said.

The authors are driving nails through Christ's hands with every page, he said.

The book says it wants the youth ministers to call the parents together and warn them about ACU, Hamby said. He did not do that. Hamby said he is the only one who knows about the book at his church; he took it home as soon as he received it. "Since it was sent to me, it was mine," he said.

When asked about ACU graduates, Hamby said, "I have seen good in their lives. Kids who go to state schools miss the Christian environment and Christian friends."

Bryan Burrow, junior youth ministry major from The Colony, said he received a copy of the book at the Hamlin Church of Christ where he worked as a youth minister this year.

His first reaction after reading the book was to question its validity.

"I didn't think it was true. I had to take a second look at it." It wasn't very well supported, he said.

Burrow realizes the authors want to help, not hurt, ACU, he said. Conservative and liberal views are different, he said. "Each side should be very patient and understanding. I think change is inevitable in the church, but it should be dealt with very carefully."

Burrow said the situation could have been handled better. "If the authors had a problem with Max Lucado, they should have gone to Max."

When asked what effect *The Worldly University* will have on those who read it, he said he believes it would make them curious and make them want to come to ACU even more.

"I think if they're typical high school kids, they will not be turned off by reading this. I just can't see a kid reading this pamphlet and saying, 'Oh, I better not go,'" he said.

— Optimist reporters Shannon Gode and Deana Hamby contributed to this report.

# Professor at criticized school reacts to 'Worldly University'

By Lance Fleming  
Opinion Editor

Kevin Cauley, author of the controversial book, *The Worldly University: The Apostasy of ACU*, is an "impressible young man who is being used," said Dr. Michael Weed, professor of Christian Ethics at the Institute for Christian Studies in Austin.

"Kevin is not a bad person," Weed said. "But I think he is moving in a circle of people who can

control what he thinks. He's really a more capable person and Christian than what this book shows him to be."

Cauley's book advises parents not to send their children to any Christian university, but ACU and the ICS in Austin are specifically mentioned by Cauley.

"I am not condemning all the schools," Cauley said. "I'm just saying I don't recommend them. The only schools I am condemning are ACU and the Institute for Chris-

**'Any thoughtful reader will see it's not helpful; it's not constructive; and it's full of exaggerations.'**

— Dr. Michael Weed

tian Studies."

ACU is criticized for several reasons, Cauley wrote, most notably because of its support of Max Luca-

do, a graduate of ACU who now preaches at the Oak Hills Church of Christ in San Antonio.

The Institute for Christian Studies also falls into disfavor in *The Worldly University* because of its affiliation with the University Avenue Church of Christ in Austin, which placed an advertisement in the *Austin American-Statesman* that stated "...the search for eternal truth remains as eternal as truth itself. Constant and never-ending..."

However, Weed defended the

University Church of Christ by pointing out that Cauley attacked the church based solely on advertisement copy.

And Weed said that is only one of many reasons he does not think the book will have any negative ramifications on the church or ACU.

"The book is basically a broadside of tasteless and un-Christian accusations," he said. "Any truth in the book is buried under an avalanche of debris. Any thoughtful reader will see it's not helpful; it's

not constructive; and it's full of exaggerations."

The book is the first for Cauley, a 23-year-old student at the University of Texas, and Weed said he thinks Cauley might eventually regret having played a role in the book's release.

"I don't want to sound smug because I don't think Kevin is a bad person," Weed said. "I just think one day he'll look back on the book with regret and maybe even be embarrassed by it."

[NOTE: As a co-author of at least one of the offending books, *The Worldly Church*, published by ACU, what else would you expect

him to say! That, yes, I am a false teacher and here are the things I teach falsely? False teachers just don't do that.

Anyone who thinks that Kevin Cauley is just an "impressionable young man who is being used" by others controlling what he thinks just does not know Kevin Cauley.

And anyone who thinks that the only reason for questioning *The Institute for Christian Studies* is "disfavor" based on the University Avenue Church's placing an advertisement in the *Austin American Statesman* is misinformed indeed. Like J. D. Tant used to say, "We are generally down on what we are not up on."

Would it be asking or expecting too much of the Board of ACU to suggest that each one of the Board members secure a personal copy of the three offending books—*Discovering Our Roots*, *The Worldly Church* and *The Cruciform Church*—and see for themselves what error they are supporting being published by ACU?

Being myself Chairman of the Board of Directors of Four Seas College, in Singapore, if something like this were happening to us, it seems to me that any responsible Board member would want to know—and then do something to correct it! IYRJR.]

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## A King Who Knew Not Joseph

B. C. Carr

A familiar statement to many is found in Exodus: "Now there arose up a new king over Egypt, which knew not Joseph" (Exodus 1:8). This change in leadership was to result in radical changes that would affect God's people.

Under the Pharaoh who knew Joseph, Israel had been greatly blessed. They had grown from 70 souls to perhaps 3-million people. They had been given choice land for their cattle in the land of Goshen. Their wealth had increased. The God of heaven was respected because of Joseph (Genesis 41:32-45). When Jacob died the nobles of Egypt honored him (Genesis 50:7).

How things have changed because the new leader knew not Joseph. He did not know his God. Israel is regarded as an enemy (Exodus 1:10). They were made slaves. Cruel task masters were placed over them (Exodus 1:11). Orders were given to kill the male babies (Exodus 1:15-16). What changes had taken place because of a change in leadership!

### CHANGES IN LEADERSHIP ARE CHANGING THE CHURCH

We have seen a generation of great men pass on. Men like G. C. Brewer, Foy E. Wallace, Jr., G. K. Wallace, N. B. Hardeman, H. A. Dixon, Gus Nichols, B. C. Goodpasture and a host of others who stood for the truth without wavering. They challenged false teachers and engaged them in debate. The church grew and remained strong in the faith. Strong elders watched over the churches. False teachers were not allowed in the pulpits. Error was condemned by their teaching. Young people felt secure under their leadership.

Now these have gone on. There is a

new leadership in the church. Some preachers now ridicule these men of the past. Elders are giving place to popular demands for softer preaching and entertainment. They have been deceived into thinking this will cause the church to grow.

### WHAT WE HEAR TODAY

From the same pulpits where brave and faithful men once stood we are hearing:

1. Salvation is by grace alone. There is nothing man can do toward his own salvation.
2. Others are saying we are saved by faith only.
3. We are told that instrumental music is a matter of tradition or opinion. We should not make this a test of fellowship.
4. Pattern theology is to be rejected. We should be less rigid in our beliefs.
5. The "old paths" mentality should be rejected.
6. We should not believe we are the only true church.
7. The scriptures should not be used as proof-texts.
8. We need to give women a more prominent role in the church.
9. Preachers are swapping pulpits with denominational pastors.
10. Fellowship among all who believe in Christ should be practiced.

These are just a few things being heard today in pulpits of the church where they could not have been preached just a few years ago.

Lectureships which use faithful preachers to expose such false teachings are being avoided by the new breed. Faithful preachers are not being used by these liberal churches. Schools which

still teach the Bible without fear or favor are not being supported by these who "knew not Joseph" because they do not know the God of Joseph. Some of the same congregations which condemned false teachers a few years ago have since employed them as their preachers. The church is suffering because of changes in leadership.

### WHAT CAN WE DO TO PREVENT APOSTASY?

1. We need to *appoint* and *support* faithful elders who will properly oversee the flock (Acts 20:28-32).
2. We need to be busy now *training other leaders* to take their place. Consider Joshua's training and the influence he wielded (Joshua 24:31).
3. We need to learn again *proper respect for the word of God* (Psalm 119:9-16). We must teach this to our children (Deuteronomy 6:4-9).
4. We must *vaccinate* against the errors of our day by exposing all false teachers—even if this means being negative (Acts 20:29-32; II Timothy 4:1-5).
5. We must *indoctrinate* each generation—it is right to teach doctrine (I Timothy 4:16; II John 9-11).
6. We need to *pray fervently* for elders and preachers (James 5:16).
7. We must be *set for the defence* of the gospel (Philippians 1:17).

—Florida School of Preaching  
1807 South Florida Avenue  
Lakeland, Florida 33803-2653

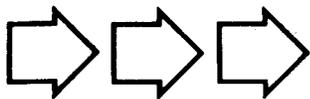
[NOTE: This splendid article by brother Carr first appeared in *The Harvester*, published by Florida School of Preaching, of which he is the director. We are happy to give it this wider reading audience. IYRJR.]

# Are There Yet Seven Thousand?

Roy McConnell

Paul wrote, "At my first answer no man stood with me..." (II Timothy 4:16). Many preachers have wondered at times in their lives how many stood with them as they preached the gospel. The prophet Elijah was told, "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal..." (I Kings 19:18). Did you ever wonder why Elijah did not know any of them and thought he was the only one left? They refused to bow to Baal but had yet to find the courage to stand up.

Recently Rubel Shelly held a meeting at the Green Ridge church of Christ, which is two miles from the Robertson County church of Christ. We realized we must speak up and so decided to put an article in the *Springfield Browser* which is mailed into 20,000 homes in this area. We tried to do this as kindly as possible. This is the article:



Some of our members attended the meeting and talked to Rubel after the service. He was cordial but denied all the things they asked him but one. During the discussion one of the Green Ridge elders said that the men we had on our lecturership were liars. The apostasy in this area is evident when a congregation will support, pay and encourage such false teaching. So we wonder are there 7,000 here who have not "bowed the knee to Baal"?

I am convinced that there are many Christians in this area who would not support such false teaching as listed in the article if they knew the facts. I am convinced that they possess the ability to compare the false statements with the scriptures and judge correctly. But these "seven thousand" need to stand up and put their effort and support where the truth is.

I want to thank Ira Rice for the efforts he has made to stem the wave of apostasy that is sweeping many middle Tennessee churches. My appeal is to the "seven thousand": Let Ira hear from you. Support Ira Rice in his efforts to bring the facts to the attention of middle Tennessee churches in regard to the false teachers that many here are supporting. Yes, expect the wrath of those who do not want middle Tennessee Christians to know *what* these false teachers are saying and *whom* they are

fellowshipping and working with. What opposition to false doctrine are these offering—even though they may hold the office of an elder or preacher? They

don't want others to do what they should do.

—1444 Greer Road  
Goodlettsville, Tennessee 37072

## "...RECEIVE HIM NOT INTO YOUR HOUSE..."

Jesus said, "Beware of false prophets that come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. 7:15). One of the most difficult tasks for the Christian is to do just that. Sin entered the world through false teaching (Gen. 3:4). God continually cursed false teaching in the scriptures (Gen. 3, I Kings 13, I Kings 18, Acts 13, Gal. 1). We challenge you to compare the false teaching on the left with the scriptures on the right and make a righteous judgment (John 7:24).

### FALSE TEACHING

### TRUTH

"...The sermon that Matthew from memory, maybe from some notes he jotted down hearing Jesus preach at various times."

2 Tim. 3:16  
2 Pet. 1:21

"The Kingdom of God or the Kingdom of Heaven is neither the church nor the future state of the saved."

Matt. 16:18-19  
Mark 9:1  
Col. 1:13

"...I'm not sure there is any sense in which the law of Moses is abrogated..."

Heb. 7:12, Heb. 10:9  
Col. 2:14, Rom. 7:1-4

"...Adultery is not a sexual word... marriage is not what makes it adultery... it's divorce that's covenant breaking..."

John 8:4, Matt. 5:28  
Matt. 19:6

"...I'm not gonna ask anybody to break up a covenant in order somehow to come in line with the will of God..."

Matt. 14:4

"It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation."

Matt. 7:21-28, Jam. 2:14-26  
Rev. 22:14, Heb. 5:8-9  
Rev. 2:10, Acts 2:40

"I no longer have as my goal the re-establishment of the first century church..."

Lu. 8:11, Phil. 3:16  
Gen. 1:12, 2 Th. 3:6

"The New Testament precedent is actually clearer for solo or small-group singing than for congregational singing (cf. I Cor. 14:26-28)"

Eph. 5:19  
Col. 3:16

If you wish documentation of the above false teachings or have questions, write:

Robertson County Church of Christ  
c/o Roy McConnell  
1444 Greer Rd.  
Goodlettsville, TN 37072

Our duty toward false teachers is plain (Gal. 1:8-9, Rom. 16:17, 2 Jno. 9:10). We will be happy to make a public affirmation of the truth and a defense against liberalism with any representative person who teaches false doctrines.

Submitted by Elders, Robertson Co. Church of Christ  
Jere Whitman  
Fred Jones  
Roy McConnell

"...FOR HE THAT BIDDETH HIM GOD SPEED  
IS PARTAKER OF HIS EVIL DEEDS  
(2 JOHN 11)"

[EDITORIAL NOTE: Well do we know that we have a certain type of brethren in the churches of Christ today that, regardless of the evidence about anything, they are determined not to see it. Like the man who said, "Don't disturb me with the facts; my mind is made up already!," they cannot be warned.

One brother among us, however, who sees the double-minded duplicity of Rubel Shelly with crystal clarity, is the new preacher to the Knight Arnold church of Christ, Steve Ellis, of Memphis, Tennessee.

Under date of April 21, 1992, in the Knight Arnold News, under the heading of "AHITHOPHEL IS AMONG THE

CONSPIRATORS," he published the following article. So impressed were we that we sought permission to relay it to readers of *Contending for the Faith*. Please consider it carefully on this page and the next, making sure that you read Rubel's famous "OH, FOR AN HONEST FALSE TEACHER," immediately following.—Ira Y. Rice, Jr., Editor]

## AHITHOPHEL IS AMONG THE CONSPIRATORS

By Steve Ellis

In his well-written book of twenty years ago, *Liberalism's Threat To The Faith*, Rubel Shelly declared that liberal elements within the church were then (1972) making "great strides toward turning the church into a denomination."<sup>1</sup> Thereafter, he cited some of the strategies that liberals were then employing to influence brethren "to abandon our distinctiveness and extend fellowship to all who profess Christianity."<sup>2</sup> Some of the strategies Rubel mentioned included:

1. "We are being told that such 'old fashioned preaching' on baptism, the one church and instrumental music is no longer effective."<sup>3</sup>
2. "We are being brainwashed into shying away from controversies and debates."<sup>4</sup>
3. "Liberals judge anyone wrong who says you can know what is right and wrong in religion and believe themselves right in doing so!"<sup>5</sup>
4. "Liberal elements within the church are pressing hard for brethren to give up their 'arrogant notions about being the only ones who are right!'"<sup>6</sup>
5. "They argue that we cannot say that only such people as are members of the one body of Christ saved."<sup>7</sup>

In the **twenty years since** these words were written, the cast of characters has undergone some drastic change. For example, the brave and bold young defender of the faith who so forcefully warned us against liberalism is now the leader of the liberal pack. The strategies of the liberals have not changed. Rubel and his "rubellettes" now expertly employ the strategies he once condemned and exposed.

Every one of these strategies was either overtly or covertly employed at the recent (April 14, 1992) Annual Preachers' Forum of the Harding University Graduate School of Religion here in Memphis. We appreciate very much the excellent efforts of brethren William Woodson and Keith Mosher and their extremely well-prepared presentations. They did all they could, within the carefully calculated constraints of this non-forum, to present the truth and expose error. However, as soon as the day's proceedings began, those present became aware of the control mechanisms which had been devised to keep the forum from being an actual forum. We

also had no difficulty understanding why there was an attempt to limit all questions and comments to just those things said by the various speakers in their speeches on April 14.

As I listened to certain of the speeches, especially Rubel's, his insightful observations of 1972 kept coming to mind. For example, twenty years ago he cautioned, "The liberal is careful to appear humble, pious and genuinely concerned for the welfare of the church. He speaks in his special vocabulary and wins people to his false way of thinking. He compromises the truth and undermines the gospel."<sup>8</sup>

It is terribly sad that our brother has so radically changed in his views and attitudes over the years. How does one become that which he once so faithfully and forcefully opposed? As our brother sought to dazzle us with his "Shelly's shell-game" approach to answering questions, I wonder if he remembered having written, "One of the great dangers of liberalism is its inherent dishonesty. False teachers in generations past would exclude themselves from the fellowship of the faithful people of God and seek to destroy the truth by a frontal assault. But not so with the liberals. They go about their insidious work of overthrow from within. They use pulpits, magazines, lectureships and published materials to win people to themselves and their false ways."<sup>9</sup>

It is readily apparent why Rubel is unwilling to debate Garland Elkins or Wayne Jackson or any other capable and faithful brother. Why should he when he can continue to propagate his perversions of the gospel at "non-forums" and "Jubilees"? Why should he when he can continue to spread his error through expensive little paperbacks which increase his net worth and cannot be cross-examined? In the foreword to Rubel's 1972 book, *Liberalism's Threat To The Faith*, brother Thomas B. Warren described him as "a loyal servant of Christ who is concerned deeply for the great threat which 'Liberalism' presently poses to the church."<sup>10</sup> Today, twenty years later, he is the champion of the liberals who threaten the church. He who once professed to love and defend the church now attacks her with bitter sarcasm.

(continued on page 2)

# AHITHOPHEL IS AMONG THE CONSPIRATORS

(continued from page 1)

He who once spoke so clearly and courageously has become the elusive "Dr. Shell-game," the smug and self-satisfied philosopher who mocks his heritage and declines to debate. Faithful brethren should plead in the words of David, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness" (2 Sam. 15:31). Moreover, faithful brethren must do their part in helping that prayer to be answered: though our contribution might amount to but a whit.

<sup>1</sup>Rubel Shelly, *Liberalism's Threat To The Faith* (Memphis, TN: Simple Studies Publishing Co., 1972), p. 11.

<sup>2</sup>Ibid, p. 12.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid, p. 13.

<sup>6</sup>Ibid, p. 12.

<sup>7</sup>Ibid, p. 14.

<sup>8</sup>Ibid, p. 11.

<sup>9</sup>Ibid.

<sup>10</sup>Ibid, foreword.

## THIS IS AN ARTICLE FROM RUBEL SHELLY WHEN HE TAUGHT THE TRUTH (ROM. 2:21): 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 clean 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 recently 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!

Both 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

**WILL BROTHER SHELLY EVER COME BACK TO THE TRUTH WHICH HE ONCE SO FAITHFULLY TAUGHT?**

# LIPSCOMB'S LIBERALISM

Wayne Coats

[*EDITORIAL NOTE: Although he never flaunts it, brother Wayne Coats, the writer of the following article, after graduating from David Lipscomb College years ago, went on to earn the terminal degree from Vanderbilt University, of Nashville, Tennessee being in the same class with J. E. Choate, Batsell Barrett Baxter and Richard Batey. We are hoping that friends of his alma mater, now known as David Lipscomb University, will pay special attention to what he has to say—Ira Y. Rice, Jr., Editor*]

In a recent issue of *The Babblor* (which is David Lipscomb University's school paper), Volume 71, No. 8, dated April 8, 1992, there appeared a quarter page article relative to the beginning of a new party on the Lipscomb campus. The article was on the front page and a staff writer stated that the new party had "...raised a few eyebrows." At least two faculty members voiced some objection, which causes me to wonder if they are the only people with eyebrows. The new *Libertarian Party* should feel perfectly at home on the Lipscomb campus among all the liberals who have found a haven there.

Please take note that the Lipscomb campus party posits the theory that, "*You have the right to believe in whatever religion you choose, but if your god requires the sacrifice of virgins, you must find a virgin willing to be sacrificed without the initiation of force.*" That sounds extremely pagan to me—but of course, I do not occupy a Chair at Lipscomb. Please note again that when asked, "...if Jesus would approve of human sacrifice if a willing virgin were found," a party spokesman said, "Yes."

## WHO IS MINDING THE STORE?

It seems that virtually no one is in control at Lipscomb. The Dean of students says he cannot discriminate. The President has said that he cannot control what is said at the Lipscomb Lectureship and he says he cannot control what occurs in chapel. What does he control? He *tries* to control my checkbook—but I care not to grease the wheels of liberalism at Lipscomb by making a monetary contribution.

When the Boston cult invaded the Lipscomb campus, brother Hazelip made a negative statement. He said it was the first one he had made in two years. That's brilliant!

There may be some around Lipscomb who will consent to the liberalism which is being peddled by religious traitors who have crept in, but God being my helper, in some twelve states this year of 1992, I intend to expose the modern-

ism and liberalism during Lectureships where I shall be speaking.

Of course, any Lipscomb scholar should feel welcome to negate my efforts. That would never come from the President because he doesn't make negative statements. Or does he?

## CANNOT DISCRIMINATE AGAINST ERROR?

The Dean of Students, Dennis Loyd says he, "...can't discriminate against a student group that wants to get started." Now suppose some of the workers on campus want to start a *Homosexual Party*, would anyone discriminate? Maybe the *Boston cult* would now like to start their party on campus. Would the President locate a sponsor, or would he just make a negative statement? This is just another malady which portrays how sick the situation is at Lipscomb.

I have copies of all the Charters of Lipscomb, both original and amended. Liberalism, modernism, and heresy on the campus are diametrically opposed to the Lipscomb Charter. Will the President change the Board and change the Charter?

## BEGGING MONEY FOR WHAT?

It takes a lot of gall to send out letters to me from Lipscomb begging for money. What for? To grease the wheels of liberalism? I received two long distance calls last week from parents who asked about Lipscomb and whether or not to enroll their children there. My written replies were "Never" and I have given sufficient reasons with documentation.

[NOTE: That readers may know firsthand what it was that so disturbed brother Coats that he wrote the foregoing, *Contending for the Faith* is photo-reproducing Lipscomb's entire article from the April 8, 1992 issue of *The Babblor* (see next page).

All five of our children attended either Lipscomb Elementary School or Lipscomb High School or both. My wife and one daughter both graduated from David Lipscomb College (before it became a university).

As near as we can tell, any supposedly "Christian" university that knowingly can grant "official recognition status" to such a party as *The Libertarian Party* on campus at Lipscomb has abandoned all right to be called "Christian" any more. That party teaches that "you have the right to believe in whatever religion you choose." Is this what the Lipscomb administration now permits to be taught and practiced at DLU?

Ironically, in that same issue of *The Babblor* was an article, entitled, "McKelvey named senior VP for spiritual outreach." Why bother, if you have the right to believe in whatever religion you choose? Spiritually speaking, DLU has come to be just like Nineveh in the last verse of Jonah, no longer able to discern between their right hand and their left. [YRJR.]

Apparently the only sound the Lipscomb Administration will listen to is the SILENCE of the cash register and the vacant seats in the classrooms. Already, Johnson Hall is being closed at the end of this term due to decreasing enrollment. I do believe my message is being heard.

## FORMERLY HELPED— BUT NO MORE

I do not take pleasure in making these statements. I am a graduate of Lipscomb and I spent long countless hours and rode thousands of miles helping to raise money for the big expansion program when Lipscomb first became a four year college. It grieves me deeply to see what is now happening on the campus. I do not stand alone as many faithful brethren have expressed their concerns about the direction the school has taken. It is my prayer that there will be an about face and the school will once more stand for the "Old Paths" upon which it was founded.

Unless and until there is a change in policy, I hereby pledge to join in with Harold Hazelip and do as he did when the Boston cult invaded the campus. Harold made some negative statements. Since modernism and liberalism have taken up residence on campus, I shall not cease nor desist in making negative statements about the situation. It would be wonderful if I had far more help from alumni and faithful brethren! I ask, what will you do?

—705 Hillview Drive  
Mt. Juliet, Tennessee 37122

## obtain recognition here after rocky start

by Nathan Hollman, staff writer

A political party that has raised a few eyebrows at Lipscomb has now become a functioning reality here on campus.

The Libertarian Party received official recognition status from the university March 31, said Todd Meredith, co-founder of the party's movement at DLU.

Meredith said the 10 signatures he was able to get on a petition were enough to persuade Dean of Students Dennis Loyd to OK the recognition.

The controversy lies with some of the Libertarian Party's planks that at least two DLU staff members in the admissions office believe to be unscriptural.

At a Libertarian survey in the student center February 12, Steven M. Davidson, director of admissions, and Virgil B. True, admissions counselor, confronted the operators of the booth, questioning certain parts of the Libertarian platform.

"Apparently Mr. Davidson and Mr. True had some pre-conceived notions about what scripture requires in terms of politics and took issue with us," said Meredith.

The party's brochure includes the following statements: "Opposition to the

initiation of force (the NON-COERCION PRINCIPLE) is the essence of libertarian philosophy. ...You have the right to believe in whatever religion you choose, but if your god requires the sacrifice of virgins, you must find a virgin willing to be sacrificed without the initiation of force."

"There were several things in there that I strongly disagreed with," said Davidson, who opposes DLU recognition of the party. "That was the one that stood out.

"They emphasize freedom, but to the extreme. That type of freedom is not real freedom."

True said he believes the group had permission to conduct a survey, but not to recruit students for the Libertarian Party.

However, Loyd has read the party's literature. He said that although he may not agree with all or even most of the party's points, he can't discriminate against a student group that wants to get started. Because they were able both to show interest and to get a faculty sponsor (David Lawrence, associate professor of history and political science), they received the official recognition.

"I am very reluctant to take a political

party and say they can't have a group on campus," Loyd said.

True said he asked Joseph Knight, a Libertarian representative at the survey booth, if Jesus would approve of human sacrifice if a willing virgin were found. True said the representative said yes, called True a "jerk" and told him Jesus Himself was a Libertarian.

Meredith expressed dismay over the confrontation. He said the party believes an individual should be able to practice the religion of his choice, provided he does not force it onto anyone else.

"I think the thing with True and Davidson was that they saw a lot of the things that we allow as us endorsing," Meredith said. "I think these are basically a couple . . . who have a very different position on scripture than even most of our Bible faculty."

The survey showed that out of 230 students, faculty and staff participating, 44 exhibited beliefs in line with the Libertarian Party.

Meredith said he was pleased with the results and hopes many students will join the party.

## Notes & Quotes...

**Dave Hammer**, Lake Station, Indiana: "Many of us are troubled over the direction so much of the brotherhood is travelling these days... Less than 20 years ago I was sitting in **Willard Collins'** office at Lipscomb talking with **Franklin Camp** about this problem and he told me that he had been warning of this apostasy for at least ten years. Unless we unite and begin to fight this, our children and grandchildren may not have a true church in their neighborhood as we grew up with... I pray that faithful men everywhere will stand against this present problem in the church."

**Ewin B. T. Kennedy**, Nashville, Tennessee: "You and others with Contending for the Faith seem to think that **Rubel Shelly** of Woodmont Hills church of Christ, here in Nashville, isn't much and is giving wrong views to Biblical statements; but there is one thing that you have to consider and that is that a large share of those that go to it are students, recent students or professors at an excellent university here (David Lipscomb) that was originally a Bible college... While other subjects are taught there today, the ones that now attend it or have attended it know enough about the Bible to know if Rubel Shelly is stating correct or incorrect meanings as to what it states and would quit

coming to his services if they were incorrect... The professors at David Lipscomb, some who hold high positions at Woodmont Hills, would do likewise or would get Rubel Shelly replaced. Universities and other religious organizations wouldn't invite him to speak to them, also.

"While I may be calling down you and others, I don't like to do so, but neither do I like to see someone told that he doesn't know what he is talking about when he does..."

[NOTE: "In studying your letter, brother Kennedy," I replied in part, "please do not think either I or the other writers in Contending for the Faith are just being critical or unkind when we call attention to the false teachings being done by brother Rubel Shelly and others there in Nashville—especially those connected with the so-called 'Nashville Jubilee.' We KNOW that he and they know better; it is just that they are exchanging the truth of God for something else. Galatians 1:6-9 calls something else 'another gospel,' explaining that it is 'not another; but there be some that trouble you, and would pervert the gospel of Christ.' If you read the rest of that passage, you will see what the apostle Paul said concerning such.

"It matters not that so many students and

professors from Lipscomb are attending at Woodmont Hills, brother Kennedy. They must not be listening very closely to what he is teaching either there or elsewhere across the brotherhood. Surely you do not think that we are just making up what we are charging him with teaching. We are taking the quotations directly from tapes of his speeches as well as from his own writings. Perhaps you and others at Woodmont Hills need to listen to what he actually is teaching a little closer—then compare it carefully with 'thus saith the Lord.' They are not the same... In any case, thank you for writing... In the cause of Truth, (Signed) Ira Y. Rice, Jr.]"

**Clarence E. Hall**, of Baton Rouge, Louisiana, in sending \$100.00 to help on the special Contending-for-the-Faith mailings to Nashville, wrote: "I am glad that someone is moving ahead and exposing these fellows who seem to feel very secure in what they are doing to weaken the structure of the church. We finally convinced brother **John Tew** to leave our congregation, only to find he left one Sunday and was followed by half the congregation the following Wednesday evening. Brother Tew had one or two strong backers in the congregation before he left and it now is apparent that Tew was not all of the problem. We now have to contend with these two in the newly organized congregation for they have set themselves up as 'elders' and this makes them a scriptural congregation in their way of thinking. We do not have elders at the present time.

"The people in this bedroom community for Baton Rouge are not serious readers. They never have been encouraged to study beyond the listening stage. After I became aware of this, my family decided to distribute commentaries on Romans and Acts to every family attending here as well as those who left to form the new group. I doubt that many of them have taken the time to read either book....

"Good luck with this project, and I hope you will receive the support needed to send the Contending for the Faith magazine to all the congregations mentioned in your letter."

[NOTE: To which I replied, in part, "... I was glad to note that you and others were successful in finally convincing John Tew to

move on; however, what a tragedy that half the congregation went with him. Such almost invariably is the case when false teachers are invited into the pulpit. Elders may think they are being smart to ignore the warnings of faithful brethren elsewhere, when in fact they are just being dumb, stupid and blind. What Jesus said about blind leading blind into the ditch still goes. And even if a church has no elders, they STILL need to be circumspect whom they hire as the local preacher.

"You mentioned about brethren where you are not being serious readers. This appears to be basic to the problem brotherhood-wide. If brethren would trouble themselves to READ, it would not take them long to figure out what is being taught and by whom disciples are

being persuaded to follow perverse things. But if they sit there like newly-hatched mockingbirds with eyes closed and their beaks wide open, they never see the dangers and will swallow practically anything and everything that perverse teachers want to feed them. It was wonderful that you and your family saw fit to distribute commentaries on Romans and Acts to all the families attending there—but they STILL must be willing to READ and STUDY, if any good is to be derived..." [YRJr.]

Robble Lee Goolsby, of Clinton, Tennessee, is another who contributed \$100.00, saying, "I enjoy 'Contending For The Faith' so very, very much. Kepp up your good work. I pray for you all the time..."

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# Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## While 'Tulsa Workshop,' 'Nashville Jubilee' Et Al. Continue Fighting Against God, Music's 'Behold The Pattern' Goes To 5th Printing

Not since Foy E. Wallace, Jr., first published *God's Prophetic Word* back in 1946, has a book such as Goebel Music's *Behold The Pattern* been received with such overwhelming brotherhood acceptance and support.

Even while such perverse phenomena as Marvin Phillips' *Tulsa Workshop* and Rubel Shelly's, Steve Flatt's and Walt Leaver's *Nashville Jubilee*, et al., continue to move heaven and earth seeking to deny, undermine and destroy God's pattern among the churches of Christ, *Behold The Pattern*—first introduced last December—already has sold out its *fourth printing* and now goes to its *fifth!* With the first 20,000 copies already printed, another 5,750 copies have been ordered—and no end of the demand is in sight.

### MASSIVE RESPONSE

As was seen in our initial report of *Behold The Pattern* as it appeared in our editorial of April/1992, the response to this book already is indeed massive—to say nothing of the work of getting it out over the brotherhood where calculated to have maximum effect.

If brother Music's motive for writing *Behold The Pattern* were personal gain, he already could be a rich man. However, rather than writing for private profit, he has kept the price of this 672-page book to \$5.00 plus postage—barely enough to cover his own costs!

In a letter to brother and sister James E. Newton, of El Paso, Texas, last August, in part, he wrote,

(Continued on Page 3)

# Behold the Pattern



by Goebel Music

# Contending FOR THE Faith

Volume XXIII, No. 7

July/1992

Ira Y. Rice, Jr., Editor

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Editorial...

## While Some Of Our Big-Name Preachers 'Play Church,' Restoration Movement Is Being Lost Where They Preach

It upsets some of our friends who are members of the churches and attend where they preach when *Contending for the Faith* points out that the movement to restore plain, simple, undenominational Christianity is being lost under the leadership of their preachers.

But let's face it, brethren: those "big name" preachers who are sponsoring such as the "Tulsa Workshop," the "Nashville Jubilee," the "Greater Northwest Evangelism Workshop" and similar events are merely "playing church," fiddling with smooth-worded fair-speakers while the true gospel burns.

### WHAT DIFFERENCE DOES IT MAKE?

Never mind that many of the teachers of error being featured by such events are such skilled speakers they could tickle the toes of angels.

Never mind that through featuring such pseudo "celebrities" thousands can be seduced for a hallelujah chorus under one roof.

What difference does it make if we "gain the whole world" yet "lose our own souls!"

The very fact that those among "us" who are genuinely committed to the restoration movement are *never, Never, NEVER* invited to appear on these events speaks volumes to those of "like precious faith." A curtain of division is being drawn across this brotherhood by the very ones principally responsible for choosing the speakers.

### CONSISTENCY, THOU ART A JEWEL

Elsewhere in this issue you will find an article by brother Wayne Coats, who lives and preaches in the Greater Nashville Area in nearby Mt. Juliet.

In that article, he calls attention to the Frances Meeker report in the May 2, 1992 issue of the *Nashville Banner* that Tony Woodall had been dismissed as Youth Director by the Madison church elders.

If Madison can *invite* all those false teachers that they *do* to appear on their "Jubilee," then why *fire* Woodall for false teaching? It makes no sense at all! As the old saying goes, "*Consistency, thou art a jewel—but oh so rare.*"

### EVIDENCE FAITHFUL BRETHREN ARE GETTING FED UP

It would be a mistake to conclude just because Madison, Woodmont Hills and Antioch are *sponsoring* such "jubilees" as the one just held in

Nashville that all the members in those wayward churches are in harmony with such depredations.

In a telephone conversation with brother **Goebel Music**, he let me know of a long-time *deacon* in one of these churches who had reached him by telephone saying that many in his congregation were "fed up" with the doctrinal junk they are being fed at the "Jubilee." This same deacon was ordering a case of brother Music's book *Behold The Pattern* to distribute among the members where he is, indicating he might need more even after that!

Also, a few days later, brother Coats informed me by letter of a personal visit that he had had from a *former* deacon at Madison, saying,

"Yesterday brother \_\_\_\_\_ from Madison came over and wanted to talk to me for a while. He said someone told him I had books which he needed to read—and so I have. He has resigned as a deacon along with several others. He told me that the elders will not listen to him or anyone who opposes [Steve] Flatt. He says many are leaving Madison "by droves."

"They are having trouble over the "Jubilee" speakers. This Saturday, June 20, the elders are going to give their position on "spiritual gifts," "miracles," etc. It is a must for some to *hear* that garbage. Brother \_\_\_\_\_ will be there and he is going to send me the outline; but I need and will get the tapes if they choose to copy them.

"...These liberals over the country are constantly babbling about the conservative church "dwindling," "drying up," "dying on the vine." I do wonder why the great Madison church has been losing deacons, members, etc. I do wish you would tell me so I won't be in the dark... Keep the sword unsheathed... (*Signed*) Wayne Coats."

#### J. E. CHOATE DISAGREES WITH SHELLY

Also, in this issue of *Contending for the Faith*, we are pleased to reprint an article by **J. E. Choate**, Professor Emeritus of Philosophy and Bible at David Lipscomb University. He was educated at Freed-Hardeman University; Murray State University, B.S.; George Peabody College, M.A.; Vanderbilt University, B.D., Ph.D. He was classmates with **Wayne Coats**, **Batsell Barrett Baxter** and **Richard Batey**—the four of them graduating together from Vanderbilt with the terminal degree. As brother **Curtis A. Cates** pointed out, Choate also is a gifted and astute author, evangelist, and historian.

Under the heading of "‘ARBEIT MACHT FREI’ (WORK LIBERATES)," brother Choate insightfully questions **Rubel Shelly's** application of those German words to label Christians who believe in and obey the commandments of God. We recommend that all the members at Woodmont Hills, Madison and Antioch study and weigh carefully what both brethren Coats and Choate have to say in this issue. [Incidentally, the Choate article first appeared in **Roy Deaver's** *Biblical Notes* and was reprinted by Memphis School of Preaching's *Yokefellow*. We are happy to give it this wider circulation that it so abundantly deserves.]

Meanwhile, I am in correspondence with **Marvin Phillips**, author and finisher of the Tulsa Workshop that is making shipwreck of the faith of many. Possibly I should have included some of same in *this* issue, too. But, not wishing to salivate readers with a doctrinal overdose, that must wait until later.

—Ira Y. Rice, Jr., *Editor*

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## BEHOLD!

(Continued from Page 1)

... This is my 38th publication. You know I write "non-profit," and I have never taken one single penny "for me." I have never asked for any financial assistance for any of my writings... I am more concerned about "spreading the word" than I am about making a few dollars...

Because we are facing the greatest liberalism in the church that I ever knew, and because to so many there is no longer any such thing as "The Pattern," I have written this book. My goal was to give it away free to as many elders, preachers, schools of preaching (those true to the book), missionaries, colleges and universities as I could. It was brother **Jim Waldron** of Tucker, Georgia (he has asked for 500 of

these as he wants to saturate the four states around him with this book) who told me we needed to sell it for just a few dollars... He informed me if I gave it away, a person would take only one. However, if a \$15-\$18 book was sold for just a few dollars, many a person, he felt, would take 3-5-10 at such a bargain. I think he is right...

Among those who saw the original manuscript prior to publication was **Roy Deaver**, of Austin, Texas. After reading it word for word, he wrote the following in *Biblical Notes* for September/October 1991:

At this writing I have before me two large notebook binders containing the manuscript for another tremendous volume from the hand, mind, heart and soul of brother **Goebel Music**. These two notebooks consist of 438 (regular 8 and 1/2 by 11) pages. This

material is now in the hands of the printer, and the book is in process of being printed.

The book is entitled: **BEHOLD THE PATTERN**. This work is typical **Goebel Music**. It is written carefully, precisely, lovingly, and with complete respect and reverence for the inspiration and authority of the word of God. The book is both positive and negative. That is, while pointing out false doctrines now plaguing God's people, it at the same time emphasizes the pure gospel of Jesus Christ.

Approximately the first one half of the book is devoted to a thorough and devastating exposure of the false teachers among us—some of the leading men involved in current liberalism—and their false doctrines. In this connection, brother **Goebel** is careful to give the pertinent specific details. As he often stresses, "If I do not have the documentation of it, I don't say or write it."

The second one half of the book is made up of a magnificent setting forth of *great Bible doctrines* now being attacked by so many "who have gone out from us because they are no longer of us." Brother Music emphasizes the pure gospel of Jesus Christ, the Lord's church, the inspiration and authority of the Bible, God's plan for man's salvation, the Christian's life in the Christ.

I explained to brother Music just this morning (July 27, 1991) that if I were involved in a situation wherein I would be teaching a class on "Current Liberalism," dealing thoroughly with the persons and the places and the false doctrines, and needed the best textbook (under these circumstances available), *I would choose this book.*

Every elder, every preacher, every teacher, every faithful servant of God needs to have and to study this book! And every faithful child of God needs to help brother Music in the distribution of it. Printing and distribution are expensive matters. I am herewith begging and pleading with concerned brethren (churches and individuals) over the world to send contributions to brother Goebel Music to help with this great work. Would to God that—somehow—we can keep the cost down so that it can be distributed in large quantities to any and to all who want it...

Write to Goebel Music at 5114 Montclair, Colleyville, TX 75034.

#### PHENOMENAL RESPONSE

Once *Behold The Pattern* actually appeared in December, the response to it was phenomenal. Over 2,000 copies went out in just 3 1/2 days! It averaged selling 1,000 copies per week until the first printing of 3,000 copies was completely sold. Within 3 1/2 days from the time the first printing was received, the second printing clearly was a must and machinery was set in motion for the same. By then it already was in almost 40 states and nine foreign countries.

[At the same time that Jim Woodruff's new false book on *The Church in Transition* was being advertised in the *Christian Chronicle* for November-December, 1991, as "700 copies sold at ACU Lectureship (2/91)! 4,000 copies sold in 4 months!" it was becoming clear to all that truth could outsell error any day! It was revealing where the *Christian Chronicle's* sympathies lay in that they were glad to advertise Woodruff's book (full of error) but did not run Music's ad for *Behold The Pattern*, a book entirely devoted to truth!]

The second printing of *Behold The Pattern* came off the press on January 30th. The third printing was ordered eight days before the second printing even arrived! as the second printing was completely sold out. [It takes eight



ANYONE THINKING WE ARE JUST MAKING UP the demand for Goebel's Music's new book "Behold The Pattern," just look at the above photo of some 600 letters/requests that he had for the book the same day the truck arrived with the 4th printing on May 26, 1992!



IT WAS THE HUMBOLDT EXPRESS COMPANY who delivered approximately 10,000 copies of "Behold The Pattern" to the door of brother Goebel Music, May 26, 1992, in Colleyville, Texas. In photo, their truck is shown backing into his driveway.

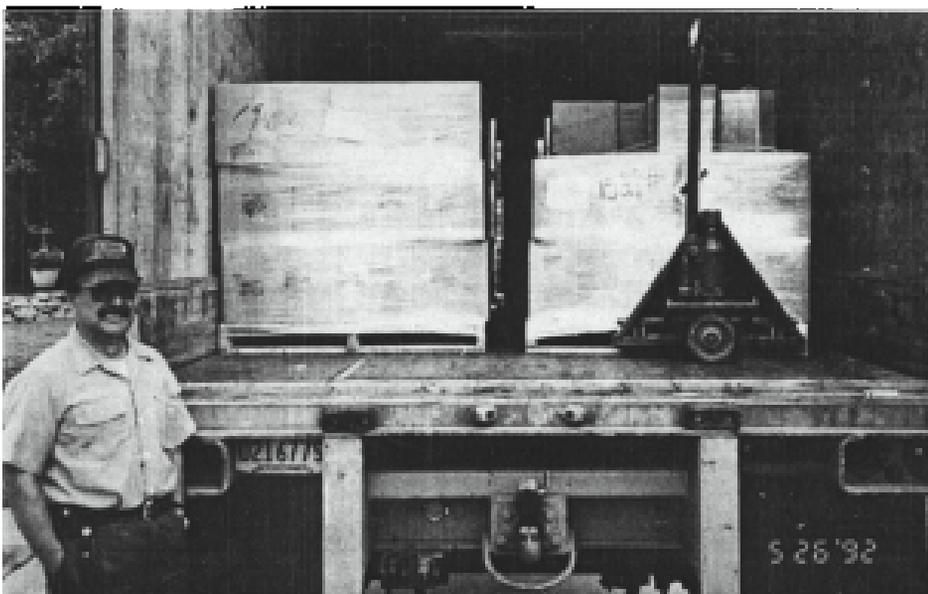
weeks from the time the print-order is received for the books to be printed, bound and delivered.) By then orders for the book were a staggering 9,000 copies already, going into 42 states, 14 foreign countries, and numerous islands such as St. Vincent, Sri Lanka and Sumatra!

#### PEARL STREET GETS INVOLVED

In the February 6, 1992 edition of *Pearl Street/Denton*, Texas' church bulletin, brother Dub McClish front-paged the following:

In the December 19, 1991 *Edifier I* wrote eleven lines about Goebel Music's new book, *Behold the Pattern*. This book lays bare much of the rank liberalism espoused

by various influential brethren and shows the scriptural fallacy of their errors. It has proved itself to be the "blockbuster" I said it was, both in the powerful effect it is having throughout our brotherhood and in its rapid spread to the four winds. The first edition (3,000) was published December 1 and a second edition was rapidly ordered. The demand is such that Goebel told me that he placed an order for a third edition Monday. In only two months it has already gone to at least forty-two states and nine other nations and eleven schools of preaching. It has spread like a prairie fire, mostly by word of mouth. From the brief mention I made of it here a few weeks ago we have already received orders for and sold seventy-four copies (all that we had). These orders



WHEN THE DELIVERY TRUCK WAS OPENED, Noah Sims and his fork lift were on hand to help Goebel Music get the five skids of "Behold The Pattern" off the truck and into his garage. They were having to hurry being under a rainstorm alert. Shown is the first pallet (skid) being removed.

have come from several states. We have many additional orders awaiting a new supply. *I urge others to place their orders for one or more copies immediately.*

Our elders have intended to encourage every member at Pearl Street to purchase this important book as soon as we could re-stock with an adequate supply. We should be able to do so by February 16, the beginning date of our gospel meeting. So come prepared to buy one or more copies then. Because the publishing costs of this book have been subsidized by private contributions, *its price is only \$5.00* (unheard of for a 672-page hardback book)! For mail orders please add \$2.50 per book (\$7.50 total) to cover postage and other shipping costs (please note that I underestimated these costs in the 12/19 announcement). *Checks should be made to Valid Publications, Inc.* This is a non-profit effort. Goebel makes no profit for his hundreds of hours of research and writing and we make no profit for helping to distribute it. Rather, we are doing it as a service to encourage every member of the church to read this book!

In a personal letter to Ira Y. Rice, Jr., under date of March 1, 1992, brother Music wrote, in part, saying,

...the best way in the world, as far as I know—and it surely has been proven—is to have someone who is familiar with the book—after worship is over some time—to make an announcement about it, what it is, the length, why it is important, the suggested retail price, etc., and inform the people if they can sign up enough to get a case, it is only \$6.00 including postage/handling. They can have a sign-up sheet or they can mark/check their attendance card and then they can order. Many have done this:

*Toney Smith* at Handley had to have 10 cases [NOTE: 16 books per case, IYR Jr.]

An elder, *David Smith*, did this at Bird-

ville and they took 96 books.

*Andrew Connally* did this and they took 80 books.

*Keith Cozort* over in eastern Kentucky—Paintsville—did this and he had to have four cases—64 books.

*Paul Sain* did this, *David Sain* did this—and I could just go on and on and on. Each time everyone had to have from three up cases—and it works. *Jesse Beeson* did this at Broadway in Garland and they took 92 books. *Kevin Cain* did this in Colorado City and they had the same result.

*Tom Gardner*, from his house, has had 13 cases.

*Dub McClish* had 18 cases just in the last printing and is already out...

It is not just the usual well-known names among us who are pushing and appreciating *Behold the Pattern*, but the rank and file as well. For instance, *the elders* at LaGrange, Indiana, sent \$20.00 for a few copies.

*Charles and Lois Irby*, of Bentonville, Arkansas, wrote,

...My husband and I both are unemployed at present, but hopefully soon we will again join the ranks of the gainfully employed, and will at that time pay the balance of the book price...We can't tell you how much you are admired and appreciated for writing such a courageous book even as you are very ill. We pray for you and your return to good health. We take *Biblical Notes* by brother Roy Deaver, and when we read of your new book, we knew this is what we need! We have fought liberalism in the last three congregations we have attended, and, as you know, it is difficult and discouraging, and frightening, as we have two children... Again, may God's richest blessings be upon you and your health return soon...

*Glen D. Tollett, Jr.*, of Arkadelphia, wrote, in part, saying,

...We thank our Father in heaven for men like you that work so hard to see that His truth is proclaimed in its purity. I am sending you enough money for ten books. I am giving them away to those I think will use them the most. I will use more later. I know they (the first printing) will go real fast...We continue to pray for your health and work...

*Harris W. & Pat Wright*, of Albuquerque, New Mexico, could hardly



MR. SIMS HAD A TOUGH TIME with his fork lift, as the pallets of books were almost more than his equipment could handle. The above photo shows his driver, Joe, setting the first pallet down, shouting, "Ride him cowboy!" as the weight of the books made the fork lift jump.

believe the low price brother Music is placing on the book, writing,

...Do we understand right that your book *Behold The Pattern* is only \$7.50? If so, please send us one by return mail. It sounds terrific! Enclosed is \$10.00 to help defray costs...

Vance Hutton, of Double Springs, Alabama, was grateful, saying,

...I would like a copy of your book, *Behold The Pattern*. Thanks to those who have made the discount in price possible... May God bless your efforts to preserve the ancient truth...

George & Frances Copenig, of Colorado Springs, Colorado, wrote, saying,

...Please send "Behold The Pattern." I am sending \$7.50, which I realize is not enough, but I am a retiree and my fixed income is spread pretty thin. Thank you for your gracious offer to send it for this pittance... God bless you as you work in His cause...

Robert R. Taylor, of Ripley, Tennessee, expressed pleasure with brother Music for having done the monumental task of writing *Behold The Pattern*, saying,

...I know it will be a classic. It is timely and no doubt that it will be *most* reading by every lover of the "old paths."

Enclosed is a check for \$50.00. Send me what this amount will cover allowing for postage. I want to give some of them here at Ripley and of course want Rebecca and Tim to have copies.

God bless you, dear brother and beloved friend...

Cecil E. Kearley, of Talladega, Alabama, added an "extra" \$5.00 onto his



BECAUSE THE LARGER FORK LIFT was taller than the garage door the books had to be moved into the garage by hand. Photo shows Larry and Angela Grown, the Musics' firstborn and her husband, along with their two adopted Korean children, Sasha and Chandler, who had come from Bixby, Oklahoma to help. Goebel's comment on moving those five pallets of books into the garage by hand was "Whew!"

\$30.00 check, saying,

...Please mail me this book entitled *Behold the Pattern* which is *so badly needed* for our times today. I *get frightened because* of what I read and hear these days. I am sorry that it has not been my pleasure to have met you personally, but I have never yet read one of your articles that was not very, very much impressive to me for the knowledge and wisdom you have in teaching the gospel of our Lord Jesus Christ.

It was a very sad day for me to have to step down from the eldership after 30 years

in serving the Lord and his people; but my age and health had come to where it was impossible to give it the kind of justice that it deserves, must have...

I am enclosing a check for the book and postage and hope this little token of additional \$5.00 will be of some help in getting this article out and to others. Thanks again for your fine work...

