

Contending **FOR**
THE **Faith**[™]

Volume XXIV, 1993

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

First Century Christians *Did* Contend For The Faith

Howard R. Horton

A brother by the name of **Michael Puryear** wrote a letter to brother **Ira Rice** expressing his extreme displeasure in the articles which some of us have written concerning the error which is being espoused by brothers **Shelly Lucado** and **Phillips**.

After writing to brother Rice, this same brother sent copies of that letter to all of us who had articles in *Contending For The Faith*: **Wayne Coats**, **Kevin Cauley**, **Dave Miller**, **James Boyd**, **Joe W. Nichols** and me. We all got that little letter.

In his letter, brother Puryear asks: "I wonder how first century Christians ever made it without 'Contending For The Faith?'" Well, quite frankly, they (the first century Christians) *did* have some men who "contended for the faith!" Consider:

JOHN THE BAPTIST CONTENDED FOR THE FAITH

It is true that John the Baptist was not a Christian: however it *also* is true that his work as a Preparer was directly connected to "The Faith" from the viewpoint of getting the people ready for the Messiah in order that they could be prepared for the New Testament dispensation. John the Baptist told the false teachers of his day,

...O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance (Matthew 3:7,8)
The Pharisees and Sadducees had a

corrupted view of the coming kingdom. They were placing too much trust in their lineage.

JESUS CHRIST CONTENDED FOR THE FAITH

Concerning some of these religious teachers, the disciples said,

...Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch (Matthew 15:12-14).

Here we have the Master Preacher, the Master Teacher, being approached by his disciples concerning those things which he had taught. "Things" which (unintentionally, for Jesus never intentionally offended anyone) had been offensive to the Pharisees. The "offense" was on the part of the Pharisees, not on the heart and intent of Jesus Christ.

[The same is still true today. There are those of us who are not going to let up, shut up, back up, or clam up when it comes to publicly calling the hand of those who preach and teach things which conflict with and fly into the face of the scriptures! As far as I know, none of us writes articles *intending* to irritate or offend these false teachers! The offense is on *their* part! They just cannot believe that men who may not

be on their income level or preach for congregations of like size or have their educational credentials, would stand up and publicly call their hand!]

THE APOSTLES CONTENDED FOR THE FAITH

Peter, and the eleven (through the power of the Holy Spirit) stood in the very midst of those who had taken and crucified the Son of God, and said,

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain (Acts 2:22,23).

Thus, on the Day of Pentecost, we have twelve men, Holy Spirit-inspired men (Acts 2:1-4) standing and taking issue with the false leaders and their vicious followers. These twelve men were gospel preachers as well as New Testament apostles. How can a man call himself a "gospel preacher" and not walk with them!

THE APOSTLE PAUL CONTENDED FOR THE FAITH

The apostle Paul, the one who called himself a "preacher" before he said "apostle" (I Timothy 2:7; II Timothy 1:11), wrote:

I marvel that ye are so soon removed from him that called you into the

(Continued on Page 3)

Contending FOR THE Faith

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Editorial...

What A Friend We Have In Jesus!

It is strange sometimes the things we remember from long ago. One of the elders who originally sent me out as a missionary, in 1955, was **Boyd H. Latham**, of the old Hampton Place church of Christ in Dallas, Texas.

Brother Latham was an early riser—usually about 4 o'clock in the morning. He used to like for me to come over between 4 and 5 a.m. so we could drink coffee together and talk.

One expression that he often repeated was, "If, when you die, you still can count your true friends on the five fingers of one hand, you will die a rich man."

I UNDERSTAND THIS BETTER NOW

When brother Latham himself passed away several years ago, I still had lots of friends—the kind you enjoy being with and who seem to enjoy having you around. If I did not fully understand what he meant then, I am beginning to understand it better now.

One of my true friends also was my own fleshly brother **Foy**. When he was felled by a massive heart attack, I thought I couldn't stand it—but I still had lots of friends.

Along in the '80s, first **George E. Darling**, of Fort Deposit, Alabama, died then **Robert R. Price**, of Richmond, California. So did **E. R. Harper**, of Abilene, Texas, and **B. Watt**, of San Francisco. My circle of friends was growing smaller; but I still had lots of friends.

MANY PASSED JUST IN TWO YEARS

Then, along in April, a couple of years ago, suddenly a whole series of my very closest friends began to depart on every hand. First there was **Bill Jackson**, of Austin, Texas; then came **Franklin Camp**, of Moody, Alabama and **A. G. Hobbs**, of Fort Worth, Texas. **Foy Smith**, of Riverside, California, died on the platform while I watched.

Bill Cline, of Pensacola, Florida, succumbed to cancer while I was overseas. Soon after I got home, **Linwood E. Bishop**, of Coleman, Texas, my friend for more than 50 years, passed away. Then came **Andrew Connally**, of Seagoville, Texas.

When **Noel Meredith**, of Lawrenceburg, Tennessee, then **James D. Foster**, of Birmingham, Alabama, both died within a few weeks of each other, I was preparing to leave for more missionary work overseas.

my narrowing circle of real friends would leave this world before I got back. On January 1st, it was **George W. DeHoff** of Murfreesboro, Tennessee, whose time was up; then on the 6th, sister **Alberta Cozad**, of Pensacola, Florida. I got home on the 7th.

Half in amusement, I had begun asking my closest friends to send me a good, clear, sharp photo of themselves as to how they should like to be remembered. It began to look like I should

outlive them all.

As time goes by—and one by one my most esteemed friends keep on “going down the valley”—I begin to wonder just how prescient **Boyd H. Latham** really was. When I die, shall I still have enough friends to count on one hand? Maybe so. Maybe not. But one thing is for certain, I’ll still have at least *one* friend.

“What a friend we have in Jesus...”

—**Ira Y. Rice, Jr., Editor**

First Century Did

(Continued from Page 1)

grace of Christ unto *another* (**GR-ETEROS**) gospel: Which is not *another* (**GR-ALLOS**); but there be some that trouble you, and would *pervert* (**GR-METASTREPHO**) the gospel of Christ (Galatians 1:6.7).

Let’s see how these verses (Galatians 1:6.7) would read if we could literally interpret them:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto a DIFFERENT SORT of gospel: Which is not the SAME SORT; but there be some that trouble you, and would WISH TO TURN AROUND the gospel of Christ.

All three of my brethren (Shelly, Lucado, and Phillips) have Greek concordances and Greek helps. Every single one of them can easily “look up” these Greek words and verify that the above interpretation is true!

We, as New Testament Christians, must not preach or teach a “different sort” of gospel. We, as Christians (preachers or otherwise) must always

be ready to stand against any doctrine which makes the one gospel a “different sort of gospel.” Paul said,

I am set for the defense of the gospel (Philippians 1:17).

Paul expected others to do the same!

JUDE CONTENDED FOR THE FAITH

This passage is so simple and so clear that it is almost embarrassing to have to bring it up. Anybody who has been a member of the church of Christ (a Bible reading member) knows full well that this passage exists! So, for the millionth time here is Jude 3:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Question: Was Jude just being antagonistic?

Question: Was Jude being contentious?

Question: Was Jude inspired?

Question: [And, this is for my good, brother Puryear] Have you ever contended for the faith? Or, could it be that you are contending for the message of a man whose message you have not

taken time to **try** (I John 4:1), **examine** (II Corinthians 13:5), **prove** (I Thessalonians 5:21 and **compare** with the scriptures (Acts 17:11)?

The Christians in the first century would never have made it to the extent that they did if there had not been men and women such as **Aquila** and **Priscilla** (Acts 18:1ff), who were always ready to “contend for the faith.”

I pray and hope that there always will be men (gospel preachers) who are ready, willing, and able to continue calling the hand of false teachers and false preachers, regardless of the false teacher’s or false preacher’s education, social standing, smooth speech, or the size of the congregation where he preaches and teaches.

No, I don’t believe in being un-Christian when it comes to publicly (or privately) rebuking a false teacher or a false preacher. However, that does not mean that the rebuking must be ignored, shunned, or left out of New Testament Christianity. It was most definitely in place during the first century.

—312 Pearl Street
Denton, Texas 76201

“I Waited Too Long To Start Any Earlier”

Burt Jones

E. L. Whitaker, Jr., the formidable gospel preacher who was so instrumental in the growth of the great Knight Arnold Church of Christ, of Memphis, Tennessee, several years ago during a conversation in his office asked why I had waited so long to obey the gospel and begin training to become a gospel preacher. From somewhere inside me came the senseless response, “I waited too long to start any earlier.” We both sat there a moment, and then

burst out laughing when we realized how deprived of intellect I appeared to be with such a meaningless statement.

As the years have passed, I am certain that it must have appeared to some that many have been driven to “catch up” with all those years that they spent outside the Lord’s church and indeed perhaps that was their motivation.

THE COST OF WAITING

Have you ever stopped to consider the cost of the phrase, “Wait a minute”?

If you are making only \$10,000 a year, every minute you wait costs nearly ten cents; at \$20,000 per year this figure doubles to almost 20 cents per minute. If you finally reach the \$100,000-a-year category, your minutes each will be worth more than one dollar.

Now relate that identical principle to the saving of souls. I realize this may sound worldly, but I do, in fact, set goals for the number of souls that I want to study with and to bring to

Christ within a given time frame based on my temperament and work ethic (I Corinthians 14:40).

If you have as your goal to study with and to baptize (not just get wet) one penitent believer per month—and you delay, or otherwise, “wait a minute,” then at the start of the next month you have TWO souls that are still awaiting your instruction, persuading, and provoking (II Timothy 4:1; I Corinthians 5:11; Hebrews 10:24). If you fail in your objective once again, then beginning your fourth month you have as your target *one quarter of one year's work* all compressed into one month, all because you “waited too long to start any earlier.”

THE COST OF INERTIA

Brethren, there is a tiny, innocuous word—*inertia*. It is defined as “a property of matter by which it remains at rest or in uniform motion in the same straight line unless acted upon by some external force.” It is important whether you be an elder, a preacher, a

personal worker, or whomever, charged with the responsibility of showing “**diligence unto the fullness of hope even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises**” (Hebrews 6:11,12).

A locomotive must exert a pull of as much as 30 pounds for every ton of weight in a railroad car to start it from a standstill. Once the car is in motion, once it has overcome inertia, only about three pounds per ton is needed to keep it moving.

Once you have overcome inertia—once you have put into motion what you *said* for years that you were going to do in laboring in *his* vineyard, then it will take only a fraction of that effort to continue.

“**Go to the ant, thou sluggard; consider her ways, and be wise**”...“**How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?**” (Proverbs 6:6,9).

“**The sluggard is wiser in his own**

conceit than seven men that render a reason” (Proverbs 26:16).

AT LEAST DO SOMETHING

We in the church today may not be able to do *everything* at once, but we can at least attempt to do *something* at once. Every time you want to try something to motivate the congregation of which you are a part to spread the borders of his kingdom, whether it be a visitation program, a young men's training session, or a “Timothy or Priscilla” class, you will find ten people who have thought of it before you—but they only *thought* of it.

“*Better try to do something and fail in the deed than to try to do nothing and always succeed.*”

[Adapted]

As the sun sets across the far horizon of your life, what a torturous thought it will be as you gaze at what might have been to have to exclaim, “I waited too long to start any earlier.”

—*Millersburg Church of Christ
Millersburg, Ohio 44654*

MUCH APPRECIATION TO ALL WHO ARE HELPING GET OUT SPECIAL PAPER-BACK EDITION OF WARREN'S BOOK ON “CHRISTIANS ONLY”—BROTHERHOOD-WIDE!

When *Contending for the Faith* brought our readers' attention last September to the fact that brother **Thomas B. Warren** was bringing out a special paper-back edition of his book, entitled, *The Bible Only Makes Christians Only and the Only Christians*, we invited everyone to help us get this extraordinary book distributed both brotherhood-wide as well as worldwide.

It was not just *Contending for the Faith* which carried brother Warren's letter offering to send the special paper-back edition at no profit to himself or anyone else. It was carried by numerous publications among us, including the *Firm Foundation*, *Christian Worker*, *Yokefellow*, *Biblical*

WHAT THIS BOOK DOES

No other book exists which does quite what brother Warren's book does. *The Bible Only Makes Christians Only and the Only Christians* 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.

3) That the *only* Christians are people who have learned and obeyed the *Bible* plan of salvation.

As brother Warren wrote in a much-appreciated letter of July 6, 1992,

Notes and perhaps others, as well.

Neither he nor we had any idea just what the initial response to his special offer would be. He was offering this book, in paper-back, for only \$2.95 per copy, plus postage and handling.

We announced at the time that the initial printing (of 5,000 copies) already was off the press and ready to be shipped. In a telephone conversation with him, we have just learned that that entire printing was exhausted some three weeks earlier than they had anticipated, that a second printing (of another 5,000) had to be made, and that it, too, was almost gone.

“These are the three basic truths (in regard to the Bible) which the world needs to learn above all else.”

WHAT OTHERS ARE SAYING

In our initial appeal for wide-scale distribution of this remarkable book by brother Warren, we published extensive endorsements of it by such brethren as **Goebel Music**, **Roy Deaver**, **Andrew Connally**, **Curtis Cates**, **Garland Elkins** and **Robert R. Taylor, Jr.**

Without duplicating what these well known, knowledgeable brethren among us already have said, we asked brother Warren to supply us with what still *others* have said about the book. Inasmuch as most have not been asked for

permission to use their names, in most instances we are using their initials only.

For instance, on August 3, 1992, **R.H.**, of Austin, Texas, wrote to brother Warren,

“**Thank you so much for your gift of “The Bible Only Makes Christians Only and the Only Christians.” It was very kind of you to think of the students at Southwest. I had not yet obtained this work and was overjoyed to add it to my collection. I have always found your books to be of great value. When my wife and I were married, the preacher gave us a copy of “Marriage is For Those Who Love God And One Another,” and during this past school year the students used “When Is An Example**

Binding" in our hermeneutics class. As I am preparing to work as a full time preacher, it is always exciting to add to my library and especially so when it is one of your books.

At this time the students are on summer break from the school and I am enjoying the extra time this allows me to spend with my family. Today we are leaving to go to Portland, Texas, to hear Jerry Moffitt debate a primitive Baptist. I am looking forward to this immensely. I know that it will be a great debate, and a great victory for truth.

Thank you again for your most generous gift...

C.E.G., Sr., of Pipersville, Pennsylvania, under date of July 29, 1992, wrote, saying, in part,

The notice of your paper-back book @ \$2.95 plus postage and handling is a rare opportunity for people like me—87 years of age—100% physically handicapped—living in a three-room apartment in my son's barn—have no car—never get out, except M.D., barber shop. There is no church of Christ within 35 miles of me. We worship at home—my wife of 69 years and I.

So, I send *World Bible School* lessons and whatever may come up that I can help handle.

I have been a Bible teacher for 60 years, started a new congregation and preached seven years—then my disability put me in bed with three to six months to live. BUT God wasn't through with me, so I have sent out over 1,500 W.B.S. lessons and was blessed by God with many being added to the church. With so much savagery going on the replies have almost stopped.

Gold and silver I have (very little) and one dear sister pays the postage for me.

Now I hope to find a way to use your book by sending them out to various people as long as I can pay for them.

Please send me two (2) copies to read and to give one to those who will agree to share the cost...

E.R.W., of Stigler, Oklahoma, under date of July 27, 1992, wrote brother Warren,

I appreciate your efforts and work given to the kingdom of Christ over the years. What you have done you have done well.

I note in a recent *Yokefellow* number re: the new edition that you are anxious to make available at a reduced price—\$2.95 per copy.

A sister in Christ here has asked another brother and me to place some money that she has where we believe it will do the most good. We feel that a new edition of "The Bible Only Makes Christians Only and the Only Christians" will/should be in that category.

We are sending \$100.00 asking that you send ten copies of said book, and use the balance as you deem wise.

May your health improve and be spared many more years to "keep on keeping on." I have been preaching more than 70 years. The doctors think I have several more

ahead for me. May God multiply your labors in his church...

J.R., under date of July 20, 1992, wrote:

Now that I have read in *Yokefellow* about your book, I want you to know I will help. I am far behind in W.B.S. correspondence with Zambians for which I need much wisdom to help Zambian brothers with advice they seek in addition to much of the usual work, but will get this much on the way at once with much thankfulness for you and your work that is so greatly needed.

From our own pulpit I have heard the preacher say, "We are Christians here, only Christians, Christians, but not the only Christians." And I'm so happy to see the Russians are going to perhaps soon have opportunity to read this rather than only the *Easy-to-Read-Bible* version and such similar things as have been available for them. I will tell others quickly as I can...

Probably this book will be a good one to send to my Zambian men trying to preach, so I'll be wanting more than one copy...

[She enclosed \$30.00. IYR Jr.]

Under date of July 22, 1992, W.L.T. of Robstown, Texas, wrote brother Warren,

First of all, my wife and myself thank God for men like you who will take a stand for TRUTH. We have read much of your writings, and all have been according to what the Bible teaches. We pray daily for all who are willing to stand for the Truth. However, as I am sure you already know, we are getting badly outnumbered.

I preached for a number of years at a little place in South Texas, but had to give up because of illness. We have searched many places around here for a place to worship in spirit and in truth. So far to no avail. It hurts very deeply to see all of men's ideas that are being put forth in most places today.

Enclosed is a check for twenty dollars. We would like for you to mail to us two copies of your book—*The Bible Only Makes Christians Only and the Only Christians*. Use the rest of the money for getting the book in the hands of all as far as it goes. Wish we could do more, but are unable to do so at this time. Keep up the good work as long as you can...

G.M.W., of Clanton, Alabama, enclosed \$6.00, saying,

Please send me the book by Thomas B. Warren, *The Bible Only Makes Christians Only and the Only Christians*.

A sister in Christ has left the church for a denomination and maybe this will turn her back to Christ...

P.S. How many books in a case? [NOTE: 36. IYR Jr.]

June Carrothers, secretary, Brown Trail School of Preaching, Bedford, Texas, under date of October 6, 1992, wrote:

We would like to place an order for another box of the books entitled, "The

Bible Only Makes Christians Only and the Only Christians," by Thomas B. Warren. The students in the school have enjoyed them very much and are putting them to good use in their classes...

Bill Beck, evangelist, Elba Church of Christ, Elba, Alabama, under date of August 4, 1992, wrote:

Would you please send us six (6) copies of your study materials, "THE BIBLE ONLY MAKES CHRISTIANS ONLY, AND THE ONLY CHRISTIANS." It is far past the time when we need to go back to the "old methods" of simple Bible study. I hope we will be able to get this plan into our Bible classes...

Ronald Choate, a graduate of Memphis School of Preaching, under date of August 3, 1992, wrote:

Please send me five more copies of your book, "The Bible Only Makes Christians Only..." My goal is to give a copy to each family in my congregation...

Mrs. I.G., of Apple Valley, California, wrote:

I have a few of your books and have enjoyed them very much. In these days of the liberal movement I try to buy only books by faithful writers. I truly appreciate dedicated preachers and teachers who are not afraid to speak out for God and his word.

Could you please send four of your book "The Bible Only Makes Christians Only and the Only Christians"? I want to give them to my children...

Jack Tittle, minister, Rocky Mount, North Carolina, writing under date of July 23, 1992, said.

Please send 50 copies of your great book THE BIBLE ONLY MAKES CHRISTIANS ONLY AND THE ONLY CHRISTIANS. I have long since been a student of yours though we have never met. Rest assured we shall do everything we can to spread as many of these great books around as possible. Enclosed is a check.

Hope your health is improving. You are such a great Christian, teacher, preacher and encouragement to all of us. God bless you...

Don & Gracie Noblin, of Cardwell, Missouri wrote.

Please send us a case of brother Warren's *The Bible Only Makes Christians Only and the Only Christians*... We're so happy this is available.

Bobby Crowell, preacher, Limon, Colorado, writing under date of July 23, 1992, said.

I just read your letter in the "Yokefellow" about your book, *The Bible Only Makes Christians Only and the Only Christians*. I asked the elders here about us ordering this book when I saw it listed in some other journal that I get. They told me to order enough so that every family of the congregation could have a copy. I have had this book in my personal library for some time, and I think it is a great book. In fact I have

most of your books, and think all of them are great.

I had the privilege of going to Moscow, Russia, with the Tennessee Bible College last April for two and a half weeks, and I plan on returning this next April the Lord willing. I would like to take as many copies of your book as I can get the money for and have room to take. I know that the people there would read it if they have the opportunity. I also know that when they read it they will come to understand who really is a Christian.

My fear today is that too many people are turning to false teachers about who is a Christian. They are hearing from our pulpits that there are Christians in all denominations. As we both know there is only one true church, and the Lord only adds those that obey him to that one church. But too many people are too lazy to check God's word to find the truth about what one must do to become a Christian. I wish that every member of the Lord's church would read your book and check the references given so that they would know just who is a Christian. If more people would take the time to study the Bible and books like yours then the false teachers would not have such a free course.

May the Lord give you many more years to write more good books for use in the brotherhood...

F. & O., of Fort Worth, Texas, under date of September 10, 1992, wrote:

Please use this money to send books wherever you see fit. We want to help. It is a great book and we've given away more than we've sold. God bless you both. We love you. Hope you both are well and stay well. We gave one to a Catholic lady who lives in California...

When brother Warren sent enough copies to Memphis School of Preaching so that each student might have a copy, they all signed the following letter of appreciation:

Brother Warren, Thanks so much for making your book available to the students at Memphis School of Preaching. These will be a big help to us in our work for the Lord.

Tom Meacham, of Murray, Kentucky, writing under date of November 30, 1992, said:

Please send 20 (twenty) copies of "The Bible Only Makes Christians Only And The Only Christians." I understand from *Biblical Notes* that the book sells for \$2.95 per copy. I have no idea what postage and handling costs and will leave it to you to inform me if the enclosed covers it.

I plan to give the book away in this area through a local TV telecast...

L.T., of Lewisburg, Tennessee, under date of November 12, 1992, wrote,

I have read your letter in *Firm Foundation* (Sept. issue) urging distribution of the book, *The Bible Only Makes Christians Only and*

the Only Christians. I am enclosing a check in the amount of \$50.00 (fifty) for copies of this book to distribute to others. (I already have a hard cover copy.)

I give thanks to God for your abilities in defending the truth, and for the unselfish love for the Lord and the souls of men, which is demonstrated in making this book available without personal gain. May he give you many more years in His service...

Jim Moore, preacher for the Roanoke Church of Christ, of Roanoke, Texas, writing under date of October 12, 1992, said:

Please send one box of the books "The Bible Only Makes Christians Only and the Only Christians."

We ordered one box of books last week and they have sold out before they reached us. I assume they are somewhere enroute.

Enclosed is our check in the amount of one hundred twenty dollars (\$120.00). If this is not enough to cover all expenses, please bill us for any amount over the check...

D.B., of Auburndale, Florida, under date of September 24, 1992, said,

I am enclosing a check for \$20.00. Please send as many "The Bible Only Makes Christians Only and the Only Christians" as it will pay for with shipping cost.

I am grateful for your books and all the good things you have done for the Master. I am 86 years old, but love to read and pass on to others anything that will advance the cause of Christ and his church...

Mrs. L.P., of Santa Paula, California, wrote under date of October 3, 1992:

I am enclosing a check in the amount of \$10.00 to help with the publishing of your book, *The Bible Only Makes Christians Only and the Only Christians*. I would like to have two copies sent to me when they are published. I have read and enjoyed your articles for years. God bless your efforts...

Woodrow Dennis, of Marlow, Oklahoma, under date of September 14, 1992, wrote:

We received our September issue of *Contending for the Faith* today and read the article about Thomas B. Warren's book, "The Bible Only Makes Christians Only and the Only Christians."

We are very much concerned about the church and would like to order your package of 36 books at \$2.95 per copy.

Enclosed is a check in the amount of \$106.30 and would you please send us a bill for the postage since we do not know how much to send. Thank you so much...

J.E.W., of Lakewood, Colorado, under date of September 15, 1992, wrote:

Upon reading your letter in the September *Firm Foundation* dealing with the book "The Bible Only Makes Christians Only and the Only Christians," I am writing this request. Please send a copy to my address;

also you will find a check for \$2.95 as payment.

It is a blessing to have brothers like yourself preparing material which can be used to propagate the kingdom. Since I presently am a student of Bear Valley School of Biblical Studies this material will be useful in many Bible studies.

We as Christians must be those who will search for the basic truths found in God's word, then share the hope found therein with all those who are in this lost and dying world. If Christians like ourselves do not get the basic Bible message to the multitudes many surely will be lost for all eternity. I will keep your work in my prayers as the gospel is spread throughout the world...

[NOTE: In view of this brother being a preacher-student, his money was returned and the book sent without charge. IYRJR.]

D.P.S., of Tucker, Georgia, under date of September 17, 1992, wrote:

I have just finished reading your book, "The Bible Only Makes Christians Only and the Only Christians." It is excellent!

I would like to have two more books and would appreciate your sending them to me when they become available. Enclosed is my check for \$9.00 which hopefully will cover the cost of the books and postage. If I owe more, please let me know.

I appreciate your stand for the truth.

E.S., of Cordell, Oklahoma, writing under date of September 15, 1992, said,

Enclosed is a check for \$40.00. I trust this is enough for ten books and postage for "The Bible Only Makes Christians Only..."

I recently lived in Colorado and had a great deal of contention over this question: "We are Christians only but not the only Christians."

Thanks so much for the great work you have done and are doing for the Master...

Foster L. Ramsey, Sr., of Magnolia, Texas, under date of September 22, 1992, wrote:

Enclosed is my check in the amount of \$50.00. Please send me four copies of "The Bible Only Makes Christians Only." Use the balance of the check however you see fit.

I notice from the *Firm Foundation* that you have had a third by-pass surgery. You are one up on me. The first one at Baylor, in Dallas, never did work. That was on Aug. 2, 1982. I had the second surgery April 18, 1991. Have not had one single angina pain since.

I am engaged in reading the book "Behold the Pattern," by Goebel Music. It is an excellent work. He reveals some disturbing information about the liberal teaching by some preachers of the church today.

Many people appreciate you for the work that you have done, and are doing, for the Lord. Please count me among that number...

J.E.M., of Milan, Tennessee, wrote

under date of September 10, 1992, saying.

I am a deacon and teach the auditorium class, and I should like to have your book—**THE BIBLE ONLY MAKES CHRISTIANS ONLY AND THE ONLY CHRISTIANS...** There is so much error being taught. I want to teach it just as the Bible reads...

H.M., of Shepherd, Texas, under date of September 14, 1992, wrote:

It has been a long time since I saw you. However, I have read several of your articles in several papers. Good to know of brethren like you who so successfully "Contend for the Faith."

You may remember me from Lyons & Majestic in Houston, when brother Wilhite was there. I would like to have three of your books, "The Bible Only, Etc." I am enclosing check for \$10.00 to help in expenses...

P.S. I sincerely appreciate all the good works you have done and are still doing.

G.M., of Fort Worth, Texas, writing under date of September 9, 1992, said,

Brother Warren, I had heard about your book and was wondering how to get one. Then I see in the *Firm Foundation* your letter concerning the book, "The Bible Only Makes Christians Only and the Only Christians."

If possible, please send me three copies. Enclosed check for these. If there is any extra, use as you see fit.

I enjoy so much the programs you and Dave Miller have on the Truth in Love program. All others as well. Thanking you in advance...

B.H., under date of September 13, 1992, wrote.

Thank you for making *The Bible Only...* available to so many. Please send me five books, for which I am enclosing a check of \$15.00.

If possible, can you donate 30 books for me to send overseas to preachers and Bible teachers. I have several in Nigeria, five in India, one in Northern Ireland, and one in Ghana. The latter is a man I helped convert more than ten years ago, who is now a preacher.

I also have several Bible students, and friends (Christians) who are helping take some of the addresses. Most have come from articles I wrote, which were published in *Four State Gospel News*. Now I am getting many more students by word of mouth.

Just today I gave a sister in Christ four addresses of denominational preachers requesting Bible Correspondence courses. If these men could be converted, they could reach many others.

If you have received enough contributions to enable you to send a few books for some of our most promising students, that would also be appreciated.

I cannot go overseas to be a missionary, but I teach from my home.

Thank you, and God bless you in this and all other efforts to serve God...

Enclosing \$40.00 with his letter, R.E.W., of Emmett, Idaho, requested.

Please send 11 copies paper back, "The Bible Only Makes Christians Only and the Only Christians." Thanks for the good work you are doing.

E.A., evangelist, Oxford, Georgia, under date of August 4, 1992, wrote,

Here is my order for one copy of "The Bible Only Makes Christians Only..." Thank you for providing this book in this way. God bless. You are in my prayers daily."

L.C., of Oklahoma City, Oklahoma, under date of July 1, 1992, wrote.

Have just received *The Christian Worker* for June, 1992. Was nice to read the last page concerning the book, "The Bible Only Makes Christians Only and the Only Christians," a great title, great spiritual truth. Scriptural!