Cecil Moore, of Fitzgerald, Georgia, even though on Social Security disability, sent for two copies of *Behold The Pattern*, saying,

...I want one for a friend. Sorry I don't have money for postage, but it is all I can afford now, as I have quite a large medical and drug bill as my health is read bad...

Novie C. Perry, of Pensacola, Florida, was glad to hear of brother Music's new book *Behold The Pattern*, in light of the present effort by liberals to blind the minds of so many. He wrote:

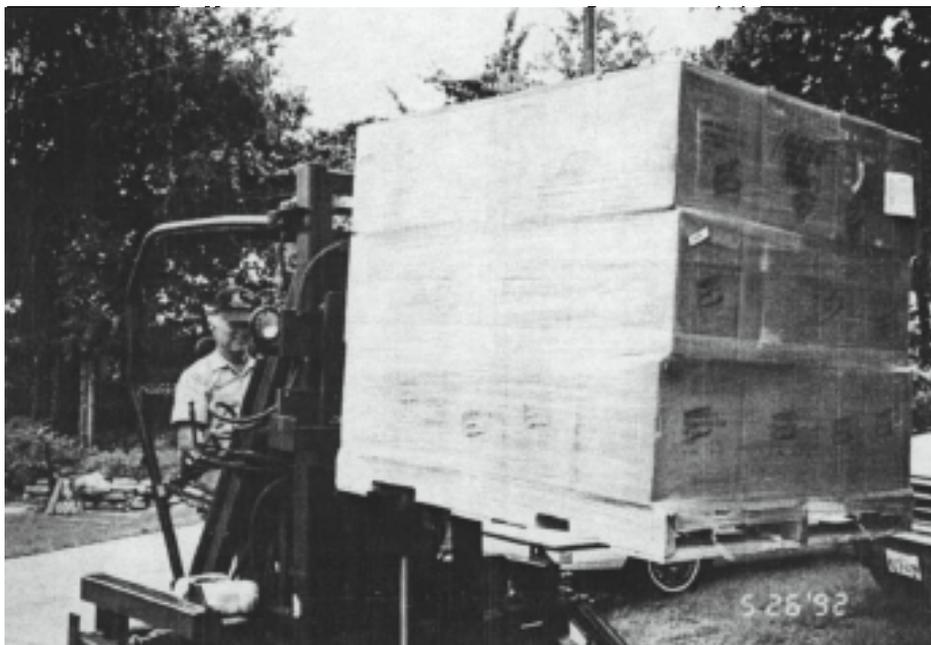
...I am looking forward to my copy...I greatly appreciate you and your labors over the years... Faithful brethren will be using your books and tracts long after you go home... Another grateful preacher...

Miss Edna Marie Phillips, of Livingston, Texas, thanked Goebel for sending a copy of *Behold the Pattern*, saying,

...Please accept my meager check in paying for the book. My income is limited, but I hope what I am sending will help in some measure... Please keep up your faithful service to Him...

Mae Buster, of McCaskill, Arkansas, enclosed \$10.00 for her copy of *Behold The Pattern*, saying,

...This is a little more than \$7.50 but would like to help more in having this



WHEN THE WEIGHT OF THE PALLETS of books proved too much for the initial equipment, it became necessary to exchange it for a larger fork lift. In the above photo, Noah Sims is shown unloading one of the pallets.



**THE PREACHER AT ROWLETT, TEXAS,** Marvin Weir, came over to help Goebel prepare the books for mailing both Tuesday and Wednesday. His job was to tape the boxes, as every single box had to be strap-taped to make sure it did not pop open if set down too hard. In photo, brother Weir is shown inside garage moving boxes of books. They got all five pallets that were in the garage mailed the first day—a record.

printed...I'm retired, also getting old on fixed income...May the Lord bless this work. I think every true Christian should read this book and learn more about what's being taught in our Lord's church...

A. W. Tew, of Brady, Texas, was especially happy with *Behold The Pattern* after first going through it, saying,

...I want to personally thank you for taking the time to write this book which is very enlightening for those who will take the time to read it. I have heard brother *Elbert Garrettson* say so many times that "no one is as blind as the man who doesn't want to see." I fear that we have many in the brotherhood who do not want to see. But your book will help those of us who are wanting to see.

I appreciate so much the good price you have given us on the book which enables me to order one for a friend...

E. W. Wooten, of Fort Worth, Texas, though 89 years of age and legally blind, wrote,

...I received the book; have read about half of it. I am legally blind, reading it through a magnifying glass that has arms so that it is adjustable. I have lost much of my communicable ability. I am past 89 years of age. I have some arthritis. Other than being blind I am in sort of good health. I use the typewriter by the touch system. I get my walks almost daily. I'm thankful that I can see to walk. I am a has-been. I can see now that men who want to do the Lord's will should begin early before they lose their faculties.

Thank you for sending me the book. It's very good. It should be in the hands of people. I am sending you some names of people who should read the book...

Charles F. Krudwig, of DeQueen, Arkansas, ordered three copies of

*Behold the Pattern*, saying,

...Thank you for such a work of love. I want this to be in the hands of each of my sons. May God bless you with health and strength.

Upon receiving *Behold the Pattern*, Rex Gentry, of Berryville, Arkansas, exulted,

...The quality of the book is superb; however, it can never match the content. Thanks...What is shocking in the church is not only the departing of faithful but the brethren not having taken someone under their "wing" and training them well in truth defense. Some, like Shelly, will go anyway...

**John B. Daniels**, of Washington Court House, Ohio, in paying for a dozen copies of *Behold The Pattern*, wrote,

...Enclosed you will find the first check for what books I have sold as of this date...Also a list of names, if you need them...How indebted "God's faithful" are to you for such an *excellent work!* The study of this book has truly strengthened my faith. Its design will both benefit the student in understanding its message and encourage and aid teachers in directing studies for generations to come. We thank God for Goebel Music...

**Don & Louise Brown**, of Encinoville, Indiana, enclosed \$1,000.00, saying,

...[We are] pleased to tell you that your book is being received well in this area. The brotherhood owes you a big thank you for this much needed work. Knowing you, I'm sure your "next" edition is already on the thinking board...[We] do appreciate you very much...Louise and I think of you and talk about you with love a lot these days... The check is for the books (\$500.00) and your other needs...I told you I would send you \$500.00 for the books and Louise has combined our monthly support with it.

[We] pray you will be back in the pulpits of our Lord very soon. Always know that you have our support and love...

**Darrell & Ruth Hanson**, of Stephenville, Texas, really got behind the effort to distribute *Behold The Pattern!* They wrote:

...The books are all gone! Including the eleven that went to the Hatchers, that was a total of 75 that were distributed from Stephenville. Just this morning we had a call from a lady who had bought a book for



**THREE LADIES FROM STEPHENVILLE, TEXAS** came to help get out the mailing of "Behold The Pattern." The two shown at work in photo are Ruth Hanson and Laverne Blanks (Blanks is her name), left and right.

herself. She said her daughter, who was visiting, saw the book and wanted it. The lady just ordered three more to be delivered as soon as they come off the press. That seems to be the "pattern." A person will buy one book at first and after they have an opportunity to read it (or at least a part of it) they will come back for two, three or four more. They seem to know others who need one...

Another who appreciated the discount price brother Goebel is charging for *Behold The Pattern* is Jimmy Higgins, of DeQueen, Arkansas, who wrote,

...Thank you for offering the reduced rate. I am sorry I can't afford the full price. I would like to have the book "Behold The Pattern." It sounds as if it will be very good...

Gary W. Summers, of Columbia City, Indiana, opined,

...Your book, *Behold the Pattern*, is a masterpiece. I have just finished reading it and have found it to be scholarly, current, crucial and on target. May the Lord bless the efforts you have made in putting it together. May it open the eyes of some brethren who have been slumbering too long...

Ordering her copy of *Behold The Pattern*, Frances Murphy, of Ashland City, Tennessee, said,

...I have read so many good things about this book and now that the price is reduced I can afford it. I will share it with my friends. Liberalism is truly a menace in the life of every Christian. It is going full blast in Nashville and all of Tennessee.

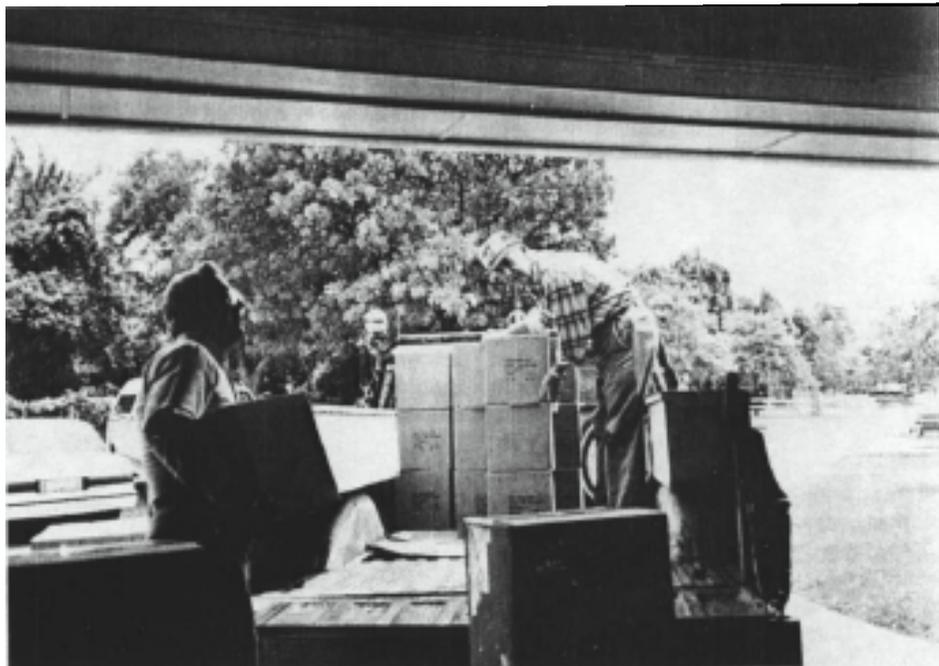
Thank you, brother Music, for this good book. Come to see us this coming Labor Day weekend at Robertson County Lectureship between Nashville and Springfield, Tennessee. About that time I will be celebrating my 80th birthday. I have been a member of the Lord's church for 65 years...

[NOTE: Come to think of it, since this issue of *Contending for the Faith* is being mailed free of charge to every member of the church at Madison, Woodmont Hills and Antioch—all in the Greater Nashville area—I extend to each of you a personal invitation to attend the above-mentioned Robertson County Lectureship this year. In the event you overflow the Robertson County facilities, maybe you could invite this lectureship to Madison next year. After all those false teachers you have had on the "Nashville Jubilee" since its beginning, it should prove a "season of refreshing" for truth-starved souls!

If for any reason or no reason you decide not to come, the least you should do is order a copy of Goebel Music's book for yourself. In this way you can figure out what the excitement is all



HAVING BUILT A MULTI-PURPOSE ROOM back of his house several years ago, brother Music's second-day's mailings were done from there. In photo, Ruth and Darrell Hanson are seen (foreground) with Marvin Weir still helping (background).



WHEN TIME CAME FOR ACTUAL MAILING, Alton Fonville (the one with the cap) came over with his pick-up truck. In photo, he and Darrell Hanson are seen loading the boxes, keeping all forms correct, making sure which went to United Parcel Service and which to the Post Office. They then transported the books to their respective points of mailing to send them on their way to those who had ordered them.

about. If you have to depend on Steve Flatt, Rubel Shelly or Walt Leaver for your information, you will never find out.—Ira Y. Rice, Jr., Editor]

After reading *Behold The Pattern*, Bruce R. Curd, of Marion, North Carolina, wrote,

...*"Behold The Pattern"* is a beautiful book and beautifully written...with a beautiful attitude...for a beautiful purpose...about a beautiful subject...by a man with beautiful feet. (Romans 10:15)

May God bless you richly with good health and may your book be widely read

by those who are seeking to have that same beautiful attitude that you must possess in a great degree...

Enclosing checks totalling \$324.00 covering the price of 54 copies of *Behold The Pattern*, Keith Cozort, of Paintsville, Kentucky, wrote,

...Goebel, with all of the advertising I have seen in the brotherhood publications and the promotions made by preaching brethren in their bulletins it amazes me to hear of those who still have not heard about "Behold The Pattern." Lord willing, the word will continue to spread and the book

will have ever increasing circulation and influence in stemming the tide of liberalism. I truly believe it is a book whose time has come...

Jack Tittle, of Rocky Mount, North Carolina, ordered two cases [32 copies] of *Behold The Pattern*, saying,

...This book is one of the best books of the decade! To me, it is one of the few books, penned by men, worth reading over and over. I humbly offer my congratulations to you for this most excellent work. It will do much good in the kingdom for years to come...

[NOTE: *Behold The Pattern* truly is a book "whose time has come." There is no congregation among us that could not order at least one case (16 books) or in most instances several cases for distribution among its own members and elsewhere.

At the non-profit rate of \$96.00 per case, even many individuals can afford to order one or more cases. Those needing a tax credit, please send your orders to Pearl Street church of Christ, 312 Pearl Street, Denton, Texas 76201.

They will be happy to send you a tax-deductible receipt and work with you in distributing however many of the book you pay for.

Otherwise, you may send your orders



SHOWING CASES OF BOOKS, singles in jiffy bags and stacks of books out of their cases ready to insert into bags or boxes, depending on the orders, the above photo was taken May 30th. Readers can get the general idea of the work involved in these tremendous mailings of "Behold The Pattern."

directly to Goebel Music, 5114 Montclair, Colleyville, Texas 73034.

When ordering by the case, it works out to \$6.00 per book for 16 books (or \$96.00 total). Otherwise, any number

less than a case, please send \$7.50 for each book, which allows \$2.50 per book to cover postage and handling. The iron is hot. The time to strike is NOW!—Ira Y. Rice, Jr., Editor]



## "ARBEIT MACHT FREI" (WORK LIBERATES)

J. E. Choate

Arbeit macht frei are words brother Rubel Shelly read above the gate of a Nazi death camp. The words translated mean: "Works set you free." The words invoke the macabre scene of millions of innocent "holocaust" victims. Brother Shelly wrote correctly that the words amounted to a "grotesque" lie.

However, brother Shelly applied the words arbeit macht frei to label Christians who believe in and obey the commandments of God. We could not believe that brother Shelly would make such an unconscionable allegation without providing documentation. Nevertheless, he has so written.

Against this background, brother Shelly goes on to say: "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' assemblies, and developing enough of the 'necessary' Christian virtues to go to heaven." Brother Shelly goes on to say: "It is a scandalous and outrageous lie to teach that salvation arises from

human activity. We do not contribute one whit to our salvation." He attempts to support his statement by quoting Ephesians 2:8-9. Brother Shelly wrote these words, and more, in the Woodmont Hills Church of Christ bulletin for October 31, 1990.

In my fifty three years of ministry and forty years as a tenured professor in David Lipscomb College, I have never heard or read a sermon or tract from any preacher from David Lipscomb, to B. C. Goodpasture, and to the present, who preached so in days gone by when B. C. Goodpasture stood in the pulpit of the old Hillsboro Church of Christ where brother Shelly now stands. Brother Shelly, you owe it to the "many people whom you say you know" who live by this lie, to tell them that they are lost and must repent and turn to God. You cannot afford to jeopardize their souls and your own by failing to warn them.

It has been widely circulated throughout the brotherhood that the elders of

the Knight Arnold Church of Christ (in Memphis, TN) wrote to the elders of the Woodmont Hills Church of Christ in Nashville, proposing a debate between Garland Elkins and Rubel Shelly. Suggested proposition #1 was: "The Bible teaches that salvation from sin results from the grace of God alone, totally and completely apart from any human activity." Rubel would affirm; Garland would deny. Suggested proposition #2 would be: "The Bible teaches that salvation depends upon both (1) the grace of God and (2) the faithful loving obedience of the individual human being." Garland would affirm; Rubel would deny. The elders of the Woodmont Hills Church of Christ declined the offer, even though Proposition #1 clearly sets forth the position of Rubel Shelly and the Woodmont Hills elders.

Brother Shelly is no stranger to public debating. He has appeared on numerous forums throughout his ministry, discussing subjects of a controversial

nature. The Woodmont Hills elders wrote in response to the proposal: "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).'"

To be sure, such are the views of the elders of the Knight Arnold Church of Christ and of every loyal church that I know anything about. **What really is at issue is brother Shelly's statement that we do not contribute one whit to our salvation.** Brother Shelly, we disagree! The great puzzle is that brother Shelly is allowed to make such statements from the Woodmont Hills pulpit.

The fault does not lie in brother Shelly's lack of education and training. He holds degrees from Freed-Hardeman College, the Harding Graduate School of Religion, and he holds an earned doctor of philosophy degree from prestigious Vanderbilt University. He is thoroughly conversant with great philosophical systems from "Socrates to Sartre." He understands the contemporary implication of the statement of the ancient Protagoras who declared that "man is the measure of all things, of things that are, that they are, and of

the things that are not, that they are not." The ancient sophists were skilled in the art of rhetoric, and who could argue either side of a question with eloquence and force. Brother Shelly is a gifted and charismatic speaker. His words are filled with "amazing graciousness" whether spoken or written. He has an eloquent command of the rhetorical art of "dialectics." He is conversant with "analytical philosophy," and the problem connected with Ludwig Wittgenstein's problem: "How does the fly escape from the fly-bottle?" In other words, what man is there who has the knowledge and the command of sufficient words who can show the way to truth? And to put the issue in a simple fashion, brother Shelly somehow never comes around to say just exactly what he means. He has the gift of moving around the circle saying what pleases almost everyone at one place or another.

Brother Shelly made headlines at the close of the annual Jubilee '91, in Nashville's *Tennessean*. He charges that area "conservative" and "traditional" churches of Christ who tend to be "rigid, inflexible, and unchanging" and who are at times downright "stuffy" do drive people away from God. Such churches, according to him, hear "tedious preachers delivering threadbare speeches on insignificant themes." Brother Shelly's essay was printed in the "Nashville Eye" in the *Tennessean*. And he made a

good many more unwarranted and undocumented statements.

#### Postscript:

My purpose in this article is to profile brother Shelly's skill in manipulating his audiences. Like the ancient sophists, he argues either side of an issue with equal persuasion. The ancient sophists were smooth talkers, glib and clever fallacists. Brother Shelly modestly protests his skills as a communicator. Brother Shelly, we know better!

How he managed his remark that "We do not contribute one whit to our salvation" was deliberately to sidetrack it with the statement that Christ paid the price for our redemption, and that we do not contribute a whit to what Christ did in dying for us. None of us has ever questioned the fact that Christ died for us (Hebrews 2:9; 5:8,9). However, that does not eliminate the necessity for us to obey Christ (Luke 6:46; Matthew 7:21). Remember, brother Shelly contends that human activity does not "contribute one whit to our salvation."



[NOTE: This article was first printed in *Biblical Notes* just before the Memphis, "Grace, faith, and works" forum. He did not expect to be confronted with my above mentioned article in that forum.—J.E. Choate]

## Has Amazing Grace Become Amazing Gull?

Wayne Coats

Sometimes newspaper reporters can fall off the wall in Humpty-Dumpty fashion when they write about the events and escapades of church members; but there are times when they push the thread right through the needle's eye.

In the *Nashville Banner* of May 2, 1992, there is an article by **Francis Meeker** who is the Religion Editor for the newspaper. Under the title of "*Church teacher 'in error,' dismissed,*" Mrs. Meeker discussed dismissal of **Tony Woodall** as Youth Director by the Madison church elders.

What was the problem? The *surface* problem was that brother Tony had been teaching that "...the miraculous power of the Holy Spirit is still in effect today as it was in New Testament times..." The sub-surface problem is that Tony has been listening quite

closely to the recent series of sermons delivered by brother Steve Flatt relative to the "*blessed Holy Spirit*" being in our lives today. I have the tapes of brother Flatt's sermons and he conjures up sixteen spiritual gifts. He very clearly states, "*Maybe there are apostles today.*" About this he is not sure. Obviously he hasn't seen any. Just give him a little time and we shall see what we shall see.

#### HOW CAN WE KNOW?

With respect to Christians having spiritual gifts, brother Flatt asks, "*How on earth can you know?*" He then gives a few quick guidelines so we can be certain—but I do not read his sayings from the scriptures. What is wrong about giving *Biblical* authority? Please note how you can know:

1. If we follow Jesus, it will be clear.
2. Be informed.

3. Pray.

4. Try different areas of ministry.

5. Get good counsel from people around you.

No wonder some members at Madison are getting disgusted and leaving. The rest of the story is in a manuscript entitled *Go to Madison and Get the Blessed Holy Spirit* which we hope to have printed soon. I have no intention of telling the Madison elders how to run the church, but, before God, it comes with poor grace to dismiss the Youth Minister, yet keep the preacher who is grossly perverting the truth with respect to the Holy Spirit. Brother Tony evidently has been listening quite well to brother Steve. *Why fire the student but keep the teacher?*

#### BEING FLATLY IGNORED?

Brother Flatt says he will just ignore me. With his unscriptural views I'm

# Church teacher 'in error,' dismissed

By Frances Meecker  
Banner Religion Editor

The Madison Church of Christ has dismissed its youth minister because some of his teachings were considered by some parents and church elders to be "in error" according to Church of Christ belief.

Tony Woodall, 31, recently was discharged from his job, which included supervising the youth department and teaching youth Sunday school classes at the 5,000-member church.

The announcement was made by the elders Wednesday night to members of the congregation gathered for the regular midweek prayer meeting.

Woodall told the Nashville Banner Friday that he and his

family will continue to attend the Madison church as members.

"I wish this hadn't happened," Woodall said, "but it doesn't change my relationship to the church or to the Lord."

The youth minister declined to give the reasons for his dismissal and said there is "no conflict" between him and the church leader.

Church sources said the action stemmed from questions raised by some of the teen-agers about some of Woodall's charismatic teaching.

One of the theological questions dealt with Woodall's assertion that the miraculous power of the Holy Spirit is still in effect today as it was in New Testament times, which is not consistent with Church of Christ teaching.

Concerning church doctrine or teaching regarding miracles, Flatt said the Church of Christ doesn't have a creed or book separate from the Bible stating what the Church of Christ believes, and that there is diversity among the members in their beliefs.

[NOTE: Above article appeared in May 2, 1992 edition of the Nashville Banner—reprinted by permission.]

positive he also has been ignoring the truth of the Bible.

To suggest miracles as happening today is truly absurd. If brother Woodall has been teaching such false views, the Madison shepherds should have attempted to teach him in a loving manner as a straying sheep. He and brother Flatt need to be taught the truth.

When brethren *refuse* to be taught they need to be *marked* and *avoided* as false teachers (Romans 16:17). If elders will not do their duty in this respect, how can they presume to dismiss *anyone* for being in error? It is error *not* to mark false teachers, whether Youth Minister, Pulpit Minister, or Minister of Poppycock.

**WOMEN TEACHING OVER MEN?** It takes an over-abundant supply of colossal check and unmitigated gall for the Madison brethren to tolerate women teaching over men as was done at a Madison Jubilee.

It is not amazing grace but amazing gall for the Madison church to sponsor and abet all that host of heretics, liberals, modernists and false teachers who comprise the upcoming Madison Jubilee.

To be inviting—even this year of 1992—*Jane Dye* from the "Hendersonville Community Church"—and then dismiss a "*Church teacher in error*,"

relative to divine healing takes a load of gall. How long, Oh Lord, how long!

## IS IT TIME TO BLOW UP?

One worthy Madison member exclaimed to me, "That church is going to blow up." Brethren, I do you to wit, it is high time for things to blow up if brethren are not going to settle down and teach the pure word of God.

There is no chance that such will happen as long as Madison maintains the "Jubilee Spirit," aids and abets false teachers and continues as a leader in fostering liberalism and division within the body of Christ. There is no reason for error to be tolerated at any time, place or occasion by anyone. We hereby continue to challenge the Madison Church to be willing to push their preacher forward in defense of his heretical teachings. Will they ever?

## CAN'T JUDGE—BUT HE JUDGED

As a result of the dismissal of brother Woodall, it is reliably reported that brother Flatt really sounded off in his Bible class. He "got angry." He said we can't judge. Was he judging? See how utterly devoid of reason, common sense and scripture the Madison prelate can be? He doesn't like controversy—except the Flatt kind.

And then, "...there is diversity among the members in their beliefs." Brilliant beyond belief? 'Twas a sad day when

Madison's *amazing grace* changed into *amazing gall*.

Does brother Flatt condone, sanction, approve and abet "...diversity among the members of their beliefs?" Anyone with an ounce of common sense would think so after reading his statement as given by the newspaper reporter.

**IS "DIVERSE UNITY" SCRIPTURAL?** We do not anticipate any Biblical answer from brother Flatt, but just what does the Bible have to say about *diversity of belief* among church members? What is the basis of Biblical belief? What is the foundation of our faith? Who is the author and finisher of our faith? What is the difference in faith and opinion? Is it a matter of faith, or is it mere opinion to teach that miracles are still being performed?

Can we differ in our faith with respect to God? Is God dead? In view of so much tomfoolery being proclaimed, I venture to say that we are hearing from far too many who have little if any use for God and his inspired word.

It might be that the elders were just trying to practice a bit of "Unity in Diversity" when they dismissed brother

Woodall. In that case brother Flatt should keep his composure. Gall is about to exceed God's grace in Middle Tennessee.

—705 Hillview Drive  
Mt. Juliet, Tennessee 37122

## BATTLEFIELDS

Kevin Cauley

On a recent vacation trip, our family visited two Civil War battlefield sites. One of these sites was in Vicksburg, Mississippi; the other site was on Lookout Mountain right on the border between Georgia and Tennessee. At these sites men fought and loss of life occurred; great victories were wrought, and tremendous tragedies were suffered.

We read of other great battlefields in the Bible. The first one that comes to mind is where David met Goliath. On one side stood the Israelites—the army of God. On the other side stood the Philistines—God's enemy. Every day Goliath came and challenged God's army. Every day the challenge was met unanswered. Finally, David, son of

Jesse, while bringing lunch to his brothers, heard Goliath, met his challenge, and conquered him through God's help. On that day a great victory was won for truth.

Another great battlefield was in the wilderness when Satan approached and tempted the Christ. Matthew records three temptations that Jesus endured. **“Command these stones to be turned to bread”** was Satan's cry. **“It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God”** was Jesus' answer (Matthew 4:4). **“Cast thyself down”** said Satan. Again Jesus answered, **“It is written, thou shalt not make trial of the Lord thy God”** (Matthew 4:7). In a final offensive the Devil said, **“All these things I will give thee, if thou wilt fall down and worship me.”** Jesus said, **“It is written, thou shalt worship the Lord thy God and him only shalt thou serve”** (Matthew 4:10). Again, on that day a great victory for truth was won.

There is another battlefield not mentioned in the Bible which I recently had the opportunity to visit. At this location also a great victory for truth was won. The battlefield that I am

considering now is the Ryman Auditorium in Nashville, Tennessee. The warrior that I am considering was brother **N. B. Hardeman**. On this battlefield brother Hardeman preached and defended the truth in numerous sermons and at least one great debate—the *Hardeman-Boswell Debate* on the use of mechanical instruments of music in worship. It was here also that the forces of Satan were routed and a great victory for truth was won.

There is a battlefield today. It is in your own town. Satan is waging war against the saints of God, and God wants you to put on his whole armor to stand against evil (Ephesians 6:13). You, like David, brother Hardeman, and our Lord Jesus Christ, can subdue the forces of evil with the sword of the Spirit. However, one must learn how to wield this sword. He must study the scriptures daily and train himself in the art of spiritual warfare. Now more than ever, the church needs warriors. Let us vow to do as the apostle Paul charged Timothy—**“war the good warfare”** (1 Timothy 1:18).

—8900 Manchaca Road  
Austin, Texas 78748

## Max R. King Is Wrong Again!

Jesse Whitlock

**Max R. King** wrote an editorial in his instrument, *The Living Presence*, January 1992, Vol. 2, No. 6, pages 10-12 and called it “Slander and False Accusations.” Once again, it is brother **Wayne Jackson** under attack for his expose' of this damnable doctrine of the devil, alias: Realized Eschatology. Max R. King is upset with an article written by brother Jackson in the 1991 November issue of the *Gospel Advocate*, pages 47-48. It is Max R. King's charge that brother Jackson's article is false and slanderous. I am reminded of the old saying that “only the hit dog yelps!”

Max R. King (page 10): “FIRST, Jackson asserts that our teaching is unorthodox, and our making converts is such a ‘formidable task,’ we have developed some sort of a quiet, covert strategy that sneaks our view of eschatology into churches until they can be taken over. And in this connection he thinks this has such widespread practice that he suspects it must be orchestrated.”

My reply: That's the way it happened in Ardmore, Oklahoma. It is a matter

of record that **Don Preston** (formerly preaching for the Maxwell Avenue Church of Christ) brought this divisive doctrine in piecemeal. The elders at Maxwell Avenue did not know that Don Preston espoused this strange doctrine until it was too late. He had introduced it a little at a time, i.e., via classes, bulletin, newspaper, only bits and pieces and finally into the pulpit.

Thankfully, the Maxwell Avenue Church of Christ was not taken over by the A.D. 70 doctrine. Don Preston was fired for preaching this false doctrine. However, he took about 100 of his followers with him. There is now an A.D. 70 congregation in Ardmore, Oklahoma meeting at the corner of Grand and “G” Streets. It was well orchestrated from beginning to end. I cannot speak for other places where this divisive doctrine has gone—but that's the way it is here!

Max King (page 11): “SECOND, in connection with what Jackson perceives as a secretive congregational undermining operation, he blatantly charges that realized eschatologists ‘circulate tapes and literature only among the

most promising potential converts.” [Here he documents page 48 of the November, 1991 issue of *Gospel Advocate*—JLW]. “...in his book on *The A.D. 70 Theory*, on page 1 he wrote, ‘While this heresy is unbelievably extreme, it appears to find a ready market among brethren who are unlearned and unstable...’”

My reply: In December of 1990, at the request of the elders at Maxwell Avenue congregation, brother **H. A. “Buster” Dobbs** came to Ardmore to lecture on the errors of the A.D. 70 teaching. Don Preston had said that he would not make reply in any way. However, after brother Dobbs' powerful lesson it was obvious that Don Preston would *have* to reply—and he did. I attended two nights of the “undebate” and noticed that each evening Don Preston spent over half of his time trying to patch up his own mistakes from the previous night. Brother Dobbs handled a difficult situation in supreme fashion. The secretary in charge of making copies of the tapes was amazed that the A.D. 70 advocates made copies of *only Don's presentation* by the

hundreds; but very few wanted the tapes with brother Dobbs' powerful rebuttals to the damnable doctrine.

As to Max King's concern that this doctrine is suited to the unlearned and unstable, i.e., in regard to the pages of Holy Writ, the examples that I could cite would fill a book. One may suffice. I attended a meeting on July 15, 1990 to express concern over the false teaching of Don Preston. One of the A.D. 70 advocates was present (at that time an elder at Maxwell Avenue). During the course of that meeting one of the elders from the Central congregation quoted portions of I Corinthians 15 to reinforce an argument he made relating to this doctrine. He did not give book, chapter and verse—just used the King James Version and quoted it. Whereupon, this elder (?) leaned back in his chair and made this statement: "Well, I never read any thing like that anywhere in my Bible!" I had to bite my own tongue. I could not believe it. Later this same man bragged that he had been a serious Bible student for about 70 years. Imagine! In 70 years of Bible study he had never read anything like unto I Corinthians 15! He followed the split that left Maxwell Avenue. If that is not "unlearned and unstable" then I suspect that there are no "unlearned and unstable" men anywhere upon this present earth!

Max King (page 11): "THIRD, in this same connection, Jackson asserts that realized eschatology finds a ready market 'among a certain class of preachers who seem to be unable to find the degree of fame they seek except by advocating the bizarre.' [Here he documents page I of brother Jackson's book, *The A.D. 70 Theory*, available from Courier Publications—JLW]. "... who thinks he (Wayne Jackson) has the right to put this stuff in writing, circulate it in the brotherhood, and pass it off as the truth? Talk about 'Bizarre'..."

It is a certain class of preacher when you think about it. Cf., Deuteronomy 18:22, "WHEN A PROPHET SPEAKETH IN THE NAME OF THE LORD, IF THE THING FOLLOW NOT, NOR COME TO PASS, THAT IS THE THING WHICH THE LORD HATH NOT SPOKEN, BUT THE PROPHET HATH SPOKEN IT PRESUMPTUOUSLY, THOU SHALT NOT BE AFRAID OF HIM." Therefore, I have challenged Don Preston to mount the polemic platform in public discussion using the same proposition that Max R. King and the late brother Gus Nichols used in debate in 1973. I have nothing to fear.

Now, the hit one *really* begins to holler. He says brother Jackson ought not be allowed to put this stuff in writing and circulate it through the brotherhood. Yet, Max R. King has a "Research and Writing Ministry" under the guise of the Parkman Road Church of Christ in Warren, Ohio, which lists 16 offers of books, tapes, VCR's, tracts, and the like. I never cease to be amazed at the false teacher who says he ought to be free to take his *false* doctrine to the public through every means available to him—but just let a brother write an article, tract or booklet *exposing* the anti-scriptural teaching and look out! It seems the false teacher demands his right to promote his pet project; but that freedom is not extended to any but false brethren! Ah, consistency, thou art a jewel, indeed! Is this a case of the pot calling the kettle black?

Max King (page 11): "Lastly, Jackson writes how 'this theory continues to exert its divisive influence both in this country and abroad,' charging that 'it has disrupted and/or divided churches in Alabama, California, Connecticut, Oklahoma, Oregon, Texas (that we know of)'. [Here he again documents *Gospel Advocate*, November 1991, page 47—JLW].

Once more, I cannot speak for other states, but in the state of Oklahoma, let it be written that the Maxwell Avenue congregation did indeed divide over this damnable doctrine of the devil. The elders, finally had to fire the man who was driving the wedge. Now we have a group meeting here in Ardmore, Oklahoma, using the misnomer "Ardmore Church of Christ."

On page 12 of the January issue of *The Living Presence*, Max R. King makes a feeble attempt to compare the divisive influence of "realized eschatology" to the Lord's teaching on "divorce and remarriage." The two are not synonymous! Realized eschatology is heretical; while the scripture's teaching on divorce and remarriage is God's inspired and authoritative word in this matter. The two are not related.

He continues that brother Jackson's article is "reckless, irresponsible journalism..." I suspect that the editor of *The Living Presence* has never thought of applying the same rules to his own writings. Quite often I read in that publication how he has made so many challenges to brethren who are "afraid" to meet him in debate—but as of the January issue he has never mentioned that in June, of 1990, he was challenged to debate by me. I proposed that we use the same proposition that Max affirmed in 1973: "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." In a personal letter from him dated June 19, 1990 he replied in part: "The proposition which you cited is unacceptable and DOES NOT DEAL WITH THE KEY ISSUES." (Emphasis mine—JLW).

I wonder if Max R. King and Don Preston would be in agreement here? King signed a proposition to affirm that these things are true; Preston states clearly that these things are not the KEY ISSUES! If they are *not* key issues then why did Max R. King discuss these in public debate with the late brother Nichols? If they *are* key issues then why is Don Preston not willing to defend them in view of what Max R. King writes further on page 12 of the January (1992) issue of *The Living Presence*? I quote him now: "Is it not time, brethren, to desist from what is so obviously wrong and uncharacteristic of Christians and fight the good fight of faith by focusing exclusively on 'what saith the scriptures?' I think so, and to this end I make an earnest appeal to all warriors of the Faith."

I think so, too. That is why I offered the challenge for a public discussion of these matters. When the gauntlet was not taken up, the elders requested brother W. Terry Varner to send us signed propositions if he would debate with Don Preston. Brother Varner graciously offered two signed propositions which we then sent to Don Preston. They read: (#1) "**The Bible teaches that the Law of Moses was abolished before the destruction of Jerusalem (A.D. 70) as God's acceptable Law for the Jews.**" Brother Varner signed in the affirmative. (#2) "**The Bible teaches that the second (final) coming of Christ took place in the fall of Jerusalem in A.D. 70.**" Brother Varner signed to deny. Don Preston did not respond at that time. It will not do for Don Preston to say he had no knowledge of such, for a Maxwell elder contacted brother Varner concerning the signed propositions.

Now, "What saith the scriptures?" (I Peter 3:15): "BUT SANCTIFY THE LORD GOD IN YOUR HEARTS, AND BE READY ALWAYS TO GIVE AN ANSWER TO EVERY MAN THAT ASKETH YOU A REASON OF THE HOPE THAT IS IN YOU, WITH MEEKNESS AND FEAR." Since Preston refused to acknowledge the first challenge from me and a second challenge to meet brother Varner in

public debate, the matter seemingly dropped. In the interim brother Varner since has challenged brother King to a public discussion. It might be well for King to re-read his own editorial. Brother Varner stands willing and ready

as a warrior of the faith! Will Max King now come forth into battle? We shall see what we shall see!

—809 East Pershing Drive  
Ardmore, Oklahoma 73401

Jubilee" in 1991! He has appeared with **Billy Graham, Charles Colson, and Joni Eareckson Tada** on the same program and endorsing their stand and teaching].

This Jubilee is arranged by the Woodmont Hills congregation with Rubel Shelly, the Antioch congregation and the Madison congregation in Madison, Tennessee. Along with Rubel Shelly in first planning the idea of the Jubilee were **Steve Flatt, Walt Leaver** and some others.

One of the speakers on the Lubbock Christian College Lectureship was the preacher from Dallas, **Randy Mayeux**, who took a stand that the church was entirely wrong in its teaching, and he now is in the process of leaving the church and setting up one of his own. This is the last dependable report that I have had.

At the Freed-Hardeman Forum in 1990 **Robert M. Randolph** and **Dr. Lynn Mitchell** advocated greater use of women even in public ministries, yes, teaching and preaching.

Now, Max King has planted the false doctrine of the coming of Christ in A.D. 70. The church in Baytown was split over this false doctrine over a year ago. Beginning in 1970 I preached there for seven years.

These are only a few of the false teachers passing themselves off as sound proclaimers of the gospel. Very honestly it breaks my heart, for some of them at one time were faithful men and I had great confidence in them. How eternally tragic it is that they went astray—even worse is the many that they will lead astray with them. When someone defends some of the false teachers, he is either misled or else is not true to the teaching of God's eternal word. When I began preaching the gospel over 58 years ago this type of false teaching was unheard of as far as I can remember.

Fortunately, we have some very sound men that love the truth and will defend it always. Such men as **Roy Deaver, Thomas B. Warren, Terry Hightower, Buster Dobbs, George DeHoff, Curtis Cates** and a host of others can tell you about the false teaching in the church today. Add to this list these men: **Ira Y. Rice, Jr., Jerry Moffitt, Robert R. Taylor, Jr., M. L. Sexton** and **Gary Workman**.

All these can be reached in care of the Firm Foundation Publishing Company, Post Office Box 690192, Houston, Texas 77269-0192, or Contending for the Faith, 2956 Allshore, Memphis, Tennessee 38118. They also can tell you about the false teaching on marriage and divorce and so many other doc-

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## Fifty-Eight Years in the Pulpit

B. C. McCarley

My first sermon was delivered on the first Sunday of December in 1933. I had been active in working for the Lord for several years; taught high school classes, young people's classes on Sunday afternoon; visited the hospitals, the jails, and homes of people that needed to be taught, whether weak in the faith or to persuade them to obey the gospel. So being active in the Lord's church was nothing new when I started preaching. I preached every other Sunday for about a year—and then I started preaching every Sunday—and in February of 1935 I moved to Coolidge, Texas to devote all my time to preaching. I have never quit from that time and am still active...Spent three years in Anchorage, Alaska while in my middle seventies...I tell you this because I want you to know that I speak from experience.

When I began proclaiming the gospel we did not have all the "outstanding disregard for truth" that we now have. There were those opposed to Bible classes; some wanted one cup on the Lord's table; and some fought having the Lord's Supper before the sermon.

The first *real* problem came from the premillennial doctrine of Satan. I sat behind the speakers on the wall of the baptistry at Fort Worth, Texas, when **Foy E. Wallace, Jr.** debated **Frank Norris** on this issue. Later, I found it in the church in Dallas and Houston—and one lady tried to bring it into the church at Galveston. These false teachers, like the false teachers of today, would come in under cover and work on weak brethren to lead away all they could. I had to fight these people. I had many sound preachers to help in this.

Today, there is no end to those who seem to be in the church, and some are apostates, who bring in false teaching on almost every statement and command found in God's Holy Word. It is tragic—and I mean eternally tragic—that some who at one time taught the "truth" as revealed by Inspiration are now given to compromise of every sort.

When you start looking at what is being taught today you find such as: unity-in-diversity; women leading pray-

ers in services and even doing some of the preaching; mechanical instruments in the worship as long as it does not hurt your conscience is all right; salvation is found in any denomination as long as you are conscientious; so-called modern-day translations are fine when they are in reality denominational commentaries; elders are not overseers but are pattern setters—no authority at all—and there are a multitude of other false ideas and departures from the "truth." Among the more prominent ones are the "crossroads false doctrine" and out of that came the even worse teaching of the "Boston House Church" movement. Why will men sell their souls for such false teaching!

The Tulsa Workshop has used men that taught such doctrine as Crossroads and later some of the Crossroads people developed the Boston House Church. I know some of the results of this Crossroads teaching at Tulsa as it caused trouble right where I was worshipping... Now they have **Jeff Walling**. His 1990 lecture in Tulsa is as compromising as possible. **Marvin Phillips** says that instrumental music in the worship is not sinful unless it hurts your conscience. He is the head of the Tulsa workshop. He is not to be trusted. Also **Rubel Shelly**, a one-time faithful preacher of the gospel, is a false teacher in the church. He says you might as well be a member of some denomination as the church as you can be saved in any of them. **Alan Clloyd** goes right along with him on this.

**Dave Hogan** is another false teacher, and has been for about ten years. **Don Finto**, of Nashville, Tennessee, says now that he is an apostle, appointed by the LORD! The church there still has him as their preacher and he has some different elders. **Max Lucado** is another man that departed from the truth. [Faithful brethren in San Antonio, Texas, such as **Terry M. Hightower**, reveal how far gone Lucado is by revealing his attending various denominations, including Catholics, and praying for God to bless them. All this was advertised in newspapers. Yet he was the main speaker at the "Nashville

trines including the "New Hermeneutics" which have been so well answered. Many of the men that I have mentioned as being faithful I have known for many years. I have known Ira Y. Rice, Jr., for over 50 years and I greatly appreciate what he has done and what he is doing in *Contending For The Faith*.

There is so much that I could tell you about all my experiences over the years that I have preached the gospel of

Christ; but for the sake of brevity I will not include it this time. I am still teaching, preaching and singing. I intend to be active as long as the Lord blesses me with ability to do things. And I intend to do what I have always done—defend the gospel and expose men that are destroying men's faith and the Lord's church as much as they can.

—Post Office Box 2202  
Granite Shoals, Texas 78654

sends ONLY the Easy-to-Read version. Do you know of any group that I could contact to send either King James or American Standard of 1901? I am struggling to send only sound literature and information to these truth-starved people and find it almost unbelievable that no other versions are being sent.

"I am determined that this not be the only Bible version these people receive. If you know of a group whom I could contact to purchase the Bibles myself, I would appreciate hearing from you... We love and appreciate your good work and tireless efforts to inform the brotherhood..."

[NOTE: "Thank you for the encouraging things you had to say of me and my work," I replied, in part. "You have every right to be grieved that the only so-called Bible that is being sent into Russia by the group calling itself the Eastern European Mission and Bible Foundation is the so-called Easy-to-Read version.

"You asked if I know of any group that you could contact to send either King James or American Standard of 1901. Well, yes. The Bellview Church of Christ, of 4850 Saufley Field Road, Pensacola, Florida 32526—the same church under whose oversight I have worked the past 14 years—is needing funds to pay for hundreds of King James Bibles to go into Latvia (formerly of the U.S.S.R.). We have one preacher working there now; and my wife, second-eldest daughter and I will be carrying many such into Latvia when we go there for a gospel campaign in September.

"We have purchased many already, but need funds to purchase many more if you would like to have a part with us in this work..." [YR Jr.]

Carl W. McDaniel, Atascosa, Texas: "I enjoy *Contending for the Faith* very much..."

"I make up my own lessons for my Wednesday night class. When I think of a subject I make note and try to get or build on it for a lesson.

"Can or do you have some material on when we first started 1st day of week? I know Colossians 2:14, since I first heard it from brother A. O. Colley in 1938 at Belton, Texas. But I'm trying to get all I can, like Acts 20:7..."

[NOTE: "...As for when the churches of Christ first began worshipping on the first day of the week," I replied, in part, "evidently that is the way it was from the beginning on Pentecost onward. You already know Acts 20:7, of course. Compare this with I Corinthians 16:1-2.

"Since you are preparing a lesson on the matter, I am enclosing a couple of tracts—one by A. G. Hobbs, the other by V. E. Howard—which may be helpful.

"Thanks for what you said of the paper..." [YR Jr.]

A sister in Christ from Colorado, whose name is being withheld for obvious reasons, wrote, saying, "For some time now my father has paid for my subscription to *Contending for the Faith*. There are many interesting articles in this publication and I feel what you are doing is important. Most of us would not be aware of what is going on in the brotherhood today if it weren't for publications such as *Contending for the Faith*.

"I have a stack of these publications that I haven't read because I can't handle the slander, defamatory statements and maliciousness they contain. I asked my 83-year-old mother how she could read such without getting angry and she said she just tries to skip over the slanderous statements so she can keep informed about what is happening. I asked someone in our congregation if they had ever read *Contending for the Faith* and they said they just couldn't read it because of how erring church leaders are treated.

"I have highlighted parts of the Rubel Shelly article I felt are slanderous and should not have been printed. What remains is needed information. I feel the enclosed article by

## Notes & Quotes...

### THOMAS E. CUDD

Thomas E. Cudd was born November 9, 1911, in Wilson, Oklahoma. He passed from this life June 4, 1992, in Abilene, Texas.

After graduating from high school he moved to Oklahoma City, Oklahoma, where he married Ellen Faye Ferrill October 19, 1933. They were members of the Capitol Hill Church of Christ there. Later, the family moved to Henderson, Tennessee, and Tom enrolled in Freed-Hardeman College, graduating in 1944.

Brother Cudd faithfully preached for the Lord's church for a total of 45 years in seven different congregations in five states: Oklahoma, New Mexico, Texas, Colorado and Nebraska. Before retiring, he preached for the church of Christ in Scotts Bluff, Nebraska for 13 years. He was a devoted preacher and a tireless worker for the church. He assisted several congregations in obtaining and erecting new church buildings. He served as an elder for the church in Longmont, Colorado, before moving to Abilene.

Royse Clay, Curtis Camp and Perry B. Cotham—longtime friends—and Donald McMullin, a grandson, conducted the memorial service at Elliott-Hamil Funeral Chapel in Abilene, June 5. Graveside service and burial were the next day in Wilson.

Brother Cudd is survived by his wife, Faye, of Abilene; one son, Tim, of Bridge City, Texas; one daughter, Mrs. Cecil (Jane) McMullin, of Abilene; five grandchildren; and one great-grandson—also by two brothers, J. B. and Clarence Cudd; and four sisters, Mrs. Isola Griffin, Mrs. Estella Claxton, Mrs. Millie Hannah and Mrs. Carra Lou Brown, all of Oklahoma. In addition to his immediate family, there are hundreds of brethren who mourn his passing, but are grateful to God for his good life and service in the kingdom of Christ.

"Blessed are the dead who die in the Lord" (Revelation 14:13).—Perry B. Cotham, 1814 Santa Cruz, Grand Prairie, Texas 75051.

**WANTED: GOSPEL PREACHER** for Truth or Consequences church of Christ in Truth or Consequences, New Mexico. Send resume to Thomas J. Mayo, Post Office Box 778, Elephant Butte, New Mexico 87935 or phone 1-602-744-5578.

Bobby Crowell, Post Office Box 1086, Limon, Colorado 80828: "Just a short note to let you know that we appreciate the work that you are doing in *Contending for the Faith*. The elders here determined to send it into the homes of the members that said they would read it. Not everyone wanted to receive the paper, so they said they would only send it to those that would read it.

"I read with great interest about your trip to what was at one time a part of the USSR. I just returned from Moscow May 2. I was able to teach Bible for 13 days in the State Academy of Management in Moscow. I had from four to five classes each day. My subject was Church

History from a Biblical viewpoint. I followed brother Malcolm Hill, who had taught on the Existence of God for two weeks before. We have a great opportunity for teaching the truth there now if we will just take advantage of it. What we need is someone there all the time instead of just going over two times a year for a month at a time. I know that I'm going back next April for a month. If support could be found I would be willing to go more than that, but I would have to make it almost my full-time work. I'm sure that the elders here would be willing to work with me so that I could go more than for just a month if support could be found. I'm willing to go anywhere to tell of the work that is going on there now if I have the opportunity. What we need to do is try to get there before people like Rubel Shelly and his teaching have the opportunity to teach them a false doctrine.

"We passed out thousands of pieces of literature, but I did not find one single piece of it lying around anywhere. If I passed out one good tract to the members of almost any congregation in America I would be able to go into the parking lot and find many of them on the ground. I know that the students were reading the material because of the questions that they asked after they had received the materials. The students were some of the best students I have ever had.

"If you know of any congregation or congregations that might be interested in helping support the work in Russia, I would be interested in contacting them. If a letter of recommendation is needed, I can get one from the elders here and also from brother Malcolm Hill of the Tennessee Bible College."

[NOTE: Brethren, here is a young man already prepared, ready and willing to GO. However, as Paul asked, in Romans 10:15, "...HOW SHALL THEY PREACH, EXCEPT THEY BE SENT?" If either you or your congregation are interested in sending him or helping support in sending him to Russia, please write to him immediately to the following address: Bobby Crowell, Post Office Box 1086, Limon, Colorado 80828. Let's not delay until the false teachers already have gotten there first and then have to undo their damage. The time to act is NOW! [YR Jr.]

Stephen Wiggins, Jonesboro, Arkansas: "It was good to hear of your plans concerning Latvia. Keep me informed as to the progress of the gospel meeting over there..."

Lois Irby, Bentonville, Arkansas: "I have long regarded you as a person who has his finger on the pulse of the brotherhood, and wondered if you could tell me of a group which is sending Bibles to Europe. I am in contact with Eastern European Mission and Bible Foundation for names of students in Russia and they send ONLY the Easy-to-Read version, which grieves me. Also, brother Ben Vick told me Richland Hills congregation..."

Larry West probably better states what I am trying to say.

"I think your publication would be read by more people and would be more effective if it were written in the spirit of love..."

[NOTE: After thanking this good sister for what she had said early on, I continued, saying, "It somewhat astonishes me, however, that you feel you cannot read many of our editions because, as you put it, you 'can't handle the slander, defamatory statements and maliciousness they contain.' As a graduate in Journalism from the University of Oklahoma, back in the '40s, I think I could recognize such and edit it out of the articles we publish. I am unaware of even ONE slander or malicious statement that we EVER have allowed to get into the paper. As for 'defamatory' statements, when we point out the false doctrines being DELIBERATELY TAUGHT BY FALSE TEACHERS, is this what you mean by 'defamatory'?" If so, how can you handle what Jesus, Paul, John and others in the New Testament either said or wrote?

"For instance, in Matthew 23, Jesus warned the multitude of the falseness of the scribes and the Pharisees. In verse 13, he called them 'HYPOCRITES' and 'TWO-FOLD MORE THE CHILD OF HELL THAN YOURSELVES.' Verse 16: 'BLIND GUIDES.' Verse 17: 'FOOLS AND BLIND.' Verse 19: 'FOOLS AND BLIND.' Verse 23: 'HYPOCRITES.' Verse 24: 'BLIND PHARISSE.' Verse 27: 'HYPOCRITES,' 'WHITED SEPULCHRES,' 'FULL OF DEAD MEN'S BONES, AND OF ALL UNCLEANNESS.' Verse 28: 'FULL OF HYPOCRISY AND INIQUITY.' Verse 29: 'HYPOCRITES.' Verse 31: 'CHILDREN OF THEM THAT KILLED THE PROPHETS.' Verse 33: 'YE SERPENTS, YE GENERATION OF VIPERS [i.e., snakes], HOW CAN YE ESCAPE THE DAMNATION OF HELL?"

"Please study the above and tell me if Jesus was slandering, defaming and being malicious toward those scribes and Pharisees. If your answer is yes, then how can you 'handle' the 'slander, defamatory statements and maliciousness' his words contain. If no, then why cannot you handle what we accurately report by just such people plaguing the church in OUR day as the scribes and Pharisees were Israel in THEIR day!

"I studied the items you highlighted, re: brother [Robin] Haley's article, re: Rubel Shelly. You called it 'slander.' Maybe you need to look up that word in the dictionary. Evidently you are using the wrong word, whatever your meaning. I deny there was even ONE slander. It was all true. I listened to the tapes of Rubel's speeches myself; what brother Haley reported was correct.

"As to the 'spirit of love' that you mentioned, let's go back to Matthew 23. Please read that entire chapter and let me know if the spirit of what Jesus said is the 'spirit of love' that you had in mind. The sentimental kind of love that many of our members seem to demand these days is almost entirely contrary to the spirit of Matthew 23 and similar passages in other

parts of the New Testament. Rather than persuading us to change from scriptural example, perhaps you need to discipline your spirit to accept the kind of love as shown in God's word.

"Before closing, let me make two observations: 1) When Jesus and others in the New Testament were dealing with human weakness—as contrasted with deliberate error—they were as kind and gentle as you want me to be in ALL cases. Lamb-like qualities such as 'neither do I condemn thee; go thy way and sin no more' or 'come unto me all ye that labor and I will give you rest.' However, 2) when they were dealing with DELIBERATE FALSE TEACHERS and WILLFUL ERROR, they used lion-like qualities, such as in Matthew 23 and related passages. They DID condemn with STRONG WORDS and in NO UNCERTAIN TERMS, just as in Contending for the Faith in such cases.

Therefore, sister \_\_\_\_\_, instead of trying to get me to follow one such as Larry West, who is a fellow-traveler with many if not most of the false teachers in the church today, why not encourage me to follow Jesus, Paul, Peter, James, John and Jude! If you do—and then become like that yourself—not only will you be able to handle the reading of Contending for the Faith, but you and I both will be as the word teaches. Since John 12:48 informs that we shall be judged by the word, we need to live by it, too, so we'll be ready when Judgment Day finally arrives." IYR Jr.]

#### WHEN YOU DON'T FISH, YOU FIGHT?

Fred Clayton

The title above is from a bulletin article that is making the bulletin rounds and was a part of a speech delivered by Max Lucado all across the country. I added the question mark to it in hopes of answering his contention.

Based upon a family fishing trip experience that, due to the weather, was just a trip with no fishing, just bickering and nerves on edge he drew this conclusion: When you don't fish, you fight.

I guess the reason I have time to write this article and expose such tomfoolery is because I am not fishing. I'm not concerned with souls that are lost, according to his conclusion. So, with nothing better to do, I'm fighting. The idea is that if we were as concerned about fishing for men as we should be, all "fighting" would cease. If you are convinced that is true, you need to keep reading.

I want to show that concern for souls—"fishing"—is not the other pole or extreme from love of truth—"fighting."

When Paul said he had "fought a good fight... kept the faith" (II Timothy 4:7), did he mean he had lost his zeal for fishing for souls and had instead gone to fighting? Or was the fighting a necessary part of fishing for souls?

As Paul spoke of being "set for the defence of the gospel" (Philippians 1:17), had he thrown his pole and tackle box away and

gone to fighting? Or was he letting it be known that without the pure gospel you don't have any good bait to fish with?

The scriptures clearly teach by word and example that if we are really concerned for souls and are in the fishing-for-men business, we will have to defend, contend, oppose, expose, reprove, rebuke, wage warfare, and even fight. If anyone doesn't realize this, it is obvious he either doesn't know about the bait we must use or hasn't been fishing.

Let me give a few examples of my fishing business:

I studied with a couple living in adultery. They knew they were. They understood what repentance necessitated. But then another so-called preacher told them not to worry and baptized them.

I showed another couple that we were not living under the Ten Commandment law. Another preacher told them we really were.

I studied with another couple and showed what authorized worship involves—then another preacher told them that instrumental music in worship is in the area of opinion.

What is the point I am making? If you have not seen the need to be ready, willing, and able to fight for what is right and true, it is obvious you haven't been fishing lately.

Another gospel of a different kind will not save (Galatians 1:6-9). Therefore, if I am fishing for souls, teaching what God demands I teach, I had better have my sword sharp because if I love those souls and love the truth, I will fight for both.

Mrs. Ben Murner, of Tuscomb, Alabama, sent two 3-year subscriptions; Truman Bean, of Nashville, Tennessee, subscribed for three years, saying, "I love and need this publication. Please keep up this great publication for many years to come." Esther J. Wright, of Akron, Ohio, shares the same birthday as your editor. At 85 years of age, however, her eyes are failing; in fact, she now has to use a magnifying glass. "Reading was my pleasure," she writes. "I have been taking five Christian papers. As they come time to renew, I have to cancel. This is the third one... Speak out and don't hold back when it comes to the truth."

Mrs. Harry Kaplan, of Aurora, Colorado, long-time reader and supporter of Contending for the Faith, is now deceased.

James S. McDonald, Jr., of Doctor's Inlet, Florida, renewed for six years, renewed another for one year, and sent 13 new subscriptions. Brock Hartwigsen, of Cary, North Carolina, renewed his own, sent four new. Bill Matlock, of Longview, Texas, added an extra \$12.00 onto his three-year renewal, saying, "Please use excess for postage or whatever. We appreciate you and your good work so much." Woodrow Dennis, of Marlow, Oklahoma, sent two 3-year renewals. Boots Bacon, of Batesville, Arkansas, sent a \$12.00 contribution together with his 3-year renewal, saying, "Use balance as needed."

## Contending FOR THE Faith

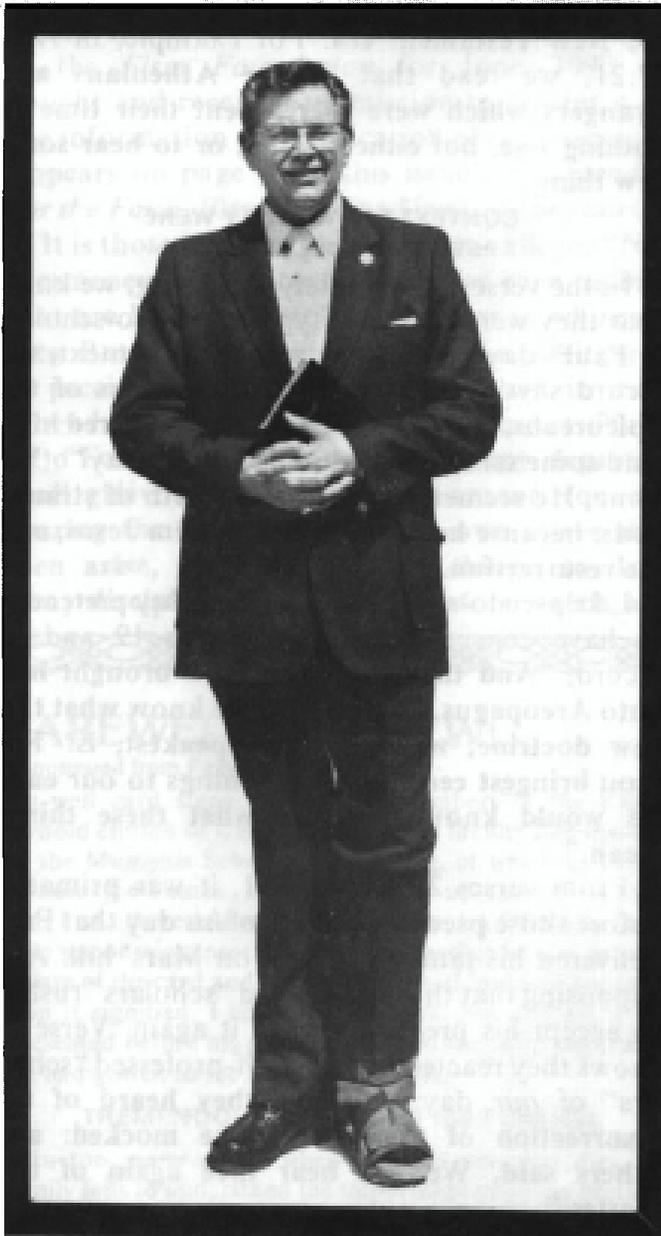
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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS



**EVEN THOUGH ANDREW CONNALLY** was a truly big man, nevertheless he suffered more ailments than most of his fellows. Having had to undergo open-heart surgery, back in the '70s, the last years of his life were plagued by cancer, dermatomyositis (a muscle disorder) and ulcers in his feet caused by diabetes. Instead of giving up, he took his medicine, submitted to treatment—and kept right on preaching!

## Mighty Throng Bids Farewell As Andrew Connally Departs To Be With The Lord

Ira Y. Rice, Jr.

The first time I recall ever meeting **Andrew M. Connally** more than 30 years ago he and I both were at Mt. Enterprise, Texas, in search of support for our respective long-term work as missionaries—his in Africa, mine in Asia. Standing six feet four or five inches tall, as he did, I was impressed initially with his imposing physique; however, as our paths kept crossing across the years, I was to learn that his striking *outward* appearance in no wise compared with the greatness of his heart.

Of all the orator-preachers of his day, Andrew Connally ranked head and shoulders above us all. He was the kind of speaker that lectureship directors seek to fill the choicest spots on their programs. When you had him for a gospel meeting, you always knew he would draw a crowd. He was in such demand that many wondered why he devoted all those decades to gospel work in Africa. It was because he understood that when Jesus said “go ye” he meant “go me”—and that included Andrew Melton Connally.

### WORK INTRUDES ON TOGETHERNESS

As much as I loved Andrew, because of the demands of my own work it was not possible for us to be together as much as I should have liked. Just before he took to his deathbed, I teased him on the telephone that if he got “sick enough” I’d come to see him. He already was farther gone than I realized; but he assured me that he wanted me to come and would be looking toward our visit. I waited almost too long. By the time I reached his sickbed the morning of June 23, 1992, he already was slipping in and out of consciousness.

Brother **Gideon Rodriguez**, of Manila, Philippines, and I waited by his bed for almost an hour. We had brought a  
(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., *Editor*

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## CHURCH OF CHRIST

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PRESENTS

SOUTH TEXAS  
SUMMER LECTURESHIP  
AND CAMPAIGN

AUGUST 13 - 16th 1992

*Editorial...*

## Deceptive, So-Called "New Hermeneutic" Is Leading Disciples Away From Truth Almost Faster Than We Can Report

One might suppose that would-be "scholars" among us should be the first to see their error, but the fact is that many of them (not all) are so self-deceived by their pretense to a "new hermeneutic" that they are leading disciples away from the truth of the gospel almost faster than we can call attention to their doctrinal depredations.

Let any think that this phenomenon is of recent vintage, it is something that the apostle Paul had to deal with in the *very first century* of the New Testament era. For example, in Acts 17:21, we read that "...the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

### CONTEXT SHOWS THEY WERE PSEUDO-SCHOLARS, TOO!

In the verses immediately preceding, we know that they were the same type of pseudo-scholars in Paul's day as we have in ours. In context, the record says, "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."

Like pseudo-scholars of *our* day, they pretended to have concern for truth. Verses 19 and 20 record, "And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean."

From verses 22 through 31, it was primarily before those pseudo-scholars of *his* day that Paul delivered his famous sermon on Mars' hill. Any supposing that those pretended "scholars" rushed to accept his preaching, read it again. Verse 32 shows they reacted just like self-professed "scholars" of *our* day: "...when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."

Seeing that he was getting nowhere with such pretenders, Paul wasted no more time trying to win them over. The record says, "So Paul departed from among them" (verse 33).

Even if *most* of those self-vaunted "scholars"

rejected his preaching, at least *some* of his hearers were persuaded. The chapter closes by saying, **“Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them”** (verse 34). While the intelligentsia mocked or put him off, at least those with honest and good hearts **“clave unto him, and believed.”**

#### CHOATE ASKS, “WHAT IS THE ‘NEW HERMENEUTIC’?”

In contrast to the “pseudos”, we *do* have at least a *few* scholars among us who are genuine—one of them being **J. E. Choate**, Professor Emeritus of Philosophy & Bible at David Lipscomb University. When we saw his article on “What Is The ‘New Hermeneutic?’” that appeared in the *Firm Foundation* for June, 1992, we sought and received permission to reprint it for the information and edification of our readers. It appears on page 13 in this issue of *Contending for the Faith*. Please read and study it for yourself.

It is those who are going after the alleged “New Hermeneutic” (which they cannot even *define!*) that are leading disciples into error in wholesale lots. But don’t suppose that this is new either. It is precisely what Paul evidently had in mind when he told the Ephesian elders, in Acts 20:29-31, **“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and**

**remember, that by the space of three years I ceased not to warn every one night and day with tears.”**

#### IS ‘OLD HERMENEUTIC’ REALLY ‘INADEQUATE’?

What is so frustrating to those of us who are **“set for the defence of the gospel”** (Philippians 1:17) is the presumption of some that the “old hermeneutic” is *inadequate*. With no attempt at all to *prove* their assumption, they just *say* it, as if the *saying* makes it so! Brother Choate, in his article, cites one writer assuming “Now that we see the inadequacies of the old hermeneutic...”

After all the long centuries that *specific command, approved example and necessary inference* universally were deemed *adequate* for determining what the scriptures teach, how did these time-honored, standard tests suddenly become *inadequate*! Farther along that same writer is quoted as saying “the CFI method no longer makes sense because we no longer believe its aim is central to the Christian faith.”

There you have it: Not because there is something wrong with it, not because it truly is inadequate, but, “...because *we no longer believe...*”

If these intellectual elites among us would just be honest, we could break apart and proceed on our respective ways. Instead of pretending that **“we need a new hermeneutic,”** why don’t they come on out with **“we no longer believe!”** This is the *truth* of the matter and the *only honorable way* to put it.

—Ira Y. Rice, Jr., *Editor*

## FAREWELL, ANDREW!

(Continued from Page 1)

get-well card signed by all the members of the Knight Arnold church of Christ as well as the faculty and students of the Memphis School of Preaching, of which he was an honorary alumnus. He finally woke up enough to know that I was there and to say, “I love you, Ira.” Then he faded into unconsciousness once more. Whether he was actually aware of the card and the outpouring of love and appreciation it signified, I could not be sure; but at least it was presented before his passing. He died the same night after we had gotten to see him that morning.

#### TREMENDOUS THROG AT HIS FUNERAL

In too many cases, when a noted preacher dies, the family fails to understand the importance of giving brethren time to get the word around so that as many as possible might be able to attend. Not so in Andrew’s case. The family understood. He died on a Tuesday. Instead of rushing to have the funeral on Wednesday—or even Thursday—they purposely put it off until 2 p.m., Friday—three days later—thus making it possible for great numbers of his preacher friends, elders and others to come from a

distance to be on hand. Also, it gave the preachers enough time to get back to their home pulpits by the Lord’s Day. [This may not seem important to some; but believe you me, brethren, it is. The close friends of some of our best-known preachers feel they were practically robbed of their due simply because the families of the departed thought only of their own convenience giving no consideration at all to their fellow-laborers with whom their ministerial lives had been spent.]

What a difference this timing of brother Connally’s funeral actually made. Instead of the mediocre turnout otherwise to be expected, the throng (estimated at between 600 and 700) practically overflowed the Seagoville, Texas auditorium where it was conducted.

#### FUNERAL A VICTORY CELEBRATION

In harmony with Andrew’s request, instead of his funeral being a time of morbid moaning and lamentation, if anything it was more like a celebration of victory. The apostle Paul himself would have appreciated what took place, having written in I Corinthians 15:54-56,

**...Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to**

**AS FAITHFUL AND ENCOURAGING** a helpmeet as any preacher could desire, Claudene Connally, who married Andrew in 1952, stayed by his side the whole 40 years right through to the end. This photo was taken the night he was given an appreciation dinner by the Memphis School of Preaching, in Memphis, Tennessee.



**God, which giveth us the victory through our Lord Jesus Christ.**

**SONG SERVICE CONDUCTED WITH GUSTO**

Rather than special singing of any kind, the family had requested congregational singing, saying, in the Order of Services, they would be honored if we would join with them in singing praises to God. Thus, after the welcoming address by **Ferman Carpenter**, the local preacher, **Gene Edmonds**, one of the elders, himself a singer of extraordinary quality and ability, conducted the songs that Andrew selected in anticipation of his passing.

[Andrew also had requested that they not be sung with pathos or sadness but with vigor and up to time as written—and brother Edmonds and the audience unleashed a song service like you wouldn't believe!]

Rather than just a few songs, they were sung in segments. Right after the welcome, came *We're Marching to Zion, There's a Royal Banner, Soldiers of Christ, Arise and On Zion's Glorious Summit.*

The first prayer was led by **Lynn Matheny**, one of brother Connally's former students, now preaching at Whitehall, Arkansas.

Next came three more songs: *This World Is Not My Home, Our God, He is Alive and Send the Light.*

**CARPENTER DELIVERS OBITUARY**

In his obituary/eulogy, brother Carpenter, a fellow-worker in the Seagoville church with brother Connally for the last several years, said, that "brother Andrew M. Connally passed from this life Tuesday evening, June 23, 1992. Truly, he had 'fought the good fight.' He was born March 11, 1931 in Fort Worth; thus he was 61 at the time of his death.

"No one will be able to replace this giant of a Christian. He was unwaveringly 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. His effectiveness was seen in the powerful work he did as a world evangelist, lecturer, scholar, author and debater. He published a number of great volumes on certain books of the Bible, on his debates, and on missionary work.

"Some of his most effective work was in Chimala, Tanzania, in eastern Africa. Here he labored for over 30 years. Andrew and his loving help-meet, **Claudene**, founded

the Chimala Mission and Hospital. The results of their efforts are staggering. At the present time over 40,000 people are being treated each year at the hospital and 1,000 people are being taught the Bible each day. They also have established a Preacher Training School and an Elementary School there. In all my research, I have never found any work to compare with the way this one reaches the lost.

"Our beloved brother will really be missed the world over, but for all of us here at Seagoville, his laughter, his teaching, his stories, his presence, and his love for each one of us will be missed greatly. He leaves a void that will never be replaced. After Andrew made the decision to work full time with Chimala, I came to Seagoville. We already had been friends many years, but as we labored together, we became much closer. I will genuinely miss this great soldier of the cross."

**MEMORIES, EXHORTATIONS & WORDS OF COMFORT**

After the obituary, **James L. French**, one of Andrew's closest, most intimate friends, read from the scriptures, followed by short presentations by **Thomas B. Warren, Guss Eoff, Thomas Eaves, and Charles Connally**, Andrew's younger brother.

As his long-time fellow-worker both at Seagoville, at Tennessee Bible College and elsewhere, brother Warren described Andrew as a true soldier of the cross. He noted an entire row of police seated on the 4th row from the front. [Andrew had served for many years as their chaplain.]

Brother Eoff styled Andrew as "a preacher's preacher—a gentle giant not afraid to love."

Brother Eaves said II Timothy 4:6-8 and I Corinthians 11:1 could serve as Andrew's epitaph, that his life would continue to speak to us, and that he lived for a transition from earth to heaven.

Brother Charles Connally said that he was Andrew's brother, "but I share him." He recalled a Texas storm coming through Dallas at Andrew's passing like heaven opening up to receive his spirit. He recalled the doctor saying, "This must have been a very special man—he was never alone." Charles quoted one of Andrew's favorite sayings by a famous writer, "Let's not dream small dreams for they have no magic to stir men's hearts," saying he lived by those words. Amen!

## GOEBEL MUSIC'S TRIBUTE

Although Charles said that owing to his own illness **Goebel Music** could not be present in person, however, at Goebel's request, he would read brother Music's dedicatory statement in his book, *A Crucial Study Of A Critical Subject: FELLOWSHIP*. He read it as follows:

### *Dedication*

to

*Andrew M. Connally*

*A "Big" Man  
with a heart of gold,  
Loving and caring  
for both young and old  
A Tower of Strength  
for his preacher friends,  
Encouraging each soldier  
to fight to the end.  
An Example of Boldness  
with his pen or his voice,  
Proclaiming and defending  
the faith, that's his choice.  
Christ Is His Everything  
indeed, his all,  
This is the reason  
that he stands so tall.  
A Brother, Beloved, And  
one especially to me,  
Praying and encouraging  
the "light" to always see.  
Fellowship with Andrew  
My Jonathan, My Friend,  
Will abide with me always  
right down to the end.*

### **CROWD TAKES 30 MINUTES TO FILE BY**

Andrew had selected four songs to be sung as those assembled filed by his bier for a final farewell—but they were not enough songs because of the size of the crowd. It



**THEY JUST DIDN'T MAKE PULPITS BIG ENOUGH** for Andrew Connally. Most will remember him as he towered behind such pulpits as the one at Southaven, Mississippi (see photo) in a **Power Lectureship**. If he had had to see his notes, he should have been in trouble indeed. Speaking from memory, as he always did, it was no problem.

took approximately 12 minutes to sing those songs—*We're Marching to Zion, I Am Bound for the Promised Land, Amazing Grace* and *Blest Be the Tie that Binds*.

When those four songs were finished and the crowd was still filing by the coffin, brother Edmonds had to bring in additional songs beyond the ones that Andrew had requested. The service itself had lasted approximately an hour and a half; it took 30 more minutes just for those in attendance to walk row upon row past his open casket.

Pallbearers included **Terry Barrett, Tony Callaway, David Edmonds, Buddy Klein, Johnny Klein, Alan Petty, Garry Pettus, Terry Tunnell** and **Don Watson**.

**Roy Deaver** read a final scripture at the graveside, followed by a closing prayer by **Ira Y. Rice, Jr.**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

How I wish that Andrew might have been present with the rest of us to watch that mighty throng of faithful, caring brethren as they paused at his coffin for a final farewell. He would have enjoyed that tremendously.

My thoughts kept going back to the time when he had open-heart surgery at a hospital in Nashville, Tennessee. I had just closed a gospel meeting somewhere up in Kentucky and was returning home to Memphis. Even though it was 1:30 in the morning when I reached Nashville, I felt I just must stop by to see Andrew before going on. When I found his room at the hospital, no one was around, and I was not sure I had the right room. When I leaned over to identify him in the darkness, his eyes suddenly flew open and he recognized my face just inches away.

Later on, when telling my wife Vada about this, "I thought I had died!" he exclaimed. "And where did you think you had gone?" she asked.

Now that Andrew actually *has* gone, I have no doubt as to where he went. I hope to be there with him—some day.



**WHAT A PLEASURE IT WAS** to visit with Andrew Connally after he had delivered one of his stirring sermons somewhere. In above photo, he is shown discussing something with Keith Mosher and Curtis Cates, of Memphis School of Preaching.



**ALTHOUGH HE HAD ALL KINDS OF DEGREES** earned from a variety of colleges and universities, the pin Andrew Connally enjoyed wearing most was the one given him by the Memphis School of Preaching, when they made him an "honorary alumnus." (See photo.) He wore that pin practically everywhere he went from then on.

## **A Giant Of A Man, Andrew Connally, Finishes His Course**

Curtis A. Cates

Our dearly beloved brother Andrew Connally passed to his reward on Tuesday, June 23, 1992, at approximately 10:30 p.m., after a valiant battle with three diseases: cancer, a muscle disease, and diabetes. He was 61. Brother Connally was a giant, not only physically, but especially in his love for the Lord, for his family, and for his fellow man.

Baptized into Christ in 1940, brother Connally was a faithful soldier of the cross of Christ. He took his vocation seriously, as did Paul the apostle. He spoke the truth in love (Ephesians 4:15), being "set for the defence of the gospel" (Philippians 1:17). He had the courage of his convictions, preaching the pure Word powerfully throughout the world. Brother Connally refuted error, stopping the mouths of false witnesses (Titus 1:9-11). Like the Lord, he did not run from controversy.

Knowing no bounds of sacrifice for the cause, he and his lovely wife, Claudene, pioneered missionary works in Nyasaland, Central Africa and in Tanzania, East Africa. At great personal deprivation, they, with their children, established a hospital and schools in Chimala, Tanzania. He labored over thirty years in that work and inspired many preachers to enter the mission field. Several alumni of the Memphis School of Preaching are in Chimala at present, including Bud Bayless and Eddie Gilpin. In Chimala, 1,000 are taught the Bible daily and 40,000 are being treated yearly. He loved the souls of men.

Brother Connally had a genuine appreciation of the work of the Memphis School of Preaching. He felt a kindred spirit with Knight Arnold and the School. When he was made an honorary alumnus of the School, he

stated that the schools he earlier attended, Florida Christian College and Abilene Christian, wanted nothing to do with him, one holding him to be liberal and the other, radical. Each year, he was the featured speaker at the alumni dinner; he always had free copies of each of his excellent, newly written books for the alumni. He was an enthusiastic encourager of faithful preachers and of the School.

He was a loving, dedicated giant in the Word. Brother Andrew, we will miss you greatly.



### **ANDREW CONNALLY: A GREAT MAN FALLEN**

Garland Elkins

**"Know ye not that there is a prince and a great man fallen this day in Israel?"** (11 Samuel 3:38).

These words are the words of David when he lamented the passing of Abner. I am certain that these words appropriately describe brother Andrew Connally. When Andrew Connally died a prince and a great man fell in spiritual Israel, the church (Galatians 1:2; 6:15, 16). Brother Connally was a valiant soldier of the cross.

Like Paul, brother Connally gloried in the Cross, and he was set for the defence of the gospel (Galatians 6:14; Philippians 1:16). Andrew was not just an ordinary soldier, but one of God's generals, one of his mighty generals, and he has fallen in battle. He was a prince of a man loved and known by thousands of people throughout the world. Any way you look at it brother Connally was a great man; great in size, great in a booming voice, great in faith, great in zeal, great in love, great in courage, great in kindness, great in evangelism, great as debater, great as a Christian, great as a faithful and able gospel preacher, great as a family man. He was great as a husband. He was great as a father, grandfather, son, and brother.

Brother and sister Connally did great good wherever they were. They took their children to Africa when their twins were small babies, and for years did an outstanding work there.

Brother Andrew Connally and I were very close Christian friends. He stayed in our home during gospel meetings. Brother Thomas B. Warren and I co-directed 15 lectureships and brother Connally was invited to speak during all 15, though illness sometimes prevented his participation. His voice has

been silenced, his armor of righteousness which he wore so honorably has been stacked, and he has gone to claim the glorious crown that awaits him

(II Timothy 4:6-8).

How immeasurably poorer the world would be if Andrew Connally had not lived.

## A Tribute To A Great Servant Of God And Men

Dub McClish

**Buford Belmont (B. B.) James**, one of twelve children of John and Rosa Sanders James, was born on April 6, 1917 in the Poplar Grove community in Humphreys County, Tennessee. Most of his seven surviving brothers and sisters live within a few hundred yards of their birthplace (two sisters still living in the old home place).

His earthly life came to an end June 8 from complications following injuries received in an automobile accident May 19 just 20 miles from his home in Hohenwald, Tennessee.

The funeral was ably conducted by brethren **John Dale** and **King McCarver** in the church building at Hohenwald and was attended by hundreds (including dozens of gospel preachers).

He was buried in the family cemetery (just a few yards from his birthplace) beside **Mildred**, his wife of almost 57 years, who died suddenly on January 14. They left behind four children (**Tom**, **Lavonne McClish**, **Sherrill Sajdak**, **B. B. Jr.** [Monte]), eight grandchildren, four great-grandchildren, four sisters, and three brothers.

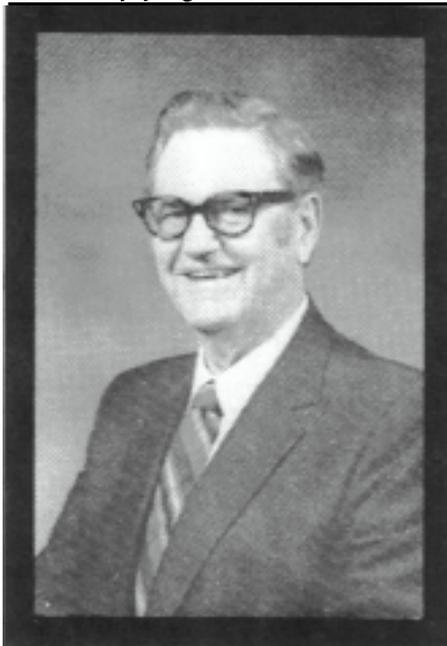
He made his first attempt at preaching when he was 17, once describing it as follows: "I preached my first sermon at Bold Spring [a congregation which still meets, DM], about six miles from home, the second Sunday in October, 1934. I had about 15 or 20 people present. My subject was 'Faith.' At that time I weighed 137 pounds, was six feet two inches tall, and had never owned a suit of clothes. I borrowed a coat from a neighbor which fit all right, except the sleeves came just below my elbows. I have a picture of myself made on that day which I like to look at occasionally just to keep things in perspective."

In his over 57 years of preaching he served local congregations throughout middle and west Tennessee, except for a brief period in Mobile, Alabama and a seven-year stint in Christiansburg, Virginia. Eighteen of his years of local preaching were with the East Wood Street Congregation in Paris, Tennessee, served in two segments. At the time of his death he was working with the Pineview Congregation near Hohenwald, which he had served since Febru-

ary 1989.

For many years he averaged preaching in at least ten gospel meetings per year in several states. He had 25 meetings scheduled running into 1996.

An especially notable period of his life, in my judgment, was his almost



Buford Belmont James

five years of work with the church in Henderson, Tennessee, home of Freed-Hardeman University. He had already accepted the invitation to move there before the student strike at the college brought about the resignation of brother **N. B. Hardeman** as president in 1950. B.B. felt obligated to fulfill his commitment to move, although it was in the midst of immense turmoil in the church, the school, and the community. He did a remarkable job of helping the church and the school ride out the storm, all the while becoming extremely close to brother Hardeman, who lived just across White Avenue from the church building. This relationship was maintained until brother Hardeman's death many years later, at which time B.B. was asked to preach his funeral in the church building in Henderson.

It was during the closing months of his work at Henderson that I came to Freed-Hardeman as a 16-year-old freshman student (September 1954) and met him. The next year I would meet his

daughter, Lavonne, and the year following I would become "Mildred's son-in-law," as he was wont to introduce me. Until the last few years he also delighted in announcing that I was "running for preacher."

His soundness in the faith was never questioned by any faithful brethren who knew him and his convictions. He was excellent in the pulpit and was an able writer. He possessed unusual powers of recall and memorization. He had the rare talent of being forceful with the truth without being overbearing in spirit. He was a man of principle and integrity without fail.

He came from a family of singers and he passed this on to his children. We hardly had a family gathering but that we got out the songbooks. He insisted I lead the congregational singing at Mildred's funeral in January. Afterward he insisted that I plan to do the same for his funeral. Accordingly, the sons and daughters selected some eight or nine of his favorite hymns, which with great difficulty I led.

Among his several avocations were gardening, canning, and cooking—and he excelled in all three. Lavonne helped him with his garden during her visit with him the week before his accident.

One of the outstanding traits of his life was his gregariousness. It was his habit to strike up conversations with rank strangers everywhere he went. No person was a stranger around him for very long.

Along with this, he was well-known for his abundant sense of humor.

Literally hundreds of people considered themselves a part of his family. His long, faithful, and capable life of service has had a positive influence that will live on into eternity.

The elders of the East Wood Street Church of Christ, Paris, Tennessee, with which he labored so many years, graciously have taken the lead in establishing the "**B. B. James Memorial Scholarship Fund**" at Freed-Hardeman University, Henderson, Tennessee. The purpose of the scholarship fund, limited to either full-time undergraduate or graduate Bible majors, is "to provide scholarship grants to individuals who... have the greatest need, show a desire, and have an attitude and aptitude to be a preacher of the gospel as exemplified by the life and work of **B. B. James**."

Those who wish to thus help honor this good man may send their tax-deductible gifts to Freed-Hardeman University, Development Office, Henderson, TN 38340, marked, "**B. B. James Memorial Scholarship Fund**."

## Now That ACU Has Appointed Methodist Preacher Editor Of School Paper Will Board, Alumni Finally See Abandonment Of Restoration Principle? We Doubt It.

Anything that people worship which stands between them and the Lord is an *idol*. Such worship is what the word of God calls *idolatry*.

For a great many years it has been clear that Abilene Christian University has been turned into an idol both by its *Board of Trustees* as well as by *most of its Alumni*. In their eyes, their idol can do no wrong—and anyone daring to challenge the object of their idolatry, for no matter what reason, has practically “denied the faith and is worse than an infidel.” You can criticize the *church* that *Jesus* built and *for which he died*, pointing out *its* errors and departures from New Testament faith and practice, and they refuse to get excited. But just say *one word* questioning the direction of ACU and, brother, you’ve had it!

When **Bert Thompson**, himself a graduate of said august institution, had the temerity to document that *organic evolution* was being taught contrary to *biblical creation* at ACU in his un-get-around-able book *Is Genesis Myth?*, ACU’s Board conducted an “investigation” and said it *wasn’t* so, although it clearly *was*! By taking the word of the *teachers* against the word and classroom notes of the *very students they had taught this false doctrine*, the truth of these charges was denied—and ACU idolaters *believed* their erroneous report!

As late as 1992—*this very year*—**Roy Deaver**, himself a *Summa Cum Laude* graduate of ACU, published an 85-page *Open Letter* by **Kevin Cauley** and **Cleo Reeder** addressed to Christian parents of graduating highschool seniors, entitled, *The Worldly University—The Apostasy of A.C.U.* With documentation beyond successful contradiction by any fair-minded person, they proved their charges; however, through ACU’s school paper, the *Optimist*, in typical ACU fashion, the ACU faculty and administration pooh-poohed their charges. (After all, it was **ACU** being charged, and in their view ACU can do no wrong, no matter what!)

Now comes the latest evidence that ACU is **TOTALLY ABANDONING THE RESTORATION MOVEMENT** not just in part but the whole thing. To the right of this column we are photo-reproducing straight out of their issue of the *Optimist* for June 4, 1992, *their own account* of appointing a practicing *Methodist preacher* to be the new editor of their school paper! The principle behind the Restoration Movement is to teach people *out* of denominationalism and all other error such as Methodism—not to put such preachers *in charge* of what we do. If this is not abandonment of the fundamental principle upon which ACU supposedly is built, what else is it?

The most ludicrous incident in all this, perhaps, came from a telephone conversation between ACU’s President **Dr. Royce Money** and **H. A. (Buster) Dobbs**, editor of the *Firm Foundation*. When Dobbs asked Money how to justify appointing a Methodist preacher as editor of the *Optimist*, Money’s defense was: “He’s a conservative.”

A “conservative” preacher of denominational error appointed to head the school paper at Abilene Christian University—ain’t that sumpm! Will ACU’s Board of Trustees and Alumni see anything wrong with that? Don’t count on it. After all it’s the object of their idolatry that is at stake—and their idol can do no wrong! Or can it?

# BIBLE-PREACHING EDITOR IN CHARGE

Story and photo  
by Keith Alewine

I have a tendency to feel out-of-place,” said 39-year-old Michael O’Connor. But he never seems to let that feeling stop him.

The tall, stocky father-of-three’s latest move is to become the next editor of the *Optimist*—not that unusual, except for the fact that he also is a United Methodist preacher.

He talked about how the whole idea of him becoming editor started during a conversation with Dr. Charles Marler, chairman of the Journalism and Mass Communication Department.

“I went wandering into Doc’s office one day, and he said, ‘Say, what are your plans for next year? Have you considered being editor of the paper?’” Michael said “no.”

But he then took the idea home with him and started to talk it over with his wife, Sharon, and kids, Michelle, Aaron and Brandon. “I really kind of fought with that whole idea,” he said.

When Michael realized people “didn’t seem like they objected too much” to him becoming editor, he said he decided to do it.

“I think there are a couple of people in our church who are more worried than Michael is,” Sharon said, citing the people in Trent who didn’t want the Church of Christ to “get him.”

Michael was asked some tough questions by the committee that chose the editors of the *Optimist* and *Prickly Pear*. The committee included Dr. Royce Money, president of the university. Michael said, “I got asked by Dr. Money, ‘Pretend you’re me and justify my picking you to be editor of the *Optimist*.’”

Michael answered that he hoped he would be picked because he was the best person for the job, not because of his religious preferences.

“I don’t intend to make a statement of being a Methodist,” Michael mentioned it one time in a conversation that’s probably all I’ll say about it.

Michael, who serves as the Trent United Methodist pastor, has written that *Optimist* column “No Preaching at ACU” in September.

He wrote, “... When I first joined in 1989, I would occasionally hear people say they knew that I’m Methodist.”

“Invariably, someone would come up to me later and, in a low voice, say they also were not Church of Christ. I would ask if I had had any part in it.”

“Problems? What problems? I’m being in an environment where people don’t freely talk about Jesus. Some students could I have sitting around a bunch of students, some Church of Christ, others not, praying we might all serve God through our work.”

He concluded, “John Wesley was the founder, once asked, ‘What is right as mine is with God?’ He said, ‘Give me your hand.’”

“Judging from my experience, I say Brother John would be shaking hands around here.”

Michael does his share of preaching, but seems to prefer hugs. His *Optimist* meeting ended with him passing out his share of hugs. After one meeting in fall 1991, he was telling the staff about his conversion to live the Christian life. “For me, I’ve wanted was to be like Jesus, as he started to cry.”

His conversion to Christ came during the summer before his senior year of high school in Midland, Texas.

# Accent

## HIN', BIKE-RIDIN'

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**Michael O'Connor sits atop his Honda Shadow, a welcome friend for the commute between jobs.**

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Michael said he

had been having trouble at home and at school.

"I was getting progressively more mischievous," he said, telling the story of how he once got frustrated with his '57 Plymouth, chewed out his parents and left home for a couple of days. He was working for a movie theater, and one night a woman came in while the theater was closing and said she had lost her engagement ring.

After a while of searching the theater unsuccessfully, Michael prayed to God: "If you're up there, and if you care about me and can help me, show us where the ring is. And if you can't do that, then you can't help me."

After he prayed to God in the theater, he looked again and found the woman's ring.

"I don't get real theological about it, and I don't think God always works that way," Michael said.

He started down the path that would eventually bring him to ACU. In 1974 he earned a bachelor's degree with a major in Spanish and minor in English from Texas

Tech University. He got his master's of divinity degree from Asbury Theological Seminary in 1977.

**H**e came to this university in 1989 after he was turned down to study for a doctorate of religion at several schools.

He said all his scores were adequate, but he didn't have the required recommendations because the professors he had worked with previously "didn't remember me."

From 1989 to 1990 he studied journalism and church history at ACU before accepting a preaching job in the small Texas town of Wolforth.

He said that church's pulpit minister had left, and the church members wanted him back. "We were at odds for the whole year," he said.

So he resumed his master's degree in religious journalism at ACU and accepted the preaching job at Trent. The people in his small church hold Michael and his accomplishments in high regard. "We're

proud of him - he's a very smart boy," said Patsy O'Kelly, a member of his church. "We're such a small church. We just don't get such good preachers like him."

He also has worked as copy editor for the *Optimist* and graduate assistant for the past year.

"I'm looking forward to summer so I can have time for recreation," he said. In the meantime, he gets some of his kicks riding a Honda Shadow, on which he sometimes makes the 25-minute commute, and playing racquetball.

Michael may be making a counted-cross-stitch bunny, sailing his 14-foot sailboat, catching up on sleep in the Quiet Place, swapping cut-downs with ornery members of the *Optimist* staff, or singing an unrehearsed hymn in front of his church.

But whatever it is - even though he may sometimes feel a little out-of-place - he's always right at home. Patsy said she knows why.

"I think he just has a way about him - he's an all-around great guy."

# No Problems For A Methodist At ACU

Weylan Deaver

The *Optimist* has a new editor. The *Optimist* is the student newspaper of Abilene Christian University; and in the June 4, 1992 issue, on page 3, there is an article by **Keith Alewine** about the new editor, whose name is **Michael O'Connor**. The article is titled "BIBLE-PREACHIN', BIKE-RIDIN' EDITOR IN CHIEF." Well, "bike-ridin'" may be apropos for Mr. O'Connor, but "Bible-preachin'" is truly a misnomer. Listen to the article:

**The tall, stocky father-of-three's latest move is to become the next editor of the *Optimist*—not that unusual, except for the fact that he is also a United Methodist preacher.**

When it seems a certain unfaithful school could not possibly outdo itself in a mad rush to the religious left, that is when it does something that really defies description. The new editor of ACU's campus paper is a Methodist preacher. "Editor in Chief" of a newspaper is a position of importance and some authority. Why give it to a denominational preacher? Could a Christian not be found? And what will be next—a Lutheran on the faculty? A Presbyterian on the Board of Trustees? Why not?

It also is a telling point that, according to the article, the committee that chose a Methodist preacher to edit the paper included **Dr. Royce Money**, President of ACU. Alewine writes:

**Michael was asked some tough questions by the committee that chose the editors of the *Optimist* and *Prickly Pear*. The committee included Dr. Royce Money, president of the university. Michael said, "I got asked by Dr. Money, "Pretend you're me and justify my picking you to be editor of the *Optimist*."**

**Michael answered that he hoped he would be picked because he was the best person for the job, not because of his religious preferences.**

"Religious preferences" must not count like they used to. And one wonders just how "tough" those questions were. Evidently, president Money did not withstand the Methodist to his face for his false doctrine (*cf.*, Galatians 2:11; Ephesians 5:11). Evidently, at ACU you can believe that sprinkling and pouring are acceptable to God and still go places, like "Editor in Chief." Evidently, being a faithful New Testament Christian was not a job prerequisite. Listen further to the *Optimist* article:

**Michael, who serves as pastor for the Trent United Methodist Church, wrote that *Optimist* column "No problems for a Methodist at ACU" in September of 1991.**

**He wrote: "...When I first came here in 1989, I would occasionally have to make it known that I'm Methodist.**

**"Invariably, someone would come up to me later and, in a low voice, tell me they also were not Church of Christ. Then they would ask if I had had any problems.**

**"Problems? What problems could I have being in an environment where my professors freely talk about Jesus? What problems could I have sitting around with a bunch of students, some Church of Christ, others not, praying we might be able to serve God through our work and study?**

**He concluded, "John Wesley, Methodism's founder, once asked, 'Is your heart right as mine is with God? It is enough. Give me your hand.'**

**"Judging from my experience, I would say Brother John would be doing a lot of**

**handshaking around here."**

Is it not a serious reflection on the school that there are no problems for a Methodist at ACU? Does it sit well with the Board? the President? the faculty and students?—that a denominational preacher who attends the school thinks that a false teacher like John Wesley would get along handsomely with a great number on campus?

At the end, ACU might not be as inconsistent as she first appears. For, in their eyes, a Methodist is not an alien sinner. According to the *Optimist* article, O'Connor's "conversion to Christianity started during the summer before his senior year of high school in Midland." If ACU believes a Methodist is a person who has already converted to Christianity, then it is no wonder there are no problems for a Methodist there. It *would be* a problem for a Methodist if students and staff exposed his heresy. It *would be* a problem if faculty and students made it clear they could not fellowship denominational error. It might be a problem if he was not allowed to be editor in chief because of his "religious preferences."

But alas, "No problems for a Methodist at ACU." It is not too much to assume, then, that a Baptist would not encounter too many problems either. If a follower of John Wesley can feel at home spiritually, then a Christian Church preacher probably can, too. Maybe he could be an assistant editor.

It seems the only ones who *would* run into problems at Abilene Christian University are faithful Christians. And the truth is stranger than fiction.

—7401 Glenhaven Path  
Austin, Texas 78737

## Abilene, Texas' Steady Drift Away From Truth Continues As 'Pastor' Tipton Leaves Minter Lane To Become 'Lead Elder' In New Community Church

Although you will never convince committed graduates of Abilene Christian University—nesting ground of the many departures from the faith in Abilene, Texas—that their idolized alma mater had anything to do with it, the fact remains that 1) the strongest, single influence among the churches of Christ in Abilene is ACU, and 2) those following ACU's lead are leaving the one true church with accelerating speed.

In this issue of *Contending for the Faith*, we are carrying two more recent examples of how this influence is destroying the Restoration Movement both at the University and among the churches following its lead.

For the latest example of erstwhile brethren leaving the truth to set up man-made churches of their own, please read and study the article on the opposite page being photo-reproduced

herewith from the May 30, 1992 issue of the *Abilene Reporter-News*.

Just how former elder **Max Tipton** "gravitated" out of the Minter Lane church of Christ to establish an "interdenominational church" called the "Abilene Community Church" is not readily apparent. However, the process he went through is becoming more and more familiar as formerly faithful brethren make shipwreck of their faith, for-

# Unity apart

## Pastor of Abilene Community Church doesn't believe in splits

By ROY A. JONES II  
Religion Editor

Some churches are carefully planned and planted.

Others result from a split, usually over some disagreement.

Abilene Community Church simply "gravitated."

At least that's the way Max Tipton explains it.

Most know Tipton as pastor of the interdenominational church. While he answers to the title, "given my druthers, I really prefer 'lead elder,'" he said.

The 70-year-old retired insurance executive also qualifies for the title "elder statesman," seeing as how he's the oldest member of the dynamic congregation which now meets at 301 Palm.

"For the most part we are young married couples with families; we have a quiver full of children," he said with a broad smile.

The church also has a 30-student private school, pre-kindergarten through second grade, and plans to add third and fourth grades in the fall.

Led by Tipton, the church has also been a leader in ministering to the needy — it currently provides homes for 10 families — in reclaiming its near southside neighborhood from gangs and drug dealers; in organizing the Big Country Fellowship; and in coordinating the recent March for Jesus.

That's a long way from where the church started — as a special Bible class at a local Church of Christ.

"We didn't start out like a lot of churches, with a split," Tipton explained.

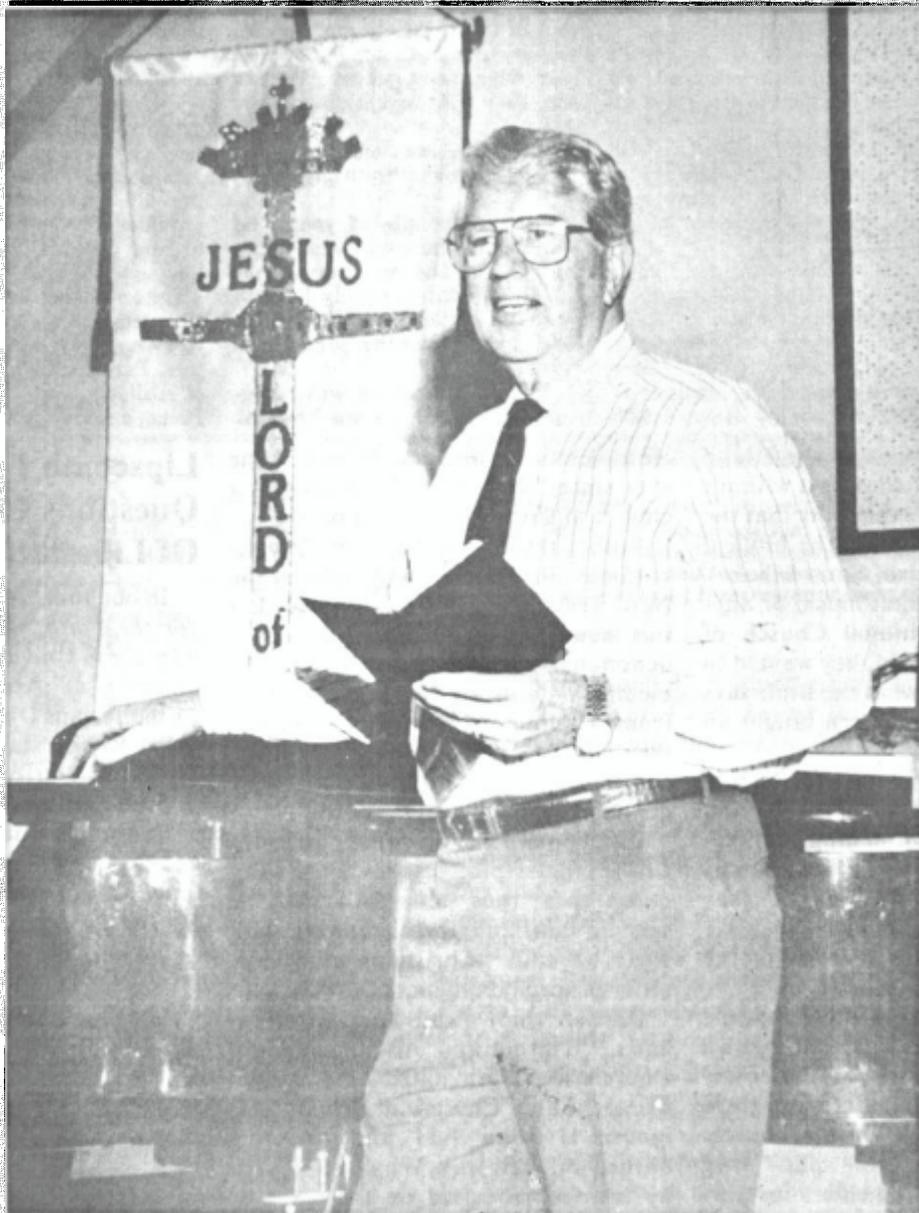
It was about 1975 that Tipton, having served as an elder in Minter Lane Church of Christ for several years, sensed the need for a new type of Bible class.