Thank God for all Christians who continue to stand on the firm foundation, who put on the Christian armor daily to fight against the wiles of the devil with the two-edged sword of truth.

Please send two of the books.

I have been reading Goebel Music's book, "The Pattern." He, like you, so dedicated to the Lord's way.

My home has a number of your written works, have heard your son preach at Northside out of Moore, Oklahoma.

I know you have health problems; yet, even as Goebel Music, you continue on with whatever you can.

As many of the New Testament writers ended their epistles, "To God be the glory." I know this has been your aim as you are saving your own soul and the souls of others.

I am always deeply touched by the song and music of "As the life of a flower, as a breath or a sigh, so the years that we live as a dream hasten by." Also, "It is well with my soul."

God will always bless you in your good works.

Mrs. N.D., of Albany, Georgia, on December 2, 1992, wrote.

Enclosed please find my check in the amount of \$7.00 to cover cost and mailing of two books. I would like one copy of your book and the other money can be used as needed.

I am 62 years old widow. My husband was an elder, a student of God's word daily, and I do miss the wisdom and guidance. Some changes I'm having difficulty in accepting...

N.C.P., of Pensacola, Florida, wrote.

I noticed your recent effort to combat error that is sweeping through the country and church. I've enclosed a check to help in this good effort.

When they are ready, I would like 20 copies to distribute to those whom I think will read...

William (Mickey) Harrison, of Poy-

dras, Louisiana, enclosed \$113.25, saying.

Dear brother Warren, I read your urgent letter in the *Yokefellow* of the Memphis School of Preaching. I am a graduate. Please send me 35 copies of the paper-back edition of your book, *The Bible Only Makes Christians Only and the Only Christians...*

You have been, in my estimation, one of the most powerful voices for truth and right in our great brotherhood. May God continue to give you life and strength.

C.M., of Fitzgerald, Georgia, wrote.

I was reading the *Yokefellow* and saw a letter in there on the book, "The Bible Only Makes Christians Only and the Only Christians."

I think that will be a very good work.

You are not aware of it, but I was converted from the Baptist denomination some 35 years ago. I was never satisfied with the doctrine they taught. I quit the group and began attending the church of Christ. I saw from the beginning I didn't have the truth.

I want to make it clear that I don't have anything denominational about me. I contend for the faith always. I love the truth and I defend the truth at all cost regardless of the price I have to pay. I left relatives and friends to obey the gospel. I have your 300 charts on marriage and divorce. I also have the book by brother Music, "Behold The Pattern."

I am asking for two of the books—one for myself and one for the preacher here. He is young and I think he'd like one. You can send it to my address...I'll make sure he gets his copy.

I love and appreciate you so much for the good work you are doing. I thank God for at least we have some sound preachers that will defend the truth...

R.C.A., who taught for many years at David Lipscomb College, back in the days when at least most on that campus really stood for something, wrote:

Dear Dr. Warren: I came across this old letterhead, and you see we all have moved from the old places. But I thought you would get a joy of seeing when we all worked together. I am glad you are still writing and able to be around.

This letter is to thank you most sincerely for your recent book—"The Bible Only Makes Christians Only and the Only Christians." It is a tremendous piece of writing and I am grateful to you for the courage you showed in writing it.

Of course, not even all of our own brethren will rejoice in your taking a most firm stand on the truth of the Bible...and some will call it "separatism." But that's the way the Bible is! It always separated God's word from mere man's.

I joined my former brother-in-law, John G. Cathey, Jr., in St. Petersburg and we got a case, I guess. I took a dozen of them and am busy getting them out to preachers I

know who need this strong voice to bolster them in their preaching!

J.H.S. of Bremen, Germany, under date of January 14, 1993, wrote:

Dear brother Warren, Let me begin by sending my personal greetings to you. I have been here in Bremen, Germany for nearly 19 years now, passing on to others the principles of God's Word that I studied under your guidance at the Graduate School, and the direction of my work still shows the strong influence you have had on my thinking. I am glad to see that your health is good enough for you to continue to write and influence others.

Please send me two copies of your book, *The Bible Only Makes Christians Only and the Only Christians...*

The final letter we'll quote from at this writing came from a student-nurse who took care of brother Warren when he was in the hospital for open-heart surgery. She said:

Dr. Warren, This letter is long overdue. I feel guilty as I sit down to compose it, because you played an important role in my becoming a Christian, and it has taken me too long to write to thank you. First of all, let me reintroduce myself to you. My name is _____. In December of 1990 you were at Baylor Hospital undergoing your third by-pass; I was the student nurse that took care of you. I felt very close to you and Mrs. Warren, and when I met your children, they were extremely pleasant.

At that time I was in the Baptist church, and still searching for something. Later I began going to a Methodist church. I read "The Bible Only Makes Christians Only and the Only Christians" which you gave me. This started a motion that was to change my life and open my eyes. After many prayers and a great deal of faith, God sent to me a young man named _____ in March 1992 who is a member of the church. _____ and I fell in love and it was just too good to be true; everything was perfect. We continued to fall in love and evade the subject of Christianity. Then one day God got the two of us talking and it ended in a break up. You see _____ loved me a great deal, but not enough to raise children with me in a divisive environment, not enough to overlook the fact that I wasn't a Christian (of which no one could convince me that I wasn't). Being the stubborn person that I was I let him go. Out of the blue, the least and unexpected person (my aunt) gave me a call and told me to at least listen. You see, even after reading your book, I was still under the fallacy that the "Church of Christ" was a denomination itself because it is listed as so in many books. Thank God I know differently now!

Anyway, I couldn't get you off my mind and I just began to review events in my life and I know in my heart that God sent you my way and blessed me with _____. I became a Christian [in] October 1991. And that Christian young man will, if God says

the same, become my husband December 19, 1992. _____ is a 23 year old electrical engineer for _____ in _____. As for me, I will be a Registered Nurse come December 5, 1992, if God spares. We are most deeply blessed and I just could not let another day go by without "THANK YOU, Thomas B. Warren!"...

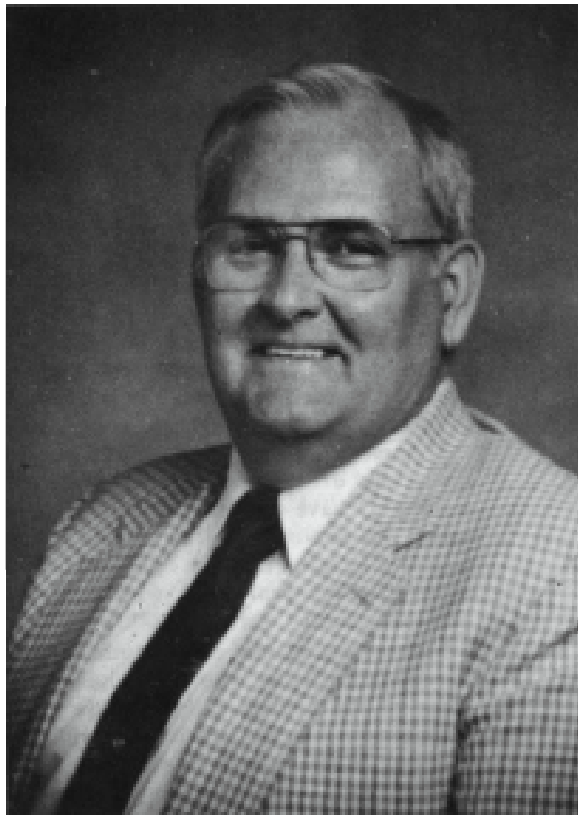
When we consider how many brethren's lives already have been affected by brother Warren's book, *The Bible Only Makes Christians Only and the Only Christians*, we keep wondering what the effect would be if we could give it the mass distribution already accorded brother Music's book, *Behold The Pattern*. No doubt many who keep toying with the mistaken idea that there are "sincere, knowledgeable, devout Christians in the denominations," could be made to realize how erroneous such a notion really is.

Since there are 36 copies in each case of this book, and postage is cheaper by

the case, surely the most economical way would be to order by the case, then distribute them accordingly. If tax-deductibility is of no concern, orders could be sent directly to NATIONAL CHRISTIAN PRESS, Post Office Box 6709, Moore, Oklahoma 73153, or telephone (405) 794-8298. Individuals needing a tax-credit for your order, you could make checks payable to your local congregation. Then ask the local church to order the books on your behalf. Once received you then can distribute them as far as they will go. Or, if you would rather, just telephone brother Warren at (214) 287-7179. He will gladly advise you how best to proceed.

Whatever we plan to do to try to turn this wayward brotherhood back around, brethren, time is growing short. Let each one of us do what he can. In the cause of Truth,—Ira Y. Rice, Jr., Editor

The Passing of James D. Foster is Irreplaceable Loss to Brotherhood



Of all the brethren we have known across the years, few indeed qualified themselves to be missed more at their passing than James D. Foster, of Birmingham, Alabama.

Born the son of Porter and Nora Lovell Foster, in Giles County, near Lynnville, Tennessee, Jim Foster (as he was called by all who knew him) later lived in Maury County, Tennessee, where he attended school at Culleoka.

Moving back with his parents to Giles County, while in the 11th grade, it was there that he met Jane Wells, whom he later married on October 19, 1946. They attended and graduated from the Campbellsville High School, near Pulaski, Tennessee. Jim also attended Columbia Business College in Columbia, Tennessee.

Being first employed at the Methodist Publishing House, in Nashville, Tennes-

see, this is where he became interested in the printing business. This interest carried him on to Memphis, Tennessee, with the printing department of the University of Tennessee Dental School there. Later he worked with the Harding College Press in Searcy, Arkansas, at the same time owning part of the Eagle Printing Company, at Conway, Arkansas.

Returning to Nashville, he worked for a time with the Cullom & Ghertner Printing Company before moving to Birmingham, in 1956, to serve as production manager with Roberts & Son Printing Company.

After a few years, brother Foster and two partners established their own printing business as FGH, Inc. In the early 1960s, they merged with Roberts & Son, where Jim with three partners became known as Roberts & Son, Inc. One by one the other partners retired until Jim finally became owner and president of the entire company.

Having been baptized by brother G. C. Brewer, September 21, 1949, at Jackson Avenue, in Memphis, Tennessee, he later became an elder, at age 38, with the Shades Mountain Church of Christ in Birmingham, when that church was new.

Always concerned for the *truth* of the gospel, brother Foster was equally concerned with the *spread* of the gospel all over the world. In 1965, brother Carl E. Johnson, from Estevan, Saskatchewan, Canada, was sent to south India under the oversight of the Shades Mountain church, where he started the Mount Zion Bible School for training gospel preachers in India. Because of Indian governmental regulations, at first there had to be a board of trustees to govern the school. Later, however, the board named the Shades Mountain elders as Executive Committee and the elders had the oversight of the school.

The Shades Mountain elders took turns visiting the work in India. Jim and Jane made four of these visits—the first being in 1970, then again in 1977, 1979 and 1983.

It was during this period, too, that the Shades Mountain elders accepted the oversight of Ira and Vada Rice as missionaries to Singapore and Southeast Asia, which relationship continued from 1974 to 1978.

About 1976, the Carl E. Johnsons went to Western Samoa under the oversight of the Shades Mountain elders. Brother and sister Foster visited this work on their last three visits to India.

In 1983, together with brother and sister Brice Jones, the Fosters made their final visit to Mount Zion, India. On this trip, the Shades Mountain elders, after working with them for approximately 20 years, placed the Mount Zion work entirely in the Indian brethren's hands. Across the years, more than 200 congregations were started in South India, growing out of the preacher training work at Mount Zion.

In addition to their missionary undertakings in India, Western Samoa, Singapore and Southeast Asia, one of the keenest interests the Shades Mountain elders have had, particularly over the past 15 or 20 years, has been the training of gospel preachers at Memphis School of Preaching, in Memphis, Tennessee. Already they had supported some 25 or more students in such training there and continue to send men there for training, considering this a most excellent work. They also have helped support other worthy missionary efforts. Brother Foster himself died on November 13, 1992; however, the many works in which he had such a vital part follow on.

Funeral services for brother Jim were at 2 p.m., on Monday, November 16, 1992, at Elmwood Chapel, in Birmingham. Interment followed at Elmwood Cemetery.

Officiating at the funeral were Yarbrough Leigh and Fred House, both being preachers at Shades Mountain church of Christ; singing was led by Shades Mountain's regular song leader, Paul Freeman.

Pallbearers included Ira Y. Rice, Jr., and Curtis Cates, both of Memphis, Tennessee; Thomas Owen, of Nashville, Tennessee; George Herring, of Montgomery, Alabama, and Jack Perry and Jerry Burnett, both from Shades Mountain, Birmingham, Alabama.

Honorary pallbearers were the elders and deacons of the Shades Mountain church of Christ, including Lester Wright, Brice Jones, Bill Baxley, Neil Sayers and Bill McClesky.

Brother Foster is survived by his wife, Mrs. Jane Foster, of Birmingham, one daughter Judith Reese (Mrs. David Reese) now living in Memphis, Tennessee, one son Phil Foster, of Birmingham, one granddaughter Jillian Reese, now a student at Auburn University, and one grandson Patrick Foster, age 9, of Birmingham. Jim's younger brother, Marvin Foster, now lives with his family in Birmingham.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." [Revelation 14:13]

—Ira Y. Rice, Jr.

Passing Of Alberta Cozad Leaves Huge Void In Bellview/Pensacola Church

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." [Proverbs 18:22]

When **Alberta Lee Batten**, of Greenville, Ohio, attended an approximately eight-week, in-depth study of the Bible at Moberly, Missouri, the summer of 1946, little did she know that it would be there that **Harold Cozad**, of Jacksonville, Missouri, would find her—and that two years later, on March 19, 1948, they two should become one in marriage.

With brother Harold, even then, much attracted to the U.S. Navy Air Force, in which he would spend much of his life as an air traffic controller, she was to become what is widely known as a "Navy Wife;" however, even more than military service, Christianity was to be the principal life-long bond between them.

Early in their career, they were sent



to the Naval Air Station at Kodiak, Alaska—later to Argentina, Newfoundland—and later still to Morocco.

Africa. Those times when they could be together at such widely separated parts of the world were precious to her. Even so, there were times of long absence from each other, as when brother Cozad had to leave her and their growing family at San Diego, California, while he was assigned to the *U.S.S. Hornet* at one point for eight months.

When Harold retired from the Navy at Pensacola, Florida, in 1969, he and she settled on the Bellview church there to be their new church home. So faithful and appreciated were they by the brethren at Bellview that Harold eventually was chosen to be one of the elders; so, in addition to being a retired "Navy Wife," Alberta went on to become an elder's wife, as well.

Although sister Cozad always was active in the work of the church, no matter the task, her heart was physically weak. Often she would push herself to attend and make others feel welcome, when she did not feel like doing anything at all.

Within the past couple of years, resulting from an operation, she suffered considerable heart damage. Although she fought to regain her strength—and

it looked like she was going to make it—on January 6, 1993, her heart finally just gave out and she left this life to be with the Lord.

Having been born on April 14, 1926, the daughter of Cecil Fay Batten and Noel Orlando Batten, Sr., sister Cozad is survived by three children, Brenda Gay Nutt, of Macon, Georgia; Mark Allen Cozad, of Washington, D.C., and Timothy Keith Cozad, of Denver, Colorado. Grandchildren include Lucy Elaine and Marc Allan Cozad; Heather Michelle and Stacey LeAnne Nutt; and John George and Daniel Albert Minor. Surviving brothers and sisters include Wanda Batten, of Florida; Claude Batten, of Kansas; Noel and Lowell Batten, of Ohio; Richard Batten, of Missouri; and Karen Oswalt, of Georgia.

It is not just her beloved husband, Harold, together with her children and grandchildren who miss her, but the members of the Bellview church, in Pensacola, in particular. After all the years of unselfish love, caring and understanding, her passing leaves a great void in the hearts of all who knew her. She was one of those rare Christians who had the ability to make

others feel special. The memories and love she bestowed so bounteously are greatly missed.

Vada and I, perhaps more than most, shall miss Alberta. Ever since 1978, the Bellview church has been our sponsoring congregation in doing missionary work all over the world—in Singapore and Southeast Asia especially. As such, when in the States, we take occasion often to visit Pensacola to touch bases with the elders as well as with the Bellview congregation as a whole. Across the years, the Cozad home has been our home when we came to Pensacola, which we deeply appreciated. With Alberta gone, brother Cozad continues to make us welcome; but he and we miss the kind of hospitality she always put herself out for her guests. It was wonderful and cannot be replaced.—Ira Y. Rice, Jr.

[NOTE: In lieu of flowers, the family suggests that contributions in sister Cozad's memory be made to the Bellview Preacher Training Fund. These should be made payable to Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526. IYR Jr.]

WHERE ARE WE HEADED?

Robby Eversole

It is sad indeed to look around at all the compromise within the Lord's church today. What has brought us here? Certainly the Devil is the real cause (Acts 13:10); but why are so many not satisfied to walk in the old paths (Jeremiah 6:16)?

Why is it that congregations of Christ's church promote and support the false teachings of a man like **Olan Hicks**? **Olan Hicks is not needed in the Chattanooga area.** Why is it that certain congregations subject their members to the poison he pours forth on marriage, divorce and remarriage? What they call a "Marriage Enrichment Seminar" is nothing more than a meeting where God's truth is set aside and brother Hicks' venom is spewed out upon the brotherhood. When brother Hicks opens his mouth to speak on the subject of marriage, divorce and remarriage, one can almost hear the serpent hiss! **"The poison of asps is under his lips"** (Romans 3:13).

Where is it all going to stop? Faithful brethren have answered Olan Hicks'

false, weak and lame arguments many times. Why is it that some brethren are no longer satisfied with sound doctrine (Titus 2:1)? While God is searching for "men" to "stand in the gap" (Ezekiel 22:30), the "cowards" and "traitors" have turned their backs on the one faith (Jude 3) and desire error because it is smooth and tickles their ears (Isaiah 30:10; II Timothy 4:3-4).

How much poison can the body take before it dies? Oh, the church itself will never die from the standpoint of compromise of men, because the seed of the kingdom is everlasting (Luke 8:11; Matthew 24:35; I Peter 1:23). The question is how much compromise does it take to make it no longer the church? The doctrines being advocated today are nothing more than warmed over Baptist doctrine and *certainly not* Bible doctrine! Only eternity will tell of the damage that has been done by Olan Hicks and all of his disciples!

HOW CAN HICKS LOVE TRUTH?

Olan Hicks professes to love the church—and then turns right around

and works to fill her with adulterers. Why? Why is it that some elders are spineless and too cowardly to stop his mouth (Titus 1:9-11)? Why is it that preachers have lost their courage and convictions and have become traitors to the cause of Christ?

Why aren't people speaking out against adultery in the church? Is it because they are afraid they will become unpopular and lose the plaudits of men? One who pleases men is not the servant of Christ (Galatians 1:10)! Have preachers and elders forgotten that we are soldiers in God's army (II Timothy 2:3-4)?

We are at war! God declared this war in the garden of Eden and it continues today (Genesis 3:15). Why is it so many have laid down the "sword of the Spirit," which is the only offensive weapon that God has given us (Ephesians 6:13-17)?

We are at war, like it or not, and there is no discharge from God's army (Ecclesiastes 8:8). The church needs soldiers today who will wield the sword

of the Spirit and not butter paddles.

HAVE WE BOWED TO BAAL?

I am encouraged to know that there are many congregations who have not bowed the knee to Baal; but I am discouraged by the fact that many have. One can take the same arguments used to justify adultery and justify homosexuality or any other perversion.

Question: Shall we have brethren ten years from now fighting for homosexuality and trying to justify it?

Question: Shall we have elders who will bring them in and let them conduct alternate lifestyle seminars?

Question: Shall we have brethren who will say, "God has left us in the dark and we really cannot know what the truth is concerning homosexuality?"

Question: Shall we have brethren who will say, "Let's give them more time to study it" while at the same time allowing them into the pulpits to subvert whole congregations?

Question: Shall we have brethren who will say, "Yes, homosexuality is a sin, but repentance demands only that you say, 'I'm sorry?'"

Question: Will the world be able to look at the church and tell that we belong to God and not to the Gay Rights Movement?

Question: If a group of adulterers and homosexuals were standing in front of you, would you be able to pick out the one who is a Christian?

Question: I wonder if faithful brethren also will be ridiculed for fighting homosexuality?

WHAT WILL OUR ANSWER BE?

Those who stand against rank liberalism, of course, will have their enemies. The Lord surely had his! Paul said, "**Endure hardness**" (II Timothy 2:3), and our main objective as soldiers should be to please Christ (II Timothy 2:4).

War brings on hardships and only through Christ shall we have the victory (II Corinthians 2:14).

Congregations that are ignorant of Satan's devices will be exploited and swept away (II Corinthians 2:11; Ephesians 4:14). Elders, you one day will give an answer for the souls entrusted to you (Hebrews 13:17). What

will your answer be? Elders, the Bible has much to say about your responsibility to "feed the lambs," but it is silent about "amusing the goats" (Acts 20:28; I Peter 5:1-4).

Now may I go about the very easy task of setting out God's will for our lives concerning marriage? God ordained marriage in the beginning—one man, one woman, for life (Genesis 2:24; Matthew 19:3-6). The only exceptions are death (Romans 7:2-3) and fornication (Matthew 19:3-9). There is not a man alive who can successfully contradict this because it is *exactly* what the Bible teaches.

Question: How hard is this to understand? Some will deny it, mock it, ridicule it, and laugh at it; but one day they will stand face to face with it and give answer for it (John 12:48; Romans 2:16). Elders, are you going to *feed* the lambs or *poison* them? May I close with this thought: "**Let the redeemed of the Lord say so**" (Psalms 107:2).

—Post Office Box 5324
Fort Oglethorpe, Georgia 30742



THE ARDMORE DEBATE

Stephen Wiggins

This past November 30th through December 4th, 1992, brethren **Bill Lockwood** and **Don Preston** squared away in a four-night public oral debate in Ardmore, Oklahoma. It was my privilege to moderate for Lockwood whereas brother **Jack Scott** of Warren, Ohio, served in that capacity for Preston. The topic centered upon the second coming of Christ.

The first two nights Preston affirmed the following proposition: "*The Bible teaches that the second, or final coming of Jesus Christ occurred at A.D. 70 in the destruction of Jerusalem.*"

The latter two nights Lockwood affirmed: "*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.*"

The debate was profitable in every way possible for the truth of our God. Lockwood and I were delighted to be able to stand in the gap and oppose what we know to be damnable heresy of the rankest sort.

IS ESCHATOLOGY REALLY REALIZED?

A quick peek at the propositions tells that the debate had to do with that

heretical tomfoolery that has cropped up within the churches of Christ in recent years and is now gaining momentum in many parts of the country—**Max Kingism**. These apostate brethren fondly refer to themselves as "preterists" and speak of their dogma as "realized eschatology," by which they mean that all prophetic end-time things such as the second coming of Christ, the judgment day, the resurrection of the dead, and the end of the world, were all *realized* (fulfilled) in A.D. 70 at the destruction of Jerusalem. Of course, in their pied-piper of such pernicious prattle they unwittingly show themselves as being nothing more than spiritual siblings of those first century heretics, Hymenaeus and Philetus, "**men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some**" (II Timothy 2:17-18).

At first glance, one may fancy this heresy as being so bizarre that surely promoters of such would never be able to make any inroads into the churches of Christ. But, if such is our speculation, know that we are woefully deceived and that a spirit of delusion hovers

about. This tribe of Kingites has established and maintains a college in Ashtabula, Ohio, as a launching pad to pervert the minds of our young and to train their own clerical priesthood. The writings of their scribes are voluminous with books, tracts, pamphlets, and monthly tabloids, complete with advertisements for their annual "covenant eschatology" seminars whereby they market cassette tapes and videos of all the lectures so as to dispense them among the gullible. Max himself already has had three debates on this pet theme of his and right now is negotiating for another. Their efforts are persistent and widespread. The result: reliable sources inform us this heresy has disrupted and/or divided churches of Christ all across the nation and high-handed wickedness continues to this very moment.

PRESTON DIVIDES ARDMORE CHURCH

One example will suffice to illustrate the kind of blind allegiance these deceivers pay to their church-splitting dogma. Previous to the debate Preston had led off a faction from the Maxwell Avenue church of Christ in Ardmore to

form another congregation in the same city—thus rending a once-peaceful church by his rebellious and persistent propagation of his unKINGly twaddle. During the debate Lockwood asked Preston this question: "Which is the more grievous sin—splitting the eschaton or splitting churches?"

[NOTE: The "eschaton," according to the Kingites, is the "last days" period from A.D. 33 to 70. The *parousia* (i.e., the second coming of Christ) ended the eschaton in A.D. 70, at which time the Lord allegedly returned in his final coming. For one to teach that Christ's second coming is yet future is to dichotomize this eschaton period, per King and his cronies. Hence, the sin of splitting the eschaton].

Preston answered by almost shouting that it is more sinful to split his fairytale "eschaton" than to divide the Lord's church! (The man did not so much as flinch an eyelash when spouting this hellish heresy, though I myself cringed with embarrassment for one so foolishly wedded to a maiden of harlotry). It was obvious our wayward brother was content to serve his own belly by ripping up faithful congregations with the dagger of his damnable doctrine. "Therefore by their fruits ye shall know them" (Matthew 7:20).

SCOTT'S UNREASONABLE REQUEST

Following the first night of Lockwood's slicing up Preston with the spiritual sword (which is sharper than the two-edged sort), Jack Scott came to us in private begging that we cease all references to the church-splitting affair, as it was truly distasteful to them.

I suppose so. Especially since Scott is also an experienced troublemaker, having single-handedly led off an entire congregation at Pinole, California, into this devil-pleasing heresy.

What these fellows had no way of knowing, of course, is that you don't ever ask Bill Lockwood NOT to do something in debate that he has every legitimate right to do. This told brother Lockwood they were being tormented before their time and so he proceeded to use it all the more abundantly in an exceedingly profitable manner, all to the dismay and irritation of his not-so-worthy opponents—even telling them, at one point, that since it was the Kingites who had themselves measured the dose they must now be good so as to take the medicine down, even if he had to hold their noses.

Brother Lockwood kept up the fight all the way through, marshalling a

barrage of ballistics which left Preston drowning in an ocean of untouched arguments of the unanswerable kind. The last we saw of this defeated Kingite he was going down with a millstone of error about his neck with no one to save him.

ORDER VIDEO; SEE FOR YOURSELF

It is not our intent here to rehash all the arguments given pro and con. Better to order the video and have a good time seeing it all for yourself. Send \$26.50 to Joe McDonald, 4924 NW 18th, Oklahoma City, Oklahoma 73127. I assure you it is well worth the price.

Suffice it to say that Lockwood ended his part of the talk with a flair by reading off 19 soul-damning consequences of the "preterists" that is absolutely devastating to their warped cause. He further cited 21 contradictions that Preston made during the course of the discussion, thus demonstrating his opponent's inconsistency.

Notes & Quotes...

MANY HELP UNDERWRITE COSTS OF "SPECIAL MAILINGS;" MUCH MORE SUCH HELP IS NEEDED...

It is wonderful to us how many have responded to help undergird the "special mailings" of *Contending for the Faith* that we send directly to the members of churches who sponsor or significantly support such false, divisive efforts as Nashville "Jubilee", the "Tulsa Workshop" and the "Greater Northwest Evangelism Workshop" over the past 16 to 18 months. It is these attempts to provide a podium for skillful teachers of false doctrine which have sowed such discord—doctrinally speaking—among the churches of Christ.

Following is but a sampling of the responses received from so many:

Alton W. Fonville, of Colleyville, Texas, enclosed \$25.00, saying, "Thanks for your letter telling of the need for the special mailings to the sponsors of the 'Nashville Jubilee,' 'Tulsa Workshop,' etc., which you outlined.

"I know you are right when you say that churches of Christ are in a life and death struggle for gospel truth against the compromises going on all around us. It is especially sad when members of your own family refuse to see the apostasy which is so rampant right in our midst. I don't know what it is going to take to get their attention. It seems hard for some folk to finally realize that some of their 'long time friends' or long time practices may not be as true to God and His word now as they may have been in time past. It is like pulling 'eye teeth' to get them to turn loose of long held beliefs and practices.

"In the years which have passed since you wrote the books 'Axe on the Root,' many of the fears at that time now have been realized for a fact. If we could have made the people only listen.

"My wife and family were living in Caribou in northern Maine during the early 1960s.

Preston's pitiful defeat was obvious to all when this dethroned Kingite refused even to use all the time allowed in his closing speech.

Other debates with these heretical brethren are projected soon, as Lockwood and I are determined to carry on the battle till they call it quits.

Efforts have been made to entice Willie Bell, a Memphis Kinger of the same stripe, into polemics whereby this rebel could defend his schismatic babble—all to no avail.

Propositions have been signed with Jack Scott, however, for a Montgomery debate later this year.