"I asked the elders if we could have a class just to study the Bible and if it said something we didn't 'believe,' to look at it without colored glasses on," he said, explaining the group wanted to examine the biblical basis of certain Church of Christ beliefs.

"Things like instrumental music or anything that is a traditional Church of Christ belief — we wanted to look at them from what the Bible says rather than what we'd been taught all our lives," he said.

Within two years, the class grew from one classroom to two, then overflowed the fellowship hall.

"From that it kinda' gravitated



Max Tipton, a former Church of Christ elder, is pastor of Abilene Community Church, an interdenominational congregation which uses instrumental music in its worship services.

Don Stalkey/Reporter-News

into a church," Tipton said. "We didn't want to split or anything like that so we asked the elders if we could start meeting in homes or a hotel, and they granted us permission. They are a precious bunch of people. We've maintained a close relationship with Minter Lane ever since."

Needless to say, unlike traditional Church of Christ congrega-

tions, Abilene Community Church uses instrumental music in its worship services, usually piano and often guitars and drums.

It also has "praise teams" featuring dancers — both male and female — with colorful costumes, streamers and banners such as those they carried in last Saturday's downtown March for Jesus.

"Sure, music was one reason we left over there. We didn't want to cause problems, but we wanted to worship more freely and openly," Tipton said.

Leaving *did* create an immediate problem for those like Tipton who had been in the Church of Christ all their lives, he said with a grin.

"We were all still a *cappella* so

we didn't have anybody to lead us in music and instruments," he said. It wasn't long before they had a pianist, however.

"Now we have a large praise group, probably 30 or 40, and most of them from Church of Christ backgrounds," he said.

Tipton estimates that 90 percent of his church's current membership of about 300 come from Church of Christ backgrounds.

"But we also have Catholic, Baptist, Methodist, and just about every denomination you can think of," he said. "We had no idea it would grow like it did. It was an evolution-type deal. The people who were coming to our homes came from lots of different churches so it didn't hurt any one church when they left."

"A lot of them came to us off the street. They'd knock on the door and say they'd heard a church was meeting there. Some were drunks and drug addicts. We let them know they were welcome, and God has done the rest."

In 1983, the church, by then numbering about 50 members, bought an old church building at 2021 Graham. Within a year it had tripled its roll and was out of room.

It is ironic that in 1984 the church which went to great lengths to avoid the hint of a "split" wound up purchasing as its new home a building which was born out of Abilene's most famous church split.

The native stone building at 301 Palm was constructed in 1947 as the "mother church" of the Evangelical Methodist Church denomination. Dr. J.H. Hamblen had just concluded a second pastorate at First Methodist Church and was one of Methodism's most respected pastors when he felt led to withdraw from the denomination in 1945.

"We recognized that this church (building) had begun as a split, so we have come against that divisiveness with much prayer," Tipton said. He points proudly to the good relationship with First United Methodist Church and its present pastor, Dr. Tom Thomson, as proof that unity in Christ still is possible among Christians who may differ in specific practices.

Thomson recently authored one of the guest articles for *The Trumpet Sounds*, a quarterly magazine published by Abilene Community Church.

In it, he noted, "Our unity in love and in the Spirit will transcend the obstacles of self-interest, competition and the splitting of doctrinal hairs, helping us

Please see UNITY

saking the Bible as their only rule of faith and practice, and inventing unto themselves churches that the Bible never heard of.

You have to read ten paragraphs into the report before you get an inkling as to how this departure all started—as a "special Bible class at a local Church

of Christ." Having already served as an elder at Minter Lane for several years, in 1975 Tipton asked his fellow elders for permission to "have a class just to

# Unity

Continued from 1F

to move forward for Jesus in our city and into all the world."

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Unity is Max Tipton's oft-repeated theme.

"My philosophy is, we don't build our own little kingdom. We don't try to just concentrate on our little church," he said. "Rather than the churches of Abilene, it should be the church of Abilene, with the pastors and ministers as the overseers of the whole flock."

This desire for unity led him to form Big Country Fellowship, a close-knit organization of 25-30 area churches which meet periodically for "praise services." Those churches formed the nucleus of the local March for Jesus, which

drew about 1,500 praying, singing marchers.

Abilene Community Church has grown to the point the sanctuary is just about packed out each Sunday morning, but Tipton isn't worried.

Tipton is seeking to lead his growing congregation in the concept of the "cell church." Small groups meet in members' homes, then when they get to a certain size, they split and form another cell.

"Actually, we shouldn't say 'split.' We mean 'multiply,'" she said.

Within a couple of years, he anticipates, there will be so many members of the cell groups that the church will probably have to lease space, like the Civic Center, for Sunday morning praise services.

"I don't believe we will recognize the church as we know it

now at the end of this century," he said.

Born in Amarillo and raised on a farm, Tipton studied business at Southern Methodist University for three years and had a long career with Blue Cross-Blue Shield, working his way up to regional manager over 49 counties.

He took early retirement in 1979 so that he could provide full-time leadership to his growing church. To this day, his only pay — monetary, at least — is a housing allowance. Some of the 10 apartments the church provides for the homeless belong to him personally and some belong to the church.

Tipton's wife, Jeanie, oversees the church's ministries for women. They have two daughters, Penny (Mrs. Rob) Prulhiere of Abilene, and Julie Borden of Plano, and five grandchildren.

study the Bible and if it said something we didn't 'believe,' to look at it without colored glasses on," explaining that the group wanted to examine the biblical basis of certain Church of Christ beliefs—things like instrumental music or anything that is "traditional Church of Christ belief." They said they wanted to look at them "from what the Bible says rather than what we'd been taught all our lives."

Any elders worthy of the name should have seen the danger signals then and there. Rather than watching for Tipton's soul and the souls of those he was preparing to lead into error, they evidently turned a blind eye—just like ACU has been doing at least for the past 15 to 20 years or more.

Within two years, Tipton reports, that "special Bible class" had grown from one classroom to two—then overflowed the fellowship hall. From there it "kinda" gravitated into a church. Not wishing to have a "split," they asked the Minter Lane elders for permission to start meeting in homes or a hotel. Would you believe those gullible, naive elders "granted" such permission? Tipton says they did.

Whoever gave the *Minter Lane* elders—or any other elders—authority to "grant permission" to set up another church other than the one that Jesus built!

Even though now functioning, not as a church of Christ like any other church of Christ, but as the *Abilene Community Church*, using instrumental music and featuring "praise teams" of dancers—both male and female—with colorful costumes, streamers and banners, Tipton says, "We've maintained a

close relationship with Minter Lane ever since." If Minter Lane *itself* is a church of Christ, how can it be!

Rather than practicing non-denominational Christianity, as taught in the New Testament, Tipton reports that this new man-made church is inter-denominational. Whereas most of its members—possibly 90 per cent—came from "Church of Christ backgrounds," they also have "Catholics, Baptists, Methodists, and just about every denomination you can think of."

Rather than the so-called "unity in Christ" that Tipton teaches being unity based on a "thus saith the Lord," he sees no contradiction in uniting with what he calls "Christians who may differ in specific practices."

Rather than "splitting doctrinal hairs," Tipton and his Community Church that "gravitated" out of the Minter Lane Church of Christ just ignore II John 9-11 and continue blithely on their way. Why be bothered by restrictions based on the word of God? Why indeed!

When he advocates the "cell church" notion, first introduced among "us" by the Crossroads church in Gainesville, Florida—and now more virulently by the Boston church in Boston, Massachusetts—he is exactly right when he says "I don't believe we will recognize the church as we know it at the end of this century." Having headed back toward the denominationalism he supposedly had left, Tipton and those following his lead will not stop until they have gone all the way! This is but the natural fruit of turning away their ears from the truth, and being "turned unto fables" (II Timothy 4:4).

## Lipscomb Faculty Member Questions Christianity Of Libertarian Values

In our June/1992 issue of *Contending for the Faith*, we reprinted the David Lipscomb University's article from *The Babblor* of April 8, 1992, entitled, "Libertarians Obtain Recognition Here After Rocky Start."

Lest any erroneously conclude that Lipscomb's recognition of the Libertarians represents the view of the entire faculty, we are pleased to photo-reproduce a letter to the editor that appeared in *The Babblor* for April 22, 1992.

### Libertarian values believed unChristian

To the editor:

I want to compliment *The Babblor* for running the story about the Libertarian group being formed on campus. In past issues stories were run on the establishment of the Young Democrats and Young Republicans, so this story was not out of place.

Having read "America's Libertarian Heritage: The Politics of Freedom" by David Bergland, the 1984 Libertarian Party Presidential candidate, I want to make a few observations about this political group.

1. In section 1.5 of this work Mr. Bergland writes, "Libertarians believe that, on every issue, you have the right to decide for yourself what's best for you and to act on that belief so long as you respect the right of other people to do the same and deal with them peacefully and honestly." This sounds like Judges 21:25

where the Old Testament says "Everyone did what was right in his own eyes."

2. With the previous statement in place, Mr. Bergland goes on to say in section 4.1 that drug laws should be repealed and in section 4.2 all laws making consensual sex "criminal" should be repealed. In other words, if one wishes to use drugs or have a homosexual relationship it is no one else's business as long as the rights of others are not violated. Paul refers to these conditions in Romans 1:18-32 by showing how man's turning away from God led him into unlawful and sinful practices.

3. In section 1.7 Mr. Bergland writes, "The Libertarian Party ... is one element in a much broader libertarian movement." He concludes this section "Your life is yours."

This statement shows that the Libertarian Party is not simply a political group but a philosophy - a way of life. Jeremiah 10:23 states, "I know, O Lord, that a man's way is not in himself; nor is it in a man who walks to direct his steps."

4. In the conclusion of his work Mr. Bergland writes, "Libertarian values are American values. Let them chart the course for America's future."

I do not believe Libertarian values are American values, but even if they are, they are definitely not Christian values. While there may be some good ideas within Libertarianism, just as there are in other philosophies, the underlying premise of the philosophy is in direct opposition to the values of Christianity. To say one can be a Christian and a Libertarian is the

same as saying one can be a Christian and a neo-Nazi at the same time.

William Proctor  
Associate Professor of Speech  
Communication

[EDITORIAL NOTE: Now that is a good statement. No doubt there are others on the Lipscomb campus—faculty and students alike—who need to be heard from in this matter or other matters. We are told that the great majority at Lipscomb are **not in agreement** with the doctrinal direction things are going there; however, if they hold their peace, their silence is taken for consent. How about others speaking up—not just this one lone Associate Professor!—Ira Y. Rice, Jr., Editor]

## What Is The "New Hermeneutic"?

J. E. Choate

The deponents of the new hermeneutic seem to be at a loss to provide a clear answer. Some say one thing; others, something else. Ron Highfield in an impressively documented Christian Scholar's Conference paper is confident that "we don't need to invent a 'new hermeneutic.' It already exists and has for years." This is a correct appraisal in one respect. The liberal elements in the new hermeneutic have been slowly surfacing for the past 40 years. We are puzzled by this contradictory remark: "Now that we see the inadequacies of the old hermeneutic, what is to take its place?" *We also urgently solicit an answer to this question.*

We especially commend Highfield for stating "that even in its heyday, the traditional CEI (Command, Example, Inference) was only a small part (concerned with church structures) of our total hermeneutical perspective. It was never the primary way in which we passed on the Christian faith to our children." Why then is there such a fuss about the matter? Highfield makes another puzzling statement: "the CEI method no longer makes sense because we no longer believe its aim is central to the Christian faith" (CSC, 1990).

Ian A. Fair does not buy into this so-called hermeneutical "crisis." His words need no commentary: "Let me begin by stressing the point that I do not believe we need to discard such hermeneutical principles as the trifold formula—command, example, and necessary inference" (CSC, 1990). Other

voices concur. J. Paul Stoddard comments: "Our traditional hermeneutic has, despite its problems, served us well, but let us look for other ways to enhance its positive features" (CSC, 1990).

Michael Casey has written extensively on the search for a new hermeneutic. His signals also are badly mixed. Take these contradictory statements: "I want to propose a new hermeneutic that grows out of a critique of the old hermeneutic." And then he says, "Many today seem to be looking for the new hermeneutic to replace the old. This is a search for the Holy Grail" (CSC, 1990). (Casey is telling us that this is a futile, romantic quest.)

Russ Dudley in a commendably documented article labels the efforts superficial to define "hermeneutical" methodologies within the Scholarship Movement. His assessment is correct that in "fact no discernible plan [for a new hermeneutic] is ever outlined" (*Restoration Quarterly*, 1988).

The proponents for a new hermeneutic may not intend to do so, but there are tacit admissions present in their voluminous writings.

The first admission calls for an abandonment of the old hermeneutic, whose methodology is claimed to be based on a "slavish" and "detailed" attention given to the "trifold" formula—command, example, and necessary inference. A reminder is that the "trifold" principles developed over two millenniums. The rules were first stated,

in much the same words, by Edward Dering (1540-1576) (Olbricht, CSC, 1990). Abandoning these principles would be like calling upon journalism to abandon the "six questions" which determine the substance of every news story—Who, What, When, Where, Why, and How. The Bible banner continues to be flown with ever growing confidence: "Where the scriptures speak, we speak, and where the scriptures are silent, we are silent." So be it!

The second admission leads us into the questionable allegation that churches of Christ are now locked in a hermeneutical "crisis." Gary Collier is confident that two competing "hermeneutical" schools are locked in combat. He identifies the first school with the Rationalist/Inductive School which regards the New Testament as a Constitution or Code of Laws. The second school necessarily identifies with that by which it is nurtured—modern theology. And if not, then by what?

The third admission ties the new hermeneutic with the Scholarship Movement. Collier informs us that the Scholarship Movement began in the 1950s when a large number of our brethren were earning graduate degrees in prestigious seminaries, here and abroad. They became interested in interacting more seriously with "world wide" scholarship. Such scholarship in this period can only be identified with the contemporary "new theology."

Collier excoriates the *Gospel Advocate* commentaries for placing total

reliance on the "trifold" hermeneutical formula. He praises the *Living Word Series* for addressing the problems in modern theology but failing to go far enough. Collier would demand our respect if he subjected the *Interpreters Bible* commentaries to the same kind of biblical analysis. We would be interested to learn how he would handle the translation of *almah* (Isaiah 7:14) in the Revised Standard Version, as well as other passages.

The fourth admission mandates that the spokesmen for the new hermeneutic come to terms with modern theology. To date, they have shown extreme reluctance to do so. Modernism and liberalism are interchangeable theological terms. Modernism goes back two centuries. Jean Astruc (1634-1766) was the first scholar to suggest that Moses copied from two different documents to produce the Pentateuch. Julius Wellhausen developed the Documentary Hypothesis of the Pentateuch in the latter part of the 19th century. The hypothesis holds that four separate ancient Hebrew traditions were combined to form the Pentateuch by some writer other than Moses.

Friedrich Schleiermacher is called the "father of modern religious liberalism." Karl Barth and Emil Brunner developed the essence of Neo-orthodoxy. Rudolph Bultmann developed "Form" and "Source" criticism of the New Testament. He is best known for his call to "demythologize" the gospel traditions in order to get at the true message (*kerygma*) of Matthew, Mark, and

Luke. Paul Tillich sounded the death knell for the radical end of Neo-orthodoxy. This philosopher-theologian thought of God as an "Impersonal Being" beyond "Finite Being." God is deemed to be the primary ground of "All Being."

#### Summary

Following Collier's 1987, 1988 CSC papers, "An Assessment of the Hermeneutical Impasse in Churches of Christ," articles on the subject began to appear in *Image* on a regular basis, and much like Hector's horse, going off in all directions at the same time. The "so-called" hermeneutical "crisis" was addressed extensively in the 1989 and 1990 CSC papers. What is indeed clear and beyond recall is the ongoing denigration of the old hermeneutic. Much is said about the new hermeneutic. However, waiting for the new hermeneutic is like waiting for Godot.

This article is not intended to be accusatory. It may very well be. There is no need for the architects of the new hermeneutic to be coy about these matters. Conservative scholars in the church are fully cognizant of the hermeneutical directions of our liberal brethren. Why should they be passive and submissive in face of the massive efforts now underway to undo 200 years of accomplishment wrought by leaders of the Restoration Movement?

Our liberal brethren are warming by fires they never built, preaching in well-appointed edifices built by the toil and sweat of brethren of yesterday, and drinking from wells of living water they

never dug. There is a campaign now underway to sell a new bill of theological goods—a "new theology" and a "new ecclesiology"—to the churches of Christ. We had best look to Rubel Shelly and Randall Harris, who seem to be the leading spokesmen for a new "face lift" for churches of Christ in the 21st century. Such already is in the planning stages. Look for new publications in the near future with such in mind.

#### Postscript

An article to follow will offer particular proposals for a new hermeneutic submitted by Thomas Olbricht, Michael Casey, Randy Fenter, and others. There are indeed surprises which give serious causes for concern.

—David Lipscomb University  
3714 1/2 Belmont Boulevard  
Nashville, Tennessee 37215

[EDITORIAL NOTE: Much appreciation to the *Firm Foundation*, Post Office Box 690192, Houston, Texas 77269-0192 (on whose pages the foregoing insightful article by brother J. E. Choate first appeared in June, 1992) for special permission to reproduce it here. Brother Choate is Professor Emeritus of Philosophy & Bible at David Lipscomb University. Just as he predicted—and as *Firm Foundation* Editor H. A. (Buster) Dobbs noted—on April 15, 1992, Rubel Shelly announced a new magazine named *Wineskins*. It is being edited by Mike Cope and Rubel Shelly, with Phillip Morrison as managing editor.—Ira Y. Rice, Jr., Editor]

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## Some Things The New Hermeneutic Cannot Do

Tom L. Bright

Picture in your mind an individual who affirms that whatever one personally concludes to be the teaching of any passage of scripture is, in fact, the truth of that passage. Add to this scenario the idea that these conclusions are not to be bound upon any other person. Now, congratulate yourself. Even though it is neither new nor is it a viable method of interpreting the scriptures, you have just constructed the basic thinking of the so-called "New Hermeneutic"!

In practice, the New Hermeneutic (hereafter abbreviated NH for brevity's sake) is nothing more nor less than subjective liberalism in action. Although man refuses to accept such reasoning in almost every area of existence, Satan

has beguiled him into adopting this logic in the religious realm.

We must understand that among those advocating this philosophy, there are differences in the extremes to which they would carry it. For instance, many still would affirm that baptism is essential to salvation. On the other hand, in a more consistent application of this reasoning, others have followed it to its logical conclusion, affirming that baptism is essential only if I subjectively understand it to be.

In my judgment, the error most easily seen in the NH is the unswerving and always present inconsistency. And why not—the basic premise of subjectivity allows, yea, encourages inconsistent thinking.

In the field of hermeneutics, there is a truth so obvious that it needs no comment: Any doctrine which implies a false doctrine is itself false. This false doctrine might be evidenced as contradicting a clear statement of inspiration. Sometimes it might demonstrate that which is absurd.

When put to the test, the NH fails miserably. If one attempts to comply with clear commands of lucid statements of inspiration while using the NH philosophy, he will find himself involved in contradictions or absurdities. We shall prove this undeniably and irresistibly.

For instance, the NH cannot recognize Paul's affirmation that there is "one faith" (Ephesians 4:5). In reality,

in the NH (subjective) mind, there are "many faiths." Remember, this philosophy affirms that whatever one concludes the scriptures to teach, that is what they do teach, with such results to be bound only upon the person who has reached them.

In theory, this is soothing and peaceful. In practice, it is absurd. The NH tells me that if I personally conclude that there will be *no* premillennial reign of Christ upon the earth, then that is the truth for me. But, should another conclude that there *will* be a premillennial reign of Christ upon the earth, then that is the truth for that person. Thus, the Bible supposedly teaches that there **WILL BE** and **WILL NOT BE** a premillennial reign of Christ upon the earth. Does the NH mind detect a contradiction here? Of course not! After all, each individual supposedly has a right to come to his own personal conclusion about the millennium. Thus, both views are correct!

If this does not constitute "two faiths" relative to the "millennium," then what would it take to establish such? Add to this the possibility of a third person affirming a "postmillennial" view, thus creating "three faiths." We would have Christ coming (1) before the millennium, (2) after the millennium, and (3) there being no millennium at all! That, my friends, is a practical application of the NH!

Such divergency, however, is not limited to the supposed millennium. Other areas where such contradictions or absurdities would exist are: the organization of the church, the role of women, the Lord's Supper, music in the church, the work of the Holy Spirit, what must one do to be saved, fellowship with the denominations, and the like. Consider the contradictory views possible in each area just named—all are to be accepted, none rejected. Thus, due to the contradictions or absurdities the NH would allow, it is evident that it implies a false doctrine. Therefore, it is false.

### JUDE 3 AND THE NEW HERMENEUTIC

The NH cannot fulfill Jude's exhortation to "**earnestly contend for the faith which was once for all delivered to the saints**" (Jude 3). The rationale of their philosophy will not allow for "the faith," only "many faiths." In their view, a person's "faith" might change from day to day. Why should a person "contend" for something today when his personal convictions might lead him to teach as "true" tomorrow the very thing he taught as "false" today?

We wonder then, if the recipients of Jude's exhortation did what Jude told them to do, **FOR WHAT DID THEY CONTEND?** Or did they just wander around in a maze of doubt, uncertainty, and skepticism?

Consider further: Jude affirmed that the faith was "**once for all delivered.**" If Jude was correct, and if the NH viewpoint is correct, then we must conclude that every conceivable subjective possibility relative to every aspect of the truth was delivered in the first century! Therefore, is it possible for any man today subjectively to come to any subjective conclusion that was not "once and for all delivered" in the first century? Absurd? Indeed it is! And this is the very reason that the NH is to be rejected.

### I TIMOTHY 4:16 AND THE NEW HERMENEUTIC

Paul told Timothy to "**Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee**" (I Timothy 4:16). We ask **Thomas Olbricht, Gary Collier, Randy Fenter, Steve Ink, Bill Swetmon, Rubel Shelly, Randy Mayeux, Marvin Phillips**, or any other of the leading lights of the NH: What did Timothy have to "take heed to" in order to fulfill Paul's command? Was this "doctrine" an absolute and objective standard given by inspiration that all must obey, or was it those conclusions to which Timothy had personally come? If so, did those people he taught **HAVE TO** accept these personal deductions of Timothy?

It cannot be the latter, because (we are told) such deductions are to be bound only upon those who have come to such conclusions. Could it be the former? But is the NH willing to affirm there is an absolute and objective standard? To them, the absolute and objective standard teaches that there is no absolute and objective standard!

Furthermore, can I look into that to which Timothy was to "take heed"? Was it bound on any person other than Timothy? If so, upon whom? If not, why did Paul say it would save those that heard him? Did Paul mean that it would save "them that hear thee" only if they personally came to the same conclusions? Could one be saved and reject those things Paul had under consideration? Were they allowed to come to conclusions different than those of Timothy? To the devotees of the NH, we affirm: These questions need answers!

### I TIMOTHY 4:1 AND THE NEW HERMENEUTIC

If Timothy were of the NH persuasion, think how difficult it would be for him to fathom that "**some shall depart from the faith.**" After all, the NH argues that "the faith" is a subjective thing. It is that which I personally determine it to be. Being subjective in nature, how can one really "depart" from it? Surely if they depart from their subjective "faith," they will simply adopt another view which will become their "faith" for the hour. In the NH mind, can one really "depart from the faith"? We need your help, brother Olbricht!

### I TIMOTHY 4:7, II TIMOTHY 2:16 AND THE NEW HERMENEUTIC

In these two passages Paul told Timothy to shun profane and old wives' tales and profane and vain babblings. Let us assume that Timothy had the NH mind. What standard would he use to determine what constituted the profane and old wives' tales? What if another Christian had personally concluded just the opposite from Timothy?

What if his personal conviction was that Proposition A was not a profane and old wives' tale, but Timothy felt that it was? Are we to assume that since Timothy felt it was such, he (Timothy) was to shun it? However, the other person was to treat it as that which was revealed by the Holy Spirit, to be accepted and put into practice in his life? Would both individuals be approved of God if they publicly taught their personal convictions relative to the prohibition from the pen of Paul? Please enlighten us, brother Collier!

### II TIMOTHY 1:8 AND THE NEW HERMENEUTIC

Here, Paul encouraged Timothy not to be ashamed of the testimony of the Lord. Now, what was that of which Timothy was not to be ashamed? If indeed Timothy was not ashamed of the "testimony of our Lord" in the first century, and if I determined to not be ashamed of the "testimony of the Lord" in the twentieth century, would I "not be ashamed" of the very same thing as Timothy? Or would I be allowed personally to determine that of which I would "not be ashamed"? Would we both have been "not ashamed" of the same thing?

As you can already see, consistency with their basic philosophy demands that the NH would have to say that Timothy and I would not have to "be not ashamed" of the same thing. Why? Because what Timothy personally determined the "testimony of our Lord" to be might not be what I concluded it to

be. Therefore, Timothy and I could only observe this in a relative and subjective sort of way. That, my friends, is the New Hermeneutic. If this assessment is incorrect, maybe Marvin Phillips should be willing to point out the error in it. What about it, brother Phillips?

#### II TIMOTHY 1:13 AND THE NEW HERMENEUTIC

Paul told Timothy to "**hold fast the form of sound words.**" Can you not imagine the consternation that would have filled Timothy if he tried to fulfill this command from the NH viewpoint? What would comprise the "sound words"? What if Timothy and another brother disagreed on what the "sound words" were? Would you stand up and answer our questions, brother Fenter?

#### II TIMOTHY 3:7 AND THE NEW HERMENEUTIC

Paul wrote of those who are "**ever learning, and never able to come to a knowledge of the truth.**" Viewing this from the NH viewpoint, were these individuals never able to come to a knowledge of Paul's truth or Timothy's truth? Was it a definite faith? A specific faith? One that all could understand and adopt?

If both Timothy and I came to a knowledge of that truth Paul wrote of, is there anything that Timothy and I would have to agree upon? Is there anything in that "truth" which ALL PEOPLE must accept to be pleasing to God?

Was Paul speaking negatively of those because they did not accept his own personal convictions, which (we are told) are never to be bound on any other person? Did Paul suggest that there was anything here that all must accept in order to come to a knowledge of the truth? Oh! how we need brother Ink's help.

#### II TIMOTHY 3:8 AND THE NEW HERMENEUTIC

What did they have to resist to be guilty of resisting the truth? Again, from the NH mind, what standard is the determining factor? How am I to understand "**men of corrupt mind**"? Was this based on Paul's personal convictions, or was there an objective standard to consider? Were these men necessarily of a "**corrupt mind**" in God's sight? In Timothy's sight?

Were they "**reprobate**" based entirely upon Paul's personal judgment, or was this the Holy Spirit's verdict? If it was from the Holy Spirit, then would I have to accept his judgment or do I have the right to form my own personal judgment as to what constitutes "reprobate"?

If, in our enlightened and "scholarly" world of today, a man is exactly like those Paul wrote of, will he still be "of corrupt mind" and "reprobate"? What if one does not subjectively think that the exact, same actions and teaching today would constitute him as "reprobate" and "of corrupt mind," would he be in violation of God's will? We call upon the devotees of this specious reasoning to enlighten us! Perhaps brother Swetmon could put us on the right road!

#### II TIMOTHY 4:2-4 AND THE NEW HERMENEUTIC

Paul's instruction to Timothy was to "**preach the word.**" Was there any specific thing that Timothy had to "preach" in order to "preach the word"? If so, did he have to "preach" it all of the time, every time? Could Timothy arise one morning and determine that he did not have to preach the same thing today about Proposition A that he preached the day before?

If one preaches "the word" today, will he preach one thing just as Timothy did? A few things? Several things? Many things? Most things? Exactly what Timothy preached? We pray, brother Rubel, direct our paths!

What is this "sound doctrine" that some would not endure? Are they acceptable to God if they did not personally conclude that it was "sound doctrine"? Would "sound doctrine" today be just like the "sound doctrine" that some would turn from in the first century? Who determined that it was "sound doctrine"? Paul, using subjective reasoning? If so, was this merely his personal judgment? Were all obligated to live by it?

#### OTHER APPLICATIONS OF THE NEW HERMENEUTIC

No elder could convince the gainsayer

by "**sound doctrine**" (Titus 1:9), because "sound doctrine" is subjectively determined. Nor could Titus speak the "**sound doctrine**" (Titus 2:1), because what might be "sound doctrine" to Titus might not be "sound doctrine" to another brother. Neither would he know who to rebuke "**that they may be sound in the faith**" (Titus 1:13) since "soundness" is determined subjectively.

Surely, if Titus had the NH mind, he would not force his conclusions upon any others. Oh! brother Mayeux, how we need to be straightened out and pointed in the right direction! Would you help us?

#### THE NEW HERMENEUTIC IS FALSE TO THE CORE

Good people, relative to all of the verses alluded to in this article, if one lived by the New Hermeneutic philosophy, he COULD NOT then and CAN NOT now do those things commanded in these passages. Why? Because they present a contradiction or an absurdity, thus implying a false doctrine. Therefore, the philosophy is false and must be rejected without apology.

One last question for all of the advocates of the New Hermeneutic viewpoint: Does the Bible subjectively teach that Bible truth is to be subjectively ascertained? This is a question that can be answered by a simple "Yes" or "No." We would appreciate an answer to this question from Thomas Olbricht, Gary Collier, Randy Fenter, Steve Ink, Bill Swetmon, Rubel Shelly, Randy Mayeux, Marvin Phillips, or any other person who holds to this view. Will they answer? We challenge them, either individually or collectively, to give us a clear and concise answer.

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## Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Shall Your Brethren Go To War, And Shall Ye Sit Here?

Jim Snell

We find in Numbers 32 the children of Israel making preparation to go in and possess the land. However, we notice that the children of Reuben and Gad had another plan in mind. They evidently did not want to fight for the land of Canaan (Numbers 32:5,19). They wanted their "own" land to dwell in, but they did not want to *fight* for it. Doesn't it sound familiar to us today in the church concerning those who do not want to fight for their heavenly/eternal inheritance (Hebrews 9:15; Ephesians 6:10-18). The Bible teaches us in principle that no inheritance may be gained without a *fight* (II Timothy 4:7,8).

As we noticed earlier, the children of Reuben and Gad, in a sense, wanted to secede from Israel in order to remain east of Jordan. They evidently wanted to keep "peace," but we notice that they still were required to fight in order to receive *their* inheritance.

There was a time even in our own nation—when the concept of secession was considered. It was during probably some of the bleakish years of our beloved nation, the Civil War.

In 1864 a congressman Alexander Long of Ohio put forth a proposal to secede in order to gain "peace" with the Southern Confederacy. One James A. Garfield, who fiercely opposed this proposal, made these comments concerning such a proposition. His speech was delivered in the House of Repre-

sentatives on April 8, 1864 against a motion to negotiate for peace with the Southern Confederacy. The title of his speech was: REVOLUTION AND THE LOGIC OF COERCION. Following are portions of Garfield's speech directed at Congressman Long of Ohio:

"...now, when hundreds of thousands of brave souls have gone up to God under the shadow of the flag, and when thousands more, maimed and shattered in the contest, are sadly awaiting the deliverance of death; now, when three years of terrific warfare have raged over us, when our armies have pushed the rebellion back over mountains and rivers, and crowded it back into narrow limits, until a wall of fire girds it; now, when the uplifted hand of a majestic people is about to let fall the lightning of its conquering power upon the rebellion; now, in the quiet of this hall, hatched in the lowest depths of a similar dark treason, there rises a Benedict Arnold and proposes to surrender us all up, body and spirit, the nation and the flag, its genius and its honor, now and forever, to the accursed traitors to our country. And that proposition comes—God forgive and pity my beloved state!—it comes from a citizen of the honored and loyal commonwealth of Ohio!

"I implore you, brethren in this house, not to believe that many such births ever gave pangs to my mother state such as she suffered when that traitor was born. I beg you not to believe that on the soil of the state another such growth has ever deformed the face of nature, and darkened the light of God's day.<sup>1</sup>

"...Secession to gain peace! Secession is the tocsin of eternal war. There can be no end to such a war as will be inaugurated if this thing be done.

"Suppose the policy of the gentleman were adopted to-day. Let the order go forth; sound the "recall" on your bugles, and let it ring from Texas to the far Atlantic, and tell the armies to come back. Call the victorious legions to come back over the battlefields of blood, forever now disgraced. Call them back over the territory which they have conquered. Call them back, and let the minions of secession chase them with derision and jeers as they come, And then tell them that that man across the aisle, from the free state of Ohio, gave birth to the monstrous proposition! Mr. Chairman, if such a word should be sent forth through the armies of the Union, the wave of terrible vengeance that would sweep back over this land could never find a parallel in the records of history. Almost in the moment of final victory, the "recall" is sounded by a craven people not deserving freedom! We ought every man to be made a slave, should we sanction such a sentiment."<sup>2</sup>

Brethren, the very thing which James A. Garfield addressed to the House of Representatives and the very thing which Moses addressed to the children of Reuben and Gad is echoing in our ears today, as well—and that is TREASON! Brethren, are we going to give up the fight? Are we going to go the way of the *liberals*, or are we going to *take a stand and fight*?

(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., *Editor*

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## Guest Editorial...

### Brethren, You Sin Against Us

That liberal digression has invaded the ranks of the church is obvious to anyone who is aware of the erosion and division because of false doctrines being taught from pulpits, publications, school classrooms, lecture programs, and such like. There are two kinds of people the devil applauds: (1) those who militantly and aggressively promote false doctrines, like the Jubilee Church, and (2) those who are too self-serving to oppose error and expose the teachers of it, who prefer to stand idly by saying and doing nothing significant enough even to show distinctly whom they serve.

There are those who say they hold to the truth and do not agree with the liberal heresies being taught all around. They may not teach these heresies themselves. They say they do not encourage attendance and support of the events, churches, schools, and people who are driving division among us by their false doctrines. Yet, they never seem able to bring themselves really to combat this insidious work of the devil. They are not heard to speak out in opposition of the false doctrines and identify the sources of them. They do not know what it is to reprove and rebuke the heretics. Nothing they do seems really to discourage those who are tearing the church into pieces and creating this new digressive denomination now so evident.

#### CATALYSTS FOR DIVISION

They will attend the functions of these servants of the devil who teach error. They will announce their works, produce their materials, advertise in their papers, sell their books, invite them to teach their people, have them on their lectureships, advance their influence, even participate in their programs known for the heresy promoted. They may say they are not supporters of the movement to restructure and change the Lord's church into another denomination, but you cannot tell it from what they do, or refuse to do. Actually, their cowardice serves as a catalyst for the continued advance of division caused by heresy. Yet, they try to act so innocent and loving!

Yes, they will preach part of God's truth, but ignore all parts that have to do with dealing properly with false doctrines and false teachers (Ephesians 5:11; II Corinthians 6:14-18; Romans 16:17-18; II John 9-11; II Thessalonians 3:6). Their loyalty to Christ seems to extend only so long as it might not disturb their jobs, salaries,

positions, friends, family, and acceptance. Do they really consider themselves to be so "somewhat" that they can rise above the battle for truth and go along to get along regardless of what is going on, and think God or faithful brethren must be pleased with them?

#### DO THEY KNOW NOT WHAT THEY DO?

Why are brethren willing to do this? Even if *preachers* are unwilling to risk anything to stand for the truth, why do *elders* permit their preachers to be associated with the events of heresy? I cannot judge their motives. Their deeds speak to their discredit. But I can accept what the inspired Paul said was the motive of false teachers (Romans 16:18). It may be that some of these fence-straddlers know not what they do. But they *need* to know what they are *really* doing. They are *sinning against God and faithful brethren*. That is what they are doing. I do not know who they think they are, but I can tell what they are by their fruits!

They are undermining the patient, kind, firm, and faithful efforts to oppose error, being more critical of those who *oppose* error than they are of the *error* being opposed. Do they really think they can serve God and mammon? Cannot they decide whether they are with the Lord or with the liberals? They cannot have both. Are they content

to ever be double-minded and talk out of both sides of their mouths?

#### LET'S CONSIDER THE CONSEQUENCES

These people who cannot bring themselves to be against false doctrines and the teachers of it may mean no harm. They may even think they are standing for truth. But they are not when they continue to trot along with the sources of error. They are sinning against Christ and faithful brethren, lacking conviction sufficient to do battle in a crucial hour. They lay burdens on those who fight the good fight, and give encouragement to the Lord's enemies by their fear and reluctance to take a meaningful stand.

If that is not contrary to the will and actions of the Lord that he taught and demonstrated, and as was taught and demonstrated by his apostles, why isn't it? How can they rest easy in such glaring duplicity and fear? How much better it would be, for them and everyone else, if they could be like Joshua (Joshua 24:15), and stand with faithful brethren in resisting the forces of evil. Do they have no concern for the consequences of their attempts to please all men, except those who seek only to please God?

—James W. Boyd

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## Shall Ye Sit Here?

(Continued from Page 1)

Remember, without a fight there can be no inheritance (II Timothy 4:7,8). The *liberals* have given up the fight. They stand for *nothing* any longer and they cry, "...Peace, peace; when there is no peace" (Jeremiah 6:14; 8:11). Issues such as marriage, divorce and remarriage, indwelling of the Holy Spirit, modern-day translations of the Bible, fellowship with the denominations, instrumental music, withdrawing of fellowship, and other such doctrinal issues are simply nothing more than problems among us "weaker brethren," and they would cite Romans 14!

Brethren, let's not give up the fight. We have fought too hard and come too far to do that. This is in essence what Moses was saying to the children of Reuben and Gad and also what James A. Garfield was saying to the House of Representatives. *We've come too far!*

Let's continue in the fight for truth with the determination that we will obey every command from the Captain of our Salvation (Hebrews 2:10), and resolve never to lay down our armor or

our sword until we arrive at the throne of God to lay them down at Jesus' feet, "Beneath the banner of the Cross."

**When the Great Commander, from the vaulted sky, Sounds the resurrection day, Then before our King the faint and foe shall die, And the saints shall march away.**

#### CHORUS

**Marching on! Marching on! For Christ count everything but loss, For the King of Kings, We'll toil and sing, Beneath the banner of the Cross.**

#### ENDNOTES

<sup>1</sup>James Abram Garfield. REVOLUTION AND THE LOGIC OF COERCION. Speech delivered in the House of Representatives. April 8, 1864. TEXT-BOOKS OF THE AMERICAN LYCEUM CIRCLE. THE WORLD'S BEST ORATIONS Vol. 6. David J. Brewer—Editor (J.B. Lyon Company. PRINTERS AND BINDERS. Albany. N.Y., 1901), pp. 2227, 2228.

<sup>2</sup>Ibid., pp. 2229, 2230.

—Post Office Box 1243  
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## HUMANISM

Lynn Blair

Humanism rears its deceitful head in practically every area of our lives. It is basically defined as a system of beliefs about humanity which excludes God from reality and makes man the judge

of all things. It is evolutionary in its thinking and thus it logically would be (in their view) that since man is the highest evolved species in the evolutionary scheme of things, he should be preeminent and make the decisions.

But humanism also makes human lives cheap (since they are no more than in evolved animals) and thus most humanists endorse abortion, infanticide (the killing of infants that "aren't quite right"), and euthanasia (commonly referred to as mercy killing), but of course there is more to it than that. All of this kind of thinking leaves God and the Bible completely out of the picture.

One area where we see humanism in evidence is in our modern television shows (and even some not so modern). Many of us have fond memories of Archie Bunker. Why, his chair is even in the Smithsonian! But did you ever notice who were the religious ones on the show? First, it was the older couple (as if younger couples would be more educated and know better!). Remember that older couple (Archie and Edith)? Edith was the most sincere religious one. She was the one that was scatter-brained and called dingbat! And Archie

was religious in his own way (the humanists think it is okay to have your own sort of religion as long as it doesn't include God!). Archie was the hypocritical one who misquoted scripture and was so racially prejudiced! The producer of that show was **Norman Lear**, a humanist. Friends, that is just one example among so many.

Another way that humanism is evidenced is in the public education system. NOTICE: I AM NOT SAYING THAT ALL SCHOOL TEACHERS ARE HUMANISTS. I am saying that most of the people who write our textbooks are humanists. The science books that are being put out are absolutely evolutionary in their teaching of origins. Even the history books show distorted views of history to run down the traditional (and thus religious) way of life.

**Mike Wallace**, CBS anchorman was given a history book to read before a certain interview. It was for fifth graders and it was called "Search For Freedom." He was shocked when he found that it devoted *seven pages* to **Marilyn Monroe** (with nothing about **Martha Washington**). It contained *no mention* of **Lyndon Johnson** or **Richard Nixon**. It even eliminated the assassination of **John Kennedy**! Wallace was so disturbed that he called the Macmillan Company—but they refused to comment.

Notice this from another fifth grade textbook: Name the nation you think is being discussed in the description: "No

*nation on earth is guilty of practice more shocking and bloody than is \_\_\_\_\_ at this very hour. Go where you may and search where you will. Roam through all the kingdoms of the old world. Travel through South America. Search out every wrong. When you have found the last, compare your facts with the everyday practice of this nation. Then you will agree with me that for revolting barbarity and shameless hypocrisy, \_\_\_\_\_ has no rival."*

What nation would you put in the blank? The answer that this fifth grade textbook put was the United States! You say that I am getting too political in this. No, not really. I am just trying to show you how subtle these humanists can be. If you are observant, you can pick out some of the buzz words—"old world," "hypocrisy," and the like. You see, if they can knock out the *old* way with all of its religious beliefs, then they can establish the "new" rules.

Time—and especially space—would not permit me to elaborate on the various other examples and results of humanism (such as the feminist view, the "NEW AGE" movement, and a discussion of world views). I do want to mention *Humanist Manifesto I and II*. *Humanist Manifesto I* was drawn up and signed by 34 people in 1933. *Humanist Manifesto II* was signed by at least 260 prominent people. It first appeared in 1973. For examples of the signers of these documents we give the following examples: *Humanist Manifesto I*—**A. J. Carlson, John Dewey,**

and **R. Lester Mondale; Humanist Manifesto II**—**Isaac Asimov, Antony Flew, Floyd W. Matson, Lester Mondale, and B. F. Skinner.**

It is extremely easy to get bogged down in the problems that humanism presents and not deal with any answers. To avoid that, here are a few practical answers on what we should do about humanism and its influence on our lives. First, learn to recognize it for what it is. Remember, it is so subtle and it may sound reasonable and good in the beginning. Second, remember Jeremiah 10:23—"O Lord, I know that the way of man is not in himself! It is not in man that walketh to direct his steps." Humanists have failed to comprehend one of the greatest of all truths, that the "fear of the Lord" is both "the beginning of knowledge" and "the beginning of wisdom" (Proverbs 1:7; 9:10). True wisdom is in Christ (I Corinthians 1:30). He alone is the way, the truth, and the life, and no one comes to the Father but by him (John 14:6). It is his Truth that will make us free (John 8:32), and protect us from the "philosophy and vain deceit after the tradition of men" which are able to spoil us (Colossians 2:8).

Basically, we must teach the gospel (and all that it includes) to our children, our loved ones, our neighbors, and all that we know. The gospel not only will save us from hell, but it will save us from humanism as well!

—Redwater Church of Christ  
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## Are Southern Churches of Christ More Spiritual?

Burt Jones

I recently conducted a meeting at a great congregation of the Lord's church in southwestern Ohio.

Immediately after the final lesson of the meeting a vibrant and cordial sister approached me and asked, "Why do all the preachers at these meetings seem to come from below the Mason-Dixon line? Are southern churches more spiritual or something?"

I searched her face to see if I could catch a glimmer of whether to accept this seriously or to take it as merely a lighthearted question. I determined she wanted a serious answer.

My answer to her was that I was right now engaged in located work with a very solid and sound congregation in

northeastern Ohio. She responded, "You may be there *now*, but that accent of yours is pure southern."

### WHAT ABOUT 100 YEARS AGO?

Driving home later that night I had a chance to reflect on those statements of concern couched in a spirit of frivolous banter. She was questioning what appears to be the case all too often. The great training grounds and preaching schools and colleges and universities of the Lord's church virtually all are located in the southern half of our nation.

My thoughts wandered back to the glory days of the Lord's church in the Western Reserve area, through which I was driving at that very moment. I

remembered seeing giant old church buildings in this area designed for hundreds now accommodating only a handful of faithful souls with their hair turning the color of that precious metal separated from the dross as described in Proverbs 25:4.

Are the southern churches more spiritual? One hundred years ago, would those of us with southern heritage be asking a northern brother or sister the same question that the sister in Dayton asked me, only concerning the spirituality of the Lord's church in the north?

### ANSWER IS IN THE WORD

Brethren, the answer lies not in demographics or accents. The answer stares out at us from the inspired word

of the gospel. "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I Peter 1:17).

As brothers and sisters in Christ, we move through his kingdom not as citizens of this country attempting to "work" our way to heaven, but as citizens of heaven making our way through this world.

There are sound congregations in the south. There are sound congregations in the north. When we meet one another, and the sense of mystery and fascination with diverse accents and mannerisms has passed, we begin to see earthly differences as a traveler simply passing through; then our whole view of this life falls into eternal perspective.

I have a nice preacher's home, but I am not satisfied with it. I "desire a better country, that is an heavenly; wherefore God is not ashamed to be called [my] God; for he hath prepared for [me] a city" (Hebrews 11:16).

There is world-class medical care less

than an hour from where I live, but I am not satisfied with it. I am looking toward a place without pain and sickness. A home eternal in the heavens where we shall enjoy perfect bodies.

Some of the best food in the world is prepared by the good sisters in the congregation where I preach, but I am not satisfied with it. I am anticipating spiritual food, heavenly manna, in a place where I can feast eternally without getting my fill.

#### **SPIRITUALITY, NOT GEOGRAPHICAL**

If we get heaven in our sights, it makes no difference whether we are from Vermont or California or Tennessee. John recorded for us through inspiration, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

Spirituality and godliness are for Christians, as Paul made the Ephesians to understand. "That the Gentiles should be fellowheirs, and of the same body,

and partakers of his promise in Christ by the gospel" (Ephesians 3:6). May I also say that those north of the Bible belt "should be fellowheirs and of the same body, and partakers of his promise in Christ, by the gospel."

Although this article is being offered in a somewhat suppositional vein, the perception of "spiritual inferiority" is nevertheless embraced by some of our brethren in the north.

This fear—this perception—is totally without foundation! Since moving to the state of Ohio, and having the opportunity to conduct gospel meetings and to visit lectureships in several of our northern states, I have been awestruck by some of the preaching of God's word heard in this area.

Let us, with like minds and with hands joined, combine our several abilities and march together during our brief sojourn here in upholding truth and eradicating error, whether we say "y'all" or "youse guys."

—Millersburg Church of Christ  
926 East Jackson Street Extension  
Millersburg, Ohio 44654

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## **LET'S HELP THOMAS B. WARREN GET OUT SPECIAL PAPER-BACK EDITION OF HIS WORK ON "CHRISTIANS ONLY" BROTHERHOODWIDE**

*One of the most insightful books produced brotherhoodwide during the past decade is the one by brother Thomas B. Warren, entitled, **The Bible Only Makes Christians Only and the Only Christians**. Written in response to the false notion that Jesus Christ has faithful, knowledgeable Christians, not just in the church he died for, but in human denominations as well, this book already has sold out two printings and now goes into its **third**.*

*In a much-appreciated letter, of July 6, 1992, brother Warren wrote, in part, as follows:*

...As you no doubt are aware, many—perhaps a majority of—members of the Lord's church today (1) have rejected the plain truth of Jesus Christ and (2) have espoused false doctrine (the details of which I will not go into here since I feel certain that you are aware of these facts).

This letter is to let you know that some faithful Christians have committed themselves to pay for the printing of a *paper-back* edition of my book, **The Bible Only Makes Christians Only and the Only Christians**. (The other printings were in *hard-back* only—this, the third printing, will be the first time in *paper-back*. The *hard-back* editions have been out of print for some time.) This book makes clear: (1) that the Bible is the *one and only* source of the truth as to how to become a *Christian*, (2) that people who both learn and obey what the Bible teaches become nothing other than *Christians* by so doing, and (3) that the *only* Christians are people who have learned and obeyed the *Bible* plan of salvation. These are the three basic truths (in

regard to the Bible) which the world needs to learn above all else.

Thus, this book sets out the *very heart* of the basic message of the Bible. These three above-listed points in regard to the Bible must be "shouted from the housetops" around the world. I am hoping that soon we can have the book translated into other languages: for example, Russian, German, French, Spanish, Swahili, Chinese, Indian, and others as well.