For now, let us all continue to bolster those Lockwood hands as he continues to enter the polemic arena to fight it out with these troublemakers of Israel. It is true that he goes about it in a fiery hammer-and-tongs fashion, but all the while with a smile.

—444 South Panama
Montgomery, Alabama 36106

When we were hearing some strange and uncertain sounds of things happening in the brotherhood then, and tried to warn our brethren in the south that such was taking place, they kinda thought we had been 'up north' too long. They thought we had lost our cool or something else. It hurt then for us to see the apathy of our brethren who were supporting the work especially that of EXODUS/BAY SHORE. It still hurts.

"We appreciate your dedication and your efforts to help keep the kingdom of Christ on the right course. Keep up the good work. May the Lord continue to bless you and your efforts... Enclosed is a check to help in the mailings which you described..."

[NOTE: Having witnessed first-hand some of the false teachings and practices that went on, re: the "Bayshore Exodus," I know EXACTLY what brother Fonville meant. Not only did I find pentecostal holiness books featured prominently in (practically taking over) their church library, at West Islip, New York, where Dwain Evans led his error-espousing "exodus," but I debated the direct operation of the Holy Spirit with one of the elders (in the presence of the others) for more than FOUR HOURS in the office of the church building. We warned the brotherhood THEN; but brethren, for the most part, would not listen. What to do! IYRJR.]

Dave Hammer, of Lake Station, Indiana, enclosed \$10.00, saying, "I am in receipt of yours of August 24th regarding the mailing of *Contending for the Faith* into the homes of members of the apostate churches in the Nashville area. Many of us are troubled over the direction so much of the brotherhood is traveling 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 will be sending a check with a copy of this letter to the [Bellview] church [for]

Contending for the Faith MAILINGS
4850 Saufley Field Road
Pensacola, Florida 32526

"I pray that faithful men everywhere will stand against this present problem in the church..."

Loran & Walsie Gearhart, of Cheyenne, Wyoming, enclosed \$125.00 marked, "For the Contending for the Faith offensive."

Mary Lois Graham, of Marlow, Oklahoma, enclosed \$5.00, saying, "Please use this for the 'special mailings.' My husband **Jim Graham** died in May of 1991. Take his name off but put mine on. I'll send when I can..."

Sam J. Howell, of Memphis, Tennessee, sent \$50.00, saying, "Glad to help with 'mailings' concerning Rubel Shelly and others. God bless you in your work."

Bill Hobbs, of Fort Worth, Texas, enclosed two checks for \$500.00 each, one from himself personally, and one for the **Handley Church of Christ**, "to help get your publication into the homes of those congregations who have been supporting the Nashville Jubilee and all the false teachers." Saying he hoped it does some good, he asked if we received enough funds to take care of this effort.

[NOTE: We did receive enough to take care of our "special mailings" FOR SEVERAL MONTHS—at least through March and part of April. When the funds ran out, we kept on sending the mailings; however, to continue, we need another solid response. Please make all such checks payable to **BELLVIEW CHURCH OF CHRIST**, clearly earmarked for "SPECIAL MAILINGS" and address them to **4850 SAUFLEY FIELD ROAD, PENSACOLA, FLORIDA 32526**. IYRJR.]

Bob & Phyllacia Henson, of Benton, Kentucky, sent \$25.00, saying, "Please use the enclosed amount in your efforts to place 'Contending for the Faith' in those places where it will do just that. We continue to be amazed and troubled that so many that have once known the way of truth are pleased to depart from it. As we all know, they shall not do it with impunity. God bless you and us in our efforts."

Mrs. Pauline R. Box, of Rochester, Illinois, sent \$10.00 extra, in addition to her regular \$20.00 monthly support of our Far East work, to help with these mailings.

W. O. Blakeney, of Stinnett, Texas, sent \$25.00, saying, "I may be able to send more later. I am proud you are contending for the faith, so that many souls will not be lost because of false teaching. I know that you love souls so that they may have a home in heaven...I lost my wife, May 21, 1992, after nearly 63 years of life together...I am on limited income."

Mr. & Mrs. Leon W. Jobe, of Madison, Tennessee, sent \$100.00 in October, 1991 and \$100.00 again in January, 1992, saying, "Use in your offensive concerning 'The Jubilee' to the several churches mentioned. This is a way of 'going into all the world to preach the gospel.' Keep up the good work. God bless you as you do this."

[NOTE: Brother Jobe, now 85, formerly served as a deacon of the Madison Church of Christ until things got so contrary to sound doctrine and practice there that he couldn't stand it; so he left. IYRJR.]

Harry H. Ledbetter, Denton, Texas: "Keep up your good work for the Lord."

E. W. Wooten, Fort Worth, Texas: Even though he now is 90 years old and can no longer see to read, brother Wooten renewed for another year!

Anonymous, of Huntsville, Alabama, sent \$30.00, \$42.00 and \$42.00, saying, "We are retired. Please use...donations in the special mailings of Contending for the Faith...We will remain anonymous, but please remember us to the Lord and we you."

John & Ann Bessire, of San Pablo, California, helped \$100.00 on our special mailings, saying, "We believe this is a very worthwhile undertaking. Do keep preaching and teaching the truth."

Dan Manuel, of Shady Valley, Tennessee, wrote, saying, "Thank you so very much for your love for truth and the way you expose false teachers. We surely wish we had more [such] brethren...all over the world. Here is \$15.00 to help stop error and to help us know who these false teachers are. God bless you."

Geralene Bearden, of Jonesboro, Arkansas, wrote, "Just finished reading in **Contending for the Faith** where you all are working so hard to stop those false teachers. Bless you in all your efforts...It's so sad to know how many supposed-to-be truth teachers are sending souls to torment. Not even considering the denominational teachers...I pray much good will be done in this effort." [NOTE: **Sister Bearden, widow of a former elder at Jonesboro, enclosed \$200.00. Much appreciation. IYRJR.**]

Leslie L. Davis, Sr., of Sedan, Kansas, is on social security and limited income but sent \$10.00 to help anyway.

Daniel H. Coe, Sr., of El Paso, Texas, enclosed \$10.00, saying, "Please add this small token to the needs of brother Rice, my dear friend...in order to combat the 'fiery darts of the wicked one'."

W. H. Adkins, of Cisco, Texas, enclosed \$40.00, saying, "Just a note to say thank you for the work being done in your part of the country against false teachers. Maybe this will help some..."

A Sister in Christ, of Montgomery, Alabama, enclosed a check for \$500.00, half of it for our "Special Mailings," the other half for missionary work, saying, "Anonymous please."

Neil Eddy, of Lansing, Michigan, added \$50.00 onto her regular \$15.00 monthly contribution, as did **Wayne Lifsey** add \$200.00 to his \$15.00 regular monthly support for missionary work—the additional amounts being for our "Special Mailings" of **Contending for the Faith**.

Cecile Butler, of Wewoka, Oklahoma, enclosed \$15.00 for our special mailings, letting us know of her husband **C. D. Butler** having passed away on March 16, 1989. "He was always interested in your work and willing to help," she wrote. "May God bless you in your efforts to let the people know what is going on in the church. I will be praying for your success."

Mr. & Mrs. L. T. Rettmann and Mr. & Mrs. Jack Edmiston, of Voca, Texas, enclosed \$500.00 and \$50.00, respectively, "to help send Contending for the Faith to churches that are preaching error."

Mark Lance, of McMinnville, Tennessee, sent \$20.00 to help on our "special mailings" of **Contending for the Faith**. **John T. Givens**, of Centerville, Tennessee, enclosed \$25.00 for same.

Nancy Barnes, Greenville, Texas: "The church is getting more liberal it seems here in Texas. Where we go here in Greenville, it is just one big Pot Luck supper."

"Keep up the good work. We look forward to getting [Contending for the Faith]."

Horace R. Holmes, of St. Clair Shores, Michigan, added on an extra \$14.00 to his renewal, saying, "Use the balance for brother Rice's 'special mailing' Fund."

Mary Nemethy, of Benton Harbor, Michigan, let us know that her mother **Edith Gunn** had passed away on January 16, 1992, saying, "She was an avid reader of your paper **Contending for the Faith** and supported it

when she could. I would like to continue getting this paper...May God bless you for your work and many increase their contributions to help. You are in my prayers."

Dorothy J. Trammel, Portland, Tennessee, renewed her subscription, saying, "We are enjoying **Contending for the Faith** very much. We appreciate the fact that there are still some standing for the truth of the Lord."

Terry Garner, of Vienna, West Virginia, sent in his subscription in September, asking, "Will I be able to get the issues back to January so I will have the whole year, or does it work that way?"

[NOTE: For those wanting all the issues for any single year—or who may want the whole set back to the beginning of **Contending for the Faith** some 23 years ago—we suggest you order our **BOUND VOLUMES**. We have arrangements so you can purchase **BOUND VOLUMES** however is convenient for you. All such inquiries should be addressed to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**. IYRJR.]

Silverio A. Biteng, of Norwalk, California, subscribed for three years, saying that he would like to subscribe for a couple of congregations in the Philippines.

Joe A. Moore, of Springhill, Tennessee, renewed for three years, adding \$34.00 onto his check toward our "special mailings."

Bob & Ouida Finley, Fort Worth, Texas: "We hate to miss any issues. Thank you for a paper needed so desperately."

Sam & Cathy Shemwell, Newalla, Oklahoma: "We enjoy the publication very much... May God continue to bless each of you with many more years of **Contending for the Faith**."

James R. Braswell, of Garland, Texas, enclosed an article from the Dallas Morning News, saying, "This shows how far brethren are drifting. In fact, they have been swept away."

Lorin & Gerry Poole, of Signal Mountain, Tennessee, renewed, saying, "Thank you and keep up the good work. Our prayers are with you."

Jerry & Donna Mann, of Austin, Texas, sending "a little extra" with their five-year renewal, said, "It seems that it is all that faithful brethren can do to put out all the 'fires' that flame up... Keep on contending—and may God grant you many more years. So many of our strong soldiers are going on ahead that it seems hard at times, but we are trying to keep on going in the old paths."

Bill Burleson, McGregor, Texas: "My wife and I surely appreciate your efforts to slow the tide of liberalism that is taking over the church across the country. It seems so few of us are willing to stand up and be counted when it comes to defending the biblical teachings that we all need."

"We are members of the _____ church of Christ, in _____. Out of the seven elders, it seems that only two have really "seen the light;" but several of us have afforded the 'Behold The Pattern' book to see that each of them has one. _____ is our preacher, and after reviewing much of brother Rubel's preaching/teaching literature, we are getting much of the same thing from our pulpit and in our bulletin."

"We have great hopes that 'Behold The Pattern' will open some eyes... My wife and I have taken the lead in pushing the distribution of the book, having ordered our 5th box yesterday."

"Waco has six 'main line' congregations. Of that number, Crestview and the Robinson congregation have problems with the 'new hermeneutic' promoters. Columbus Avenue discharged a David Merriman about 1½ years ago, replacing him with Doug LeCrory. This congregation seems to be getting back together after losing several members due to the preacher leaving. South Waco accepted Bert Mercer about four years ago after Crestview

let him go over the 'faith only' [heresy] along with other theories. About 1½ years ago, he resigned without any apparent warning and stated he was leaving the ministry; but within 60 days or so he and a group of his followers had formed the Brookview church of Christ—now having about 60-70 members.

"So Waco hired Mike Potts, fresh out of the Harding preachers program and now after about a year here he is making some progress. Looks like he has 'seen the light' as to what the new hermeneutics can lead to. The Lake Shore and Northside congregations seem to be doing OK.

"Thanks again for your efforts..."

FIVE-YEAR SUBSCRIBERS CONTINUE TO INCREASE AND WE APPRECIATE IT!

Of course those who either subscribe or renew for five years at a time effect a \$5 savings over the single-yearly rate; however, that is not all there is to it. Not only do such help cut down on our paper work, but it is an expression of confidence that Contending for the Faith is doing a proper job and will be around a while longer yet.

Among those who have subscribed/renewed for five years recently are the following:

Henry C. Simmons, of Estancia, New Mexico, who wrote, "...It seems like you are the only 'voice in the wilderness' ready to stand on established truth, and to cry out against so many 'perversions of truth' by those who are wearing titles of gospel preachers, but who are eventually revealed as propagators of 'denominational doctrine.' Please continue to 'stand firm'."

William D. Sloan, of Cadiz, Kentucky, renewed for five years; so did **Buford C. Holt**, of Elkmont, Alabama; so did **Ronald T. Keever**, of Kennewick, Washington; so did **Myrna Moyle**, of Bailey, Colorado; so did **Pam Salter**, of Longview, Texas; so did **C. Stephen Law**, of Rockmart, Georgia; so did **John R. Ledbetter, M.D.**, of Rogersville, Alabama; so did **Ken Cohn**, of Spring, Texas—also enclosing \$74 "extra" to help on our "special mailings."

Bill Boyd, of Lincoln, Nebraska, renewed, saying, "Five more years please"; **Dottie Greer**, of Johnson City, Tennessee, renewed for five years; so did **David R. Morris**, of Owasso, Oklahoma; so did **Bill Fernandez**, of Riverside, California; so did the **church of Christ**, of Erick, Oklahoma; so did **Louis S. Felker**, of Bethlehem, Pennsylvania; so did **Samuel P. Hardin**, of Anchorage, Alaska.

Michael L. Moore, of Salt Lake City, Utah, enclosed \$10.00 "extra" with his five-year renewal, saying, "Enclosed with my renewal order is a little extra. Please use it as needed. I have subscribed to Contending for the Faith for

over ten years and find it very informative. Living in Utah, sometimes the error that you bring to light doesn't get here until one or two years later, and by then I have become aware of what to look for and why it is in contradiction with God's word! (Sometimes it doesn't matter though; people say you are being unloving or difficult.) I thank you for the job you do with this publication and for the work you do around the world (Singapore, Costa Rica). We pray that God may continue to bless you and others who earnestly contend for the faith!"

Kelly Dean Smith, of Fairfield, Illinois, renewed for five years; so did **Donald Raiford**, of Seattle, Washington; so did **Brandon Burkhardt**, of Indian Mound, Tennessee; so did **Harold Littrell**, of Paragould, Arkansas; so did **Bobbie Lawrence**, of Cape Coral, Florida.

Billy Jack Alexander, of Duncanville, Texas, subscribed, saying, "Here is my new subscription for five years. Please, if possible, start my subscription with the January, 1992 issue, so I might have a complete set. Thank you so much for your help and please keep up the good work. God bless you all."

Reeder F. Lyons, of Rockport, Texas, subscribed for five years; so did a well known preacher in Kentucky, stipulating, "Not for publication;" so we are withholding his name.