Would you be willing to urge the local members there to buy this book, and help in every right way to push it to be supplied to other people (both lost and saved) around the world? We need your prayers and your financial help to accomplish this work! Since so many even in the Lord's church now have rejected fundamental, crucial truths, it is surely the case that God would have us all to do no less than our very best to "contend earnestly for the faith" (oppose every false way) and to uphold the truth.

The hard-back copy (before it sold out) *sold for \$12.00*. We plan to offer the book in paper-back edition for *only \$2.95 per copy* (it normally would sell for *at least \$10.00*) and to give a *free copy* to each student in the preacher-training schools among us.

*None of this money will go to me personally. All of it will be used to pay the expenses of the book which presently is being printed and for the distribution of it.*

If there is some information you would like to have before you decide whether you will help us in the matter, please contact me either by telephone (214-287-7179) or by mail (P.O. Box 937, Seagoville, Texas 75159)...

That readers may know what faithful, knowledgeable brethren truly think of brother Warren's book, please consider several quotations, as follows:

#### GOEBEL MUSIC:

"Thomas B. Warren's book, **THE BIBLE ONLY MAKES CHRISTIANS ONLY AND THE ONLY CHRISTIANS**, is an absolute necessity for this day and age, and, in fact, until our Master returns.

"There is not another book like it in existence. The title sets forth its thesis in distinct and everlasting clarity. The book is not only doctrinally sound, but is logically irrefutable by any man, group of men, college or university.

"This book must become the 'home textbook' for every family with children and needs to be truly examined with the Bible in hand as it sets forth the only way that God has for man.

"I pray to God that this book will not only be in full and ultimate use in these United States, in every home, with every eldership and used in every local church, but will also be translated into every language possible. Let's begin now to make sure it is translated into Russian, followed by the Chinese, Indian, Thai and other such tongues.

"May God speed the day when this book is circulated around the world in each person's own native tongue. Let's back this work with everything we have—finances, influence, by carrying ads for it, soliciting all the help we can and by doing it with all of our might."

#### ROY DEAVER:

"In my judgment, this is one of the most important books ever written on the church which was purchased by the blood of Jesus Christ and its relationship (1) to the authority of Christ and (2) to denominationalism. In view of the present-day situation in religion, this book is simply a must for all who truly care about the will of God.

"Many of our own people have completely abandoned the basic Bible teaching about the exclusive nature of the Lord's church.

"Many are teaching the doctrine that 'There are Christians in all denominations.' Many hold that 'There are sincere, knowledgeable, devout Christians in the denominations.'

"Thomas B. Warren has rendered a tremendous, much-needed service to the Lord's people, and to the entire world, for that matter, in his excellent new book. Setting forth simple, plain, powerful Bible teaching, brother Warren, without hesitancy and without apology, emphasizes that **THE BIBLE ONLY MAKES CHRISTIANS ONLY AND THE ONLY CHRISTIANS**. This is the way it was in apostolic days; this is the way it is now.

"This amazing book is **MUST READING** for all who are seriously concerned about **THE TRUTH**. It ought to be in every home, and it ought to be taught in our congregational Bible classes."

#### ANDREW CONNALLY:

"The issues facing the church today are of momentous importance, for they deal with the authority of Christ and His attitude toward denominationalism. Brother Warren's penetrating analysis and devastating conclusions concerning error are faith-building

and tremendously enlightening. I would that every Christian have a copy and study it."

#### CURTIS CATES:

"In a generation when many ridicule the plea for New Testament authority and would sweep the church into another wide-spread digression, how refreshing it is to see the timely new, **THE BIBLE ONLY MAKES CHRISTIANS ONLY AND THE ONLY CHRISTIANS!** I strongly urge that everyone...study this book carefully and prayerfully."

#### GARLAND ELKINS:

"This book by Thomas B. Warren is a classic. Brother Warren has written this great masterpiece at one of the most critical times in the entire existence of the Lord's church. He shows just how fallacious it is for anyone to argue either explicitly or implicitly that any teaching other than the Bible can make Christians. If read, understood, and applied correctly, this book will expose and sound the death knell of all denominations (including both the 'Disciples of Christ—Christian Church' and the 'Independent Christian Church'). I strongly recommend this great book, and I predict that it will be both widely distributed and productive of much good, both for time and eternity."

#### ROBERT R. TAYLOR, JR.:

"*The Bible Only Makes Christians Only And The Only Christians*, by the scholarly, devout and inimitable Thomas B. Warren is a beautiful book whose time has come. It is a valiant volume with a marvelous and monumental message. It is a rousing refutation of liberalism's attack upon the church of our Lord. This book, if read and heeded by our troubled brotherhood, could break the back of the new breed of preachers and professors who are out to change the Lord's church into just another denomination. It is one of the very best books I have ever read. I commend it very highly. It is a literary masterpiece."

In view of how the brotherhood responded to distributing Goebel Music's monumental work *Behold the Pattern*, it seems to us that *massive distribution* of brother Warren's *The Bible Only Makes Christians Only And The Only Christians* is the *next step* we all should take together in an effort to pull this confused brotherhood back into the fold of truth. Having already distributed approximately 25,000 copies of *Behold the Pattern* with telling results, now if we can follow up with a similar distribution of *The Bible Only Makes Christians Only and the Only Christians*, there literally is no telling what the ultimate effect—brotherhood-wide—will be.

Since brother Warren is offering this book, in paper-back, for *only \$2.95 per copy*, plus postage and handling, there will be *no profit to him or anyone else*. The books now are *off the press and ready to be shipped*. The books can be shipped in *boxes* which contain *36 copies each*. This will save some money on shipping and handling. Send orders to **NATIONAL CHRISTIAN PRESS, Post Office Box 6709, Moore, Oklahoma 73153**, or telephone (405) 794-8298.

Individuals who might need a tax credit for your order, you could *make checks payable to your local church*, then ask the church to *order the books in your behalf*. Once received you then can distribute them as far as they will go. Or, if you would rather, you can telephone brother Warren at (214) 287-7179 and he will be glad to advise how best to handle your order. Whatever you do, as brother Music suggested, *do it with all of your might*. We can turn this brotherhood back around if we want to enough to respond to such opportunities as this.—Ira Y. Rice, Jr., *Editor*



# Tulsa Workshop—Nashville Jubilee—False Brethren

Joe W. Nichols

Liberal trends in today's brotherhood are evident and can be identified through certain men, papers and gatherings. Further, when certain congregations run articles in their bulletin by known liberals, encourage their members to subscribe to liberal papers (or, even mail them into their homes), and encourage their members to attend workshops where known liberals gather and push their heretical doctrines, their move into liberalism is clearly established.

For the purpose of illustrating this trend into liberalism: a local congregation printed in its bulletin articles by **Reuel Lemmons**, followed by articles by **Rubel Shelly**, recommended *Image Magazine* to its members, used a *Baptist preacher's wife* to conduct a "Stress Workshop" for its members, called in **Richard Rogers** for an "Evangelism Workshop," sent its preacher to the *Tulsa Workshop* (a hotbed of the liberal gathering), and encouraged its youth to attend *Nashville Jubilee*. Most assuredly, this congregation by its actions, has placed itself on the road to apostasy.

## WHAT DOES LIBERAL CAMP ADVOCATE?

1. **Unity-in-diversity**—not Bible unity based upon a "thus saith the Lord!" but "union" wherein perversions in faith and practice are tolerated.
2. A "**broader fellowship**"—taking in those who have not been baptized (or, if so, not scripturally), those who use instrumental music contrary to divine sanction, those who live in open adultery; and the like.
3. A "**New Hermeneutics**" which is only an *old liberalistic/modernist hermeneutics* wherein proper rendering of the scriptures is replaced with that which is vague and cannot properly be understood by anyone, where the subscriber is left to live by his own private interpretation and philosophy of religion.

**We are known by the company we keep:** by articles we run in our bulletin, by those we invite to teach us and preach to us, and by those we gather with for exhortation and edification.

In our brotherhood there is definitely a *new liberal element boldly stating*

*that they are unhappy with the church of the past years and that they will either change it, or destroy it. Sad as it is, it is a matter of fact! We must therefore mount up forces against their vicious attacks on the church and sound doctrine. We must expose them, their tactics, and prevent them from accomplishing their intended goal—destroying the identity of the church. We must therefore: "contend," Jude 3; "mark," Romans 16:17; "withdraw," II Thessalonians 3:6; "hold fast the form of sound words," II Thessalonians 1:13; "have no fellowship with the unfruitful works of darkness," Ephesians 5:11, "but rather reprove them."*

**Conclusion:** Failure to respond will bring to us the same condemnation that was placed upon **Meroz** (Judges 5:23), **Chorazin**, **Bethsaida** and **Capernaum** (Matthew 11:20-24). When battle lines are drawn, we **must** enter the fight; the true defender of the faith cannot do otherwise (Revelation 2:14-16).

—Post Office Box 853  
Vidalia, Louisiana 71373

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## Work, For The Night Is Coming

Tim Ayers

**"For not the hearers of the law are just before God, but the doers of the law shall be justified"** (Romans 2:13). **"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another"** (Galatians 6:4). **"For we are his workmanship, created in Christ Jesus unto good works, which God before hath ordained that we should walk in them"** (Ephesians 2:10).

The subject of personal responsibility is foreign to folk today, as we live in a time when many attempt to shirk their duty and accountability before God. But we need to realize the necessity of our working for God in his vineyard (Matthew 20:1-16), and the urgency that must characterize our actions.

Paul commanded us to be **"stedfast, unmovable, always abounding in the work of the Lord"** (I Corinthians

15:58). Christians are instructed to **"consider one another to provoke unto love and good works"** (Titus 3:1; 2:14). Jesus is our supreme example in this regard, as in all areas of our lives as Christians. He told his disciples, **"My meat is to do the will of him that sent me, and to finish his work"** (John 4:34). The word "meat" in this verse means "that which delights and truly satisfies the mind." If we all could cultivate that attitude toward working for the Lord, the church would grow!

Jesus also said, **"I must work the works of him that sent me, while it is day; the night cometh when no man can work"** (John 9:4). Jesus knew his life on earth was short and he had so much work to do—but it is no different with us, brethren! We will not be here forever (Hebrews 9:27; James 4:14). The only time we have is NOW (II Co-

rinthians 6:2; Romans 13:11).

Gospel meetings used to be very fruitful in converting the lost, restoring erring brethren, and building up local churches, because the members used to work hard for weeks and months before the meetings were held. Neighbors, friends, relatives, and co-workers knew of the meetings and had been invited several times. Bible studies were conducted weeks before the meetings, and then an effective speaker could persuade the students to make the decision to obey the gospel. Those days are not over! We can bring back the successful gospel meeting simply by doing the work of inviting, asking, confronting. Don't wait until it is too late—**WORK, FOR THE NIGHT IS COMING!**

—2707 Mount Holly Road  
Camden, Arkansas 71701

## While Shelly, Others Dissimulate, Brotherhood Heads For Division

One of the saddest expressions in all the Bible is what Jeremiah wrote in Lamentations 1:12: "Is it nothing to you, all ye that pass by?"

While feigning "unity," Rubel Shelly and those standing with him are practicing *division*—and the public press is having a field day at our expense!

Illustrating this lament is something published in the July 5, 1992 edition of the Nashville *Tennessean*, entitled, "Road May Fork for Churches of Christ." [see article reproduced here-with]. There is a difference between roads "forking" and going off at a "tangent." In the case of "forking," both forks may legitimately claim to be equal; however, a "tangent" is a sudden divergence from one course to another. And what Shelly and those he influences are doing clearly is the latter rather than the former.

Can you imagine a *faithful* preacher of the gospel recommending that we "look to Hollywood for tips on gaining and retaining members"? Such advice may have "shock value"—but true preachers of the word could not care less about shocking their listeners by such frivolous speech.

Shelly was speaking to one of the classes on the final day of the spurious, so-called "Jubilee '92." Lapsing into unscriptural reference to the "unchurched"—a popular denominational term—he advocated that we study **Whoopi Goldberg's** nightclub-singer act in a

Roman Catholic convent as a model for "us" to follow. Such may be appropriate for revitalizing a nunnery and a Roman Catholic community; but it has *no justification whatever* for a brotherhood committed to following the "old paths" of the word of God!

Shelly says that we are "isolated," "don't know what is happening," "don't go out and get our hands dirty"—and that this accounts for what he fancies as our "continual loss of membership." We are uncertain as to *whose* membership is being lost—unless it is his and those following his tangent. [It is reliably reported that *one* church he influences (Madison) has lost *several hundred members* lately—particularly over the "Jubilee." Perhaps this is the "continual loss of membership" he had in mind.] (Incidentally, have you looked at Rubel's hands lately?)

"Isolated"? If, by this, he means that those following the "Jubilee" are isolating themselves from those still committed to the word of God, we'll buy that. The *Tennessean* reporter indicated that regardless of the applause and "amens" Shelly's speech received [some would applaud and "amen" almost *anything* these days!], there were those in his audience who did not agree or nod their heads—just as they did not clap when that "a cappella" group from Louisville "dished out" a rhythmic song. For all his protestations that such could not "get past [their] fears and

# Road may

## Choice between traditional, new

By **CARRIE FERGUSON**

Staff Writer

Perhaps the conservative Churches of Christ should look to Hollywood for tips on gaining and retaining members, a prominent minister said yesterday.

"We are at a juncture in history where the church should listen to the unchurched about what they're telling us about us," Rubel Shelly, minister of Woodmont Hills Church of Christ, said during the last day of Jubilee '92.

As about 300 attendees listened, Shelly described the plot of the new movie *Sister Act*, which stars Whoopi Goldberg as a Reno, Nev., nightclub singer who spends time in a

[Above article from the July 5, 1992

hangups" and were uncomfortable with the group's performance, "not because it is wrong, but because it is different"—no, Rubel, it is because it is *wrong*. You *know* it is wrong!

As for being willing to feel "uncomfortable" if it means reaching someone, that is hardly the point, is it? Is he willing to feel uncomfortable if it means alienating the faithful brethren, too? Evidently, this contributes "not one whit" to offending Rubel's conscience.

As for the figures being bruited about in these newspaper articles, we wonder as to their actual source. All the way

## Some Questions For Abilene Christian University

Roy Deever

### I. Max Lucado

**Max Lucado**, minister of the Oak Hills Church of Christ in San Antonio, is obviously the personification of the kind of preachers which ACU wants to produce. He is the recipient of ACU's "Young Alumnus Award," for 1991. This man regards **Chuck Swindol**, a denominational preacher/writer, as being "one of the most prolific Christian writers today." He has strong feelings about "ecumenicity." He rejects the "pattern" concept with regard to the Bible, and regards it as being "a love letter." He has no trouble with speaking at (with-

out rebuking) a *Catholic Church* which invites him for "an evening of inspiration and fellowship." He regards **Karl Barth** as being "one of the greatest theologians that ever lived...." He has no difficulty in working with denominational preachers to produce a book entitled *Christ in Easter*. The President of ACU explained that "We are proud ACU played a prominent role in Max's life and career." ACU is "high" on Max, and (as Max explained) he is "high on ACU." So, there is no question as to the kind of preacher ACU desires to produce.

### II. Dr. Terry Cartwright

Many years ago, while I lived and worked with the church in Haskell, Texas, I labored almost incessantly in a wide area (from Spur to Throckmorton, and from Abilene to Wichita Falls) trying to help churches to become stronger, and in trying to establish other churches. I recall appreciatively the work of **Ed Kirk** in the Benjamin, Texas area, and my own labors in a gospel meeting in striving to help that work.

Recently, with the Church of Christ, in Benjamin, Texas, **Dr. Terry Cart-**

# fork for Churches of Christ

## Religion

convent.

Goldberg's modern ways blend with those of the conventional sisters and inspires a new faith in the nuns and the decaying community that surrounds the convent.

The message of the plot is a lesson that this fellowship, which holds fast to its traditional beginnings, must learn — or face a continuous loss of membership, said Shelly.

"We're isolated. We don't know what's happening, we don't go out and get our hands dirty," he said.

About 12,000 from Tennessee and several other states attended the annual three-day assembly, with its seminars and worship services at Nashville Convention Center. The event is now in its fourth year and was sponsored this year by Madison Church of Christ.

However, for as much applause and "amens" as Shelly's speech received, there

edition of *The Tennessean* is reproduced by permission.]

through the "Jubilee," they kept saying 12,000 were in attendance again this year. Not that such would make "one whit" of difference, at least one faithful brother made it a point to go see for himself and told me that it looked "way down" this year compared with last year and the year before.

As for the churches of Christ having 1.2 million members, maybe so, maybe not. Owing to autonomy, only *God* really knows!

Rather than saying that the gospel will be distorted if the way the message is delivered is changed, those of us

were those in the audience who did not agree. Some did not clap when an a cappella gospel group, Straight Company from Louisville, dished out a rhythmic, inspiring song. Some did not nod their heads in agreement with Shelly, as many others did.

"We have to get past our fears and hang-ups," he said, referring to the musical group's performance. "We're going to feel uncomfortable, not because it's wrong, but because it is different. I'm willing to feel a little uncomfortable if it means reaching someone."

Usually, only traditional hymns are sung during Church of Christ services.

Churches of Christ have 1.2 million members and are described as a fellowship of autonomous congregations. Members believe the Bible is God's complete revelation and in-

critical of the Nashville "Jubilee" are saying they are distorting the gospel PERIOD. As Paul expressed it in 1 Corinthians 14:8, you just cannot have all those teachers of error on such programs without the trumpet giving an "uncertain sound." Certainly, of all the "uncertain sounds" prevalent throughout the Jubilee, Rubel Shelly's "Whoopi Goldberg" speech almost *had* to be the *most uncertain* of all.

It is not with any intention to be "cruel" that we feel duty-bound to withstand Rubel, *et al.*, in what they are doing. Like Paul wrote in Galatians

sist on a New Testament pattern of worship.

In the past, Jubilee has been criticized by a number of Church of Christ members who say the Gospel will be distorted if they change the way the message is delivered.

"This group [the movement of ministers behind Jubilee] represents a small faction — strident minority," Tom West of Bumpus Mills Church of Christ, outside of Dover, Tenn., said earlier this week. "If they're so unhappy and think they need to work to change the teachings of the Church of Christ, then they probably should leave and be happy somewhere else."

But Shelly suggested yesterday that churches evaluate their needs and arrive at individual ways of reaching their communities and new members. He warned that some moves would be criticized but added that cruel words shouldn't sway a group from doing what it knows is right for its members. ■

2:11ff, it is "because [they are] to be blamed" because "they walk not uprightly according to the truth of the gospel."

It is not a "fork" in the road that brother Shelly and those standing with him are approaching. For those of us still committed to the truth of the gospel, both he and they are coming to the end of the road. As implied by Amos's question, in Amos 3:3, two simply *cannot* walk together, except they be agreed.

—Ira Y. Rice, Jr., *Editor*

wright presented a "series of discussions regarding *The Roots of Faith*." These presentations were made Wednesday night, April 29, 1992 through Friday night, May 1st. The advertisement read: "Special music and singing each evening." As dumb as I am I must take it that the "special music" was something other than, and different from, the "singing."

Dr. Cartwright is the preacher for the "Pitman Creek Church in Plano." This is the church for which **Bill Swetmon** used to preach, but who now works with his own new group, called "Fellowship in Christ." Terry has a B.A. degree from Lubbock Christian University, his M.A. from Pepperdine University, and "Last May... graduated from Abilene Christian University with a Doctor of Ministry degree."

In the Benjamin series Dr. Cartwright spoke on "modes of Baptism." He was careful to distinguish "The Church of Christ from Christ's Church." In the particular service of which I now write a Baptist had the opening prayer, and a Methodist had the closing prayer. This with elders from neighboring congregations present.

Cartwright says (as reported in quotation marks in the paper): "Many of us have been misled in believing that our faith in God comes primarily from religious training. While religious training helps us in expressing our faith, true faith comes from our day to day experiences with God and with other people of faith." Well, pardon me for being so ignorant! I have always thought and taught that Biblical faith comes by hearing the word of God!

(Romans 10:17).

What does this have to do with ACU? Well, it is evident that ACU is "well pleased" with the labors of this man. The proof of this statement is found in the fact that he is on the "1992 Summer Workshops" at Abilene Christian University, July 19-22, 1992.

### III. Other False Teachers

Further, along the same line, when the ACU Lectureship Director upholds and defends and continues to use **Randy Mayeux, Marvin Phillips, Rubel Shelly, James Woodroof**, and others of the same kind and brand of false teaching, and refuses to recognize them as being "false teachers"—the fact of the apostasy of ACU rings out "loud and clear."



## IV. The Abilene Community Church

My source for the following material is the religion section in *Abilene Reporter-News*, of Saturday, May 30, 1992. The lengthy article is entitled: *Unity apart*, with the sub-title: "*Pastor of Abilene Community Church doesn't believe in splits.*" In the midst of page 1F there is a large picture of **Max Tipton**. Underneath the picture the following is written: "Max Tipton, a former Church of Christ elder, is pastor of Abilene Community Church, an interdenominational congregation which uses instrumental music in its worship services."

According to the article, while "Most know Tipton as pastor of the interdenominational church" he prefers to be called "lead elder." This "church started as a special Bible class at a local Church of Christ," wrote Roy Jones, writer of the article. In about 1975 Tipton was serving as an elder in Minter Lane Church of Christ (in Abilene), and "sensed the need for a new type of Bible class." He requested and received permission to begin this new type of Bible class. He explained that the group "... wanted to examine the biblical basis of certain Church of Christ beliefs." The class grew, "overflowed the fellowship hall," and "from that it kinda gravitated into a church." Tipton said. Tipton says: "We've maintained a close relationship with Minter Lane ever since." The membership is now 300, and Tipton estimates that "90 percent of his church's current membership... come from Church of Christ backgrounds." "But," he says, "we also have Catholic, Baptist, Methodist, and just about every denomination you can think of." Tipton "points proudly to the good relationship with First United Methodist Church and its present pastor, Dr. Tom Thomson, as proof that unity in Christ still is possible among Christians who may differ in specific practices."

Tipton explains: "My philosophy is, we don't build our own little kingdom. We don't try to just concentrate on our little church. Rather than the churches of Abilene, it should be the *church* of Abilene, with pastors and ministers as the overseers of the whole flock." Tipton's desire for "unity" (his kind of unity) led him to form "Big Country Fellowship, a close-knit organization of 25-30 area churches which meet periodically for 'praise services.'" Tipton is now preparing to stress and to

practice the "cell church" concept. He says: "I don't believe we will recognize the church as we know it now at the end of this century."

"Abilene Community Church uses instrumental music in its worship services, usually piano, and often guitars and drums. It also has 'praise teams' featuring dancers—both male and female—with colorful costumes, streamers and banners such as those they carried in last Saturday's downtown March for Jesus." Tipton explained: "Sure, music was one reason we left over there. We didn't want to cause problems, but we wanted to worship more freely and openly." He says further: "Now we have a large praise group, probably 30-40, and most of them from Church of Christ backgrounds."

## V. A Note on Liberalism

For many, many long and hard years I, personally—together with numerous other faithful gospel preachers—have tried to explain and to warn with regard to *liberalism*: (1) its goals, (2) its methods, and (3) its tragic consequences.

Its *goals*: (1) To have mechanical instrumental music in worship; (2) to recognize "Christians in all the denominations" and to regard the Church of Christ as being simply another denomination among all the denominations; (3) to allow women to have the same roles in leadership that men have: leading the public prayers; leading the singing; serving in connection with the Communion Service; teaching Bible classes made up of both men and women; having women preachers; having women elders.

Its *methods*: (1) First, there would have to be a complete, total, rejection of the "pattern concept" of the Bible. (2) Second, and naturally from #1, there would be the total departure from the notion that we must have and must respect and must be governed by Biblical authority. (3) But how would this—the #2—be accomplished? There would be the emphatic denial that the human being can really, truly, *know anything*. Even in "Christian" Colleges and Universities this *agnosticism* would be taught and emphasized, and therefore, and thereby, it would become obvious that "nobody really knows what the Bible says." Note carefully the quotation marks! Thus, the Bible is made to be nothing more than a human document. Special, perhaps, in some ways, but *still a human book!*

In this situation, nobody would of necessity have to be concerned about what the Bible teaches, and every person would be able to do that which is right/pleasing in his own eyes! People could then worship and teach as they please, and would never again have to say to a friend or loved one: "You are wrong!" Nobody could be wrong.

## VI. The Charges

It is the serious charges being made in this article: (1) That Lucado and Cartwright and Shelly and Phillips and Mayeux are the very kinds of preachers which ACU is determined to produce and to support; (2) that "The Abilene Community Church" is the very kind of church which ACU wants to produce; (3) that the "role of women" as explained above is precisely what ACU is determined to bring about; and (4) that ACU is more concerned about top-quality *general* education than about "Christian" education; (5) that ACU is determined to continue to follow the course of *hermeneutical agnosticism*, which has been and now is her basic problem—this has plagued her Bible department especially, for so many, many years; and (6) that ACU has no real concern about those precious souls who continue to "walk in the Old Paths," who built and maintained the School for so many great and wonderful years, and who now shed bitter tears as we continue to witness "the apostasy of ACU"; (7) that ACU is not now operating according to her original chartered course.

## VII. Some Questions for ACU

Based upon the fact that "Every precisely stated proposition is either true or false," I submit the following precisely stated propositions. If the statement is *true*, please circle the T; if the statement is *false*, please circle the F. It will require very little time for one to indicate the answer.

1. T F Deaver is correct in his assessment of the kind of preachers and preaching which ACU desires to produce.
2. T F Deaver is correct in his affirmation that ACU's Lectureship Director refuses to identify Marvin Phillips, Rubel Shelly, Randy Mayeux, James Woodroof as being false teachers.
3. T F Deaver is correct in his affirmation that Max Tipton has established and now works with the very kind of "church" which ACU wants to see developed across the world.
4. T F ACU stands opposed to the

kind of work and kind of church as the Abilene Community Church.

5. T F The basic position of ACU's administration and Bible Department is that "There are Christians in all the denominations."

6. T F It is the basic position of ACU's Administration and of the Bible Department that there is no Bible authority for the use of mechanical instrumental music in Christian worship, and that, therefore, such practice is sinful.

7. T F It has *never* been the position of the **Bible Department** that it is impossible for one to *prove* that God is, that Jesus is the Son of God, and/or that the Bible is the Word of God.

8. T F It is *now* the position of the ACU Bible Department that human beings—upon the basis of pure logic—can *prove* (1) that God is, (2) that Jesus is the Son of God, and (3) that the Bible is the Word of God.

9. T F It is *now* the position of the ACU **Greek Department** that human beings—upon the basis of pure logic—can *prove* (1) that God is, (2) that Jesus is the Son of God; and (3) that the Bible is the Word of God.

10. T F If a Professor (in the **Bible Department**, or in the **Greek Department**, or in *any other* Department) denies that we human beings can really *prove* or *know* that God is, or that Jesus is the Son of God, or that the Bible is the Word of God, then that Professor is an *agnostic*.

11. T F It is the position of ACU (including its **Bible Department** and its **Greek Department**) that women may—with God's approval—serve in the leadership roles which Deaver specifically mentioned above.

12. T F With ACU's present posture it would be impossible for ACU meaningfully to oppose and/or to condemn the Abilene Community Church.

13. T F It is *in accord* with the present stance of ACU (including its Board and Administration) if and when "The Distinguished Professor of Greek" at ACU teaches his students that we cannot study the original Greek words and constructions (say, used in the Book of Romans) and thereby come to really *know* what Paul said to the saints in Rome—that it is impossible for us to *really know* the meaning of these Greek words and constructions.

14. T F ACU is seriously considering becoming a high-quality *general* education University, as distinguished from remaining a "Christian" University. (Note: If this is the case, then please get

on with it. Just let the people know. Quit deceiving Christians into thinking that they can still send their children to ACU to be strengthened in "the faith.")  
15. T F At least some members of the ACU **Bible** faculty and **Greek** faculty teach their students that *no one can really know anything*.

I am hereby humbly and sincerely

requesting that Dr. Money (or the Board of ACU, or some person or persons appointed by Dr. Money or the Board) answer these questions and return to me a copy of the answers. I anxiously await the response.

—7401 Glenhaven Path  
Austin, Texas 78737

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## GENERALLY SPEAKING

Victor M. Eskew

One of the marks of the faithful preacher of the gospel of Christ is his ability to speak so as not to be misunderstood. Never does he leave his listeners or readers wondering about a point that was made. This is the type of speech that Paul commanded Titus to use.

**"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you"** (Titus 2:7-8).

Those of the liberal ranks do not write and speak in this apostolic manner. They write in broad, general terms. Their speeches leave their listeners with many questions about the meaning of their words. If ever questioned, liberals will quickly respond by saying they have been misunderstood. Or, they can be heard to say that they have been taken out of context.

Recently, I came across two broad, general statements like those described in the above comments. This first was found in the book, *The Church in Transition*, by James S. Woodroof. On page 47, brother Woodroof writes:

**"In other instances, resistance to transition is born out of a staunch conviction that the old paths need to be preserved and 'walked therein.' No restorationist wishes to take exception to this.**

**"However, some old paths are not old enough to contend for. They reach back only a hundred years or so to temporary, parochial or peripheral issues. Churches which protect and project these less-than-old paths become antique showcases for frozen sections of a movement one or two hundred years young."**

Notice that brother Woodroof never enumerates some of these "less-than-old" paths. He merely leaves his reader hanging. One might assume *anything* to be a *less-than-old* path. This vague, general style of writing protects brother Woodroof. He can never be accused of false teaching!

A second example was found in the March, 1992 issue of the "Christian Chronicle." On page 27, a guest editorial was submitted by C. Leonard Allen and Jack R. Reese, professors of Bible and ministry at Abilene Christian University. The title of the article was, "Young Profs Tell What Is Good About Church." In their third point about what is right about the restoration movement, they write:

**"3. The commitment to unity within diversity. In its beginning the Restoration Movement was a unity movement. The early leaders sought to unite Christians under the banner of Christ, despite many differences among them. And differences were there!...**

**"A Christian tolerance for diversity is fundamental to our identity as a movement. This is not to say that we uphold a laxity toward truth, that it does not matter what one believes or how one lives. Never. But it does mean that godly men and women may disagree and still consider one another brothers and sisters in Christ. It means that we will treat one another without rancor, gossip, or mean-spiritedness because we stand united by Christ, not by precision of our arguments.**

**"This impulse toward unity in the midst of diversity is one of the things right with our movement."**

Upon reading this many questions come to the reader's mind. What things *can* be tolerated, and what *can't* be tolerated? What matters of truth can be *disagreed upon* and individuals *still* "stand united by Christ"? These questions, and many others, are not answered in the article. The statements are broad and general. The reader is left to his own inferences. Our brethren Allen and Reese are left smelling like a rose. They have not taught "false doctrine."

"Generally speaking" is the only way many in our brotherhood will preach and write. They can lead their listeners and readers down any path desired. They will be able to fit in with "both

sides" of all issues. They can never be charged with false doctrine. They will be thought of by most as sound proclaimers of the gospel. In reality, however, they fit the description by the apostle Paul found in II Corinthians

11:13. **"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."**

—Route 1 Box 39-B1  
Pocahontas, Tennessee 38061

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## What Is Your Gap Theology?

Barry Gilreath

If there ever have been words of warning that should prompt every Christian to take a serious self-evaluation, it is God's solemn admonition to the false religious leaders of Ezekiel's day (Ezekiel 13:1-23; 22:28-31). Ezekiel reveals that corruption and compromise were in and God and righteousness were out.

It was under these conditions that Ezekiel proclaimed, **"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord"** (Ezekiel 13:5). **"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none"** (Ezekiel 22:30).

The preachers of that day had abandoned their posts. There were gaps to be filled and defended, but they would not stand in them. One could conclude from their cowardly position that their gap theology differed from the Lord's. Certainly this was the case. The Lord was searching for men of courage and compassion to stand in the gap, and be his distinct, resounding voice among a multitude of sin. But no voice could be heard. What a sad day it is when faithful preachers of the word are listed on God's "endangered species" list.

### NEED STILL EXISTS

In our own time when the decibel reading of sin is surely approaching the unbearable mark of Sodom and Gomorrah, the Lord still needs clear, distinct voices to stand in the gap and defend his word. This should prompt every member of the Lord's church to evaluate seriously their own gap theology in respect to the Lord's. It is unfortunate that too many brethren have patterned their personal gap theology after false prophets, rather than after this man of God named Ezekiel. Just look around. The facts speak for themselves.

It is evident that some brethren have fallen asleep in the gap. These brethren are nothing more than spiritual Rip Van Winkles. Too many church leaders

are oblivious to the spiritual wars that are raging around them. If questioned about some false teacher or doctrine lurking just down the road, they appear to be in a spiritual twilight zone, expressing ignorance and even apathy concerning the dangers that beset their membership. But how can church leaders successfully feed the flock of God and protect them from the wolves (II Peter 5:2; Acts 20:28-31), if the shepherds *themselves* are unaware of what the wolves look like and their methods of destruction?

Then there are the brethren that sit in the gap. These are church leaders who know the false teachers by name and doctrine, and know with all assurance the truth concerning vital issues that are separating souls from their God. But these brethren sit by on their sidelines of comfort while others are

forced to fight alone the battles with Satan and his messengers. It is true that many of these leaders will in private let it be known that they do not agree with the false teacher's position. Yet in their public silence they inadvertently become advocates themselves as they tip-toe through the Biblical presentations, avoiding subjects that might threaten this false peace.

Thirdly, there are the brethren who are always studying in the gap on vital issues of faith, yet never coming to a knowledge of the truth (II Timothy 3:1-7). The use of instrumental music, the borders of Christian fellowship, and marriage, divorce and remarriage are a few of these vital issues of faith. [Let no one misunderstand this contention. I am not opposed to study. Paul commanded it in order to be approved (II Timothy 2:15). But the purpose of all study should be to come to a knowledge of truth (John 8:32). Yet it is apparent that some brethren have used "study" as a crutch for so long, that the crutch is worn to splinters and needs to be replaced with a definitive answer.] Some of our brethren need to ask themselves, "Am I aggressively studying the issue, or am I drifting along using 'study' as an excuse to avoid taking a stand in the gap?"



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## Muskogee Lectureship to Emphasize "The Plague of False Teaching and The Blessing of Truth"

With the central theme of "The Plague of False Teaching and The Blessing of Truth" being emphasized this year, the annual Eastside/Muskogee (Oklahoma) Lectureship is slated for November 6-8, 1992, according to **Cliff Lyons**, Director.

Beginning at 7 p.m., Friday, the 6th, **Tom Bright** will discuss "Legalism," followed by **Noel Merideth**, at 8 p.m., on "Does the Bible Set Forth 'Pattern Theology'?"

Saturday, the 7th, promises to be a full day, with **Bright** speaking again, at 9 a.m., on "One Gospel for All Men;" and **Robert Taylor**, at 10 a.m., on "Qualifications for Elders—Are We Ignoring Them?" Questions and answers will be handled by **Bright**, **Merideth** and **Taylor** at 11 a.m.

After lunch (provided at the building), starting at 1:30 p.m., special classes will be offered—three for ladies and two for men. For the ladies, **Irene Taylor** will teach on "Respecting God's Role for Women;" **Vada Rice** on "The Godly Woman;" and **Marty Lyons** on "Dangers Confronting the Home." The men's classes will be taught by **Robert Taylor** and **Howard Horton**, respectively, on "The Authority of Elders" and "Youth Prob-

lems."

Lectures will resume with **David Brown** speaking at 2:30 on "Calvinism;" **Jesse Whitlock**, at 3:30 p.m., on "Premillennialism and Revelation 20;" and **Richard Melson**, at 4:30 p.m., on "The Sanctity of Human Life (Abortion, Euthanasia, Suicide)."

On Lord's Day, the 8th, **David Brown** will speak at 9:30 a.m., on "Immorality Vs. the Bible;" followed by **Ira Rice**, at 10:30, on "World Evangelism in the Restoration Movement."

After lunch (on your own) lectures resume with **Ron Cosby**, at 2:30, on "Is the Church of Christ a Denomination?" **Ira Rice**, at 3:30, on "False Teaching—Survey of the Last 30 Years;" **Gil Yoder**, at 4:30 p.m., on "Humanism, Its Dangers;" and **Joe Gilmore** closes at 5:30 p.m., with "Come Forth, My People."

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 74403-3114**.

Next there are the church leaders who blush in the gap. These are the brethren who are ashamed of those who stand in the gap. They often shed tears of sorrow and embarrassment over Christian soldiers who defend the faith with conviction. If a certain evangelist advocates truth that is in conflict with a potential convert's desire or lifestyle, these crowd pleasers hang their heads and blush, deriding the proclamation as unloving and too demanding. But it was Jesus who affirmed that only truth could free men from sin. Who then is the unloving one? Is he the one who blushes in the gap and leads potential converts unknowingly to their destruction? Or is he the one who reveals the whole counsel of God and allows the convert to make an informed, rational choice concerning his eternal destiny?

Fifthly, there are brethren who seek to compromise in the gap. "Unity" meetings designed to focus upon common elements of faith, while at the same time ignoring or abandoning doctrinal differences is a characteristic of those who hold this unbiblical gap

theology. So often these brethren sit at the bargaining table and bargain away doctrinal truths they have not the right to touch. Sometimes these church leaders will attempt to justify their compromise by pointing back to the history of a particular controversy, suggesting that complete agreement on a certain issue has never nor will ever be achieved. Seemingly these brethren forget that biblical truth has never, nor will it ever be determined by a majority vote or its historical application by mankind. Nor will compromises with sin and looking the other way ever change the revealed truth. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13:31).

Lastly, there are even brethren who are seeking to evangelize in the gap. Rather than standing in the gap and pointing all men to that strait and narrow gate of repentance, some brethren seek to grant entrance into the kingdom of God through "loop holes" and damnable gaps of men. These unfaithful brethren are nothing more than soul smugglers for Satan. For the sake

of large numbers alone or some other carnal motivation, these church leaders attempt to smuggle the sinner past the wall of Christ and truth through gaps of error and compromise into the glorious kingdom of God. But nowhere in God's word does one find that anyone has ever or will ever be smuggled into heaven. Heaven was not prepared for the unrepentant adulterer or the alien sinner. It is a prepared place for prepared people; and that preparation demands repentance (Luke 13:1)! Brethren who seek to evangelize in the gap do a grave injustice to souls, the Lord, his church and his holy word.

So what is *your* gap theology? Do you sleep, sit, study, blush, compromise and evangelize in gaps caused by sin? Or do you stand firm with the Lord and his courageous servants? Who will go into the gap today and make a hedge for the spiritual house of Israel to stand in the day of battle? May God's people have the courage of the prophet Ezekiel who stood firm in the gap and defended his Lord's will.

—Post Office Box 128

Southaven, Mississippi 38671

## "New Hermeneutics"...Er...Bill Swetmon Reveals True Colors Via News Items

When some of our more gullible, naive brethren get upset by someone like **Bill Swetmon** espousing something he calls a "New Hermeneutics," some of the rest of us cannot quite figure out why they are so upset. Almost without exception it is because they are trying to justify something which cannot be justified with the tried-and-true principles of the "old" hermeneutics, which have served so admirably across the centuries.

When our old friend **Loyd L. Smith**, who preaches to the Plano-East Church of Christ, of Plano, Texas, sent a photocopy of a clipping from the May 21, 1992 issue of the *Plano Star Courier*, it seemed clear where **Bill Swetmon**, in modern parlance, is "coming from."

Brother Smith wrote, in part, as follows:

...Enclosed, you will find a clipping from the Plano paper. **Bill Swetmon** preached for the Pittman Creek church (the "old" "original" church in Plano). He was there several years and often we heard of things that did not sound right. He left there—started "his own church" in Plano. They do not call it a "Church of Christ," apparently, but "Fellowship in Christ of Plano." Now they are *really* going to "help" their members. This is a new "low" so far as I know...

Ordinarily, I like to *photo-reproduce* such items exactly as they appeared in the newspaper. The photocopy (not the original clipping) that brother Smith sent was too light to reproduce; however, following, is exactly what it said:

### Fellowship in Christ Sets Dance Lessons

Fellowship in Christ of Plano plans to hold country-western dance lessons in June or July at its location at 320 East Park Blvd., Suite 210.

Dance steps to be taught include two-step, waltz, three-step, double two-step, Cotton-eyed Joe, 10-step polka, hoedown and various line dances. The instructors have been dancing competitively

for three years and are currently conducting workshops at several locations around the Metroplex.

For more information, call **Bill Swetmon** at 578-1382.

Several days passed. Then, under date of May 29, 1992, the following item appeared in *The Dallas Morning News*:

**Fellowship in Christ** will have a garage sale from 8 a.m. to 5 p.m. Saturday at the church, 920 E. Park Boulevard, Suite 210. Items for sale include clothes, toys, books, lawn furniture and home furniture. There will be a bake sale of homemade desserts, cookies and appetizers. Soft drinks and hot dogs also will be sold. For more information, call 578-1382.

The church will offer country-Western dance lessons in June or July. Dances such as the two-step, three-step, Cotton-eyed Joe and various line dances will be taught. Anyone interested in taking classes should call **Bill Swetmon** at 578-1382.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"There are not enough people today who will listen—everybody wants to talk!"—**E. L. Whitaker**, Lord's Day morning sermon, July 21, 1991, Knight Arnold church of Christ, Memphis, Tennessee

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Observing the efforts to destroy the influence of brother **Foy E. Wallace, Jr.** by false teachers over the past 15 years, brother **Roy Hearn**, in the Adult Bible Class of the Knight Arnold church of Christ, in Memphis, Tennessee, on May 5, 1991, said, "There has been no greater mind in this brotherhood since the apostles than **Foy E. Wallace, Jr.**"

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"There are *no saved people* outside of the church of Christ."—**James W. Boyd**, Monday afternoon, September 2, 1991, Robertson County (Tennessee) Lectureship

# TREMENDOUS NEED IN THE PHILIPPINES

Sam Roach

In July 1987, we (Sam and Ruth Roach) arrived in Bacolod City, Philippines where a sign-language class for special education teachers at Bacolod City High School was conducted. Before leaving Bacolod City, I ended up teaching two Bible classes with deaf students every week during the school session at Bacolod City High School.

Every Saturday morning at the church building, I taught an adult deaf Bible class during their lunch break (10:00 a.m. to noon). I tried several times to encourage the adult deaf who attended the Saturday morning Bible class to arrange with their employers for time off work on Sundays so they could meet together for Bible study and worship services.

Finally, during the year-end holiday season (December 1989), permission was granted. Because of this response, we wanted to stay longer to follow up with this accomplishment. However, we were not able to do so due to the agreement made with the sponsoring congregation and to the expiration of our visas which had to be renewed once each year outside of the Philippines. We returned to the States the following month (January 1990).

However, while we were in Bacolod City, we were instrumental in the conversion of our helper, **Rocilli Estrobo**, whom I baptized into Christ Sunday, December 24, 1989. She is now working in Manila and meets with the Makati Central congregation. She was instrumental in the conversion of a friend there recently.

During the mid-eighties, a few people went to Manila, Philippines to initiate a program for preaching the gospel of Christ to deaf people there and the Olongapo City congregation near the navy base at Subic Bay began including the deaf in their efforts for God. Another deaf congregation was started in the province of Neuva Eciha. Then a deaf congregation began meeting on United Nations Avenue, Manila, about three or four years ago.

Since the beginning of this work, several deaf people have heard and responded to the teaching and preaching of **Tilt James** and **John Pease**. Later, **Lloyd Williams** and **Barbara** went to the Philippines and helped John Pease for a while. These people no longer work with the deaf in the Philippines.

To our knowledge, and according to

the information received from **Lloyd Williams**, no hearing Christians have been taught and trained to assist with the deaf work as needed.

Because of this, the deaf congregation in the province of Neuva Eciha has been taken over by a denomination called the "Evangelical Church."

The deaf congregation which began meeting on United Nations Avenue three or four years ago has folded up because they have had no sound, faithful teacher and preacher to continue guiding them in the right way. Those few who wanted to remain faithful to God's teaching, contacted the Makati Central hearing congregation and asked for permission to meet with them. Those deaf Christians now meet on Sunday afternoon at 3:00 p.m. for Bible study and 4:00 p.m. for worship service in the building where the Makati Central hearing congregation meets. Brother **Manuel Pelayo** is assisting them, although he is handicapped due to a lack of knowledge of the sign language.

The brethren who meet at Makati Central have asked us (Sam and Ruth Roach) to return to the Philippines to conduct a sign-language training class to train hearing Christians how to communicate and work with the deaf. Also to help lead all possible of the unfaithful deaf back into the fold of Christ.

For the above reasons, we need your financial help. Let us all work and cooperate together to help make it a reality for the above to be accomplished as requested by the brethren there.

Ruth and I plan to remain overseas for **at least three years**, the Lord willing.  
—3450 Ardmore

Memphis, Tennessee 38127



[NOTE: Brethren, I have known brother and sister Sam Roach for the past several years—both overseas as well as in Memphis, Tennessee, where we live. I know them to be sound in faith and exemplary in life.

Only those who actually work with the deaf realize how extremely difficult such work can be. Brother Pelayo, in Manila, has his hands full just trying to win souls to Christ among the hearing there. Although he has tried hard to serve the deaf also, it is just too much. He needs the Roaches to return there to relieve him in this good work at the earliest possible.

Whatever you and/or your congregation can do to help get these committed Christians back to Manila and the Philippines, you will be assisting where the need is intense. God bless you to be "ready" unto this good work.  
—Ira Y. Rice, Jr. Editor]

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## Is It Later Than We Think?

Elton Holden

It has come to my attention that there is currently a bill in the United States Senate, Number 574, and a House companion bill, H.R. 1430 that, if passed, would amend the Civil Rights Act of 1964. This bill would prohibit all discrimination on the basis of affectional or sexual orientation.

I am informed that this means, (probably among things) that:

★ A man who "marries" another man will have the same marital rights as you and your spouse, including the right to adopt children.

★ Our children would be taught in schools that homosexuality is a constitutional civil right, and, therefore, a valid lifestyle.

★ You would not be able to keep

such teaching out of the schools nor off the TV nor out of the newspapers and magazines. It would be a "civil right" for this evil to be taught and practiced.

★ The church may be forced to hire homosexuals or go underground.

Lest anyone think this last point will never come to pass, please observe that some municipalities are now taxing churches (income tax, if they cannot find another way to tax them) and Berkeley, California (population of over 100,000 people) is presently considering doing this very thing.

Brethren, this thing is greater than any question of the economic condition of our country and of which political party will get to lead the nation.

We need to act and act now! We

need to find out the opinion of every candidate on this issue of homosexuality, from dog catcher to president, and campaign against him if he is not against this evil. We need to write letters to the editors of the newspapers. We need to become political activists in regard to this matter. Talk it up in your

neighborhood. And in November, don't forget to go to the polls and vote against every candidate who is for the spread of homosexuality.

**Forget the Alamo! Remember Sodom and Gomorrah!**

—2954 Greenwood Drive  
San Pablo, California 94806-3242

## Why Are "Jubilee" Sponsors So Shocked That We Don't Accept Their Doctrinal Depredations?

Although we keep hearing how "shocked" some are who have been sponsoring those compromising, so-called Nashville "Jubilees" that great numbers of their brethren don't just fall in line and accept such doctrinal depredations, we keep wondering *why* they are so astonished, if they really are.

After all, what *they* stand for is diametrically opposed to practically everything the restoration movement has contended for almost 200 years!

Take, for instance, the following clipping photo-reproduced from the Nashville *Banner* for June 4, 1990. The Antioch Church of Christ, of the Nashville, Tennessee area, was sponsoring the "Jubilee" that year. Sent to *Contending for the Faith* by brother Lloyd Gale, a gospel preacher, of Lebanon, Tennessee, I replied to brother Gale, in part, saying, "If Walt Leaver can take part with four denominational preachers in a five-day 'revival' at the Donelson Presbyterian Church, this helps me understand the church where he preaches sponsoring the *Nashville Jubilee* this year!"

But read the item for yourself, as follows:

**Five local ministers of various faiths will be evangelists for a five-day revival beginning next Monday at Donelson Presbyterian Church, 2305 Lebanon Road.**

**The speakers will be:**

■ **Walt Leaver, minister of Antioch Church of Christ, Monday.**

■ **The Rev. Dan Mosley, pastor of Vine Street Christian Church, Tuesday, June 12.**

■ **The Rev. Warner Durnell, associate executive for ministries for the Synod of Living Waters of the Presbyterian Church (USA), Wednesday, June 13.**

■ **The Rev. Millard Reed, pastor of First Church of the**

**Nazarene, Thursday, June 14.**

■ **The Rev. Ron Carrier, pastor of St. Paul's Southern Methodist Church, Friday, June 15.**

Meanwhile, in a letter to the editor of the Nashville *Tennessean*, under date of July 12, 1992, James R. McGill, of Nashville, wrote as follows:

### Minister not telling truth about church

**To the Editor:**

Rubel Shelly identified one of his own problems at Jubilee 1992: He has been looking too much at Hollywood for tips and too little into his Bible.

Rubel continues to harp on his one threadbare theme — bad-mouthing the Churches of Christ. He says, "We don't know what's happening; we don't go out and get our hands dirty."

He may very well be speaking the truth about himself. Rubel's church has planned a move farther toward the suburbs, to a prestigious Woodmont Boulevard location. I wonder, too, how long it has been since Rubel has had to punch a time clock, followed by 10 or 12 hours of hard work under some slave-driving supervisor.

But Rubel is not telling the truth about the Churches of Christ. A few nights ago, I was at vacation Bible school at the Lindsley Avenue Church of Christ. It was rewarding to see those inner-city children, and it was thrilling to see how eager the children were to learn — all in a fine spirit of racial harmony.

As I left that evening, I looked across the parking lot at the Youth Hobby Shop and thought of how many young people have been helped by them. At that moment I saw two of the "Inner-City Ministry" buses rolling by and thought of the thousands of

children they have helped.

Surely, if Rubel were honestly searching to find something good to say about the churches of Christ, he could find it somewhere among these and other ministries of churches of Christ.