READERS CONTINUE SIGNING UP OTHERS TO CONTENDING FOR THE FAITH—AND SO IT GROWS!

Being on the road so much of the time in missionary work both in the U.S. and around the world, it is impossible for me to work to build up circulation to Contending for the Faith as I should like. For the most part, I have to depend on our readers to continue introducing the paper to others, signing them up as new subscribers.

Among those helping in this way recently, **John D. Cotham**, of McMinnville, Tennessee, renewed for three years and signed up three new subscribers; **Howard Wilson**, of Lebanon, Tennessee, renewed for three years, signed up one new for same period.

William R. Lester, of Jonesboro, Arkansas, renewed his own and one more, sent \$10.00 "extra"; **Madisonville church of Christ**, of Madisonville, Kentucky, renewed their own, sent five new; **Mrs. W. B. Walden, Jr.**, of Hallsville, Texas, renewed her own and one more; **Mr. & Mrs. Glenn Atkins**, of Coalgate, Oklahoma, renewed three, sent one new; **Naomi Hogue**, of Pochahontas, Arkansas, renewed her own and one more.

Charles B. Middleton, of San Diego, California, renewed his own and one more; **Mrs. Harold Caplinger**, of Akron, Ohio, renewed her own and one more; **Roy Adams**, of

Memphis, Tennessee, renewed his own, sent one new; **Mrs. L. B. Meeks**, of Victoria, Texas, renewed her own and one more; **Jack Y. McKinley**, of Beeville, Texas, renewed his own and two more.

Tyler Young, of Quinlan, Texas, sent two new subscriptions. **Naomi Gill**, of Oklahoma City, Oklahoma, renewed nine, sent three new; **Roy Eddleman**, of Marianna, Arkansas, signed up seven new; **Lorin & Gerry Poole**, of Tampa, Florida, sent one new; **Robert C. Goff**, of West Monroe, New York, renewed his own, sent five new.

Enville church of Christ, of Enville, Tennessee, subscribed for whole congregation; **Charles Grubbs**, of Garrettsville, Ohio, renewed three for three years each; **Four Mile Hill church of Christ**, of Searcy, Arkansas, sent 25 new; **Franklin Gray**, of Eldorado, Illinois, renewed eight; **Jina Daniel**, of De Ridder, Louisiana, sent two new; **Mr. & Mrs. Steve Spaw**, of Elgin, Texas, sent two new.

Slats Slaton, of Leechburg, Pennsylvania, renewed two; **Sydney & Mary Emma Pepper**, of Athens, Alabama, renewed four; **Northside church of Christ**, of Meridian, Mississippi, renewed 28, canceled four; **C. W. Dreiling**, of Broken Arrow, Oklahoma, sent two new; **Harold Baugh**, of Jonesboro, Arkansas, renewed two.

Will Montgomery, of East Liverpool, Ohio, renewed four, sent two new; **Seldon Rapert**, of Biggers, Arkansas, renewed five, sent one new.

Bob Tyler, of Jonesboro, Arkansas, renewed his own, sent two new. **Wayne Price**, of Marlow, Oklahoma, renewed three, sent two new. **Roblee A. Perrault**, of San Antonio, Texas, sent one new; **Thomas J. Mayo**, of Elephant Butte, New Mexico, wrote, "We are paid to 9/95; please add three more." **Jack Y. McKinley**, of Beeville, Texas, renewed his own, sent two new. **Noel D. Davis**, of Manchester, Tennessee, renewed for another year, enclosing \$25.00 extra, saying, "Use the rest to fight false teachers—especially those of our own number who have gone off the deep end about divorce-and-remarriage, the Holy Spirit, unity, and the like. It is really bad even in my area now. Keep up the good work."

John R. Hall, Nashville, Tennessee: "It is hard to believe that it is more than 26 years ago that you came to Freed-Hardeman to do some taping and I persuaded you to let us make an album from the singing of your wonderful family.

"This month I had my 50th birthday. I can't believe that. Freda and I were 24 years of age when we went to Freed-Hardeman in 1966. Brother Dixon has gone on, as has brother Bradfield, brother G. K. Wallace, Foy E. Wallace, Jr., my Grandpa [W. Claude] Hall, and so many others. It seems like almost every time I get an issue of Contending for the Faith, another soldier of the Cross has laid down his armor. And I keep marching toward the goal..."

Dan Baum, Scurry, Texas: "I appreciate your fine efforts with the Contending for the Faith publication. Every issue is timely, well written and balanced. Thanks!... I noticed in your section, NOTES & QUOTES, a letter from **Joe Spangler** and your reply to him... You stated that you are trying to complete the indexing of Contending for the Faith, having completed through Volume 3. Each of these indexes that I have are extremely useful. Without doubt this is one of the handiest ways to get at information quickly. If you would like any help in working on the indexing, I'll be glad to volunteer my services in any way to help with that project. I have a variety of computer equipment and word processing manipulating programs. Preaching full time, I have some time limitations, but would seriously be willing to help in any way that I can..."

[NOTE: "Thank you for offering to help on indexing the Bound Volumes," I replied, in

A Letter Writing Campaign

Abortion, "gay rights" and pornography—along with a host of other moral issues—are very much on the mind of present-day children of God. With an estimated 1.6 million abortions being performed in the United States on a yearly basis we have long passed the point of which God's children should have been crying out for change.

Homosexuality is constantly being portrayed as an approved alternate lifestyle through literature, movies and the media. We even are being told that homosexuals may soon be allowed in the armed services of the United States with the blessing of our new President Clinton. Here, too, God's children must raise their voices in unison against such a movement.

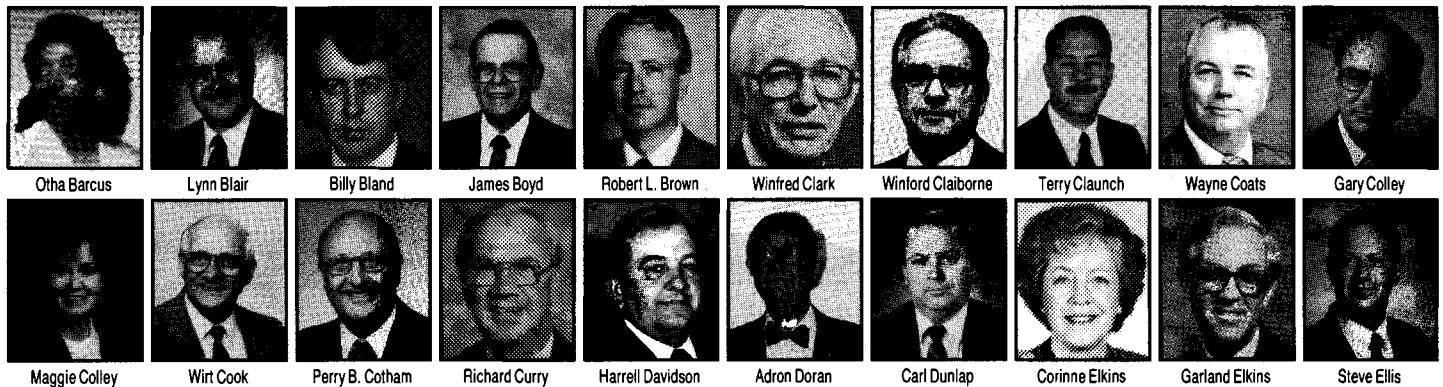
Federally funded pornography is a slap in the face of every God-fearing American! Using our tax dollars to fund such organizations as the National Endowment for the Arts, along with its pornographic displays, should be stopped.

As Christians, we the members of the Paoli,

Indiana church of Christ call upon every New Testament Christian to join us in a constant letter writing campaign to our newly-elected officials, registering our strong opposition to these and other moral issues. If each of the over one million members of the church of Christ were to write our Representatives (both federal and state), along with members of the Senate, the Supreme Court, Governors, and the President we could indeed effect change.

Brethren, our children's and grandchildren's spiritual future depends largely upon the direction the United States goes. No one can deny that the last few years have seen a radical movement away from the moral principles upon which this nation was founded. Will you join us in taking a firm stand for that which is right? Please start a letter writing campaign in your congregation today. Thank you and may God bless your efforts.

Robert Stapleton
Paoli church of Christ
219 Stucker
Paoli, Indiana 47454
(812) 723-3366; 723-5026



Otha Barcus Lynn Blair Billy Bland James Boyd Robert L. Brown Winfred Clark Winford Claiborne Terry Claunch Wayne Coats Gary Colley
 Maggie Colley Wirt Cook Perry B. Cotham Richard Curry Harrell Davidson Adron Doran Carl Dunlap Corinne Elkins Garland Elkins Steve Ellis

TWENTY-SEVENTH ANNUAL LECTURESHIP
MARCH 28-APRIL 1, 1993
MEMPHIS SCHOOL OF PREACHING
4400 Knight Arnold Road • Memphis, Tennessee 38118
 THEME: *"Living In Trust: A Study In The Bible Doctrine of Prayer."*

SUNDAY, MARCH 28, 1993

9:30-10:20 A.M. "Hindered prayers: Ye Ask Amiss; Ye Ask Not" **Rex A. Turner, Sr.**
 10:30-11:30 A.M. "Hindered prayers: Prayer and the Husband-Wife Relationship; Doubt" **Steve Ellis**
 6:00- 7:00 P.M. "Lord, Help Me in My Distress" **Thomas B. Warren**

MONDAY, MARCH 29, 1993

9:30- 9:50 A.M. "Prayer of Christ for Unity" **Wayne Coats**
 10:00-10:50 A.M. "O Lord, Just for Today, Help Me To..." **Thomas B. Warren**
 10:00-10:50 A.M. (Women's Class) "Give Me This Mountain" **Maggie Colley**
 11:00-11:50 A.M. "Prayer and Strengthening the Brethren" **Terry Claunch**
 11:00-11:50 A.M. Class 1: "In Everything Give Thanks" **Lynn Blair**
 Class 2: "Pray for the Spiritually Weak and Prodigal" **David B. Jones**
 Class 3: "Misconceptions: Praying to Jesus, Holy Spirit; Invocations of Saints" **Denny Landon**
 Class 4: "The Harmony Between Prayer and Work" **Jeff Jarrett**
LUNCH
 11:50- 1:10 P.M. "The Prayer of Reverence" **Garland Elkins**
 1:10- 2:00 P.M. Class 1: "The Praying Family" **Robert R. Taylor, Jr.**
 Class 2: "The Max King Heresy Exposed" **W. Terry Varner**
 Class 3: "Visual Aids for Grades 1-6" **Sarah Richey**
 (Women's Class)
 2:10- 3:00 P.M. "Examples in Prayer: Moses and Joshua" **Goebel Music**
 "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. "If You Lack Wisdom, Ask God" **Winfred Clark**

TUESDAY, MARCH 30, 1993

9:00- 9:50 A.M. "Prayer of Christ in Gethsemane" **Joe Gilmore**
 10:00-10:50 A.M. "O Lord, Just for Today, Help Me To..." **Thomas B. Warren**
 10:00-10:50 A.M. "What Can The Christian Woman Do About The Evil on Television" **Otha Barcus**
 (Women's Class)
 11:00-11:50 A.M. "Prayer and Praising God" **Noah Hackworth**
 Class 1: "Forgive Us Our Trespasses" **Robert Brown**
 Class 2: "Pray for Children and the Home" **Lester Kamp**
 Class 3: "Misconceptions—Aliens Praying for Forgiveness: Prayer for Holy Spirit" **Ira Y. Rice, Jr.**
 Class 4: "The Role of the Holy Spirit in Prayer" **Keith A. Mosher, Sr.**
LUNCH
 11:50- 1:10 P.M. "The Prayer in Spirit and Understanding" **Perry Cotham**
 1:10- 2:00 P.M. Class 1: "Pray to Thy Father in Secret" **Carl Dunlap**
 Class 2: "The Max King Heresy Exposed" **W. Terry Varner**
 Class 3: "Visual Aids for Grades 1-6" (Women's Class) **Sarah Richey**
 "Examples in Prayer: Samuel and David" **Winfred Claiborne**
 "Open Forum" **Garland Elkins**
 2:10- 3:00 P.M. **INTERMISSION**
 3:10- 4:00 P.M. **CONGREGATIONAL SINGING**
 4:00- 7:00 P.M. "Does God Really Answer Prayers? (Prayer and Providence?)" **Dub McClish**
 7:00- 7:30 P.M.

WEDNESDAY, MARCH 31, 1993

9:00- 9:50 A.M. "Prayer of Christ on the Cross" **Wirt Cook**
 10:00-10:50 A.M. "O Lord, Just for Today, Help Me To..." **Thomas B. Warren**
 10:00-10:50 A.M. "The Ultimate Diet: Jesus The Bread of Life" (Women's Class) **Corinne Elkins**
 11:00-11:50 A.M. "Prayer and the Second Law of Pardon" **Allen Robertson**
 11:00-11:50 A.M. Class 1: "Confess Your Faults" **James W. Boyd**
 Class 2: "Pray for Kings and One's Enemies" **Paul Sain**
 Class 3: "Misconceptions—Lifting Up Hands; Calling Upon the Name of the Lord" **Roger Jackson**
 Class 4: "When God's Answer Is No" **Gary Colley**
LUNCH
 11:50- 1:10 P.M. "The Prayer in Christ's Name" **Eddie Whitten**
 1:10- 2:10 P.M. Class 1: "The Prayer for Peace (God's Role in the Affairs of Men)" **Wayne Price**
 Class 2: "The Max King Heresy Exposed" **W. Terry Varner**
 Class 3: "Visual Aids for Grades 1-6" (Women's Class) **Sarah Richey**
 "Examples in Prayer: Jabez and Hezekiah" **Gary McDade**
 "Open Forum" **Garland Elkins**
INTERMISSION
CONGREGATIONAL SINGING
 7:00- 7:30 P.M. "Pray Ye the Lord of Harvest" **Mack Lyon**
 7:30- 8:30 P.M.

THURSDAY, APRIL 1, 1993

9:00- 9:50 A.M. "Prayers of Christ for His Disciples (Individually and Collectively)" **Kenneth Gossett**
 10:00-10:50 A.M. "O Lord, Just for Today, Help Me To..." **Thomas B. Warren**
 10:00-10:50 A.M. "If I Could Hear My Mother Pray Again" (Women's Class) **Irene Taylor**
 11:00-11:50 A.M. "Prayer and Controversy" **Lindsay Warren**
 Class 1: "Give Us Our Daily Bread" **David Lemmons**
 Class 2: "Pray for the Aged and the Grieving" **J. A. McNutt**
 Class 3: "Misconceptions—Women Leading; Prayer and Fasting" **Harrell Davidson**
 Class 4: "Pray to Enter Not into Temptation" **Richard Curry**
LUNCH
 11:50- 1:10 P.M. "The Prayer of Persistence" **Glenn Hitchcock**
 1:10- 2:10 P.M. Class 1: "Prayer and the Assembly" **Billy Bland**
 Class 2: "Examples in Prayer: Daniel and Paul" **Cliff Newell**
 Class 3: "Visual Aids for Grades 1-6" (Women's Class) **Sarah Richey**
 "Apostasy One Hundred Years Ago and Today—Pray for the Church" **Adron Doran**
 "Open Forum" **Garland Elkins**
 2:10- 3:10 P.M. **INTERMISSION**
 3:10- 4:00 P.M. **CONGREGATIONAL SINGING**
 4:00- 7:00 P.M. "Watch and Pray, for the Lord is Coming" **Robert R. Taylor, Jr.**
 7:00- 7:30 P.M. 7:30- 8:30 P.M.

NOTE: Attended Nursery for all lectures. There will be classes and activities for pre-school children daily, and also evening classes.

WATER/ELECTRICAL HOOKUPS PROVIDED.



Joe Gilmore Kenneth Gossett Noah Hackworth Glenn Hitchcock Roger Jackson Jeff Jarrett David Jones Lester Kamp Denton Landon David Lemmons
 Mack Lyon Dub McClish Gary McDade J. A. McNutt Keith A. Mosher, Sr. Goebel Music Clifford Newell Wayne Price Ira Y. Rice, Jr. Sarah Richey
 Allen Robertson Paul Sain Irene Taylor Robert R. Taylor, Jr. Rex A. Turner, Sr. W. Terry Varner Lindsay Warren Thomas B. Warren Eddie Whitten

part. "As you know, we now have completed [indexing] through Volume V. As much as I'd like to take advantage of your offer to help, it seems to work out better the way I am doing it. I can recall who said what when where and why easier than I can tell someone else what to look for in indexing. Much appreciation, in any case. God bless you for caring." IYR Jr.]



WHY THE PAPER WAS LATE

It distresses us that our January issue is so late this time. As most of you know, I had to be overseas in missionary work from the end of November until early January. I had intended to get the paper out first thing upon my return. However, during the night of the day I got home, I came down with some sort of virus or influenza and was sick abed for almost three weeks. However, even if late, here it is. Thanks to everyone for being so patient.—The Editor

Evil Men Shall Wax Worse And Worse

Roy Deaver

I have read somewhere that "Evil men and seducers imposters shall wax worse and worse, deceiving and being deceived." This is, of course, II Timothy 3:13.

In September of 1989, at Pettijohn Springs, in Oklahoma, it was my opportunity and obligation to debate **Bill Swetmon**, then of Plano, Texas. In *Biblical Notes* of January/February 1989 I have a lengthy report of this discussion—that is, my response to Bill Swetmon. In his speeches at Pettijohn, and in all his work for that matter, Bill stresses (with his complete approval) that it is impossible for the human being really to know what God's will for him or her really is, and that the study of the Bible is and must ever be *purely subjective*.

According to this theory, this doctrine, this "new hermeneutic," there is really no way for anybody ever really to be *wrong*! If there is no authoritative, infallible, God-given standard for human conduct, then there is *nothing that is wrong*! It was out of this background that I stressed to Bill that "If you are right, then I am all right. But if I am right, then *you are in trouble!*"

So it was with special interest that I recently read on the religion page in "The Dallas Morning News" of Friday, May 29, 1992 two paragraphs in the lower left-hand corner of the page. Bill is no longer with the "Church of Christ" in Plano, Texas. He (and others with

him) began another group, another "church."

The news item advertised that "Fellowship in Christ would have a garage sale...at the church." Location was given. Things to be sold: clothes, toys, books, lawn furniture, home furniture. There would be a bake sale also: homemade desserts, cookies and appetizers, soft drinks and hot dogs."

The "ad" explained that this "... church will offer country-Western dance lessons in June and July. Dances such as the two-step, three-step, Cotton-eyed Joe and various line dances will be taught."

The "ad" says: "Anyone interested in taking classes should call Bill Swetmon at 578-1382."

Yes, this is the same Bill Swetmon—practicing what he preaches—and the end is not yet! Upon reading this, I thought: "Well, why not? If *nothing is really wrong*, then why not just do whatever you want to do?"

What else about this church? The following items were not in the "ad," but were revealed in subsequent investigation: (1) This church uses mechanical instrumental music in its worship. However, sometimes they do not use the mechanical instruments. Their music includes "The Calvary Boys" and the complete band. (2) Ninety percent of its members were formerly members of the Church of Christ. It was explained that "These left (that is, left the Church

of Christ) because of a 'restricting faith.' They objected to people 'who put God in a box.'" (3) It was explained clearly that "they will worship with anyone who believes in Jesus." I take it that this means they will "fellowship" anybody and everybody who believes in the deity of Christ. Or, is it necessary even to accept his "deity"? (4) It was specifically pointed out that "If somebody objects to the dancing they can still worship together." This is real "unity-in-diversity."

The time has come when men (many people) will not endure the sound doctrine. People have made up their own minds as to what they want to do and what they want to hear (regardless of what the Bible says) and they seek out those preachers/teachers who will teach what they have decided they want to hear. And it is often the case that these false teachers will seek out the people who are anxious to hear their ungodly teaching. They have turned away their hearts and their ears from the truth, and they have turned aside unto fables.

The frustrating, astonishing thing is that so many, many brethren steadfastly/stubbornly refuse to be warned. God said, "Go tell them, Jeremiah." Jeremiah said: "They won't listen." God said: "Go tell them, Jeremiah!"

—7401 Glenhaven Path
Austin, Texas 78737

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

I John 1:6-9—According To “The Marvin Phillips Translation”

Jim Snell

On August 7 and 8, 1992, there was a workshop held at the Central church of Christ in Victoria, Texas. Its theme was “THOU ART THE WAY.” One of the speakers on this “Triple Treat Workshop” was **Marvin Phillips**, of the Garnett Road church of Christ, Tulsa, Oklahoma. One of his topics was “Walking with God,” which was delivered on Saturday, August 8, 1992.

I should like to emphasize that I have nothing personally against brother Phillips. However, I am upset with brother Phillips because of the blatant false doctrines which he taught at the “Triple Treat Workshop.” Due to lack of space, I shall limit this article to the part of brother Phillips’ speech which specifically addressed I John 1:6-9.

I find it hard to believe that anyone who professes to be a gospel preacher could so distort I John 1:6-9 as to cause someone to lose his soul. At the beginning of his discussion on I John 1:6-9 he stated the following:

...Listen, it's a similar illustration, I alluded to it, and now I want to spend a little time with it. With I John chapter 1, verses 6,7,8 and 9, I want to give you the Marvin Phillips translation of this. And I don't mean that any different except I just want to say it in different words, that's all...¹

However, brother Phillips proceeded to teach his audience a *different* doctrine concerning I John 1:6-9. Here is word for word what he said:

...He is saying if you'll walk in the light, I'll make you saved, you'll have fellowship with all the saved, you'll have fellowship with God, I'll keep you saved everyday. And you're saying, 'I want that, oh Lord, but, I want that but I feel my imperfections, see, I, my humanity gets in the way and sometimes I sin.' So verse 8 he says, I'm not talking about your sin, that's the Marvin Phillips translation. Because verse 8 says, 'If we say we have no sin, we deceive ourselves, and the truth is not in us.' So, so the Lord is coming back and saying, when I said walk in the light I'll keep you saved, you say, 'Oh, I can't do it because of sin,' He says, I'm not talking about sin at all, I'm not talking about the fact of sin. Because he's already said in the Bible, '...all have sinned, and come short of the glory of God.' So we're all sinners. Now he says, 'walk in the light,' and he says again, I'm not talking about your sins when I say walk in the light. And we're saying, 'Whoa, what does it mean then?'...²

Is brother Phillips saying that we can be in sin and still be “walking in the light?” That is what he implied! Because he stated, “...so we're all sinners, now he says, 'walk in the light,' and then he says again, I'm not talking about your sins, when I say walk in the light...” So then, what he implied was that sinners can walk in the light! Brother Phillips misapplied Romans 3:23 by trying to say, “...we're all sinners...” Christians sin from time to time, but they are not sinners. True Christians do not *practice* sin! God does not want man to remain in a *continuous state* of sin, because that is the very reason he revealed his system of righteousness through the gospel (Romans 1:16,17; 3:19-22; 6:1,2,17-23).

Man is now obligated to *obey* that system of righteousness as is found in the gospel of Christ, so that he might continue to be cleansed by the blood of Christ (I John 1:7-10). God realized that from time to time man would fall into sin, so he provided for man an Advocate (I John 2:1). However, God will not cleanse us from unrighteousness if we continue to live in it (Romans 6:1-4).

Now let's continue on and let brother Phillips tell us what he thinks “walking in the light” is all about.

Here's the two things it doesn't mean. It doesn't mean sinless perfection (pause), and it doesn't mean doctrinal accuracy. Oh, brotherhood, I wish we could learn that...³

It doesn't mean sinless perfection. With that we should all agree. However, he goes on to say, “...it doesn't mean doctrinal accuracy...” We must remind brother Phillips of the definitions of *accuracy* and *accurate*. As found in *The American Heritage Dictionary of the English Language*, these words are defined as follows:

Accuracy—Exactness; correctness.

Accurate—1. Having no errors; correct.

Brother Phillips implies that one can be in doctrinal error and still be considered to be “walking in the light.” How absurd! Brethren, if we are not doctrinally accurate, then this means that we are in doctrinal error, therefore lost! (see definitions above). *God expects us to be doctrinally accurate!*

(Continued on Page 3)

Contending FOR THE Faith

Volume XXIV, No. 2 February/1993

Ira Y. Rice, Jr., *Editor*

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Editorial...

Marvin Phillips Wants To Know WHAT HAPPENED?

In an undated letter received from Marvin Phillips last April, he enclosed a much-used copy of my book, *We CAN Evangelize The World*, saying,

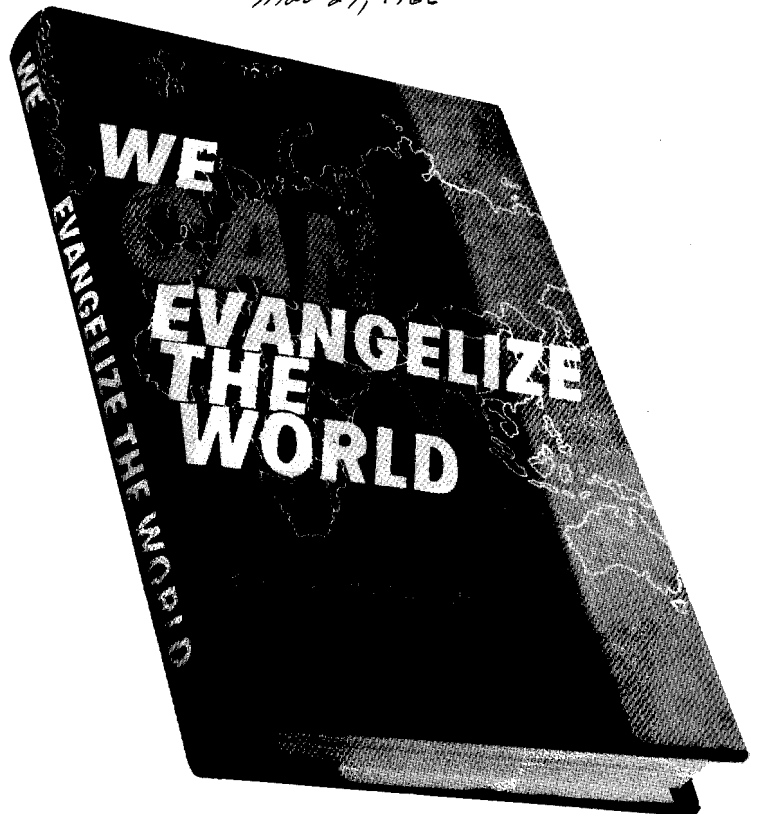
"Dear Brother, I used to know the guy who wrote this book! Some of the finest material I've seen! Probably influenced me to go to Australia for seven years!...His newsletter from Malaysia used to set me afire!...Do you know what happened to him??? Love, (Signed) Marvin"

Opening the book, I noted the inscription, as follows:

Harrison, Ark.

*Loaned to me by Bro George
T. Elkins "until I quit preaching"*

*Marvin Phillips
May 27, 1962*



[Photo of the book brother Marvin enclosed]

The package was addressed to me in Pensacola; hence, I was delayed in receiving it. However, under date of May 18, 1992, I replied to him as follows:

Ira Y. Rice, Jr.
2956 Allshore
Memphis, TN 38118
May 18, 1992

Marvin Phillips
Garnett Church of Christ
12000 E. 31 Street
Tulsa, Oklahoma 74146-2002

Dear Marvin,

Had your undated letter enclosed with your copy of my book, *We CAN Evangelize The World*, been sent to my home address, per the above, I should have received it a couple of weeks sooner. It was postmarked from Tulsa under date of April 23, 1992, and addressed to me % Bellview Church of Christ, Pensacola, Florida—hence was held there pending my arrival for the *17th Annual Bellview Lectures* on which I spoke May 13th, just five days ago.

I have not been ignoring your letter; in fact, hopefully, I was glad to receive it, even though you made it appear that it was *I* who had changed since writing that book. Is this what you *really* think, Marvin? If so, at least I am not conscious of it. As I read your words, I knew how Elijah must have felt when Ahab reproached him, "*Art thou he that troubleth Israel?*" Elijah's answer could hardly be more appropriate to our present situation—"*I have not troubled Israel; but thou... in that ye have forsaken the commandments of the Lord...*" (I Kings 18:17-18).

When I read your letter to Archie W. Luper, of Ventura, California, one who has observed my preaching and writing across the years, he said if you think *I* am the one who has changed, that you need to get in touch with *him*.

One of our longtime, mutual friends who appeared with me on the Bellview Lectures was Guss Eoff. When you preached at Port Lavaca, Texas, and he was a few miles up

Marvin Phillips' Translation

(Continued from Page 1)

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (II Corinthians 13:5).

Brethren, how can we know that we are *in the faith* unless we *examine ourselves*? And how can we examine ourselves unless we know what to examine ourselves with? If it is the case that it doesn't matter if we are doctrinally accurate or not, then why do we have to examine ourselves *at all!*

Brother Phillips went on to say that "walking in the light" has nothing to do with agreeing on issues. Please read carefully!