**James R. McGill**

7414 Bridle Drive 37221

Three days later, under date of July 15, 1992, Richard Crutchfield, of Cadiz, Kentucky, wrote a letter to the editor of the Nashville *Tennessean*, as follows:

### 'Heretics' hurting churches of Christ

**To the Editor:**

Many readers had hoped that *The Tennessean* would provide fair and equal opportunity to thousands of area members of Churches of Christ to respond to Rubel Shelley, Steve Flatt, and other heretics concerning their claims of general brotherhood support for the so-called "Jubilee."

The alleged 12,000 in attendance pales in comparison with the number who attend lectureships across the nation — most of which deal with the false doctrines taught by these men who reject the authority of Christ.

These pseudo-intellectuals are determined to provide yuppies a cafeteria-style religion with Swami Shelley as their pope. Rather than trying to throttle our effort to point the lost to the church which Jesus purchased with his own blood, these apostates should form their own human sect.

Neither the leaders of Antioch, Madison or Woodmont Hills congregations nor the liberals at Lipscomb University represent thousands of Christians across the Earth. Our "roots" are in first century Jerusalem, not a "19th century restoration movement"!

Nashvillians need to know that Shelley cowardly refuses to discuss these issues in any public forum in which his damnable heresies would be challenged in light of the Bible. As long as the Nashville media allows Shelley, Flatt, Leaver, et al, to present their "revelations," they will continue to "hit and run" and feed their egos.

**Richard Crutchfield**

475 Donaldson Creek Road  
Cadiz, Ky., 42211

# TRAINING MEN TO PREACH

## Is One Of the Great Tasks Of The Church

Joseph Meador

In view of eternity and the power of the gospel to save it is not at all unreasonable to affirm that the doctrine of preaching is one of the great teachings of the New Testament (I Corinthians 1:18). Preaching in fact is a remarkable doctrine which is intimately allied with the word, with spiritual courage, and with holy ethics. Its redemptive intent predates man's existence as it was in the mind of God before the foundation of the world, and, its power does not diminish with the passing of time though generations may themselves pass into eternity. *Preaching lives!* It exists today as a potent force of the ancient apostolic church to enlarge the kingdom as well as to defend the faith. Training men to preach is one of the great tasks of the church!

Sadly however, it is a task which seems unimportant to many. In fact in some churches, preaching, as God would have it, has become trivial or obsolete. Yet, in the mind of the apostle Paul such an attitude is at variance with God's intention (Romans 1:15,16). As our generation becomes more and more self-centered, and therefore less spiritual, the words of one modern preacher become very prophetic regarding this situation:

Scrambling for acceptability in the world, the church is embellishing the gospel with anything and everything but the truth. Instead of preaching the Word, the church is foundering in a sump of worldliness and self-indulgence. With its growing infatuation with psychology, show business techniques, and extreme mysticism, the church is giving in to the

notion that Christ alone simply is not sufficient to meet people's real needs.

### PREACHING JESUS CHRIST

With the dawning of Christianity in the middle period of the Roman Empire, the world witnessed one of the greatest spiritual upheavals in the history of mankind. During this period, every aspect of life and thought would be forever altered by the life of one man: Jesus of Nazareth.

This era of religious and social change which he instituted was not brought about by the rhetoric of violent civil disobedience, nor was it induced by political rebellion. Rather, this godly reform was inspired by the act of preaching. The message of the gospel was the animating force of the primitive Christian community and was characterized by its teaching on love, spiritual peace, and fidelity to God by repentance and obedience to the gospel through the blood and grace of Christ Jesus.

The dominant themes of the gospel message, such as the Messiahship of Jesus and his literal bodily resurrection from the dead, propelled the church into open and often hostile conflict with the traditional Jewish community and with the pagan world. Indeed, with the preaching of the gospel of Christ, this unique and controversial message, an epoch in history was begun which, in the mind of the Roman government, was everywhere "turning the world upside down."

### PREACHING THE GOSPEL

The proclamation of the gospel, as commissioned by the Lord Jesus Christ, has played an integral part in the system

of genuine Christianity since its beginning some two-thousand years ago (Matthew 28:19,20; Mark 16:15,16). In fact, preaching, along with the edification of the members and practiced benevolence toward the deserving needy, have been characteristics of faithful and working congregations since Pentecost (Acts 2). These three great tasks, by example, form the purpose and mission of the church in every age. Yet, it is the preaching of the gospel that must be at the heart of the church's responsibility. Indeed, to evangelize the world and strengthen the saved is her purpose. This remains so despite the fact that in recent centuries such has not always been fully appreciated. As the pioneer preacher and scholar Robert Milligan stated in his text entitled *The Great Commission*:

The last Commission of Jesus Christ to His twelve Apostles is the fundamental law of the kingdom of Heaven on Earth. In harmony with its principles and sublime enunciations, the Apostles went everywhere preaching the Word...It seems strange, therefore, that more has not been written on this organic law of the Kingdom; and that greater efforts have not been made to make the people understand its bearings, not only on the ministry of the Apostles, but also on that of the church through all coming time.

Certainly, we need to be aware of the great prominence which Jesus himself assigned to the work of preaching: "And he said unto them, Let us go into the next town, that I may preach there also: for therefore came I forth" (Mark 1:38).

—4000 West Oakey Blvd.  
Las Vegas, Nevada 89102

## Contending FOR THE Faith

BELLVIEW CHURCH OF CHRIST  
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# Contending FOR THE Faith

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

## Shelly on "Right-Wing Coups"

James W. Boyd

We are indebted to this person who promotes apostasy for another of his attacks against brethren who stand for the truth against his heresies. He wrote an article regarding "right-wing coups," "the extreme right," "hard-liners," and those with "pale and ashen faces" who "subvert productive energy" and are a "self-serving group." He writes this way and chides others for using "names" (Romans 2:1-3).

Just who are these sinister people he attacks? Are they those who still "earnestly contend for the faith"? Are they those who still think (like he once did) that there are not devout and knowledgeable Christians in all denominations? Are they those who teach salvation by grace (like he once did), but not grace only (as he now does)? Are they those who oppose the preacher or some elder absolving the congregation before the Lord's Supper (as he reportedly proposes)? Are they those who deny there is more evidence for choirs, solos, etc. than congregational singing (as he has taught but cannot defend)? Are they those who still think (as he once did) the New Testament is our pattern (a concept he now ridicules)? Are they those who obey God (as he once did) and do not fellowship denominations? Possibly they are those capable and qualified brethren who are ready to debate openly and fairly the issues (as he once was willing to do) but now he feels intimidated, and runs with fear from even considering to allow the light of truth to shine upon his new

faith in a decisive forum as this. Are these bad people those who oppose the Jubilee practice of women usurping authority over men in violation of Paul's teaching? Are they those who believe in the verbal, plenary inspiration of the Bible as it claims? Are they those who contend (as he once did) that people should know the connection between baptism and the remission of sins? Are they those who teach the kingdom has come, and is the same as the church? He once taught that. On and on we could ask the questions with respect to other matters. "Who are these 'right-wingers' for whom he displays such contempt?"

He writes, "...the only means to power they know—*intimidation*." Poor fellow. He does not discern the goal or the power. He attacks, "All that counts is holding power." The goal with faithful brethren never has been and is not now to have power but to save souls. *Intimidation* is not the power faithful brethren use, but *the gospel* (Romans 1:16). That is what blunts his efforts. Who is it that *really* is seeking power? Since when has it ever been the goal of faithful brethren to use "means of capturing **popular** (emphasis, JWB) sentiment?" Such is not even the aim. He wails, "The larger world watches." What of that? Faithful brethren do not concern themselves so much about the *world* watching as they do the *Lord* watching. Faithful brethren do not play to the worldly galleries to please the crowds, but preach the truth of God to

save the lost, strengthen the saved, and glorify Deity in so doing. He seems obsessed with anxiety about what "the world" is going to think. He needs to be concerned about what *God* thinks. Has the world ever stood in awe of the message of truth? Why does he want us to please the world?

He ridicules those who would "...plead for the clock to be turned back about a generation..." Again, he misses the mark. While he no longer considers the New Testament relevant for our time but for ancient cultures, some still contend as Peter wrote. "**The word of the Lord endureth forever**" (1 Peter 1:25). The faithful plead to go back to the first century revelation, not just a generation ago. That has ever been the plea, and was the plea of the faithful a generation ago, and once was his plea also. But he has graduated to a higher level and now knows better. Anybody with that goal now is just "protecting his own vested interests." One has to wonder when this man was granted the power to judge and know all things. **Don Finto** has been promoted to an apostle, he claims. To what level has Shelly now arrived?

He demeans others as publishing lies. Let him name *what* lies and his credibility may look better. Those who have opposed his false doctrines do not merely generalize assertions and charges, but have specified and refuted them with Scripture and proof texts. Let him try his hand at doing equally as well. (Of course, now he ridicules proof texts,

(Continued on Page 4)

# Contending FOR THE Faith

Volume XXIII, No. 10 October/1992

Ira Y. Rice, Jr., Editor

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## Editorial...

### Robertson County's Labor Day Weekend Lectureship, In Middle Tennessee, Resonates With Brotherhood Concerns

It could have been where the Robertson County Church of Christ is located (just 30 miles or so north of Nashville)...

Or it could have been because the tiny Robertson County country church, like David of old, stands practically alone among the churches in middle Tennessee in calling the hand of those great churches in Nashville re: the uncertain sounds of their counterfeit, so called, "Nashville Jubilee."

Whatever the reason, the 8th Annual Labor Day Weekend Robertson County Lectureship, Friday night through Monday night, September 4 through 7, 1992, just concluded, was a decided success this year. Brethren came from as far away as Texas, Arkansas, Missouri, Illinois, Oklahoma and Kentucky.

When *The Tennessean* saw the two columns by 7" ad announcing the lectureship that the Robertson County brethren had placed both in *The Tennessean* as well as in the *Nashville Banner*, they must have known that something more than ordinary was up [ad photo-reproduced herewith]. The *Tennessean's* Religion News Editor Ray Waddle began his three-column story about the lectureship on Page 1, Section B, in their Saturday, September 5th edition, continuing for part of two more columns on Page 2 [also photo-reproduced by permission. See pages 4 and 5.]

Entitling his piece "Churches' Lectures Counter 'Heretical' Jubilee Teachings," Editor Waddle observed that "a group of Church of Christ ministers is fighting back against the 'liberal' drift of the popular annual Jubilee convention." Drawing on information from an interview with brother Roy McConnell, minister elder of the Robertson County church, Waddle correctly reported that Jubilee's opponents think it has set out to destroy the worship pattern as set forth in the New Testament.

McConnell had told Waddle that worship as taught in the New Testament is quite different from the entertainment-type "worship" as advocated by the Jubilee—that the Jubilee-type worship may draw a much bigger crowd, but is not according to Bible truth.

Ridiculing those of us still determined to follow

Bible teaching, as a noisy "extreme right wing" in the Church of Christ that is slowly dying because we fear healthy change, **Rubel Shelly**, minister of the Woodmont Hills Church of Christ, protested that Jubilee is not suggesting that we move away from Christ and Scriptures—only that Jesus and Scripture be "related to this time and place and not to a generation past."

The general theme of this year's lectureship was: "WHO/WHAT HINDERED YOU THAT YE SHOULD NOT OBEY THE TRUTH?" Among the speakers this year, **David Brown**, of Austin, Texas, discussed "The Problem of Calvinism;" **James W. Boyd**, of McMinnville, Tennessee, "Let Us Rise Up and Build;" **Guss Eoff**, of Independence, Missouri, "The Problem of Mechanical Instrumental Music in Christian Worship;" **Goebel Music**, of Colleyville, Texas, "A Report on 'The Easy-to-Read' Version;" **Elmer Scott**, of Pleasant View, Tennessee, "The Problem of Christian Church Doctrines Being Accepted by Many Brethren;" **Jon Gary Williams**, of LaVergne, Tennessee, "The Problem of Evolution;" and **Ira Rice**, of Memphis, Tennessee, "The Problem of Our Steadfast Refusal to Evangelize the World."

When **Thomas B. Warren**, of Seagoville, Texas, spoke on "Some ISMS Which Are Endangering the Church," poignancy was added to his address in that we all knew it was he who taught logic to Rubel Shelly in an earlier day. **Mac Deaver**, of Wellington, Texas discussed "The Problem of Agnosticism," "The Problem of Masonry" and "The Problem of the Failure to Understand the Transition Era;" **Roy Deaver**, of Austin, Texas, had three sessions on "Problems Relating to Matthew 19:9."

Having already highlighted "The Apostasy at Lipscomb," on Sunday, **Wayne Coats**, of Mount Juliet, Tennessee, had a "special" session at 8 o'clock Monday morning, on "THE JUBILEE CONSPIRACY." Even at that early hour, the auditorium was packed.

**Curtis Cates**, of Memphis, Tennessee, discussed "The Problem of 'Shelly-ism';" **Tony Demonbreum**, "The Problem of Masonry (No. II);" **Garland Elkins**, of Memphis, Tennessee, "The Failure of Elders to 'Take Care' of the Flock;" **Roy McConnell**, "The Problem of 'Re-baptism'—Past, Present and Future;" **Phil Davis**, of Seminole, Oklahoma, "The Problem of Sinful/Destructive Attitudes;" and **Robert Taylor**, of Ripley, Tennessee, on "The Problem of False Doctrines Propagated in the Per-Versions."

That was a cheap shot what Shelly said about

## EIGHTH ANNUAL LABOR DAY WEEKEND LECTURESHIP

### ROBERTSON COUNTY CHURCH OF CHRIST

(HIGHWAY 41, NORTH OF GREENBRIER, TN.)

September 4 through September 7, 1992

Fri. 7:00 PM to 9:25 PM - Sat. 8:30 AM to 4:25 PM

Sun. 8:30 AM to 9:25 PM - Mon. 8:00 AM to 8:55 PM

**THEME: "WHO/WHAT HINDERED YOU THAT YE SHOULD NOT OBEY THE TRUTH?" GAL. 5:7**

23 sessions (17 speakers, 22 lessons and 1 Forum) delivered by men from across the nation who still believe in the inspired, inerrant, infallible Word of God

On Mon. Sept. 7, 8:00 AM, Wayne Coats will present a special lesson entitled "*The Jubilee Conspiracy*." He will be dealing with some of the heretical teachings of various Nashville Jubilee speakers. An invitation is extended to each of the three Jubilee sponsoring churches (Madison, Antioch and Woodmont Hills), and to all other supporters and sympathizers of the Jubilee to make an effort to defend the heresies being proclaimed by some of the Jubilee speakers. We will be ready to make arrangements for any number of public discussions.

**OUR PLEA IS TO STAND FOR THE TRUTH**

For info call: 859-3974, 859-7893, 643-0589, 643-1021

being too busy trying to "exalt Christ" by organizing relief and food supplies to the coastal victims of Hurricane Andrew to take time to debate the issues of the Robertson County Lectureship. Anyone believing *that* would believe anything! *All* of us, as far as I know, had been busy doing the same thing. In fact, my telephone had been practically ringing off the wall for days from brethren and churches asking where best to send relief and food supplies to those same victims. We had sent truck loads after truck loads to those in need. And we *still* had time to discuss the important issues at the Robertson County Lectureship.

What Rubel needs to do is to read and study

Matthew 23:23. Though he once knew these things, he seems to have forgotten them.

As for what he said about us being a noisy "extreme right wing" group, it seems there was another "Goliath" one time back in I Samuel 17 who tried to put down the army of the Lord with great, swelling words. When David put him to the test, you know what happened.

For approximately a year now, Garland Elkins

and the Knight Arnold elders, of Memphis, Tennessee, have challenged Rubel to debate. The challenge still stands. The difference between Rubel and Goliath is that Goliath at least would fight, whereas Rubel won't even debate! When one gets too busy exalting the Lord to defend his cause, he is too busy.

—Ira Y. Rice, Jr., *Editor*

## Churches' lectures counter 'heretical' Jubilee teachings

By **RAY WADDLE**  
*Religion News Editor*

A group of Church of Christ ministers is fighting back against the "liberal" drift of the popular annual Jubilee convention by holding a series of weekend lectures, they said.

The eighth annual Labor Day lectureship at Robertson County Church of Christ aims to counter the "heretical" teachings that organizers say take place at the Jubilee in Nashville, which drew 10,000 people here in July.

The Jubilee offered a range of seminars for laypeople, from learning Christian discipleship to putting romance back into marriage, but

opponents think it sets out to destroy a New Testament worship pattern traditionally upheld by Churches of Christ.

Jubilee organizers "no longer believe the New Testament is the pattern," said Roy McConnell, minister at Robertson County Church of Christ, north of Greenbrier on U.S. 41.

"They teach worship should be entertaining. That sort of thing isn't Scriptural. They may draw a big crowd, but you can get a much bigger crowd if you don't teach the truth. Outside Davidson County, they don't have that kind of support."

But one Jubilee organizer said the Robertson County lectureship represents a noisy "extreme right wing" in the Church of Christ fellowship that is slowing dying because it fears healthy change.

"I love those people, but I'm convinced they're unwilling to perceive that it's a different world from the 1950s," said Rubel Shelly, minister at Woodmont Hills Church of Christ.

"No one in Jubilee is suggesting that we move away from Christ and Scripture. We are only urging that Jesus and Scripture be related to this time and place and not to a gen-

♦ Turn to PAGE 2B, Column 5

[NOTE: Above article appeared in September 5, 1992 edition of *The Tennessean*—reprinted by permission.]

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## Shelly on "Right-Wing Coups"

(Continued from Page 1)

until he thinks he can use one!) What has been called "heresy" and "anarchy" that is not "heresy" and "anarchy"? He objects to his opponents using "slandorous and fear-engendering names." He should. But has there been anybody in this decade that has been guilty of slandering, slashing, bashing, misrepresenting, subverting, ridiculing, dividing, and censuring faithful brethren more than this man who pictures himself in his high estimation of himself as one of the "leaders of reform"? This poor man does not know the difference between *reform* and *deform*. His attempts to change the church and structure it to accommodate those in sin and the denominational world are nothing other than the parroting of modernists, liberals, and digressives of years past. You can read the same sentiments he now calls forth in the histories of

apostasies and digressions of years gone by. He only deceives others to *think* he has something new—and in their ignorance of the Bible and history they give him the applause.

He scorns those he berates and predicts they are "doomed to failure." But look at the sacred record and learn who fails. It is not those who *adhere* to the Word of God, but those who run obstinately and defiantly *against* the Word as this once useful soldier of the cross is now doing. Turn momentarily your attention to the "wise men" of years past who thought they had a better idea than God and see their doom and disaster.

He is obviously smarting from the resistance his departures from truth are meeting. He is unable to "give answer" even to those faithful brethren with whom he was once a close companion

when he stood for the truth. He lashes out in desperation to justify his present course. He complains others are "always looking for a fight," but must think the "sword of the Spirit" is only to soothe and comfort. When the servants of the devil present themselves as angels of light, they can expect a fight from those who remain loyal to Christ. It would be treason to do otherwise. Nobody would be having to fight these battles except for those like Shelly who have raised a barrage against the Lord and his church. He is one who has charged recklessly against the truth and must expect everyone just to sit idly by and urge him forward in the devastation his errors cause. Instead of meeting the issues in a manly manner, he prefers selected audiences, a poisonous pen, Jubilees, and unfounded accusations to defend his cause. So be it. He is not the first to abandon the "old paths" for the paths that lead to perdition.

The man could return to the truth.

His ways of late have caused much grief and pain to many, and will cause the condemnation of many more. But the way home yet remains. But this would require a love for the truth, and a genuinely humble, penitent, and contrite heart, which he alone is responsible to produce within himself.

If ever there was a proper application of I Timothy 1:5-7, the contentions of

Shelly qualify. **“Now the end of the commandment is charity out of a pure heart, and a good conscience, and of 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.”**

—Route 11 Box 90  
McMinnville, Tennessee 37110

## Churches' lectures to counter 'heretical' Jubilee teachings

FROM PAGE 1B

eration past.”

McConnell said the Robertson County lectureship, which started last night and runs each day through Monday, will feature 17 preachers from around the country on church issues of concern besides Jubilee.

But since Jubilee is being widely discussed in Church of Christ circles, Monday's daylong session will be devoted to it, from 8 a.m. to 8:55 p.m.

McConnell and other Jubilee opponents believe, for instance, that Jubilee's organizers are sympathetic to giving women teaching roles over groups that include men.

Churches of Christ traditionally teach that the Bible does not allow women in such a role in church.

Jubilee organizers also allowed soloists and gospel quartets, sometimes performing jazzy contemporary arrangements, to open before

Jubilee lectures began, which opponents interpret to mean a lax attitude about the sort of music the Bible allows.

Based on their interpretation of the New Testament, the great majority of Churches of Christ reject instrumental music in worship, stressing a cappella singing instead.

Shelly said none of the Jubilee organizers, himself included, has advocated moving away from the a cappella model of worship music, and he said no woman at Jubilee led a class that included men.

The Robertson County lectureship has extended an invitation to Jubilee organizers to an open discussion on Monday, but McConnell said he knew of no Jubilee representative who is planning to come.

Shelly said he is too busy trying to “exalt Christ” by organizing relief and food supplies to the coastal victims of Hurricane Andrew to take time to debate the issues of the Robertson County lectureship. ■

## BIBLE, BIGOTRY AND AND BACKLASH

Burt Jones

It is time for us in the Lord's church to face each other with the truth about the deep-seated condition caused by rationalization and the incessant search for scapegoats stemming from nothing more than contrasting skin pigmentation and ethnic diversity. No one geographic area is more or less exempt than any other. I have seen this ugly, un-Christian monster rear its devilish head while conducting gospel meetings on the Texas-Mexican border as well as in Mississippi and Massachusetts.

These psychological cataracts blind us to heathen behavior and collective

sin. If you live with untruth, you live in spiritual slavery. Freedom as Christians is still the bonus we receive for knowing and following the truth of the gospel (John 8:32).

It would not be true or honest to say that the black man has not sought to lift himself by his own bootstraps, or that all white Americans consciously debase the non-white, whether they be red, yellow, brown, or black.

Before I am accused of taking up the gauntlet for a “social” gospel, please enlighten me as to just what our role as a Christian is. If *part* of our mission to

seek and to save the lost (Luke 19:10) is it not, also, to love our neighbor (Matthew 5:43; Romans 13:9; James 2:8)? As a matter of fact, it is a *command* from our Lord.

No one surveying the moral landscape of the Church of Christ can overlook the hideous and pathetic wreckage of closed and locked church buildings in the south and the north, where once there had worshipped an all-white or an all-black or Hispanic or Asian congregation which just could not get by the bigoted baggage of the past and died under the stress of prejudice.

This does not imply that all Christians in white or non-white ethnic groups are bigots—far from it. Many in each of these groups have fought long and hard for racial justice for whatever color.

Brethren, although I preach for an excellent congregation of the church in Ohio, I am a native of Alabama. While in college in the late '50s I witnessed the horror of burning busses, police dogs turned loose, and churches blown up. But, since having lived in the northern part of our nation, I have been made an unwilling spectator to an equal number of subtle, bigoted and prejudicial acts of inhumane behavior by those of every color.

Tragically and saddest of all, is the fact that some of the most brutal behavior of one man toward another that I have seen has been in the body of Christ:

**“We are looking for a preacher, but you say he is black?”**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**“Yes, we need a full-time evangelist, but you know that we're a black church, and white preachers just don't preach the way we're used to hearing someone preach.”**

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**“We don't need anybody to work with us, but we'll help him and his family start a congregation in *their* part of town.”**

Yes, these are statements made to me as I attempted to assist preachers from varied ethnic backgrounds locate some area in which to spread the borders of his *one* kingdom.

It seems to be a fact of life that human beings cannot continue to do that which they know is wrong to do without eventually reaching out for some rationalization to clothe their un-Christian acts in the garments of righteousness. And so, as our ethnic diversity has grown in the Church of Christ, we have convinced ourselves that “separate

and equal" church buildings, or meeting at different times of the day in the same building, is economically and morally justifiable. (And I have heard the argument about different meeting times simply being an expedient "since we can't understand the language of each other." Somehow, that dog just won't hunt, as we used to say in Alabama.)

Perhaps the greatest blasphemy of the whole ugly process is that we, as Christians, feel that we have somehow dignified our stand on "separate but equal salvation" by thinking that we have made God our partner. **"Be not deceived; God is not mocked"** (Galatians 6:7). True Christianity will vanish and the moral nerve of our precious brotherhood will atrophy if we, for an instant, think that on that final day we will be able to look into the face of the Righteous Judge and give him a satisfactory explanation as to this racism that we have developed into what we think is a type of faith.

Bigotry is a form of idolatry. Idolatry

is condemned by our Lord (1 Corinthians 10:14).

If we, in the "non-white" or "white" body of Christ (sounds ridiculous, does it not?) abide in this bigotry and its attendant backlash, which is just as damning, then we will continue to *rape* the body of our Lord.

No human being is perfect. In our lives as Christians every daily expression of commitment is followed, not by a *period* symbolizing spiritual growth, but by a *question mark* implying divers temptations (James 1:2). Paul recorded in that same chapter, verse eight, that **"a double-minded man is unstable in all his ways."** We, as Christians, cannot be as this man, in conflict with ourselves—torn between the environment of which we are products and grasping that which we know to be correct. A double-minded person, with regard to bigotry, will attempt to pay homage to two masters—the Dr. Jekyll of righteousness and the Mr. Hyde of hypocrisy.

As I think of this struggle within the Church of Christ by decent people, blown to and fro by knowing what is proper and correct and Christian—then drawn inexplicably into doctrinal compromise, I am reminded of a story I read years ago in college of an ancient chariot driver trying desperately to control two powerful horses, each pulling in a different direction.

If we in the Lord's Church cannot put the bigotry and baggage of another time in the past, then whatever dazzling strides we make in spreading the borders of his kingdom will be diminished by a cancer that will have no place in heaven.

**"...Forgetting those things which are behind, and reaching forth unto those things which are before,"** let all of us—white, black, red, yellow and brown—**"press toward the mark for the prize of the high calling of God in Christ Jesus"** (Philippians 3:13,14).

—*Millersburg Church of Christ*  
926 East Jackson Street, Ext.  
Millersburg, Ohio 44654

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## Paved Parking Lots and Padded Pews

Eddy Gilpin

Prior to the days of the prophet Amos, Israel had enjoyed a respite from the conquests of Assyrian leaders. During this period of approximately 60 years duration, both Israel and Judah had enjoyed increase. Their borders had been expanded, their economies flourished and, sadly, many had begun to trust in these. The affluence of the wealthy had set the tone for the attitudes of the two nations.

Along came Amos with his stern warning of impending doom. Their attitude had resulted in their contentment with luxuries and had blinded them to the needs of the poor. This, in turn, had hardened their hearts toward God as religious corruption became the order of the day. In very terse terms Amos spoke out against their love for luxuries and laxity toward those less fortunate. He said, **"Woe to them that are at ease in Zion, and trust in the mountains of Samaria...Ye that put far away the evil day...That lie upon beds of ivory and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall...That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph"**

(Amos 6:1,3,4,6).

Amos illustrated their apathetic attitude with "the affliction of Joseph." As his brothers ate, Joseph was in a pit about to be sold into Egyptian slavery (Genesis 37:24,25). His dire situation did not so much as affect their appetites. They were indifferent to his situation. So it now stood in the days of Amos. The rich ate the best meat, drank the best wine, reclined on the best furniture and did not give a "gnat's whisker" about the poor around them. Amos' message was that the day of recompense was coming.

Today, in many places, the Lord's church in America can be closely compared to Israel in the days of Amos. The foremost mission of the church (carrying the gospel to the world) has been lost in the lap of luxury. The majority of our finances goes to paved parking lots and padded pews. Our determination is to "incline on beds of ivory" and drink wine from golden bowls, while "the affliction of Joseph" goes unheeded. While 95% of our gospel preachers preach to 5% of the world's population, we "put far away the evil day," "anoint ourselves with the chief ointments," dine on the best of the flocks and herds and hear not the

cries of a dying world.

Each month many congregations spend more money on mowing the lawn and stopping the leaks than on saving the lost! Eldershops which have no trouble in quickly dispensing hundreds or thousands of dollars on local construction projects balk at a would-be missionary who asks for support for his future work in a foreign land. When will we stop paving the parking lots and padding the pews long enough to preach the gospel? When will we arise from our ivory beds, wipe the choice wine from our mouths and lend an ear to "the affliction of Joseph?"

Because Israel would not heed the warnings of Amos, Amos concluded that **"now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed"** (Amos 6:7). Brethren, if it takes the fanciest of expensive buildings, "beds of ivory" and "bowls of wine" to obtain and maintain members, to what then are they converted? The majority of our money and the extent of our efforts should be used in carrying the gospel to the lost. "Woe unto them" that "are not grieved for the affliction of Joseph."

—*Chimela Mission and Hospital*

# THE NEW HERMENEUTIC: Where Is It Leading Us?

Jim Snell

The "New Hermeneutic" teaches that there is no divine pattern or example for us to follow in the New Testament. In other words, the "New Hermeneutic" does not deal in absolutes. If it were the case that the New Hermeneutic be true, then *absolute truth* was thrown out with the pattern. If not, why not? Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). However, some among us today are teaching we can't know the truth, when Jesus said we could!

These same brethren who are pushing the "New Hermeneutic" doctrine would have to say that Noah easily could have chosen to build the ark out of a different wood, other than gopher wood, and still be pleasing to God (Genesis 6:14). They also would have to say that Moses could have decided on his own how he wanted to build the Tabernacle, even though the Lord God gave him a *pattern* to follow (Exodus 25:40; Hebrews 8:5).

## WHAT DO THEY MEAN— "NO PATTERN?"

Our liberal brethren are saying we have no pattern. They say it is "legalistic" to follow after a pattern or a set of rules, regulations, commandments, and such like. They call us "commandment keepers." Well, excuse me for keeping "...the commandments of God, and the faith of Jesus" (Revelation 14:12).

They say to be pleasing to God today is a relationship, and not a set of rules or works or regulations. Evidently, they have not considered the following passages.

1. Matthew 7:21
2. Luke 6:46
3. II Corinthians 13:5
4. II Thessalonians 2:15; 3:14
5. II Thessalonians 3:6
6. I Timothy 1:3,4
7. Hebrews 8:1-5
8. James 1:25; 2:12
9. James 2:14-26
10. II John 9-11

Everything which has a *pattern* also logically has *design* involved. To be *without a pattern* is to be *without a design*. God is not the author of confusion, but of order, design, pattern, purpose (I Corinthians 14:33,40). We should not allow our liberal brethren to deceive us with such nonsense. A

spiritual battle is in order and we must be ready, willing and able to fight, and to, "...earnestly contend for the faith..." "The Captain" of our salvation demands it. The doctrine of the "New Hermeneutic" must be stopped before more harm is done.

## 20 QUESTIONS— CAN THEY ANSWER?

I have some questions for our "New Hermeneutic" brethren. *If* the doctrine of the "New Hermeneutic" be true and we do not have a pattern/example to follow in the New Testament then,

1. How do we determine who is a false teacher? (II John 9-11)
2. How do we determine who is in the faith? (II Corinthians 13:5)
3. How do we determine who is "contending for the faith"? (Jude 3)
4. How do we determine what constitutes the "gospel of Christ"? (Galatians 1:6-9)
5. How do we determine who is walking contrary to the doctrine which we have learned? (Romans 16:17)
6. How do we determine what constitutes the doctrine of Christ? (I Timothy 4:16).
7. How do we determine who is walking "disorderly" and not according to the "tradition" found in the gospel of Christ? (II Thessalonians 3:6)
8. How do we determine who is walking in the light? (I John 1:7-10)
9. How do we determine if we are growing in the Lord? (II Peter 3:18)
10. How do we determine that there is only one church? (Ephesians 4:4; I Corinthians 12:13; Colossians 1:18,24)
11. How do we determine that we are among the "faithful in Christ Jesus"? (Ephesians 1:1)
12. How do we determine just how important "the commandments of the Lord" are to us? (I Corinthians 14:37; Matthew 7:21; Luke 6:46)
13. How do we determine if women are to, "...keep silence in the churches ..." according to scripture? (I Corinthians 14:34,35).
14. How do we determine that God authorizes only *vocal* music in our worship to him? (Ephesians 5:19; Colossians 3:16)
15. How do we determine if we are going to be judged by the words of

Christ? (John 12:48)

16. How do we determine if the Old Testament accounts are for our example if we have no example? (I Corinthians 10:6-11)
17. How do we determine if we are *standing* or *falling*? (I Corinthians 10:12)
18. How do we determine if Christ told us the truth when he gave us the manner in which he would return? (Matthew 24:35-39)
19. How do we determine that baptism saves us from our sins? (Mark 16:16; Acts 22:16; I Peter 3:21)
20. How do we determine when a person becomes a member of the Lord's church? (Acts 2:47; cf., verse 41)

These questions should be sufficient to show the absurdity of the "New Hermeneutic" doctrine. The "New Hermeneutic" is not the doctrine of Jesus Christ-on the contrary! It is nothing more than a damnable heresy which is geared to "...deceive the hearts of the simple" (II Peter 2:1; Romans 16:18).

Let's pick up "the sword of the Spirit" and go to battle. A fierce battle for truth is raging at this very moment but some of our brethren do not know it. They seem to want to go down to "the plain of Ono" and do "mischief" before the Lord (Nehemiah 6:2). We rebuke them in hope that they might correct their actions before it is everlastingly too late. They desire to be teachers of the law of Christ, but they understand "...neither what they say, nor whereof they affirm" (I Timothy 1:7).

—Post Office Box 1243  
Rockport, Texas 78382

John G. Cathey, Jr., St. Petersburg, Florida: "I receive your **CONTENDING FOR THE FAITH** and consider it a very valuable source of information to the church as a whole, a watchman on the ramparts against the people who would disturb the church...Keep up the good work!"

[NOTE: I should like to call attention to a study-outline book authored by brother Cathey, entitled, "GOD'S PLAN IN CHURCH GOVERNMENT" which should be in every congregation and home to be taught and studied on a continuing basis. This book brings the elder right down with the flock he is supposed to shepherd. It gives all who study it a fresh and clear view of the elder and his work. You might write to brother Cathey how to order. His address: 1618 49th Avenue North, St. Petersburg, Florida 33714-3333. IYR Jr.]

# ACU'S RECENT SPECIAL MAILOUT—A FUTILE EXERCISE IN PROPAGATION OF A LIE! (BUT THEY CAN'T FOOL ALL THE PEOPLE)

Roy Deaver

Recently I have received an 8-page paper from Abilene Christian University *College of Biblical Studies*. The title given for the paper is: *Directions in Ministry*. This is a "1992 Special Edition; Volume 1, Number 3." The paper, in the presentation of its "special message" follows a two-pronged plan: (1) articles prepared by key persons related to the College of Biblical Studies, and (2) personal testimonials especially pertinent to the message designed to be conveyed to the reader. The writers of the articles are: **Dr. Ian Fair**, **Dr. Carroll Osburn**, **Dr. C. Leonard Allen**, **Dr. Jack Reese**, and **Dr. Doug Foster**. The persons who have given their personal testimony in behalf of ACU are: **Dr. Virgil Trout**, **Dr. Prentice Meador, Jr.**, **Robert Oglesby, Sr.**, **Dr. Ken Durham**, **Edward C. Wharton**, **Dr. J. D. Thomas**, **John H. Bannister**, **Cline Paden**, **Michael Cope**, **Harvey Porter**, **Joe B. Baisden**, and **Dr. Ian Fair**.

## I. LET'S GLANCE AT THE ARTICLES

**Dr. Fair says:** "I still believe that ACU and the College of Biblical Studies stand in that proud tradition of preparing men and women for world evangelism and ministry... We believe very deeply in the biblical foundation and commitment of Churches of Christ, and we are dedicated to the purposes of the Restoration Movement... The leaders of the early Restoration Movement made a firm commitment that this process should be ongoing, and that we should never canonize human effort or our religious past." [*Please note that this statement allows for constant change, ongoing change, "ever learning and never able to come to the knowledge of the truth" (II Timothy 3:4, RD.)*] "We are not in the business of indoctrinating students. Our role is to teach Scripture, to teach biblical doctrine, and to provide students with the tools and capacity to think for themselves." [*Sounds contradictory to me! RD.*] "Potential faculty must have a fundamental commitment to the inspiration and reliability of Scripture, a love for the church and its mission, and a deep sense of family responsibility... I expect our faculty to remain true to Scripture and approach the text with a sound methodology."

**Dr. Carroll Osburn.** [The "lead in" says: "Dr. Carroll Osburn is one of several professors at ACU who regularly teach biblical text classes. All of these teachers are rigorous, conservative, biblical scholars. And all of them are devoted to using their scholarship for the sake of the church. At the heart of the College of Biblical Studies is the commitment to teach biblical text with thoroughness and to encourage students to live and preach from that Word."] **Dr. Osburn says:** "Consequently, I place strong emphasis upon 'discourse analysis,' a method by which texts can be studied in their literary and historical contexts... I have structured my courses specifically to make use of the Greek text as the primary source for expository preaching... Scholarship without ministry is not desirable, and ministry without scholarship is destined to mediocrity. Both are vital components of Christian service... I believe that truth is not found in unquestioned acceptance of tradition but in open investigation... It is my conviction that no approach to Christianity will make a significant impact upon society unless it is rooted firmly in the biblical text."

**Drs. Leonard Allen and Jack Reese say:** "For this reason we want to affirm the Restoration Movement and its ideals

and to make it clear that these are the ideals that Abilene Christian University upholds. We are grateful for our Restoration heritage and for ACU's part in helping shape and preserve. These ideals have guided Abilene Christian since its beginning. They continue to be the focus and reason for the school's existence... If we are earnestly seeking truth, devoted to the study of the Bible, determined to become a cross-shaped, spirit-filled people, we will love each other with the love of Christ even when we disagree." [*Note: Allen and Reese are deeply committed to the concept of "unity within diversity," RD.*] They continue: "It does mean that godly men and women may disagree and still consider one another brothers and sisters in Christ." [*Note: And this is fine if and when we are dealing with matters of option, but it is not fine if and when we are dealing with matters of obligation, RD.*]

**Dr. Doug Foster:** "Those who founded Childers Classical Institute, today's ACU, saw themselves as standing firmly for the ideals of the Restoration Movement... Abilene Christian has had its own chain of greats, including A. B. Barrett, Jesse P. Sewell, and Don Morris... Jesse P. Sewell's vision was that Abilene Christian College be 'preeminently an institution for Christian education. Every day's work begins with devotional exercises, and every lesson is taught by a Christian teacher. The Bible is believed to be the inspired Word of God and the students are taught to reverence it as such and to obey its precepts.' ... Don H. Morris said, 'From Sept. 11, 1906, until this present hour the aims and goals and objectives of Abilene Christian have remained the same.'" **Dr. Foster continues:** "But come what will, the good with the bad, there will be a place for Abilene Christian in the Scheme of Things as long as she holds to and attains those ideals on which she was founded, and on which she continues to stand. There has been no change in the basic commitments of ACU from those earliest days to today... There has been no change in faithfulness to the pursuit of those ideals. Its administration and faculty are dedicated to taking the truth of gospel into a new era, to showing its eternal relevance and power for human lives in all times, locations and cultures. No one will dissuade us from that resolution. ACU's commitment to being faithful to scripture and to honoring its heritage has never been stronger."

## II. LET'S GLANCE AT THE TESTIMONIALS

**Dr. Virgil Trout:** His association with ACU spans 45 years. He plans to send his grandchildren there. He says, "To me, ACU stands as a refreshing oasis in the midst of the secularism of the world. Each time I visit the campus, I find a spirit of genuine Christian service that is an inspiration!"

**Dr. Prentice Meador, Jr.** He says: "ACU stands in the forefront of value education...ACU stresses both 'how' and 'why' of life...ACU sees Christ as the hub of education...I am thankful that each of my children have attended ACU... We are thankful that ACU has helped to shape and form the lives of our children..."

**Robert K. Oglesby, Sr.:** "My mother assumed it. My local minister encouraged it. I believed it. Abilene Christian University was the place to get an excellent education...I was not disappointed...our children have also walked the ACU pathway, and the dream continues."

**Dr. Ken R. Durham:** "Over the years ACU has continued to prove a most excellent educational home to many of my family members, fellow ministers, and other Christian friends. Today I am more impressed with ACU than ever before. Her forward-looking spirit, in continuity with her noble history, makes ACU a place where today's student can know that he or she will be ably equipped for a productive and meaningful place in the 21st century future."

**Edward C. Wharton:** "Through the years I observed ACU keeping pace with the accelerating changes in state-of-the-art technology and staying current with rising standards of scholastic excellence. At the same time, ACU has kept a firm grip on the unchanging fundamentals that are basic to a Christian education—the inerrancy and authority of Scripture. In the 1980's when I decided to standardize my education, I did not think twice about where to go. I returned to ACU. I am a graduate alumnus of a school that has the distinction of a new president who is known by friends and former students as 'a man of the Book.' This bodes well for the future of Christian education and for the kind of preparation needed in the body of Christ to maintain the unchanging Christian faith in the midst of a world-wide transition."

**Dr. J. D. Thomas:** "I have been intensely interested in ACU's teachings for 50 years, since the time of my enrollment as a student. Bro. Charles H. Roberson 'raised my

sights' as to the condition of religious faith in the world, and to the need for qualified and competent teachers of future preachers. I have since given my life to the search for religious truth and to the impartation of that truth to ACU students, both 'preacher boys,' and others. In my writings I fought for truth, against both 'right' and 'left' extremes, both within and without the brotherhood. ACU has made tremendous gains through the years, with her goal still the same as in the beginning, to defend and propagate God's truth against all human error."

**John H. Bannister:** "Abilene Christian University has played a great role in my life and ministry. I have served on the Board of Trustees for 42 years (since 1950) and know of the great good ACU has done... my three children attended ACU... I urge parents to send their children to ACU—they will be taught with God's infallible Word in a Christian atmosphere which is of the highest order. ACU continues to stand for 'the old paths' and it deserves our support."

**Cline Paden:** "I am grateful to Abilene Christian University for the influence it exerted upon me that helped produce in me a burning desire to become involved in human redemption—the thought nearest to the heart of God... The rich biblical studies I was given awakened in me first, a sense of gratitude, then of debt... It was the Bible lectureships with mission emphases that spoke to me of challenge and open doors... It was while sitting in chapel (in the old Sewell auditorium) listening to a missionary from Mexico that I made the final commitment that sent me to Italy to preach the Gospel... I am glad that I had the sobering, disciplining influences of Abilene Christian University while I was making the life-altering commitments that have blessed my life."

**Michael W. Cope:** "A year ago my family faced the difficult decision of whether or not to leave our friends and church in Arkansas to come to Abilene. One of the main reasons we came was our belief that ACU is providing critical leadership in a sweeping spiritual renewal that God is bringing. The commitment of the teachers and administrators I knew to following Jesus Christ and to fresh, intense biblical study let me know that this was a place where I want to send teenagers entering college... I know of no other university I could so highly recommend for a quality education in the context of spiritual renewal."

## III. THE PURPOSE AND INTENT OF IT ALL

There are three other testimonials given in the mail-out, but this is sufficient (in fact, more than sufficient) to make the point at hand. What did the Editorial Committee (C. Leonard Allen, Ian Fair, Jack Reese, and Charles Siburt) have in mind when they asked for and received from these carefully selected persons these articles and these testimonials? The purpose/intent/design is clear and without question. They want every reader—immediately and without question—to draw the conclusion that ACU now is just exactly as it has *always been*, so far as concerns its relationship to the Lord's church, the pure gospel, and influence upon its students; that there has been *no basic change*, and that there *will be no basic change*.

I could fervently wish that this conclusion could be correct; but the plain, hard fact is: *it is not correct!* The notion that no changes have been made and that no changes are being planned is absolute nonsense! And how

the persons who prepared the articles and who gave the testimonials could claim—with clear conscience—that there have been no serious, significant changes in absolute rebellion to God's truth is beyond my ability to fathom. Is it apathy? lack of concern? deliberate ignorance? "I don't care"? The "don't confuse me with the facts" syndrome?

## IV. MY RESPONSE

1. The procedure followed by the Editorial Committee (which ultimately had to have the approval of the President) is so very much like the procedure followed with regard to the "evolution" matter. ACU conducted its own "in-house" investigation and declared that all was well. The fact is that (even with regard to that matter) all is *not* well. They did not settle it! They swept it under the rug. You may want to

read *The Worldly University (The Apostasy of ACU)*, pages 42-47.

I have before me at this writing copies of two letters which were originally addressed to ACU (faculty and staff). The writer says: "I am a graduate of ACU and have been concerned over the direction the school has been taking." In one of these letters (to ACU) the writer says: "I read one book a few years ago which was (is) used in biology classes. It was the most anti-Christian book I had ever read. To say the least this bothers me. I am so ashamed of the university that I no longer tell people that I am a graduate... As you are well aware the science department at ACU has not taken a strong creationist view of science for many years. My own education in creationism, believe it or not, occurred on a state university campus after I left ACU!"

2. I see in these articles and in these testimonials too much emphasis upon the "Restoration Movement." I am grateful for every good thing that workers in Restoration history accomplished—but the Restoration Movement is not my *ideal*; it is not my *standard*. There is not one thing that I believe and teach and practice today simply because Campbell or Stone or Scott taught it. Rather, I believe it and teach it and practice it because Jesus and the Apostles taught it. I am not a member of a *Movement*! I am a member of the *Lord's Church*. Why not talk about and preach about and write about the New Testament Gospel and the Lord's Church—instead of about the *Restoration Movement*?

3. For Dr. Fair to say that "ACU is a private university with a strong conservative religious commitment" is just not satisfactory. So is "Pentecostalism." So is the Seventh-day Adventist University. What we are looking for is a strong, determined, unquestioned commitment to *the truth of God*. Dr. Fair clearly leaves the way open for the "Unity-in-Diversity" theorists, and herein lies a real problem. No person now living has fought harder than I for recognition that we must allow liberty, diversity in areas where God allows liberty, diversity; but that in matters of *obligation* wherein God allows no diversity, then we cannot with God's approval allow diversity. Dr. Fair says, "We are not in the business of indoctrinating students." But, he continues: "Our role is to teach Scripture, to teach biblical doctrine." As noted earlier, this sounds like a contradiction to me. Why teach Scripture? Why teach biblical doctrine? I claim that it *is* his business (and that of ACU, especially with regard to the Bible Department) to teach, to explain, to indoctrinate those young people who are entrusted to their care. It *is* his business (and that of every faculty member) to teach *nothing* which is out of harmony with or contradictory to plain Bible teaching.

4. Dr. Osburn. A part of the "lead in" is: "At the heart of the College of Biblical Studies is the commitment to teach biblical text with thoroughness and to encourage students to live and preach from the Word." Beautiful statement. This is the way it ought to be. Would to God that this could be the way it *is*! But the hard fact is that in Dr. Osburn's Greek classes *this is not the way it is*. In spite of his training, his background, his experience, his scholarship, his vaunted profession to believe and to respect the original text, somehow, he has reached the conclusion that there is *no way* that one can, by going to the etymology of the Greek word, ever come to *really know* what Paul meant when he used that word. If he is correct on this point, then (1) there is no justifiable reason for anyone's ever studying the New Testament Greek; and (2) there is no way that

anyone can ever really know what the New Testament really says about anything! This is pure *agnosticism*. I personally know something about what Dr. Osburn thinks about Dr. D. A. Carson and his book, *Exegetical Fallacies*. And I know what Carson says along this line. And I know (from Osburn's own classroom) that he uses and points students to this book. And I know personally the horror and the hell of talking with the parents of a student of Dr. Osburn who has swallowed "lock-stock-and-barrel" this doctrine that "you can't really know what it means."

Upon previous occasions I have had the task (the obligation) to make response to some of Dr. Osburn's blunders in the field of New Testament Greek. He contributed mightily to several false doctrines on the subject of marriage, divorce, and remarriage. And he is "The Distinguished Professor" in the Greek Department at ACU!

Is it any wonder that this man—with regard to I Corinthians 14—can simply pontificate that these women were just "piping up" and that this is really what Paul was trying to stop? Is it any wonder that he can simply (by his special, though unscriptural, emphasis upon culture) completely set aside the command: "**Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law**" (I Corinthians 16:34)? Is it any wonder that this man is definitely and obviously striving to prepare the way for a prominent role for women in leadership in Churches of Christ? Is it any wonder that this man, because of his special insights, now understands that there is even *today* the actual existence of and exercise of the miraculous gifts (that were found in the early church)? Is it any wonder that this man can boldly declare that I Corinthians 13:10 has *nothing to do with the completion of God's revelation to man*?

And does somebody want to tell me, with straight face, that "*This is the way it has always been at ACU (and ACC), all the way back to A. B. Barrett*" (who was my friend and neighbor when we both lived in Henderson, Tennessee)? that "*This is the same position that was held by Jesse P. Sewell, and Don Morris, and Charles H. Roberson, James F. Cox, and Paul Southern, and R. C. Bell*" (all of whom I knew well)?

5. Drs. Leonard Allen and Jack Reese. Dr. Allen is co-author (with Richard T. Hughes and Michael Weed) of the book entitled *The Worldly Church*, printed and circulated by ACU Press. In *Biblical Notes* (Sept/Oct, 1992, p. 7) **Mac Deaver** writes: "One clear indication of the scope of the apostasy that we now are beholding is the kind of material currently published by the ACU Press. Abilene Christian University is the largest school affiliated with Churches of Christ. With a somewhat enormous alumni, widespread allegiance, and increased bank account, the school has tremendous influence in our brotherhood. And in the judgment of this writer, this West Texas school is now one of the major threats to the survival of the Lord's church in our land." Then Mac proceeds to review *The Worldly Church*.

In my own review of this book I spoke (and wrote) as follows: "This book... first got my attention when I learned two things about it: first, that it was published by Abilene Christian University Press, and, second, that the introduction (FOREWORD) was written by Reuel Lemmons. My interest was further enhanced when I noticed on the page entitled "Acknowledgements" the names of Reuel Lem-

mons, Editor of *Image Magazine*, and William J. Teague, President of Abilene Christian University.

For many years I have been deeply concerned about the *liberal stance* of Reuel Lemmons and of Abilene Christian University. They have worked so hard for so long, together, in leading the church *away from* the Old Paths. And, Lemmons, especially, has been a ring-leader in trying to bring about an amalgamation (he calls it "unity") between Churches of Christ and the Independent Christian Churches. He has worked long and hard, for years, in trying to make the Church in a *new image*. Obviously, Allen and Hughes and Weed said exactly what Lemmons and ACU wanted them to say. From beginning to end this book is filled with error, encourages false doctrines, and seeks to accomplish goals which would destroy the church.

I closed my review (in the television program, and in the written copy) with these words: "Further, we suggest that it has to be a *worldly university*, with a *worldly President* and a *worldly Board* that would publish and/or allow to be published this book entitled *The Worldly Church*. [NOTE: This is the background out of which came the title for our book, *The Worldly University, the Apostasy of ACU*. RD].

In *Biblical Notes* (May-June/92) we carried "An Open letter to Dr. Jack R. Reese," written by Mac Deaver. The letter explained the situation about which we are concerned, and included propositions for a proposed public oral debate, in Abilene. Mac asked Dr. Reese: "Why won't either you or SOMEONE on the staff at ACU stand up and defend the present course of the university, or at least the course of the Bible department?" To this day there has been no indication that *anyone* at ACU is interested in such a public discussion.

In the special ACU mail-out Allen and Reese stress their commitment to the "unity-in-diversity" doctrine. They stress that they are deeply committed to "unity within diversity." They are not talking about just areas of option/expediency! And, I am sure that it was no surprise to anyone when (at the close of Steve Flatt's lesson on Leadership, at the 1992 ACU Lectureship) Dr. Royce Money said: "I want to encourage you toward unity in the body of Christ. The last and longest prayer of Jesus before he went to the cross haunts me. Surely the unity cannot come out of conformity. We have tried that. It will have to come out of diversity, and out of other virtues. Let me encourage you to discussion. This is not time to stifle discussion; it is time to stimulate it." Well then, why can't we arrange a public oral discussion, in Abilene?

6. Dr. Doug Foster, formerly a professor at David Lipscomb University (Nashville, Tennessee), and now professor at ACU. Dr. Foster claims that from September 11, 1906 until the present, things continue at ACU as they have always been.

Let it be noted here that Dr. Foster is a friend and fellow-worker with Rubel Shelly. Mark it well that Rubel knows the value of this fact and this situation. Dr. Foster writes for Rubel's paper, which is called *Wineskins*, every issue of which is "full and running over with heresy," and "its message is as false as the devil can make it."

In the May 1992 issue of *Wineskins* Dr. Foster has an article which he called, "The NEW Birth and Christian Unity, David Lipscomb's Middle Way." Then, there is a sub-title: "There is no one thing taught with greater clearness in the New Testament than that the new birth precedes and qualifies for baptism. Faith unites and makes us one with Christ, and such believer is a Christian, and

saved, not with a conditional but with an everlasting salvation." (David Lipscomb, "Baptist Queries and Answers," *Gospel Advocate*, 1873, 702)." This, clearly, is intended to say that David Lipscomb taught: (1) that the new birth is something clearly distinguished from baptism; (2) that the new birth is a consequence of one's believing; (3) that one experiences the new birth and is thus saved by his faith (before and without baptism); (4) that this faith makes the believer "one with Christ"; (5) that this salvation by this faith qualifies one to be baptized; (6) that this baptism has nothing to do with the person's being saved; and (7) that this salvation is not conditional, but is everlasting—[*Note: once saved always saved, RD.*]

Brethren, Friends: this has David Lipscomb (in the material cited) teaching *pure Baptist doctrine*, and Dr. Foster has the unmitigated gall to call this Lipscomb's "Middle Way." [*Comment: Please note, too, that all those persons everywhere who have this faith are thus saved and are thus in Christ—regardless of what or any religious group he or she might be connected with.*]

Keep in mind that Dr. Foster, a co-worker with Rubel Shelly, is setting this forth *with approval!* Thus, I have to take it that Dr. Foster himself (and that Rubel himself, since he is the co-editor, and Mike Cope himself, since he is the other co-editor) believes what he has set out in this article. It may well be the case that these brethren have (perhaps somewhat inadvertently) set out more than they intended to set out!—that they have herewith said what they heretofore have been reluctant to say plainly.

The fact is that Dr. Foster made an egregious blunder! Brother Wayne Coats of Mt. Juliet, Tennessee, has *all* the issues of the *Gospel Advocate*. Upon reading the above, and knowing perfectly well that David Lipscomb *never said* what was indicated by Dr. Foster that Lipscomb did say, Wayne proceeded with the research. Wayne reports as follows:

"In that 1873 article which was printed on page 702 of the *Gospel Advocate*, a fellow by the name of J. O. Hurt (and some other men) had written to a Baptist editor and asked some questions. Brother Lipscomb printed the piece which was taken from the Baptist paper. It was listed under the heading of *Baptist Queries and Answers*. After giving the piece from the Baptist paper (both the questions and the answers that were given by the Baptist editor) brother Lipscomb then proceeded to answer some of the items listed by the Baptist preacher. This was a very frequent method used by David Lipscomb as anyone knows who reads from those old Advocate papers."

Brother Coats stresses: "Please note that the article from which brother Lipscomb made his comments consisted of 'Baptist Queries' and then there were 'Baptist Answers.' Notice the questions as posed by Hurt and some other fellows. Then answers are given by John R. Graves, the Baptist editor. Following the questions and answers copied directly from the Baptist paper, Bro. Lipscomb gives his answer." Wayne Coats adds this note: "What the Baptist editor said with respect to Hurt's being mystified by teachers being in the fog is an apt description of the *Wineskins* crew."

I am here charging that Dr. Foster, professor in the Bible Department at ACU, clearly set forth his own position (in his article) with regard to faith, salvation, baptism, unity-in-diversity, perseverance of the saints—and that he thus clearly aligns himself with error. Oh yes, I know that he was quoting—thought he was quoting Lipscomb—but he

was quoting with approval, and from the viewpoint of stressing "Lipscomb's Middle Way." If the President of ACU is determined to keep this kind of Professor in the classroom at ACU, I want him to tell me so, plainly!

With regard to the "testimonials," I will here make no effort to comment on each person and each testimonial. With the testimony of some I can agree wholeheartedly. I, too, am truly grateful for all the good things that came into my life and work because of the influence of Abilene Christian College. I am thankful for the great teachers and students that were there in the early '40's. But I would not knowingly allow my name to be carried in a paper the obvious purpose of which was to try to set forth the message that "there have been no serious, significant changes in ACU." Some of those included in the testimonials (and it is well-known) have for years been aligned with the "liberals." Some have been contributors to the basic problem at ACU. Some would not even dare to teach the truth on marriage, divorce, and remarriage. Some would not *teach* error, but would not *expose* error! I will deal specifically with two persons whose testimonies are carried in the mail-out.

1. Dr. J. D. Thomas. Brother Thomas was not at ACC when I was a student there: I was never a student in his classes. Through many years I have considered him to be my friend and fellow-worker for the Lord, and we have worked together in several Lectureships. I have profited much from his writings—especially in the field of Christian Apologetics (Evidences).

However, J. D. does have a problem—a problem which I (and others) consider to be very serious. In a sense, it seems to be a "blind spot." Though he has diligently labored in the fields of hermeneutics and apologetics, he (to my knowledge) has never set out to *really prove the case for Christianity*. Rather (and I say it as kindly as I know how to say it), he proceeds upon the basis that it is sufficient to establish "probability" and/or the "more reasonable." And, I claim that *this is not sufficient*.

For example: (1) In *Facts and Faith*, Vol. 1, page 192, he says: "As with other matters of faith, we must reach our conclusions on the basis of probabilities in view of all factors, rather than upon absolute and precise empirical facts." This at least indicates that probability is sufficient, and that the only *conclusive* evidence is the *empirical* evidence. This simply is not the case! There are many, many things which I can *know* and *know that I know* without empirical evidence. (2) Further, in the same book, in his special "Glossary," on page 293 with reference to "Leap of Faith" he says: "2) The Christian's 'extra upreach' which transcends reason and empirical experience as he commits himself to Christ." The fact is that Biblical faith does not transcend reason—it is rooted and grounded in reason, in facts; it does not "out run" the evidence. (3) In *The Doctrine of Evolution and the Antiquity of Man* he says: "The reasoning man feels that to posit a Creator is more logical and is thus the better faith." I have my penciled note in the margin: "This is J. D.'s problem." (4) Thomas Warren and I had worked very hard (in the early '50's) to bring brother Thomas to Fort Worth to speak in a special series on "Evolution." After the first session, when I was brought face to face with his method of procedure, I was literally sick. In the closing moments of the last session he said: "I have a faith, and the evolutionist

has a faith, and I happen to think that my faith is the more reasonable faith." If my case for creation is a "faith" in the sense that the evolutionist's case is a "faith"—then we have *nothing*! This is saying that we cannot really prove (1) that God is, and (2) that man is here as the product of God's creation.

Obviously, this position contributes to the basic problem at ACU. I have often stressed (in preaching and in writing) that "Evolution is not ACU's problem." The problem is the doctrine that the human being "can't really know anything." I have been in classes and on campus in assemblies when this doctrine was plainly and forcefully set forth. On one special occasion, a large crowd had assembled; the specially-invited highly skilled guest speaker had said every way that it could be said that "You can't really *prove* that God exists, and you can't really *prove* that Jesus is the Son of God, and you can't really *prove* that the Bible is the word of God—because the human mind cannot really *know* anything!" The second that he sat down I stood up. I sought to be recognized, asked for and was granted the privilege of asking the speaker a question. I said simply: "Sir, **ARE YOU SURE ABOUT THAT?**" He was completely dumbfounded. He stood there in complete silence for approximately a full minute. Finally, with a huge smile on his face, he stepped to the microphone and said: "No!" I intended to kill his speech. It didn't make me any difference as to whether he said "yes" or "no." Either way, it would destroy his speech. If he had said "yes" he would have admitted that there is a process by means of which the human mind can come to *know* at least *some* things.

I claim that this doctrine is ACU's basic problem. For, if we cannot *know* and if we cannot *prove* that God is, that Jesus is the Son of God, or that the Bible is the Word of God, then we do not know how we got here, and it may have been by evolution. So, evolution is not (and was not) the problem. The *real* problem is *agnosticism*, and this problem is not peculiar to ACU.

Does someone (of the ACU faculty, staff, or administration) want to try to prove to me that this problem does not exist at ACU? Does anyone at ACU honestly believe and claim that "Yes, the problem is here, and has always been here, and ACU has not really changed?"

2. Michael W. Cope. Mike Cope was formerly the preacher for the College church in Searcy, Arkansas. He is now the preacher for the Highland church in Abilene. Mike Cope is a "liberal" of the rankest sort, a featured speaker on the annual Nashville Jubilee. He is co-editor (with Rubel Shelly) of a new paper called *Wineskins*. I have heard Mike explain that while he was at the College church in Searcy they had (within their membership) people who held several different views on marriage, divorce, and remarriage—but that *this was no problem*. I think this clearly illustrates Mike Cope. What about different views on baptism? What about different views on mechanical instrumental music in Christian worship? What about different views with regard to denominationalists? What about different views with regard to God's plan for man's salvation?

Mike explains that one of the main reasons he came to Abilene was his belief that ACU is providing critical leadership in a sweeping spiritual renewal that God is bringing. He mentions the commitment of the faculty and administration to fresh, intense biblical study. He says, "I know of no other university I could so highly recommend

for a quality education in the context of spiritual renewal.” What does he mean by “spiritual renewal”? What did they have at Searcy? Does he not know that ACU has not changed and is not changing—that it is (in basics) just like it has always been?

At the Highland Church of Christ in Abilene, where Mike Cope is the preacher, they have “special music groups.” At least Mike and the leadership believe that these special music groups “...are integral to the worship experiences of Highland...” (Mike’s words, not mine). He declares that “...scripture doesn’t dictate one certain style and format for singing.” But, in contradiction to his assertion, he continues: “We are told to ‘speak to one another with psalms, hymns, and spiritual songs’” (Ephesians 5:19). Somehow, I failed to catch the reference to the “special groups.” Seems real plain to me! He writes about what he *imagines* took place in the early church. He thinks they may have followed the Hebrew practice of responsive singing. He believes that “If you can say it you can sing it.” How does he prove this? He cites **Calvin Warpula** (in *Image* magazine). Thus he is able to justify (?) solos, duets, quartets, special choruses. Mike says: “Neither should we be offended by having an individual or group bless us through a special song.” Mike refers to **Lynn Anderson’s** “insightful article in the most recent issue of *Wineskins*. He discusses the challenge we face weekly as a committee: how to plan assemblies for both those who like traditional, predictable, informational worship times and those who like contemporary, creative, experiential worship times.

We are eager to include aspects of worship that express the faith of both groups—refusing to let one group dictate for the other.” Apparently, there is some unrest at the Highland church in Abilene relating to some changes being made in worship, and Mike was asked to write and to explain and to calm the situation. It is a long way (in the wrong direction) from **John Reese, Frank Cawyer, and E. R. Harper to Mike Cope!**

How to please both groups. Interesting. What will the Highland elders and other members do when one group demands that the mechanical instrument be brought in? Will the elders stand firm? Will they cave in to the unscriptural demands? Will they have two worship services for the two groups? Would Mike Cope oppose worship with the mechanical instrument? I know of one congregation which is now having two worship services on the Lord’s day: one service for those who oppose the mechanical instrument, and another for those who insist on having it.

How does ACU fit into all this? Answer: The Editorial Committee (of the special edition, special mail-out) used Mike’s testimonial as a part of their effort to try to convince the readers that ACU has not changed, and is not changing. Yet, here is a glance at his attitude toward the gospel, the church, the worship; and here is the “close tie-in” between Rubel Shelly, Mike Cope, Dr. Doug Foster, Lynn Anderson and ACU. In fact, Dr. Royce Money, President of ACU, is also one of the elders at the Highland church in Abilene, where Mike Cope is the preacher.

## CONCLUSION

When **Michael O’Conner**, Methodist preacher, now the new Editor of ACU’s *OPTIMIST*, called to interview me with regard to our book, *The Worldly University—The Apostasy of ACU*, I explained my feelings and my concerns and he reported it as I had said it. He wrote: “Roy Deaver, a 1945 graduate, said he is concerned with the direction the university is taking and published *The Worldly University* to help, not to hurt, the school.”

He continued: “Deaver, who publishes *Biblical Notes*, a publication he characterized as designed to help young preachers, said he has studied the university’s charter and believes the school is ‘giving up rock-bottom basic points of doctrine.’ His concern flows from reading books by professors published by ACU Press, which he said he believes is on ‘a campaign to publish material that is absolutely destructive to the church.’”

It is our desire, our aim, our intent, our determination to do what we can to bring ACU back to the “Old Paths.” And I am doing exactly what **A. B. Barrett, Jesse P. Sewell, James F. Cox, Don Morris, R. C. Bell, Charles H. Roberson, N. B. Hardeman, C. M. Pullias, Foy E. Wallace, Sr., Foy E. Wallace, Jr., Floyd Decker, Thomas B. Warren, Mac Deaver, Jim Laws, Thomas Eaves, Ira Rice, David Brown, Bill Jackson, Carl Garner, Curtis Cates, Garland Elkins, Andrew Connally, Buster Dobbs, Eddie Whitten, Bill Cline, Terry Varner, Raymond Hagood, Kevin Cauley, Cleo Reeder, et al,** would want me to do—and what thousands and thousands of other faithful brethren across the world want me to do!

God said: “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). If ACU is of the disposition to cry out in response: “We have tried the old paths, and

*we will not walk therein,*” just say so plainly. Or, has Dr. Royce Money already said it? Notice again his statement: “Surely the unity cannot come out of uniformity. We have tried that. It will have to come out of diversity, and out of other virtues” (spoken at the close of Steve Flatt’s lesson on *Leadership*, 1992 ACU Lectureship).

Stop deceiving the people into thinking that we can still send our sons and daughters and grandsons and granddaughters to ACU to be rooted and grounded in the faith. It has become downright serious.\*

\**In fact, if you who read this message want me to “keep on,” why not just send me a card with the word “YES” on it. Sign it if you want to, but you don’t have to sign it if you do not want to. Mail to: Roy Deaver/Biblical Notes, 7401 Glenhaven Path, Austin, TX 78737. Please indicate how many persons your card represents.*

★★★★★★★★

“There never has been a man in our history who lived a life of ease whose name is worth remembering.”—**E. L. Whitaker**, morning sermon, July 7, 1991, Knight Arnold church of Christ, Memphis, Tennessee

★★★★★★★★

“The church, the home and the government have different functions. We should not expect the *church* to do what the home or the government are designed to do... The work of the *church* is to express Christ to the world... The very existence of the church is a demonstration of the wisdom of God...”

“Church-bashing is characteristic of the [Nashville] Jubilee and of those who support them... [We are told that] we must go with the times or become extinct! I’m not going to do *either*. The gates of hell shall not prevail against her...”—**James W. Boyd**, Monday afternoon, September 2, 1991, Robertson County (Tennessee) Lectureship

# "BASHING THE BODY"

Wayne Price

There seems to be a number of people who get a tremendous thrill out of "bashing the body." We do not refer to the treatment one may give to his *physical* body either, as Paul figuratively used that illustration to teach another point (I Corinthians 9:27). By using the term "body," we refer to the same body mentioned in Ephesians 1:22-23, the body of Christ, *i.e.*, the church of our blessed Redeemer.

Do we not realize that the Lord's people comprise the body (I Corinthians 12:12), and how we treat one another as parts of that body is actually treatment directed toward Christ (Matthew 25:35ff.; but especially I Corinthians 12:14-27)? When we charge a brother as being "legalistic" because he uses "book, chapter, and verse" (as we have done four times already in this article), we show a woeful lack of love for Christ, his church, and the brethren who make up the Lord's body.

## HURLING UNFOUNDED CHARGES

Those, who view themselves as freeing the church from the throes of legalism, hurl unfounded charges right and left, with little apparent concern for the damage they do to the body of Christ. Teaching the lost that they need a Savior is not being unkind. Teaching the sinner that he needs to repent (Luke 13:3ff.; Revelation 2:5; 3:3) is not being unloving!

From reading the writings of some loud noisemakers in the brotherhood, you might conclude that the body is filled with legalists who rely on "working their way" to heaven. You may conclude that we neither believe in grace nor ever teach on the wonderful grace of God. You might be persuaded that members of the body of Christ cause people to become mentally unstable by insisting that God's word is to be obeyed. You might conclude that negative preaching is enriching the coffers of those who manufacture Xanax. You might conclude that we no longer need more "knowledge" of God's word, since we know enough of that already, and all we need now is to stress "love."

## SUCH CHARGES ARE FALSE

You might conclude all of these things, and more, by heeding the cry of misguided individuals among us, but **you would be wrong!** Because those who make such charges are wrong. We have had too much ridicule of faithful

gospel preachers, both those of yesteryear as well as present day, who taught (and now teach) the biblical concept of love for God, one another, and great themes such as the cross of Christ, the glorious church, and such like. Let us continue to teach "**the whole counsel of God**" (Acts 20:27), and do so loyally and faithfully (Ephesians 4:15).

Bashing the brotherhood may get the "basher" the notoriety he craves, and a

temporary thrill for the attention seeker. Yet how many souls may be lost due to such misbehavior, besides one's own (I Timothy 4:16)?

Is it possible for one today to "**persecute the Lord**" (see Acts 9:4-15)? Is it imaginable that there is more than one way to "**crucify the Son of God afresh**" (Hebrews 6:6)? Now, carefully ponder this final question: Is it not conceivable that "bashing the body of Christ" belongs in both of the above categories?

—Post Office Box 760  
McLoud, Oklahoma 74851

# GRACE! 'Tis A Charming Sound

Tim Ayers

**"For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory"** (Ephesians 2:8-9).

**"For the law was given through Moses; grace and truth came through Jesus Christ"** (John 1:17).

If the Bible teaches anything, it teaches that man is saved by the grace of God. No true Bible believer doubts that. But some today, both in and out of the church, are teaching the doctrine of "grace only," which is opposite of what the Bible teaches. I heard a man in a Bible class state that "salvation is

by grace alone through faith alone, that it may be to the glory of God alone." A more false, inconsistent, and contradictory statement could not be made. The word "alone" is defined as "apart from anything else." Thus, if salvation is by "grace alone," there is no room for faith; and if by "faith alone," there is no room for grace!

The Bible says, "**For by grace are ye saved through faith.**" This shows that there are two sides to salvation—God's side (grace) and man's side (faith). God's part is called "grace" because it is his unmerited favor that caused him to provide for our salvation. Man's great-

## ELEVENTH ANNUAL DENTON LECTURES PLANNED

The Pearl Street Church of Christ in Denton, Texas will host its eleventh major annual lectureship November 8th-12th, 1992. The **ELEVENTH ANNUAL DENTON LECTURES** will be devoted to a study of the books of **Ezra, Nehemiah, and Esther**. A wide variety of material will be covered by 35 outstanding speakers from all parts of the nation, delivering 35 lectures.

The aim of this lecture series is to provide fundamental and sound Biblical teaching to edify all who attend and who will have access to the lectures through the audio and video tapes and the book of the lectures.

Another major aim of the lectures is to help combat and expose religious error both within and without the church.

The lectureship book (approximately 500 pages) will be a fitting companion to those of previous years (*Studies in 1 Corinthians, Studies in Hebrews, Studies in the Revelation, Studies in Acts, Studies in Galatians, Studies in 1, 2, 3 John, Studies in 1, 2 Thessalonians and Philemon, Studies in 2 Corinthians, Studies in James, and Studies in 1, 2 Samuel*).

A daily "Discussion Forum" (Monday-Thursday) will feature controversial subjects. The subjects this year will be: "Does the Church Need To Make a Transition?"; "Should Denominational Baptism (e.g., That Practiced by the Baptist Church) Be Accepted by the Lord's Church?"; "Are the 'Second Incarnation' and 'Pilgrim Church' Concepts Scriptural Models for the Church?"; and "Should Women Be Allowed To Take Leading Roles in the Church?" After each lecture on each of these subjects on their respective days, questions from the audience will be encouraged.

Exhibit space is available for both commercial and non-commercial interests, subject to invitation and/or approval by the Pearl Street elders. Housing in the homes of local Christians will be provided as long as it lasts. Several major motels are located in Denton. Hookups (including a dump station) for travel trailers and motor homes are provided on the church parking lot by advance registration. For further information you may write to: **Church of Christ, 312 Pearl Street, Denton, Texas, 76201**, or phone: **817/387-3531**.

est need is to have fellowship with the Creator. After the first humans had violated God's law (i.e., they sinned—I John 3:4), man was hopelessly separated from God (Isaiah 59:1-2). By himself man could never provide the means of escape from sin and its consequences. So God provided everything that man could not provide for himself. Because of his matchless love God provided the Savior, Jesus Christ the Son of God (John 3:16; Romans 5:8,15,21). Man needed to know about this perfect sacrifice for our sins (Hebrews 9:26,28), and how to appropriate the benefits of it. So God revealed it all to us in his word, the Bible. The scriptures are as much a product of God's grace as anything else. Man needs divine guidance (Jeremiah 10:23), which the Bible provides. God's commands, the gospel of Christ which one must obey to become a Christian, are the way out of sin—they meet man's need

for guidance. Every commandment of God is full of his grace.

But someone may object by saying that salvation is a "free gift," and therefore there is nothing man can do to be saved. If it is true that man can do nothing for salvation, that it is all up to God, then it is also true that it is God's fault if anyone is lost! Do you believe that? I certainly do not! The fact is that the Bible teaches that salvation is conditional. To be saved by grace means that man must do his part in order to receive God's grace. We do not "merit" salvation, yet there is a sense in which God says, "Save yourselves" (Acts 2:40). Works of the law of Moses and works of human devising are excluded (Ephesians 2:9; Romans 4; 10:3); but not all works are excluded. James wrote, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). This is the ONLY passage in all the scriptures where the

words "faith" and "only" are found together, and it says NOT by faith only!

No one will be saved without obeying the gospel of Christ (II Thessalonians 1:7-9; Hebrews 5:8-9; Matthew 7:21). We will one day be judged by God's word (John 12:48) and by our deeds and works (II Corinthians 5:10). The grace of God teaches us to live God's way (Titus 2:11-12), but some refuse the teaching and live their own way. Grace cannot confer salvation on them. God's grace has provided the means of salvation, brought it to us, and teaches us how to benefit from it. The next move is ours. Be saved by God's grace through the blood of Jesus Christ (Revelation 1:5). Obey the gospel of Christ today!

—2707 Mount Holly Road  
Camden, Arkansas 71701

## Wiggins Grapples With The Pentecostals

Bill Lockwood

Our friend and staff writer for *Contending for the Faith*, **Stephen Wiggins**, engaged in an oral debate conducted at *The Forum*, a public building in Jonesboro, Arkansas on October 7-8, 10-11, 1991. Wiggins' opponent was **Dr. John Scheel**, a Oneness Pentecostal from Beebe, Arkansas, who initiated the contest by visiting brother Wiggins' office to throw down the gauntlet. Suffice it to say that by the end of the debate the Pentecostals packed that gauntlet away and hurried home to their "Tower of Power" in Beebe. **Steve Hancock**, from Jayess, Mississippi moderated for the Doctor, and I performed this service for Wiggins.

The proposition on the first two evenings regarded Holy Spirit baptism in which Scheel affirmed. The final two nights were on the Godhead question. Several items stick out in my mind as I think back over this contest for truth. One is that whoever moderates in the midst of an unruly Pentecostal showdown must prepare for more than time-keeping and jotting down notes for the disputant. For, what Pentecostals lack in rational argumentation (which is everything) they seek to cover by childish behavior all over the house, regardless of what the rules state. On one of my several points of order I reminded them that had they as much vocal bravado and hand-waving in any other segment of orderly society, such as from the gallery in the halls of Congress or from the audience in a courtroom or collegiate debate, they would be escorted to the exit by those in charge. But this all had little effect upon some of them who stationed themselves at the front of the auditorium so that Steve would be disturbed by their gee-gaws and hee-haws and flustered by their big toothy grins while they chuckled in derision. Unfortunately for them, this only spurred Wiggins' fervor to press the arguments all the more. The more silliness they engaged in from the floor the more Doctor Scheel sweated and squirmed as a consequence.

Wiggins pressed the issues from the onset, and Dr.

Scheel felt the pressure. Upon continual demand to see some miraculous power, Scheel promised, "I'll show you some"—and quoted Acts 2:38. Wiggins gave Scheel a lesson on the difference between a quotation and a demonstration. Scheel didn't learn his lesson well and thought a violation of the rules would then be in order as he, in his next speech, asked everyone who had seen a miracle to stand. I sprang to my own feet to object almost quick enough to get in on that head-count—and then we had the Hancock-Lockwood exchange for 15 minutes on what constitutes a demonstration of miraculous power. Steve had correctly insisted all the while that Pentecostals seem not to comprehend legitimate proof of anything and asked: "Can you imagine Paul, asking an audience to stand as proof of a miracle?"

One of the humorous things about Scheel and his followers is that they evidently anticipated a tournament of roses parade. But when Steve began destroying their position on stage they plainly were ruffled. As a matter of fact, everything Wiggins did during the week that had such telling effect upon Scheel's doctrine, Scheel attempted to copy it as the week progressed. For instance, Steve had a multitude of professional-looking overhead charts while Scheel had only a few the first evening along with a rack of rags upon which he had drawn some pictures and sketched a couple of sloppy equations. But the second night, reeling from gospel shock waves, Scheel was armed with many overhead transparencies upon which he had scribbled a dozen or so childish headings, such as "Weeping Wiggins," or "Wiggins' Worries" or "Wiggins' Wigwams." It was bad enough that he had plowed through a Thesaurus the night before for 'W' words, but the fact that he had scribbled the charts with a magic-marker made for some very sorry visual aids. To top it off, he never framed them. Consequently, it was unusually funny for the audience to see

Scheel during Steve's presentation shuffling through a stack of plastic transparencies and holding them up to the light, one by one to find the right one.

Steve also asked true/false or multiple choice questions each evening, but by the third evening, Scheel caught on to that as well and sought to word a few of his own. But he never used them. Wiggins also effectively utilized syllogisms during the debate and sure enough, Scheel discovered that was a good tactic and endeavored to paste a couple together himself. [After a week of Wiggins I thought I even saw Scheel trying to "put on" a Texas stroll to imitate Steve as he walked!]

One thing about these Pentecostals that I must say, they are not afraid to stand up for what they believe in, even though they never seem to grasp that their doctrine has been annihilated in debate. They just keep coming back for more. [As a matter of fact, at a recent discussion that I had in Memphis with **Billy Lewis**, Scheel was in attendance and trotted down the aisle so often with notes for Lewis that it became humorous to the crowd. But I think he likes the attention, no matter how he gets it.]

—211 North 5th  
Marlow, Oklahoma 73055

## Notes & Quotes...

When **E. L. Whitaker** retired from preaching at the Knight Arnold Church of Christ earlier this year, in Memphis, Tennessee, he had been with this good church for 33 years—the only preacher they had ever had since their beginning in January, 1959. **Steve Ellis**, himself a graduate of Memphis School of Preaching, was chosen by the elders to follow brother Whitaker in the Knight Arnold pulpit. He is doing a good job.

**Louise Hassler**, Ringgold, Georgia: "Seems Satan always raises his ugly head at times like this. The world situation looks better but still shaky. So many new things rising in the Lord's church. Keep up the good work, brother Rice, of exposing these errors. Enjoy **Contending for the Faith** so much. My prayers are with you."

**Michael Shank**, Eldorado, Illinois: "Just a quick note to tell you how much we appreciate the work you are doing. It builds our faith in Christ and the church..."

**Gil Yoder**, who preaches at Coalgate, Oklahoma, enclosed \$50.00, saying, "Please apply half toward my subscription fee, and the rest to be used as you see fit to spread the truth."

"I'm sure you know of the new paper brethren **Stephen Wiggins** and **Bill Lockwood** are editing called **Hammer & Tongs**. It is my privilege to be publishing the paper...[its] primary interest will be to defend the truth against the doctrine of the direct operation of the Spirit in conviction, conversion and sanctification. The church of Christ in Marlow, Oklahoma, where Bill works, is sponsoring the work. Subscriptions to the paper are available through its address: P.O. Box 322, Marlow, OK 73055.

"I would also like to let people know that I have a new tract entitled **Marriage Queries** dealing with many of the problems about this issue. If you can help to let the brethren know, I would sincerely appreciate it...Keep up the good work."

[NOTE: Please address brother Yoder & Coalgate Church of Christ, P. O. Box 307, Coalgate, Oklahoma 74538. Much appreciation for his encouragement and help. IYR Jr.]

**Winfred Clark**, of Athens, Alabama, for the past several years has conducted what he calls the **School of Bible Emphasis**. Extension classes presently are meeting in Athens, Alabama; Bremen, Georgia; Winfield, Alabama; Nesbit, Mississippi; Leeds, Alabama; Roanoke, Alabama; Oxford, Alabama; Boaz, Alabama; Middleton, Tennessee; and Pulaski, Tennessee. Instructors either now teaching or who have taught in these classes include **Winfred Clark, Flavil Nichols, William Woodson, Dan Winkler, Tom Holland** and others.

**Joseph D. Meador**, director of the **Southwestern School of Religion**, 4000 West Oakey Boulevard, Las Vegas, Nevada, let us know that Southwestern was "off to a great start." They had 26 students enrolled for their first academic quarter, representing

five different congregations in the Las Vegas area.

**David W. Barber, Jr.**, Sevierville, Tennessee: "A friend of mine handed me several of the latest copies of **CONTENDING FOR THE FAITH** which I have read with utmost interest. Although I have heard of your publication for several years, I had never sat down to read it. I now realize I have missed a lot. This paper must be used to expose the internal influences which so threaten the church today regardless of whose toes get stepped on. I really appreciate what you are doing for the cause of the true church. I also pray that one day your publication will not be necessary..."

[NOTE: Much appreciation to brother Barber for his words of encouragement—also for enclosing a check for \$25.00 for five subscriptions. I feel sure there must be tens of thousands "out there" who, if they really understood what we are trying to do for the cause of truth, would subscribe for themselves and others the same as he. IYR Jr.]

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We've all heard of the golden rule. The latest version is that "whoever has the gold rules."

\*\*\*\*\*  
**Burt Jones**, of Millersburg, Ohio, wrote from **Northside/Dayton, Ohio**, "We're having an excellent singing workshop. **Fred Davis** is a good man. I think half the congregation subscribes to **Contending for the Faith**. You are doing more good than you could ever know."

**Kevin Cauley**, Austin, Texas: "It was good to hear of the wonderful effort that took place in Singapore. Brothers **David Brown** and **Bob Berard** brought back a good report concerning the recent activities there. I wish I could have been part of that effort. Perhaps next year. Keep up the good work in that part of the world. It is needed sorely."

"I assume that by now you have heard the news concerning who received A.C.U.'s 1991

Young Alumnus Award—**Max Lucado**... I am attempting to show brethren what must be done in regards to fellowship with A.C.U. After this endorsement of Max Lucado by A.C.U. there now is no excuse for any faithful brother in Christ to continue fellowship with A.C.U. I cannot help but think that those who do so fall under the category of II Thessalonians 3:14, 15 and II John 10, 11...

"Thank you for your stand for the truth... I will continue to keep your work in my prayers..."

### TIME AND THINGS PASS ON Waymon Summers

Three years ago the **Ridgedale Elementary School** building was a place of activity with about 275 students. A decision was made to move the school (students and teachers) to other school buildings, so the empty building became a place where youth could play or become engaged in questionable activities or a place where the homeless stayed overnight. The community lost a place of learning and activity so it became a neglected eyesore.

As I write this on December 10th, I am sitting in my study and from the front window I am watching the destruction of this building. Many members and their children at this congregation attended primary school at **Ridgedale**. One member, who is 80, stood watching and said, "That's where I went to school." We do not know what will replace that building, but we do know material things do not endure. (James 4:13-14).

We are given assurance that the Kingdom of God and its seed will endure forever. (Daniel 2:44; Luke 8:11). As time and things pass on, let us so live that as our body decays and we pass on, it may be said of us, "**Blessed are the dead which die in the Lord... that they may rest from their labors; and their works do follow them.**" (Revelation 14:13).

—Ridgedale Reminder  
1005 Dodds Avenue

Chattanooga, Tennessee 37404

**Mrs. G. W. Inman**, of Jackson, Mississippi, enclosed \$25.00 "extra" in March, saying, "I'll continue to remember you all in my prayers and send my \$50.00 a month."

## Contending FOR THE Faith

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# Contending FOR THE Faith

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



SOME OF THE 5,156 copies in the 6th printing of BEHOLD THE PATTERN are shown on brother Goebel Music's horseshoe desk with books out of the cases and ready to go. If BEHOLD THE PATTERN seems like a battle for the hearts and minds of our brethren, it's because it is!

## SIXTH PRINTING OF GOEBEL MUSIC'S 'BEHOLD THE PATTERN' ALMOST GONE —SEVENTH PRINTING NOW ON ORDER

**Demand For This Monumental Work Crosses All Borders Causing Many In The Brotherhood to Rethink Doctrinal Positions; Nothing Quite Like It In History Of 'Restoration' Publishing Efforts**

Just what the ultimate results of Goebel Music's *Behold The Pattern* will be the Lord in heaven only knows. The immediate demand for this thought-provoking book by far outstrips anything in the field of brotherhood publications from the inception of the "restoration movement" until now. By the time the *sixth printing* of 5,156 arrived and was unloaded at 11:40 a.m. on Tuesday, October 20, almost half of these went out the same day— and on

Wednesday, October 21, the "red tape" for the *seventh printing* was begun!

What is so astonishing about all this is that even with such doctrinal Pooh-Bahs as **Rubel Shelly**, **Marvin Phillips**, **Max Lucado** and their like practically networking the brotherhood telling everyone that there is NO PATTERN THEOLOGY for the New Testament church, demand for this book is overwhelming not just among the faithful,

but among the "liberals" and "antis," as well.

Brother Music went through the entire Bible digging out the passages putting them into book form proving just the opposite and exhorting, *BEHOLD THE PATTERN!* Even a casual reading of *Behold The Pattern* is enough to prove to honest, understanding hearts that there is nothing to the ostentatious pretenses of those who would mislead us to the contrary—that

(Continued on Page 3)

# Contending FOR THE Faith

Volume XXIII, No. 11 November/1992

Ira Y. Rice, Jr., Editor

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Editorial...

## Goebel Music's 'Behold The Pattern' Slakes Deep Thirst For Effective Answer To Liberals Brotherhoodwide

With this issue of *Contending for the Faith* we now complete 23 years of continuous publication seeking to draw the churches of Christ back to the word of God from which so many have strayed. In the 23rd volume of this militant editorial undertaking, begun in January 1970 in Nashville, Tennessee, more than any other one thing we have featured **Goebel Music's** new book *Behold The Pattern*. First in April, then in July, and now in November we have devoted whole issues largely to the promulgation of this major work among us.

Since brother Music's motive in writing and producing *Behold The Pattern* was not for profit, he has sold this 672-page book, not for the \$21.95 or \$23.95 such books normally sell for, but for *only \$5.00 plus postage and handling*. Even at this practically-give-away price, it astonishes us at the outpouring of orders he has received for *Behold The Pattern* thus far.

### OVER 37,000 COPIES DURING FIRST YEAR

With more than 31,000 copies now in print—and with the 7th printing already in the works—it appears that by the end of the first year of publication close to 37,000 copies or more of *Behold The Pattern* shall have gone forth. It is almost as if there was a deep, chasmal thirst being slaked brotherhoodwide.

Owing to the nature of this book, if we had the money (or could get hold of what it would cost), we would send a copy of *Behold The Pattern* FREE OF CHARGE to every family in at least the following congregations: **Madison, Woodmont Hills** and **Antioch**—all in the Nashville, Tennessee area—also in **Garnett Road** and **Memorial Drive**, in Tulsa, Oklahoma, and **Lakeview**, in Tacoma, Washington. The first three sponsor the "Nashville Jubilee" each year; the ones in Tulsa sponsor the "Tulsa Workshop;" and *Lakeview/Tacoma* sponsors the "Greater Northeast Evangelism Workshop" (also known as GNEW) in the Washington-Oregon area. All of these annual events, whether wittingly or unwittingly, are devoted to undermining and destroying the pattern which this book clearly demonstrates in the scriptures.

### PROFIT NOT THE MOTIVE

It would make no matter either to brother Music or to us that no profit would be involved in such an endeavor. If ever there was "a work of

**faith, and labor of love**" (I Thessalonians 1:3) *Behold The Pattern* surely is such. At least we should be getting the truth to those undermining it most in these three strategic centers.

Then if someone might do likewise for **Highland Oaks, Skillman Avenue, Preston Road and Prestoncrest**, in Dallas—and for **Richland Hills and Midtown**, in Fort Worth—to say nothing of **Highland**, in Abilene... Oh, yes, it would cost a lot for books, shipping materials and postage to do this—but how worth it all if we could get these huge, strategic, liberalistic churches turned back to their first love which all so clearly have left!

In any case, we are asking regular readers of *Contending for the Faith* to consider carefully what we are suggesting, per foregoing. If you think it is a good idea, then the time when we need to get things moving is already here. Any who want to help on it, contributions should be made payable to **Bellview Church of Christ**, earmarked for "special mailings" whether of **Behold The Pattern** or of **Contending For The**

**Faith**, and addressed to 4850 Saufley Field Road, Pensacola, Florida 32526. We cannot do it alone; but with your help—and God's blessings—we can!

—Ira Y. Rice, Jr., *Editor*

[NOTE: Those desiring to order **Behold The Pattern** directly, please address your orders to **Goebel Music, 5114 Montclair, Colleyville, Texas 76034**. Any needing a tax credit can send your donations to **Pearl Street church of Christ, 312 Pearl Street, Denton, Texas 76201**. They will be happy to send you a tax-deductible receipt and work with you in distributing however many you pay for.

This time of year, of course, many are seeking gifts for loved ones. What more meaningful gift could you make than to send everyone a personal copy of this magnificent book! Whatever you plan to do, of course, the time to do it is NOW. IYR Jr.]

## "BEHOLD THE PATTERN"

(Continued from Page 1)

there always was a pattern and *still is!*

### CONSIDER THE DEMAND

Considering how widely *Behold The Pattern* has been advertised, one amazing thing is how many either write in or call in saying they *just now* are finding out about it! [Let's give especially those "liberal" preachers and elders credit—they really know how to *bottle up* such vital information keeping their followers from finding out what *really* is happening among "us."] This book now has gone into all 50 states, some 37 foreign countries, hundreds of churches, most of our schools of preaching, and several colleges and universities, yet almost every day brother Music hears either by mail or a phone call from someone just learning that it exists!

To comprehend what a truly great brotherhood event the publishing of *Behold The Pattern* really is, please observe the rapidity of the various printings just within this first year of publication:

- 1) *Printing #1* arrived on December 3, 1991. It was sold out immediately; therefore, on December 6th, the 2nd printing had to be ordered.
- 2) *Printing #2* arrived on February 10, 1992; however, it was sold out *even before it came off the press!*



**TO AFFORD OUR READERS some idea of the orders being received by Goebel Music for his new book BEHOLD THE PATTERN, those pictured on his desk represent just ONE DAY'S MAIL! How would you like to come in from the doctor's office and have to process this amount of mail?**

- 3) *Printing #3* was ordered eight days before printing #2 arrived. It was delivered on March 27th. This printing *also* was sold out before it arrived.
- 4) *Printing #4*, the largest print order (10,000-plus books) was ordered March 19th and delivered on May 26th.
- 5) *Printing #5*, the next-to-largest print order (5,500-plus books) was ordered two days before #4 had arrived! Although ordered on May 26th, it did not arrive until August 17th.
- 6) *Printing #6*, the third largest order (5,000-plus books) was ordered the very next day, August 18th. Brother Music requested the printer for a

large "overrun" which would make well over a total of 31,000 books in print up to this point. As aforementioned, #6 arrived October 20th—and now #7 is in the works!

**ORDERS BY CATEGORIES**

Some reading this report may not be as fascinated by the various categories of book orders as we are; however, they tend to break down into orders of *single books*, *multiple books* or books *by the case*—each case containing 16 books.

"As I write this," brother Music reported, "I have before me a record of each printing by the number of cases, the number of multiple orders (from 2 to 15) and the number of single-volume orders. It is only natural that Printing #4 (of 10,000-plus books) was the largest in every category, having 205 case orders (orders vary from as many as 1-6 cases), 109 multiple orders and 271 single-volume orders.

"However, to show how many 'new' orders (people who have not ordered up to this time) are coming in. Printing #5 had a total of 30 more case orders (235), 85 more multiple orders from 2-15 books (194) and 105 more single-volume orders (376) than did Printing #4!"

**FILLING ORDERS DESPITE ILLNESS**

What some may find it easy to forget is that brother Music wrote this magnificent book even while at death's door with a dengue-fever-like illness which still defies medical diagnosis. Even though desperately ill much of the time,



**OWING TO THE SIZE** of the shipments, each printing of **BEHOLD THE PATTERN** has to be delivered by an 18-wheel "semi" truck. The one shown in photo, on October 20, 1992, delivered 5,156 copies to brother Music's garage.

he forces himself to get out the orders for *Behold The Pattern* whether he feels like coping or not.

"Recently, when I returned from Little Rock (it was a back-to-the-doctors trip)," he wrote, "I had 21 stacks of mail, and *in one and only in one stack of mail, I had 111 letters ordering this book...* on the following Wednesday I had 16 stacks of mail, and *in one and only in one stack of mail, I had 90 more letters* requesting and ordering (some wanted to know, even yet, if such a book had been printed... off the press...the price...where to

order...). It took me 9½ hours just to open and briefly/quickly read my first class mail when I came in from Little Rock. Talk about being busy!...

"One of the most amazing things is that the 'multiple orders' (from 2-15 books) are now numbering almost more than the 'single volume' orders!

"Then, too, because of some 'urgent' needs, I've even asked people to give up their personal copies to help me send books to various places (of course, when the [next] printing arrives, they will be given another book). Three such places have recently made the most urgent pleadings that I have thus far received; so I am glad to help if I can."

**IMPACT OF 'BEHOLD THE PATTERN'**

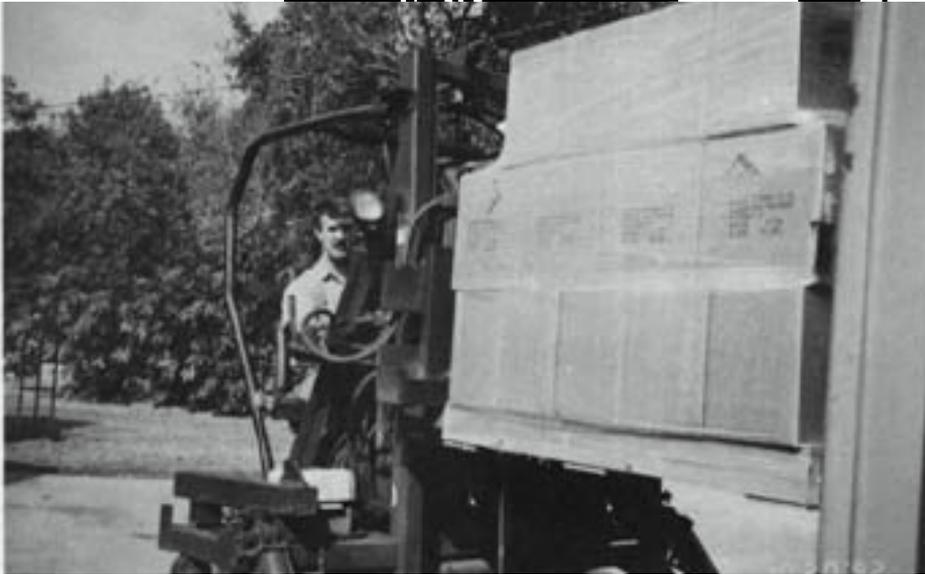
It would be difficult to overstate the impact that *Behold The Pattern* is having across the brotherhood by way of influence, encouragement, strengthening and enlightenment. In one particular "mission" field, where liberalism was having a field day, this book caused six out of ten churches to stand up and stand against some of our extremely liberal brethren and keep them from having their way. [This may be one reason for so many now ordering multiple copies if not whole cases of this book.]

We have learned of a 26-lesson course being written, designed for "local church needs" with *Behold The Pattern* being used as a "text book" in classroom situations.

A request has come to have this book translated into the Korean language! With such as Rubel Shelly and other liberalizing false-teaching brethren



**THE TRUCK DRIVER'S NAME** was Ray. In photo, he had just climbed into the rear of his tractor-trailer to shift the pallets of **BEHOLD THE PATTERN** so the fork-lift could get at them.



SO HEAVY WERE THE BOOKS that it required a heavy-duty fork-lift to transfer them from the rear of the tractor-trailer to brother Music's garage door. Mike Sims is shown in photo as he slowly, but skillfully maneuvered one of the pallets toward its intended destination.

now going into Russia, it needs to be put into that language, too, and perhaps others.

#### WHAT OTHERS ARE SAYING

If we have any one brother among us who "knows books," it has to be brother **Thomas B. Warren**, of Seagoville, Texas. Of *Behold The Pattern*, he wrote,

At a time when Israel faced a situation which threatened both the spiritual and national devastation of Israel, two men (Caleb and Joshua), driven by deep and abiding faith in God Almighty, rose up to stand alone (insofar as those 20 years or older were concerned) to urge the nation to obey *God—not men!* Were Caleb and Joshua key men in God's scheme of things? Without any doubt, they were!

In writing the great book, *BEHOLD THE PATTERN*, it is my judgment that brother Goebel Music has taken a "Caleb and Joshua" stance in urging God's people to be strong in faith and to follow God's Book—The Bible—without any regard for the false doctrines which are currently being taught by rich and/or powerfully influential men in the Lord's church today who urge their brothers and sisters in Christ to accept false doctrine instead of the sacred truth which is taught in the Bible.

Brother Music has arisen as a timely defender of truth and as an opposer of error in his great book, *BEHOLD THE PATTERN!* In a way which is strikingly similar to that manifested by Caleb, brother Music has arisen for *such an hour* as the one which we as members of the Lord's church now face! His book is as timely as any book which has come to my attention.

May it be remembered that God does not require us to convert every person we meet, but he *DOES* require us to be *faithful*, (cf., John 6:66). Brother Music makes this truth

strikingly clear in his book, *BEHOLD THE PATTERN!*

Wayne Coats, of Mt. Juliet, Tennessee, wrote:

Some books are mere trifles and appendages whereas others are right on target with a power load sufficient to arrest the attention of every true soldier of Christ. "*Behold The Pattern*" is such a challenging work that I pushed aside all other matters for a day and a half in order to read this outstanding book.

Sam J. Howell, Jr., of Memphis, Tennessee, declared,

The book should be in every home and church.

Robert R. Taylor, of Ripley, Tennessee, told brother Music,

We are all indebted to you for this true classic.

Marvin Weir said,

Brethren, the book entitled "*Behold The Pattern*" is a classic and needs to be read by every faithful and concerned child of God. It needs to be given to those who are being strangled by liberalism and are not even aware of such!...We are all in debt to brother Music for such a masterpiece on this subject matter (the New Testament church has a pattern) at such a time as this (when such is being denied).

Paul Brown:

Truly this is a marvelous book and one much needed in the brotherhood today...I am singing its praises to all I come in contact with. As a graduate of the Southwest School of Bible Studies in Austin, I plan to suggest to brother David Brown that it become required reading...

Guy N. Woods, of Nashville, Tennessee:

I thank you for your kindness and generosity in sending me a copy of your new book, *BEHOLD THE PATTERN*. It is indeed a monumental work. I deplore the efforts being made to strike from the scriptures the blue print of the Lord's will. You have rendered a brotherhood—much under the influence of liberalism—a distinct service in presenting this informative work on this subject.

W. Terry Varner, of Marietta, Ohio:

Of the writing of "*many books there is no end; and much study is a weariness of the flesh*" (Ecclesiastes 12:12). There is "*a time to speak*" (Ecclesiastes 3:7). *BEHOLD THE PATTERN* is a much needed book and cost



BECAUSE THE FORK-LIFT was too tall to take the pallets completely into the garage, it was necessary to set them down on the driveway, later unloading them by hand—a total of six pallets in all.

the author, Goebel Music, great weariness of the flesh in researching and writing. The book speaks to the time. It is both scriptural and timely. The truthfulness of the DIVINE PATTERN is set forth clearly, carefully, prayerfully and exactly with scripture documentation. Truth is always controversial in a sinful world. *BEHOLD THE PATTERN* upholds the truth in a careful, concise, and sufficient manner and sets forth documentation (that many of us have claimed to exist) showing from their writings and tapes that there are those among us who desire to restructure the church of our beloved Lord. This is a MUST volume for those who love the truth and are concerned with the divine pattern. When the history of the church of this generation is written, *BEHOLD THE PATTERN* is a MUST reference work.

Thomas Eaves, of Cookeville, Tennessee:

I have finished reading "BEHOLD THE PATTERN" and I want you to know how much I appreciate your efforts and dedication to the faith. I have made it a text book for two of my classes, and believe much good will result from your presentation of the truth. All the comments I have heard have been good, and many have expressed their appreciation for it...

*Behold The Pattern...* is truly a book which has come to the kingdom "for such a time as this." Today when uncertain sounds are being heard from many quarters, brother Music very carefully documents and compares what is being said with what God has revealed. It is time that God's people study, teach, and live according to God's inspired revelation. *Behold The Pattern* points men to the Bible, the Pattern, which is the way of God, the way of salvation. I hope and pray that this book will be widely read and studied by God's people...

James O. Baird, of Edmond, Oklahoma:

Thank you for sending me a copy of *Behold The Pattern*. I have begun my reading of it, with much interest, but am not too far along in it as yet to offer any overall comment.

I will say, Goebel, that I appreciate your effort in writing such a book. I found the careful word study about the use of pattern in the Bible the most thorough I have yet seen.

Paul M. Tucker, of Nashville, Tennessee:

Brother Music: This is a great work. I received my case of 16 copies. Here is my check for \$125.00, a little above the \$96.00 price, and the extra \$29.00 can go to use as you see fit. Bless you!

I am herewith ordering a second carton of 16 volumes to be delivered as soon as they are available...I understand I cannot receive these until you receive the next printing, which will likely be a few weeks.

"Keep on writin' and printin'..." God bless you...

J. E. Choate, of Nashville, Tennessee:



WHEN THE LAST OF THE SIX PALLETS of books were in place, Bill Campbell (with hat on) and Darrell Hanson inspected each pallet to be sure that all was in order.



WHEN INSPECTION OF THE PALLETS was complete, Marvin Weir, preacher from Rowlett, Texas (center with back to camera), together with Darrell and Ruth Hanson (on left) and Bill Campbell (see hat) and Jim Moore (right) prepared to shift the books into the garage.

You have done your home-work superlatively. Especially in pointing up the fact that Rubel Shelly is a manipulator of ideas and words. His pontifical eloquence confuses the reader and leaves the impression he is all right.

William Woodson, of Nashville, Tennessee:

Best wishes to Goebel Music, a fellow worker and respected preacher of the word.

Mac Deaver, of Wellington, Texas:

Thanks for the great work you did on the book, *Behold The Pattern*. That book required an extraordinary amount of time and effort and concern for the cause of Christ. It is the kind of book that can, if given the opportunity, greatly warn unsus-

pecting brethren with regard to many of today's prominent false teachers inside the church and motivate faithful preachers and all faithful brethren to hold on.

The many details that you provide with regard to false teaching and false teachers is indicative of the enormous degree of the current apostasy. It correctly mirrors the continuing departure of a large segment of our brotherhood away from "the simplicity and the purity that is toward Christ" (cf., II Corinthians 11:3). And the book underscores the fact that there is widespread ignorance of plain Bible truth in the church which allows false teachers to have the great success that they do.

I hope for the book a wide range of



SHOOTING FROM DRIVEWAY toward the garage, you get a better idea of how many 5,146 copies of BEHOLD THE PATTERN really is. Brother Marvin Weir is seen in background eager to get to work preparing books for shipment.



THE WORK OF labeling, wrapping, strapping and taping with the proper UPS forms kept right in line now has begun. Photo shows the six helpers who came to assist. The three from Stephenville, Texas—including Darrell & Ruth Hanson, along with Laverne Blanks—drove over 80 miles one way to help, along with Marvin Weir, preacher at Rowlett, Texas, all having helped twice before. Jim Moore and Bill Campbell were involved for the first time.

circulation and a great degree of study by those who are in sympathy with its message and by those who are not. Indeed, the strength and impact of the book will be partly measured by the resistance to it and contempt for it evidenced by those whose heretical concepts have by it been exposed.

And I further hope that many who have not heretofore seen the significance of many of the events to which you refer, will finally be able by your analysis to correctly gauge the condition of the church. The hour is very late. There will be a remnant. Thanks for contributing to the final form of that remnant.

Garland Elkins, of Memphis, Tennessee:

Goebel Music is both a Christian gentle-

man and a scholar. He excels in both of these categories to the highest level. He is a Christian "in whom is no guile." As a scholar he ranks among the foremost of our day. His book *BEHOLD THE PATTERN* is a rare book of inestimable worth. It was eagerly anticipated by the brotherhood, and now that it is in print each subsequent edition is almost completely spoken for, even before the books arrive from the printer. Brother Goebel Music and his book *BEHOLD THE PATTERN* have most assuredly "come to the kingdom for such a time as this." I urge everyone who reads this to purchase numerous copies to give to others. The material in this book is superb. It teaches the truth and exposes error in a remarkable fashion. It should also be made

known that brother Music wrote this book under adverse circumstances, being ill at the time. However, like Paul, he can say, "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel" (Philippians 1:12).

Jim & Linda Miller, of Emerson, Arkansas:

Jim and I got our book we ordered and showed the people at church. There were enough people interested in getting a case. (Keep in mind, the average weekly attendance is 17 people). Enclosed is a check for \$96.00 for 16 books (one case). Please send to us and we'll distribute them to the members.

[NOTE: When brother Music saw this from the Millers, he wrote, "IRA, LOOK AT THIS! IF A CHURCH THIS SMALL CAN TAKE A CASE, I WOULD SAY THAT MOST ANY CHURCH COULD..." IYR Jr.]

Elmer Jones and Howard Justice, for the church at Pikeville, Kentucky, enclosed \$400.00, saying,

Send us one case and use the other money to send copies to those who need them. We send our best wishes to you and pray for good health for you. What can we say but thank you for your great love for the Lord and your burning desire to get copies to as many as possible. We pray that you will be blessed to continue this great work for our wonderful Lord for many years...

Cliff Lyons, of Muskogee, Oklahoma:

Greetings from Muskogee. We trust this will find you doing fine with much improved health. I've tried to phone you but missed you... Please send me six copies of your new book, "Behold The Pattern." I need at least one copy soon, if possible. Thought it would be great to have on hand when the "Tulsa Workshop" comes around again in a few weeks, the last of March. Please find check enclosed... Thank you for making such a needed book possible! Keep up the good work...

[NOTE: This order was changed to one case (16 books) for brother Lyons and four cases (64 books) for the church! IYR Jr.]

Loren Gearhart, of Cheyenne, Wyoming:

I have nearly finished reading a copy of your excellent book "Behold The Pattern." It contains the exact material that I have been looking for in the past four or five years in trying to keep the Lord's family here in Cheyenne from giving in to liberalism. I have used the same ideas but you have presented them in a much better way than I ever could. I thank you for your efforts, in trying times, to make this book available...

[NOTE: Brother Gearhart enclosed

## RELIGION

## Preacher follows ov

WELL, BRETHREN, WHAT SAY YOU NOW? When *Contending for the Faith* and others tried to call our attention that Randy Mayeux was teaching "another gospel" contrary to the doctrine of Christ—therefore should not be used as a speaker on lectureships, workshops, "Jubilees" or anywhere else—naïve, gullible brethren hooted at the idea. We were "just jealous"—or so they said!

Jealous? Of what? Of a false brother and false teacher? Come on! So they turned down our warnings and kept right on using him!

As far back as 1973—almost 20 years ago—Randy Mayeux already was siding with those in error. At the so-called "Joplin Summit," in 1984, his sympathies clearly were with the Christian Church more than with his supposed-to-be brethren.

By 1987, it was abundantly clear that Randy Mayeux no longer believed the gospel, if he ever did! The ones he quoted and felt the closest to were *denominational* writers of every stripe—writers like John Stott, Charles Swindoll, J. I. Packer, Dan Bauman, James Boice, Charles Colson, Os Guinness—not a New Testament Christian among them [see his article on "Keeping the Dream Alive," which we published on Page 4, of *Contending for the Faith*, for April/1987]. He was reporting on having heard many of these non-Christians speak, referring to them as "my teachers," saying, "I came away with deep appreciation for the spiritual depth of each speaker."

Instead of being warned by such, the elders at Preston Road church of Christ, in Dallas, Texas, must have thought it a great recommendation. They hired him away from the West Coast to be their preacher—reportedly at a salary of close to \$130,000 a year!

By October, 1989, Lubbock Christian University thought so highly of Randy Mayeux that they made him a featured speaker for their 21st Annual Youth Ministers Seminar in connection with their annual lectureship. When the nature of his speech was an all-out attack against the church of our Lord, in general, and sound doctrine, in particular, instead of those so-



DANIEL  
CATTALU

## RELIGION

**Christ Church North**, is shown holding a box of popcorn while standing in the ring at the Sportatorium and cheering on two wrestlers.

Compared with other questions — Does God exist? What is the nature of evil? When will the Red Sox win the World Series? — the question on the brochure has more to do with Mr. Mayeux than theology.

Born in Jacksonville, Fla., Mr. Mayeux was 1 year old when his mother was divorced. He grew up without a father and had virtually no contact with the church.

But one of his most pleasant childhood

"Can a guy who likes professional wrestling be worth your time on Sunday morning?"

So asks a brochure announcing the start of a new North Dallas church.

Randy Mayeux, 41, pastor of the nondenominational

Christ Church North, is shown holding a box of popcorn while standing in the ring at the Sportatorium and cheering on two wrestlers.

Compared with other questions — Does God exist? What is the nature of evil? When will the Red Sox win the World Series? — the question on the brochure has more to do with Mr. Mayeux than theology.

Born in Jacksonville, Fla., Mr. Mayeux was 1 year old when his mother was divorced. He grew up without a father and had virtually no contact with the church.

But one of his most pleasant childhood

memories was going to pro wrestling matches every Thursday night with his maternal grandfather, Francis Lowery, a carpenter.

Mr. Mayeux became a Christian in the summer of 1968 after graduating from high school in Harlingen, Texas. After attending a revival by Baptist evangelist James Robison, "I felt the call of God to preach," he said.

A member of the Church of Christ who was attending Abilene Christian College (now a university) convinced Mr. Mayeux that becoming a Baptist might lead to his eternal damnation.

That's when he switched to the Church of Christ, going to Abilene Christian on a tennis scholarship.

After serving as a youth minister at two congregations, Mr. Mayeux took a preaching post — the equivalent of pastor — at Atlantic Church of Christ in Long Beach, Calif. The church attendance grew from about 90 when he came to the church in 1976 to 600 when he left in 1987 for Preston Road Church of Christ in University Park.

After years of declining membership, at-

they might as well have kept Randy Mayeux; doctrinally speaking, they are like two peas in a pod.]

Well, finally at least, Mayeux has come out of the closet to reveal himself for the denominationally-minded preacher he has been all along. Rather than hiring out to another set of gullible elders, he is following his "own conscience" and starting his own church. He can call his new "Christ Church North" *undenominational* all he wants to, but there it is for all to see—just another

## "BEHOLD THE PATTERN"

(Continued)

\$100.00, saying, "...please use the remainder as you see fit." IYR Jr.]

Ben F. Vick, Jr., of Indianapolis, Indiana, in ordering 13 copies of *Behold The Pattern*, wrote,

I appreciate your efforts in exposing the liberalism among us. May the tide be stemmed by your efforts and others.

[NOTE: In a later order for five more copies, brother Vick added, "I am sure that your work in putting out this

book will not return unto you void." IYR Jr.]

D. S. Patterson, of Rogers, Arkansas:

I have been interested in reading "BEHOLD THE PATTERN," a very wonderful and appreciated book. One of the finest developed and scripturally prepared works I have ever read. Never has there been a time this work was more needed than now. Smooth reading, tightly associated with the scriptures. I pray that the Lord will bless you richly and perpetually, so long as you may live for this great work. It is a book I am so uplifted about. I wish I had the

physical strength to develop a Bible study outline and begin teaching a class on Sunday morning. A class on this outline is needed in every congregation in the world. Not only for the next month but every Sunday morning in every congregation from now to the end of time. I sincerely believe a class study with your book as the basic background would eliminate most if not all questions troubling the brethren and bring harmony and peace into the religious world...I am enclosing another check for \$125.00. You can send another five books as before...We do indeed wish for you the greatest success with the book and its distribution.

# vn conscience, starts church

tendance at Preston Road grew from 230 to 530, said Mr. Mayeux. The church attracted more singles and young couples, but Mr. Mayeux was frustrated by the congregation's traditional approach.

In the Church of Christ — which has produced such singers as Amy Grant — singing is without musical accompaniment. Mr. Mayeux tried to bring in an a capella singing group for worship services and proposed that women participate in worship services.

He also differed publicly with a key doctrine of the Church of Christ — that it is only through a believer's baptism by immersion that sins are forgiven. In this traditional view, a belief is prerequisite for baptism, but it is not sufficient for salvation.

"I preached a message clearly affirming that people are saved by grace through faith, and I publicly viewed the Kingdom of God as broader than the Church of Christ," he said.

In 1989, at a youth ministers' conference hosted by Lubbock Christian College, Mr. Mayeux said he believed that Mother Teresa and Billy Graham are Christians and that they will go to heaven.

man-made denomination like all the rest.

We are indebted to *Daniel Cattau* and *The Dallas Morning News* for reporting all this in the accompanying article, entitled, "Preacher Follows Own Conscience, Starts Church," reproduced (*above*) herewith, just as it appeared in their issue for Saturday, September 12, 1992. Please read—study—it carefully. Read it again. What Mayeux told the *News* regarding his views may have been news to some, but not to us. Jealousy has absolutely nothing to do with

[NOTE: Brother Music appended the following note to the above: "Ira, this statement means so much to me as he was an elder in my first full time local work when I came right out of Vanderbilt University. He is the only living one left. Note how strong he still remains to the truth of God. I wish I knew his age and how long he has served (in the past) as an elder. I have written to him for such but it is too early to have a reply. This is a great statement." IYR Jr.]

Olen & Peggy Loomis, of Murfrees-

*Contending for the Faith*, a fundamentalist publication in Pensacola, Fla., got hold of the tapes from the conference and published the remarks. The publication called him a "dyed-in-the-wool liberal of the deepest dye."

At least one elder tried to get him fired. He then started thinking about leaving.

"I felt I had a real calling to reach unchurched people and felt I could not do that in a Church of Christ setting," said Mr. Mayeux. He resigned in June 1991 and worked on his doctoral dissertation in rhetoric from the University of Southern California. His main aim was to start a new church.

"I didn't want to split the church. It would have served no purpose," he said of the somewhat amicable parting.

With the new church — the first service is Sunday at 10:45 a.m. at the Jesuit College Preparatory School auditorium at 12345 Inwood Road — services will be modeled after Bill Hybels' Willow Creek Community Church in South Barrington, Ill., which is considered the model for mega-churches.

our opposition, but his doctrinal undermining of the Bible and the churches of Christ!

We note that he is said to have "resigned" from Preston Road. Well, maybe. In any case, the statement that "his main aim was to start a new church" appears to be on target. As for modeling his new church after the Willow Creek Community Church, in South Barrington, Illinois, "considered the model for mega-churches," this, too, seems to be in character. Since he was starting

boro, Arkansas:

We appreciate you so very much for the fine work you are doing for our precious Master, for teaching the lost, defending the truth and encouragement to the downtrodden and many, many other things only you and God know.

J. Todd Clippard, of Prescott, Arizona:

I read with great interest the announcement of the 2nd printing of *Behold The Pattern*. A dear friend of mine who preaches in the Phoenix area described it simply as "deadly to all liberals and leaders of the 'New Hermeneutic'." I am a young man (25)

The new church will use a "seeker-targeted" Sunday morning service, with a band and the use of contemporary music; Wednesday night services are designed for believers.

The plan for Christ Church North is a gamble, and Mr. Mayeux is grateful to his wife, Jeannie — they have boys ages 12 and 8 — for her support. The couple exhausted their savings and left their church-supplied University Park home for a rented home in Lake Highlands.

A Detroit advertising executive came up with the idea of the wrestling brochure for the church, for which Mr. Mayeux makes no apologies.

"I think the brochure communicates that this is a church that wants to have fun — it's substantive, but fun," he said.

On occasion, the preacher still likes to go to Sportatorium wrestling matches or to catch Hulk Hogan's act at Reunion Arena.

"In a world where Pete Rose bets on baseball," said Mr. Mayeux with tongue firmly in cheek, "I want to have one sport that I know is legitimate."

"Christ Church North" with a band and contemporary music, this would appear to divorce him dramatically from the churches of Christ whom he deceived for more than two decades. Since he was leaving us, he might as well go out in style. Who knows—maybe he could persuade Hulk Hogan to convert his new "church" into a wrestling arena. Might as well. Since heaven is not his goal, why not go all the way!

—Ira Y. Rice, Jr., Editor

who has just begun my full-time work for the Lord. I am a graduate of Freed-Hardeman, but did not receive a Bible degree. The only formal instruction came through the course requirements and the strong conservative raising by my family in S.E. Missouri. This book is exactly what I need to help me in my studies of *THE BOOK!* The other minister of our congregation has requested a copy—as has my step-father (a Christian Church convert) who has begun preaching part-time also.

Given the immediate demand for this book, and in anticipation of further demand, I am requesting that you please send five copies of *Behold The Pattern*...Keep

up the fine work and may the Lord continue to richly bless us all.

**William Boyd**, of Lincoln, Nebraska:

On the morning of December 25th, 1991, my eye caught the book "Behold The Pattern" by Goebel Music, which my father, *James W. Boyd*, had given my brother-in-law. I knew I would look it over before he got away, but soon thereafter my brother had his copy, and I knew mine was sure to follow. I spent the day playing with my children and did not get around to looking at the book until the evening of the 26th. I could not put it down. At 2:00 a.m. on the 28th I finished reading it for the first time. By the first of the year I had read it again. I am so proud of you.

Dad said I might get a case of 16 from you for \$100.00. Here is \$200.00 for a case of 16. If that is not enough let me know and I will come up with some more. Use the extra to defray expenses. This is a book that must get out. Let me explain.

My work has carried me to Lincoln, Nebraska. I and my family worship with the first New Testament church in these parts since the great instrumental music apostasy. Attendance is good (around 375) and we are about to outgrow our building. I believe this is the largest by attendance of any churches of Christ in Nebraska, except for the church at York. With the University of Nebraska in town this church has a great potential to impact the churches in this state. The "college student" work here is not what it could be at this time. It has not recovered from the battle over "Crossroads" which nearly split this church in two. "Crossroads" is dead [and] buried here, but lately the "New Hermeneutic" has been whispered in town.

Compared with what I grew up with, I hear few "distinctive" messages from the pulpit, and when I do, it is with too much weakness and apology. The preacher is a very likeable young man, and skilled in friendly delivery, but gone is the boldness with which the apostles spoke, unless he is criticizing the church. He must be listening to some tapes, because every now and then I hear echoes of the same "strange things" you have been hearing. Why, just before I went home I heard the church called "the second incarnation." I know that is not "Bible talk," and I do not think this fellow thought that up on his own.

As for me, I teach an adult Sunday School class. We have studied Romans and are now in First Corinthians. We have made it a point to point out the difference between the doctrine of Christ and the denominations of men. The attendance in my class, now around 60, is limited only by the available chairs. Several of the elders attend and say to me, "This is just what we've needed for a long time." And many of the young people and "new converts" have left their classes to attend.

I do not mean to boast (I once heard it said it's not bragging if you can do it) but I want you to know that I appreciate you and



FIRST LOAD TO GO to UPS out of the sixth printing of BEHOLD THE PATTERN is shown above in Marvin's pickup. Note how the weight brought the rear end 'way down. Left and right, Marvin Weir and Darrell Hanson are seen.



ON THAT FIRST DAY (October 20th) brother Music and his helpers worked until they had labeled, wrapped, strapped and boxed almost half of the entire order of 5,156 books of the 6th printing. In above photo are seen the single volume and multiple orders which they did last of all.

I fear not to preach the word, straight and plain. This is why I want the case of books. This will be my way of making a "preemptive strike" on the New Hermeneutic. Like my brother tells me they used to say of the Confederate General Forrest, I have a chance to be "the firstest with the mostest." My plan is to give one to each of the elders with a personal letter from me stating how much I enjoyed it and how important I think it is and asking them to tell me what they think of it. Then I will turn around and offer the rest of the copies to my class for \$5.00 a piece on the condition that they will read it. I would give it to them, but I think if

they pay something they will be more likely to read it. I hope to have to order another case.

Do send the books, and pray for me... For the "cause."

**Mrs. Ruth Locke**, of Austin, Texas:

I want to tell you how absolutely wonderful *Behold The Pattern* is. I could hardly put it down once I had started it. For such a long time I have had scraps of information here and there but never all at my finger tips to answer someone when they wanted to know what such-and-such a heretic had said about something. Now I can tell them without having to hunt and dig too much. The

brotherhood has a lot to be thankful to Bill Cline for; but one of the most important and lasting will be his insistence and encouragement that you write this book...

**Bennie Blankenship**, elder, of Prestonsburg, Kentucky:

I have almost completed your book, "BEHOLD THE PATTERN." I have read and re-read some parts of it. This book should have been written many years ago. I believe it is the most Bible-centered book I have ever read by any of the brethren. It needs to be in every home in the world, but it is a must for Christian homes. If the brotherhood would read and follow it, our problems with Liberalism would be solved. (But some never will—sad but true.)

Goebel, we want 80 of these books. We are sending a check for \$800.00. This will be \$10.00 per copy. If you need more, let us know...

**Jim Moore**, of Roanoke, Texas:

I am enclosing \$75.00 from sales of your great book. There is at least one copy in every home of the members here in Roanoke. One young couple from South Carolina took the book home for a visit and came back to order another for her father. Much good has and is being done. All of us owe you a debt of gratitude for all the hard work you have done and the careful research and the courage to print this book at a time when it is so much needed. May your physical health be as strong as your spiritual. God has blessed us all with your good work.

**Lawrence Williamson**, of Moss, Tennessee:

Please send me two copies of your new book *Behold The Pattern*. Enclosed is payment... I look forward to reading it and giving copies to other concerned brethren. I know before reading it that it will keep some in the church from going into apostasy... I am thankful to God for your courage, conviction and dedication. Your good example has encouraged many... We have had to start a new congregation in Clay, Tennessee, because of the apostasy... I hope to see you at one of the sound lectureships...

**Steve Miller**, of Garrettsville, Ohio:

Last week brother Terry Varner gave me a copy of *Behold The Pattern*. It is a classic work. I value the word studies along with the approach of the book. I know it will curb some of the liberalism that is plaguing the church today. I would like to order three copies for close friends of mine. Enclosed is a money order for the books...

**Carroll P. Bennett**, of Camden, Arkansas:

Your new book, *BEHOLD THE PATTERN*, should be in the hands of key preachers in Africa; therefore I am ordering four (4) copies, three of which will be shipped to Ghana and Zambia respectively. Enclosed is my check for \$30.00. I understand the first printing is gone, but I shall await the next printing...

**V. E. Howard**, evangelist, of Texarkana, Texas:

I have had opportunity to read part of your book, "Behold The Pattern." It is terrific, but frightening. The church is experiencing bad times and I am confident that the future holds departures from the truth that we can hardly yet imagine. I commend you greatly for your defense of truth and exposure of error. I am enclosing my check for two copies of your book...

**Jack Phillips**, of Luck, Wisconsin:

I'm writing in request of your new book, entitled, "Behold The Pattern." I have worked with the congregation here in St. Croix Falls, Wisconsin, for about 6½ years. I have been fully supported by the Birdville Church in Haltom City ever since my leaving the Brown Trail Preaching School in 1982.

Since I have been here in the north, I have seen many changes in the church in just the last years. There have always been



**DID WE SAY THAT** brother Goebel Music was receiving some mail about *BEHOLD THE PATTERN*? In photo (above), from left to right, Darrell Hanson, Ruth Hanson, Lavern Blanks and Marvin Weir are shown holding up four boxes to show some of the mail that had come in (note the other mail on the desk, also in the small box)—how about 16,000-plus pieces!



**ALTHOUGH THEY HAD WORKED HARD**, those who came to help brother Music prepare Printing #6 for shipment were still smiling at the end of the day. From left to right, Ruth Hanson and Laverne Blanks are seen on front row, with Darrell Hanson, Marvin Weir, Jim Moore and Bill Campbell on back row.

certain individuals who sway the church one way or another. Here, many congregations are "led" in many ways by the teachings, beliefs and books of Monroe Hawley and R. Shelly.

To come here and take certain stands against what Monroe Hawley [30 years in Wisconsin] has taught is to be set aside from many functions and activities within the state.

I'm thankful for your time and effort through the years and now for this new book. Please send me a copy...

Brodie Johnson, of Savannah, Tennessee:

Please send me a copy of *Behold The Pattern*... For a long time I have appreciated

your stand for the truth. I also appreciate those who made the second printing possible. I hope your health continues to improve. Keep up the good work...

Even contributions have been made to "good works" in congratulating *Behold The Pattern's* publication. For instance, Wade H. Felps, Superintendent of CHRIST'S HAVEN, a Home for Children, of Keller, Texas, wrote:

We are pleased to inform Goebel Music, 5114 Montclair, Colleyville, Texas 76034, a contribution has been received from *Frazier R. and Ollie Anderson*, 3508 Garwood Drive, Fort Worth, Texas 76117, to honor you on your new book, "*Behold The Pattern*." May this thoughtful gesture bring

pleasure to you in the same measure as it offers hope and opportunity to our children.

Another such contribution was acknowledged by Howard Barnum, of *THE TRUTH IN LOVE* TV program, of Fort Worth, Texas. He wrote:

This note is to acknowledge receipt of a contribution to *THE TRUTH IN LOVE* TV program in honor of your new book "*Behold The Pattern*." This contribution was made by a friend.

We know that you appreciate this contribution, as do we. It is our hope that much good will be accomplished through this contribution, and that the giver and receiver will be blessed.

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## You Might As Well Accept It!

Howard R. Horton

I got a phone call the other day, it was from a family of faithful Christians who were standing fast and contending for the "**faith once delivered unto the saints**" (Jude 3). They offered me an invitation to come up and study with them the topics which were going to be discussed by brother James S. Woodruff (formerly of Harding University, and of *The Church In Transition* note).

In discussing this offer (which I gladly accepted) my sister-in-Christ reported that a deacon where they attend had approached an elderly saint (who, by the way, doesn't mind standing four-square for the truth) and told her.

**"In the year 2,000 we are going to have women preachers and musical instruments, so you might as well accept it!"**

We have news for that unidentified "deacon": there are some of us who are not going to accept it; who are not going to welcome it; who are not going to roll over and let the Digressives, once again, take over! Not without contending for the faith, we won't.

If some of the Church of Christ want the mechanical instrument and women preachers, then let them depart and go "join" a denomination. That is where their heart is.

However, something needs to be done before they go and "join" the denominational Christian Church. They must be disfellowshipped according to the word of God! Such need to see, in a tangible manner, what the Lord Jesus Christ requires done to them, seeing that they refuse to repent of their treasons. He says they do not serve him. This is made clear when a congregation of God's people withdraws from people

who walk disorderly. After all, it is written by the Spirit of God,

**"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them"** (Romans 16:17).

**"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us"** (II Thessalonians 3:6).

Those who want to embrace anti-Biblical doctrines and refuse to repent of such must know that *they* are the ones who are to be disfellowshipped, not the faithful who are standing on a "**thus saith the Lord.**"

We are living in a day and an age where the placing of women in the pulpits, the placing of mechanical instruments in worship and the ignoring of eldership qualifications are making inroads into the kingdom of God. The amazing thing is that these three things are so easily met and defeated by the word of God! There isn't any way that one can defend the Biblical approval of these three things!

Those who want these three things know that the Bible doesn't approve of them; but they don't care! It's the same old problem that plagued Adam and Eve. The first two humans saw something they desired. Their human emotions were more important than what God said!

The Digressives don't care if there isn't any example or command authorizing the use of women preachers, the use of the mechanical instrument and

the ignoring of elders' qualifications! They just don't care! It's not the Bible and its clarity; it's they!

It is time that faithful saints make their faith known—in a Christian manner—informing the elders that they (the elders) better get busy convicting the gainsayers (Titus 1:9-11); and, if the elders won't, then inform the elders that the congregation, working in concert with the truth, does have the authority to make the necessary adjustments!

Are we talking "rebellion?" No, we are heeding the words of Jesus Christ. Just because there are blind guides, that does not mean that the congregation is under any obligation whatsoever to follow those blind guides! "**Once-an-elder-always-an-elder**" sounds mighty like Baptist error of "once-saved-always-saved" to me.

The Bible clearly teaches that the flock's first defense against the "wolf" is the eldership! Could it be that some have forgotten that the flock belongs to God? (Acts 20:27-28).

The Bible also teaches that the evangelist is in this line of defense. Preachers of the kingdom of God are to be men who will rise up and "**preach the word, be instant in season and out of season**" (II Timothy 4:1-4). It is not because we have been "self-appointed"; it is because this is our work, our meat, our drink, our lives!

If you are a preacher and cannot contend earnestly for the faith, then you need to find some other line of work!

Preachers, elders, and members alike—

we all need to remember that God said to Jeremiah,

**"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them"**

(Jeremiah 1:17).

Let's not be dismayed at their faces (though there be many of them) who want 1) women preachers; 2) mechanical instruments; 3) unqualified elders. Let's just take the Bible (in my case, a

King James Version) and do with it what it has always done—solidly defeat these evil doctrines.

—312 Pearl Street  
Denton, Texas 76201

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## Book of Romans Versus Realized Eschatology

Jesse Whitlock

After having studied the heretical doctrine of Kingism (*i.e.*, Realized Eschatology or the A.D. 70 Theory) I soon noted that this error can be refuted in part by every book of the New Testament. Perhaps one of the most damaging books of the New Testament in the refutation of realized eschatology is the book of Romans.

There is one aspect of this doctrine that followers of **Max King** do not want to discuss: The study of the law of Moses in relation to the mandatory A.D. 70 date that has become such a fixation with these people. They actually have replaced the cross of Christ with the destruction of Jerusalem in 70 A.D. Everything of importance of the Bible believer, they say, centers around 70 A.D. and the destruction of Jerusalem and not the cross of Christ. Kingites contend the church did not come in actuality until 70 A.D. Kingites contend that the old law was *not* taken out of the way at the cross (Colossians 2:14), but rather had to wait until the destruction of the temple in Jerusalem. There is one proposition that is nigh on to impossible to get a follower of Kingism to affirm, *i.e.*:

**"The Bible denies that the Law of Moses was abolished before the destruction of Jerusalem [A.D. 70] as God's acceptable law for the Jews."**

I would gladly sign the negative, but where is the follower of Max R. King who will sign in the affirmative? None seem interested in coming to the defense of this error. When you study the book of Romans carefully you begin to see why this is the case.

Romans 8:1-4 affirms that we are under the law of the spirit of life in Christ. It will not do to say that we are "not under law." A Christian is a man who must be concerned about the law. Most serious students of the word understand that we are not under the law of Moses. Most students of the word realize the Roman correspondence was written *circa* 58 A.D.

Romans 10:4: "For Christ is the end

of the law unto righteousness to every one that believeth." Christ was the end of that old law. Having declared that man could become righteous in God's sight through faith in Christ, Paul in the following verses enlarges upon that thought. (*cf.*, Galatians 3:24-25 with Romans 10:4 and you see the plight of the would-be defender of the Max King heresy.)

Romans 7:4: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." Paul was inspired of the Holy Spirit. He wrote this *12 years before the destruction of Jerusalem*. You see the dilemma. The Kingite must make these guilty of spiritual adultery, *i.e.*, bigamy. Paul has just illustrated (7:1-3) that a woman cannot marry another man while her husband liveth without committing adultery. If her husband dies or after her husband dies, then she is at liberty to marry another. After having made the illustration, Paul now draws an irrefutable conclusion in Romans

7:4 (*cf.*, Ephesians 2:14-16 and you see the difficulty presented to Max King's doctrine).

Romans 14:14: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean." In this context Paul has been discussing meats (food) that were counted unclean under the old law of Moses. (*Remember we are reading correspondence which predates 70 A.D.*) Paul is "persuaded by the Lord Jesus, that there is **NOTHING UNCLEAN OF ITSELF...**" Now, if the law of Moses was still binding that meat would still be considered as unclean of itself. The only conclusion is that the law of Moses *had been taken out of the way*. [*cf.*, Colossians 2:14 with Romans 14:14 and we see proof positive that the old law is no longer binding. We are now under the law of the spirit of life in Christ (Romans 8:1-4).]

This is a small sample of how the book of Romans knocks "realized eschatology" to its knees!

—Central Church of Christ  
Ardmore, Oklahoma

### 70 A.D. DEBATE

Don Preston of the Ardmore church of Christ in Ardmore, Oklahoma, will defend the proposition, "The Bible teaches that the second, or final coming of Jesus Christ occurred at 70 A.D. in the destruction of Jerusalem."

Bill Lockwood of the Marlow church of Christ in Marlow, Oklahoma, will defend the proposition, "The Bible teaches that the second, or final coming of Jesus Christ is yet future and will occur at the end of the Christian dispensation."

Place: Civic Auditorium in Ardmore, Oklahoma

Time: November 30 through December 4, Wednesday night excepting, at 7:00 each night.

A second debate will be held in Marlow on this topic in May 1993.

# Who Says Debates Are Fruitless!

Lynn Parker

On August 3rd and 4th, 1992, I had the privilege to moderate for brother **Jerry Moffitt**, of Portland, Texas, as he engaged in debate with **Robert Wilbanks, Jr.**, a Baptist "pastor" with the Maranatha Baptist Church of Corpus Christi, Texas. I say with all confidence that truth did indeed prevail as brother Moffitt mightily wielded the sword of the Spirit and laid waste the devil's doctrine of salvation by "faith alone."

Some months ago, a Baptist man in Portland, Texas (a prospect who had been engaged in a Bible study with brother Moffitt) asked Jerry to meet his Baptist pastor in debate. Brother Moffitt agreed but the Baptist pastor refused. Subsequently though, the Baptist pastor publicly taught that the church of Christ was nothing but a modern-day cult. As a result, brother Moffitt sent out debate challenges to Baptist preachers throughout the Corpus Christi area and it was Mr. Wilbanks who accepted to debate on this proposition: *The Bible teaches that an alien sinner is saved from sin by faith alone before water baptism.*

A capsule review of the debate shows that Mr. Wilbanks went time and again to various passages that show one must

have faith and that faith saves. But, when challenged by brother Moffitt to find even one passage that taught salvation by "*faith alone*," Mr. Wilbanks was conspicuously quiet—that is until the second night of the debate when he finally conceded, after repeated requests from brother Moffitt, that he could not find even one scripture teaching what he affirmed in the proposition! The error of his position was clearly evident.

A board in front of the audience the second night of the debate set forth Mr. Wilbanks' error in even more graphic terms. On one side of the board was this statement:

*"He that believeth and is baptized shall be saved."*

Signed: **Jesus Christ**  
**Jerry Moffitt**

The other side of the board read,

*"He that believeth is saved by faith only before water baptism."*

Signed: \_\_\_\_\_

Brother Moffitt pressed Mr. Wilbanks to sign one side or the other, but Wilbanks refused because he wanted the word "only" removed from the second statement. His error again evident for all to see.

At the end of Moffitt's second speech on the last night of the debate, a plea was made to all Baptists to forsake their devastated and erroneous doctrines and obey the gospel of Christ. It is with joy that we report to you that the prospect mentioned at first did that very thing the next night! He rooted for the Baptists to support their doctrine from the Scripture, but they could not do it. Having an honest heart, this man was able to see the error of denominationalism. He made the good confession and was buried with his Lord for the remission of sins. By his own statement, the truth taught at the debate was the reason for his departure from error. Now who was it saying that debates have outlived their usefulness?

God give us more brethren like Jerry Moffitt that are set for the defense of the gospel, and more elders like those in Portland, Texas who "**hate every false way**" (Psalm 119:104) and will uphold the hands of faithful brethren. Heaven will be more populated because of godly men like these!

—221 South Texas  
Mathis, Texas 78368

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(PLEASE REMEMBER — NO ISSUE IN DECEMBER!)

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## Are Some In The Church Too "Issue Oriented"?

Eddie Helms

When one speaks or writes about the problems in the local congregation or in the brotherhood at large it often is said that he is causing trouble. Comments like the following are often made: "You are being too issue oriented." This comment and others like it suggest one is not to make public statements regarding brotherhood problems or in any way expose error which is being propagated and/or practiced. Is this a valid objection?

I am afraid that too many brethren have failed to study their Bibles. God's word is replete with verses which teach the necessity to reprove, rebuke, expose and debate publicly compromise and error whether preached or practiced (Jude 3; Acts 18:28; Ephesians 5:11;

Romans 16:17; I Timothy 1:20; Titus 1:9-11). When false prophets of old cried out "peace, peace," they were exposed for preaching a message of falsehood (Jeremiah 8:11). Shall we preach that all is well with the local congregation and/or the brotherhood when it is not? Issues need to be named, exposed for what they are and the perpetrators pointed out (Romans 16:17).

### NEW TESTAMENT EXAMPLES

The gospel accounts are issue oriented! Jesus exposed the false doctrines of erring Jews. Among the issues of the day he dealt with were corban (Mark 7:11) which was also traditionalism (Matthew 15:4-9), the deity of Christ (John 5:17-18), materialism (Matthew

6:19-34) and doing things simply to please men instead of God (Matthew 6:1-8). Other issues could be cited, but suffice it to say, one should study the gospel accounts to see the Lord constantly engaged in controversy, debating the religious issues and leaders of the day.

The book of Acts is issue oriented! This inspired book of church history shows sound children of God dealing openly with issues. It deals with the issue of idolatry (Acts 17:16-31). It illustrates God's doctrine of fellowship (II John 9-11), dealing with church discipline and the withdrawing from unruly members (Acts 5). Acts 2 speaks to the issue of the plan of salvation and church membership. (Some seem to

have much disagreement concerning these two issues today, by the way). The book of Acts teaches the importance of recognizing the all-sufficiency of the word of God (Acts 20:27, 32). (Many in our day need to be more oriented to preaching and teaching Bible instead of Bultmann or Barclay.) This book also deals with the subject of the authority of the eldership (Acts 20:28) and their rule over the local congregation (Acts 14:23). Would one say that this book is too issue oriented?

Study the book of Romans which deals with the issue of homosexuality and its related diseases (Romans 1:26-27). Read the verses in Romans which deal with the purpose of the Old Testament law system which nailed down the truth regarding that issue in Paul's day (Romans 3:19-31; 4-5; 7:1-4; 8:1-3; 9-10:4; 11).

Read the books of I and II Corinthians which are issue oriented on the worship of the church, the abuse of the Lord's supper and the proper manner and motives for giving (I Corinthians

11:20-34; 16:1-3; II Corinthians 9:1-15). From the inspired pen of Paul, read God's view of following men and how God's people ought to handle this issue (I Corinthians 1:10-13; 3:1-9; 4:6). During the miraculous period of the church, envy threatened the unity of the church of Christ at Corinth. Paul dealt with this issue in the 12th through the 14th chapters. The resurrection of the Lord and of man was denied by some. Paul also dealt with this issue in the 15th chapter of this book. Paul makes it plain that baptism puts one into the one body (I Corinthians 12:13). This shows the error of those today who deny this God-given truth.

The books of Galatians and Ephesians are issue oriented books! Galatians exposes the folly of following false teachers (Galatians 1:6-10) and trying to be justified by the law of Moses (Galatians 5:1-4). The book of Ephesians exalts Christ as the Savior of the one body of the saved, his church (Ephesians 1:22-23; 5:23). Need more be said?

#### WHAT "ISSUE ORIENTED" MEANS

The word issue is defined in one dictionary as, "A point of discussion" or something "in dispute" (*American Heritage Dictionary*). The same dictionary defines the word orient as, "To align or position with respect to a specific direction or reference system." In Bible study one finds the disputations between those aligned with God and those with another reference system. Those taking issue with God's way are rebuked and exposed!

One who makes the statement, "You are too issue oriented," is simply caught up in compromise or has listened to compromising teachers. When one reads God's word he will find God wants his way exalted, proclaimed and applied to each individual life. The ways of Satan God wants exposed for what they are—ungodly, devilish and soul-damning!

Don't be fooled! The real issue is... either God's way or Satan's ways! Which will it be for you?—4218 McKee Road  
Charlotte, North Carolina 28270

## "Who's Gonna Fill Their Shoes?"

Eddy Gilpin

A popular country song from a few years ago reminisced about some of the stars of that field from days gone by who had departed this life. Concerning them, the writer of the song asked, "Who's gonna fill their shoes? Who's gonna stand that tall?" The recent passing of some distinguished men of our brotherhood should prompt the same questions from us. Concerning the likes of great men like **Bill Jackson, Bill Cline, Franklin Camp, Foy Smith, Andrew Connally** and others, "Who's gonna fill their shoes? Who's gonna stand that tall?"

Spiritual giants such as these men will be hard to replace. Who indeed will stand to fight the foes of the faithful when such men as these have gone the way of all the earth? Who indeed will stand as these have stood as watchmen on the wall of Zion? Who will stand to ascend the polemic platform to battle false doctrines? Who will pen valuable volumes that reach into the depths of God's revealed word to impress upon mankind what it states instead of what some man wants it to say? Who will journey far into foreign fields to establish the blood-bought institution, teach her members, defend

her cause and encourage others to do the same? Who will lead the schools which faithfully train men according to the Book, when many others are casting their lots with the doctrines of men, and their tents "toward Sodom?" Who will stand before either pauper or prince, penniless or president, and proclaim the truth without respect of persons? Who will take the mantles of these "Elijahs" until the time when cometh "the chariot of Israel and the horsemen thereof?" "Who's gonna fill their shoes? Who's gonna stand that tall?"

Today, far too many Christian parents are encouraging their children to seek higher education in the fields which pay their greatest dividends financially. Our brightest and most talented young men are in essence being told, "You have far too much ability to be a gospel preacher. You need to be a doctor or lawyer." Today more than ever we need the best and the brightest that we can offer to God. They need to be trained by faithful men, so that they too shall be able to teach others. Christian parents, urge your sons to take up the blood-stained banner of Christ and hold it aloft amidst the winds of false

doctrine. Encourage them to become faithful gospel preachers, elders and deacons. Guide those young girls in such a way that they in turn will encourage their mates to be leaders in the church.

There are yet **"seven thousand...the knees of which have not bowed unto Baal."** Yet, what shall the state of the church be when the great and godly men and women of our day have fulfilled their **"threescore years and ten?"** "Who's gonna fill their shoes? Who's gonna stand that tall?" Who, indeed, if we fail to guide our young men and women in the way they should go?

—Chimala Mission and Hospital  
Post Office Box 724  
Mbeya, Tanzania [East Africa]

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**Memphis School of Preaching**, of Memphis, Tennessee, changed to 45 subscriptions, all to the school address. **Southwest School of Bible Studies**, of Austin, Texas, changed to 12 subscriptions, all to the school address. **Florida School of Preaching**, of Lakeland, Florida, made theirs 25 subscriptions, all to the school address.

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**Mrs. James A. Kitchen**, of Portsmouth, Virginia, wrote, "For many reasons, we have decided to cancel subscription to *Contending for the Faith*."

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# Notes & Quotes...

C. B. Short, Dallas, Texas: "Churches by the score (mostly the larger ones) have long since ceased even to concern themselves with the gospel, let alone PREACH it. Everything from "faith/grace only" through "premillennialism" (ad infinitum)—men who once could be counted on to proclaim truth in its fullness now deny it en toto. Papers like **Christian Chronicle** and **Christian Journal** (and now even **Gospel Advocate**) and this **Image** thing—how many more—printing evident denominational guff...

"Could it be possible...to find a man to 'fill your moccasins' for at least another 30 or 40 years—one in whom you can anywhere near 100% place confidence to continue this necessary truth proclamation AND the equally necessary exposure of apostasy among us?...

"Far better it would be—God forbid the probability—that CFTF simply cease publication than that a liberalistically-oriented man should somehow to assume the editorship of this fine paper! We know, from early childhood, that it truly IS 'appointed unto [us] once to die,' do we not, and therefore, seeing the likelihood of creeping liberalism succeeding any one of us, that we must exercise extreme caution in passing on to others whatever our particular faithful work may be...

"I can't help wondering...probably principally because of the importance of CFTF's continuance...It is a MUST among churches of Christ..."

[NOTE: I am indeed grateful to brother Short for his concern for my age (75 this August 3rd) and for whom will succeed me as editor of **CONTENDING FOR THE FAITH** when "that time" finally comes, as surely it must ere long. The elders of the Bellview church of Christ of Pensacola, Florida, as matters now stand, will decide. They have been my overseers since December, 1978. I have discussed this with them and they are aware of the problem.

What I hope to do is prepare a list of "possibles" to leave with the Bellview elders. They still would have to make their own decision; however, I feel sure that they would listen closely to my recommendation. I sometimes feel, as brother Short suggested, that it might be better for the paper to die with its editor. Even if so, however, a paper like it still would be needed. I am confident that the Lord will provide when I, too, must go the way of all the earth. IYR Jr.]

South Lumberton church of Christ, of Lumberton, North Carolina, changed to 13 subscriptions, individually addressed. **Olathe church of Christ**, of Olathe, Kansas, subscribed for 15 single copies to the church address. **New Johnsonville Church of Christ**, of New Johnsonville, Tennessee, made theirs for six one-year subscriptions, individually addressed. **Blanchard church of Christ**, of Blanchard, Louisiana, changed to three subscriptions, individually addressed. **Oliver Street church of Christ**, of Marietta, Georgia, changed to five subscriptions, all to the church address. **Enville church of Christ**, of Enville, Tennessee, entered all 15 of their families for one year, individually addressed.

**Eastside church of Christ**, of Muskogee, Oklahoma, had us send four copies each issue to the church address, and 11 subscriptions addressed individually. **Church of Christ**, at Limon, Colorado, subscribed for 11 families, addressed individually. **Hartsville Pike church of Christ**, of Gallatin, Tennessee, sent nine subscriptions, all to the church address.

**Northside church of Christ**, of Meridian, Mississippi, made theirs 26 subscriptions, individually addressed. **Sebastian church of**

**Christ**, of Sebastian, Florida, will have six subscriptions to the church address. **Riverside church of Christ**, of Columbia, Tennessee, changed to ten subscriptions, all to one address. **Madisonville church of Christ**, of Madisonville, Kentucky, changed to one subscription to the church address. **Church of Christ**, of Branson, Missouri, changed to ten subscriptions, all to the church address.

**Myrtle C. McNabb**, of Memphis, Tennessee, renewed her own, sent five new... **Dan Clark**, of Big Spring, Texas, renewed his own, sent one new... **Robert S. Moore**, of Bergstrom AFB, Texas, sent two new... **Charles Weatherford**, of St. Louis, Missouri, sent a three-year gift subscription... **Francls E. Davis**, of

Neenah, Wisconsin, sent a one-year gift subscription... **Nora Cole**, of Drumright, Oklahoma, renewed for three years, sent one new... **Ernest E. Shaw**, of Powell, Tennessee, renewed his own, sent one new—both for three years... So did **Mrs. Ray Sandefur**, of Concord, Arkansas... **Leon Taylor**, of Tempe, Arizona, renewed for three more years, saying, "Keep up the good work."

**Pat Patton**, of Jal, New Mexico, in subscribing, wrote, "Right now in our brotherhood there seems to be a deep need to be ready with the whole armor of God. The warfare definitely has begun! I want to be prepared. I have God's word, but there truly are wolves in sheep's clothing, sly as they can be... Jesus said the gates of hell shall not prevail against the church. I, for one, won't let it. Thank you brother. Keep up the fight. God wants us to..."

## Pocketful of Pearls

Daniel H. Coe, Sr.

Christ spoke in ways to best fit the need of the people. The parables are an excellent example. "Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who when he had found one pearl of great price, went and sold all that he had, and bought it" (Matthew 13:44,45).

Let this parable be used to present the following thoughts. The cost of discipleship must be emphasized in our "one-on-one" studies. The church cannot afford to "have her doctrine rent asunder" any longer. What are we teaching to those whom we are converting? Is the cost of discipleship not being emphasized? We must teach the cost of gaining a place in the kingdom.

The church has suffered greatly because many converts are not being taught to put away the "pearls" of denominationalism. Many have the pearl of great price in one pocket while toying with denominational "pearls" in the other.

It is not the case that converts from denominationalism are the sole source for such thinking in the church today. Those converted from it tend to have a greater appreciation for the church than many who "grew up in the church."

The majority of false doctrine in the church presently has come in from "old timers" such as Shelly, Bales, Finto, and others. These men who once were model saints have become slayers of the sainthood.

Today the church resembles the churches of Galatia and Palestine. Both were troubled by "Judaizing teachers" who sought either to go back to the old law or couple the old and the new law together. The church is fast becoming the "Galatians" and "Hebrews" of today. Many are trying to look like the merchant man of Matthew 13:44,45, holding "the pearl of great price" in one pocket while keeping the "pearls of denominationalism" in the other.

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## Contending FOR THE Faith

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