But if number 1, you see, division over issues in the church is unavoidable, because of our humanity. We are not all golf balls with the dimples all in the same place, I want you to know. And there is no way, in a single congregation, or in a town, or in a brotherhood of non-instrumental churches of Christ, that we will all agree the same way on two hundred issues. That isn't what it means to 'walk in the light'...⁴

Brother Phillips rambled on and on but he finally did tell his audience what he thought I John 1:6-9 means.

...Listen to this! And this is the glory of God, this is grace! It means by logical deduction to walk in the Lord, to walk in light, and it doesn't mean those other two, there's only one other option, and that is to genuinely commit yourself unto the Lord and his way. And brothers and sisters, I am not perfect, but I can be genuine...⁵

Can you believe it! According to Marvin Phillips, we don't have to be "doctrinally accurate"—just "genuinely committed." Has brother Phillips forgotten Deuteronomy 7:9 and John 14:15, and what about Matthew 7:21 and Luke 6:46? Also, has he forgotten that someone can be "genuinely" wrong?

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God (Romans 10:1-3).

Brother Phillips really did show his "true colors" as to where he stands doctrinally toward the end of his speech. If his following statement doesn't upset you, nothing will!

...you've seen my name associated in print maybe with Don

DeWalt. A great, great brother in the Lord. A great man who walked with God. On the other side, they'd call it, of the keyboard from us, in the fellowship. He dedicated his life to trying to make peace among brethren who disagree. So that we could all take the beautiful gospel of Jesus to the world. I believe Don DeWalt walked with God...⁶

Brother Phillips clearly exposed himself, doctrinally, with that statement. Don DeWalt was a member of a denominational group which also uses *mechanical instruments of music* in worship to God. Therefore, "*Marvin Phillips' Translation*" of I John 1:6-9 says that a person can be a member of a denominational group and still be considered to be "walking in the light." The reason for this, according to Phillips, is because we don't have to worry about being "doctrinally accurate," as long as we just make sure that we are "genuinely committed."

This is blasphemy! We must stand up against all men, who, like Marvin Phillips, have *departed from the faith* of our living Savior.

Also, let's never forget the unmistakable instructions given to every gospel preacher: "...**reprove, rebuke, exhort with all longsuffering and doctrine**" (II Timothy 4:2b). How can we fellowship anyone who believes that mechanical instruments of music are not to be made a test of fellowship, or that there are Christians in the denominations?

Finally, to those who will criticize me—or anyone—publicly exposing brother Phillips and his erroneous doctrine, be reminded that this teaching took place in an open, public assembly, and was not "done in a corner." Therefore, we see no need to rebuke "in a corner." Anytime someone teaches *in public*, it should follow that his teaching becomes subject to *public criticism*. Let us allow the apostle Paul to have the final word on this issue. "**Them that sin rebuke before all, that others also may fear**" (I Timothy 5:20; King James Version).

—Post Office 1243
Rockport, Texas 78381

ENDNOTES

¹Marvin Phillips, *WALKING WITH GOD*. Speech delivered at the "Triple Treat Workshop" in Victoria, Texas on August 8, 1992.

²Ibid.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶Ibid.

the road at Victoria, you two used to exchange pulpits for gospel meetings and such. When I showed him your letter, he almost exploded that *you* were the one who had changed, not I. He said when you preached at Victoria that it was some of the most powerful preaching he ever heard, but that you no longer preach those same things today. In your own words, Marvin, "What happened?"

1) What happened to the Marvin Phillips who used to believe and teach that elders have the authority ascribed in the New Testament but who began questioning that authority in the late '60s or early '70s?

2) What happened to the Marvin Phillips who used to believe and teach that the use of instrumental music in worship is sinful, but who, when speaking to that Christian Church group at Canton, Ohio, told them they did not need to leave off instrumental music on your account?

3) What happened to the Marvin Phillips who used to believe and teach that there was *no way* to have fellowship with the Christian Church because of their erroneous doctrine and practice, but now contends that we can unite with them without repentance and correction on their part?

4) What happened to the Marvin Phillips who never would have dreamed of having fellowship with *Don DeWalt*—a Christian Church preacher—but who then joined him in deceiving brethren that the churches of Christ and the Christian Church are 'ONE BODY,' then let him go into eternity thinking he was a faithful brother in Christ whom you expect to be with in heaven?

5) What happened to the Marvin Phillips who once believed and taught that denominationalism is sinful—but who, in recent years, has invited denominational preachers to *teach* the Garnett church where you preach?

6) What happened to the Marvin Phillips who once believed it wrong to extend fellowship to those who bring a different doctrine, but who now receives those who do so as if II John 9-11 was not even in the Bible?

Marvin, this list could go on and on of the changes that you have made contrary to the doctrine of Christ across the years—changes that have wreaked such havoc in the Lord's unity both in the U.S. and in our missionary work around the world.

No doubt you recall my offer, through *Tom Bright* when he was preaching at Sapulpa, to come there at that time to discuss our differences. It seemed like a good idea then—and still does. I am not opposing you just to be antagonistic and never have. It is because I genuinely believe that you have left the truth of God's word both in your preaching and practice at *Garnett/Tulsa* and elsewhere as well as in inviting those who teach and practice false doctrine, re: the Tulsa Workshop. If you are willing to discuss what has happened with a view to correction, the offer still stands. One thing is for sure: the separate roads that you and I have been traveling over the past 25 years cannot both be right. It is not enough just to ask "what happened?" We both are growing old. Let's do something to correct all this while there is still time and opportunity.

In the Cause of Truth,

[Signed]

Ira

Once again, Marvin declined.

WHAT CAUSED BROTHER PHILLIPS TO CHANGE —AND WHEN DID IT HAPPEN?

That brother Phillips has changed from what he formerly believed, taught and practiced, there

can be no doubt. But what *caused* it—and *when* did it happen?

Elsewhere in this issue of *Contending for the Faith* we are carrying brother **Jim Snell's** review of a speech made by brother Phillips last August at Victoria, Texas. In sending his review, brother Snell also enclosed a tape-recording of Marvin's entire speech, to which I have listened intently.

Early in his address, brother Phillips recounted the following:

"I can recall having a conversation with my boys coming home from Australia. You know, we were in culture shock in America; you guys, all the men wore long hair, and we weren't used to that, and colored shirts and wide ties, and we wore white shirts and narrow, and we were in culture shock, you know. And I was onto my kids about hair cuts, and I'm trying to be a good father, and trying to listen to culture and trying to stand for what I believed, and I hated, man, I hated long hair; so I said, you're going to get a hair cut once a month, you know, no matter how...once a month you are going to get that hair cut, you know.

"My kids were...that's a long story, but, you know, the culture thing you've got to work with, and you've got to work with them. And I finally said to them, have you guys made up your mind that what the Bible says solves everything? And they said, 'Sure, Dad.' Have you guys made up your minds that you're going to serve Jesus all your life? And they said, 'Yes, Dad, yeah, we are going to serve Jesus all our life.' Have you made up your mind you are going to heaven? And my two boys said, 'Yeah, Dad, we're going. We've made up our mind we are going to heaven.'" You know, I thought it was time to quit all the rules. And I told them, I said, 'I'm sor--, scared me to death, but I said there are no more rules. I thought, my kids are going to come in here with hair, you know, down to their backside, you know, they are going to shame me, you know. Funny thing, those kids are more conservative than I am. They will look at me and say, 'Dad, go get a hair cut!'...[laughter]...But when you have your kids deciding that we will let the Bible decide, that we will serve Jesus, and that we are going to heaven, you are not going to have any more trouble out of your kids. They will make mistakes, because they are like you—and you make mistakes.

"QUIT ALL THE RULES"... "NO MORE RULES"

Just how either Marvin, his two sons, or anyone else would know if or when they "make mistakes," if it is all right to "quit all the rules"—even *God's* rules?—"no more rules," is not apparent.

Evidently it was at *that* point, for *whatever* reason, that brother Phillips made up his mind not to concern himself any longer with doctrinal accuracy. This would explain his giving up his former stand on the authority of elders, on the sinfulness of instrumental music, on no fellowship with the Christian Church, on the deception that the churches of Christ and the Christian Church are "ONE BODY," that it is wrong to partake with denominationalism, that it is wrong to

receive those who teach contrary to the doctrine of Christ.

Only a Marvin Phillips who had decided to "QUIT ALL THE RULES," insisting there are "NO MORE RULES," could close out his speech the way he did that day, saying of his spiritual kinsman, Christian Church Preacher Don DeWelt,

...you've seen my name associated in print maybe with Don DeWelt, a great, great brother in the Lord. A great man who walked with God. On the other side, they'd call it, of the keyboard from us, in the fellowship. He dedicated his life to trying to make peace among brethren who disagree. So that we could all take the beautiful gospel of Jesus to the world. I believe Don DeWelt walked with God...

Brethren, is that what you believe, as well? If I truly believed that, I'd abandon the church of my Lord in an instant and go join myself to the Christian Church, where Marvin Phillips' heart really belongs.

How could Don DeWelt "walk with God" while continuing to "walk with the Christian Church" all his life until he died!

Brother Phillips thinks he knew DeWelt as a seeker of peace and unity. Those of us who knew him from the '40s onward knew a different Don DeWelt. Don moderated for Burton Barber in the Price-Barber Debate. I was there in person; so was Joe Gilmore, who moderated for Robert

R. Price on the side of truth in that debate. We knew a Don DeWelt who would hold onto his instrumental music and contend for it, if it divided every church of Christ—worldwide! "Walking with God?" Indeed!

"TULSA WORKSHOP" SLATED FOR MARCH

To help brother Phillips and Garnett/Tulsa get ready for their upcoming annual "Tulsa Workshop" next month, great numbers of us throughout the brotherhood had a part in sending approximately 1,200 copies of brother Goebel Music's *Behold The Pattern* free of charge to the families of several churches in the Greater Tulsa Area who aid and abet this divisive workshop year after year.

To all those misguided brethren still listening to Marvin's deceptive call, "Time to quit all the rules... no more rules," we recommend a careful, prayerful study of *Behold The Pattern* to see if you still agree. If so, then, by all means, brethren, follow Marvin Phillips wherever it is he is trying to lead you. If not, then it is long past time to obey Paul's injunction, in II Corinthians 6:17-18,

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

—Ira Y. Rice, Jr., Editor

It Is Very Important For A Christian To Consider These Things

Bernice Ballard

Romans 16:17 says, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

The Lord's church is being invaded today by new doctrines taught by various preachers who are saying that we live in modern times, therefore, we should change the church in order to meet the needs of these modern people. They say the Bible is out of date, that we are saved by grace only, and that just so we are a believer, God's grace will save, regardless of what rules we go by. They fellowship those who are in the denominations, although they disregard scriptures, which we know to be inspired. Many of us are still holding to God's word. But many are following these new ideas, and the Lord's church is being split in many places. While many churches are going this false way completely.

Many of our good solid preachers like Goebel Music, and Ira Rice are doing what they can to publish what is happening in our brotherhood, and are trying to keep the Lord's people informed and let them know who these preachers are, for they are leading people astray.

The very faithful, and concerned Christians, are doing more studying of God's word, and are reading everything they can so they will be informed. This is very important as they will be qualified to impart this knowledge to their children and grandchildren. This will help them to recognize the false teaching, whenever it comes into their congregations, and they will not be swayed by it. We older ones have that responsibility to keep the younger ones informed.

It is sad to say that many of our brethren do not want to face the facts. They put up many excuses by saying

that those who are concerned enough to publish all this material are being too harsh and are not presenting it in the right way. They are doing what Satan wants them to do, for they refuse to listen to what is being presented. This leaves them uninformed, and these false preachers will have the church split before they are aware that something is wrong. And many of their descendants may be lost as they might follow the false preachers, instead of staying with what the Bible teaches.

So many just do not know what is happening to the church, and some who do know a few things, just say, "Keep quiet about it." What good will that do? I have just a short time to live, and I want my children and grandchildren to know all about this, so they will be able to combat it in the future, and stand up for the inspired word of God, for it never changes. I pray that we all may meet in heaven.

—224 South Elm Street
Keller, Texas 76248





TWENTY-FOUR OF THE 48 WORKERS who turned up at Bellview/Pensacola the night of Friday, January 29th, to help prepare the huge mailing of brother Goebel Music's "Behold The Pattern" to the churches helping sponsor "Nashville Jubilee," the "Tulsa Workshop" and the "Greater Northwest Evangelism Workshop."

COOPERATIVE BROTHERHOOD EFFORT MAKES POSSIBLE MASS MAILING OF 'BEHOLD THE PATTERN' TO OFFENSE-CAUSING THOUSANDS

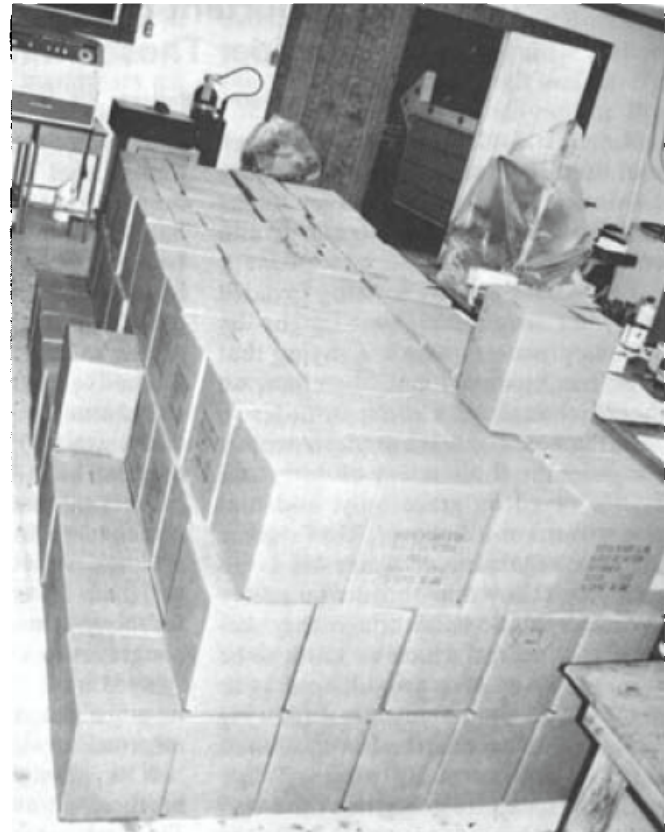
Ira Y. Rice, Jr.

Toward the end of November—just after Thanksgiving Day—it was necessary for me to make yet another missionary journey to Southeast Asia and the Far East for various works in Indonesia, Singapore, Malaysia, Thailand, Burma, Laos, Hong Kong and the Philippine Islands.

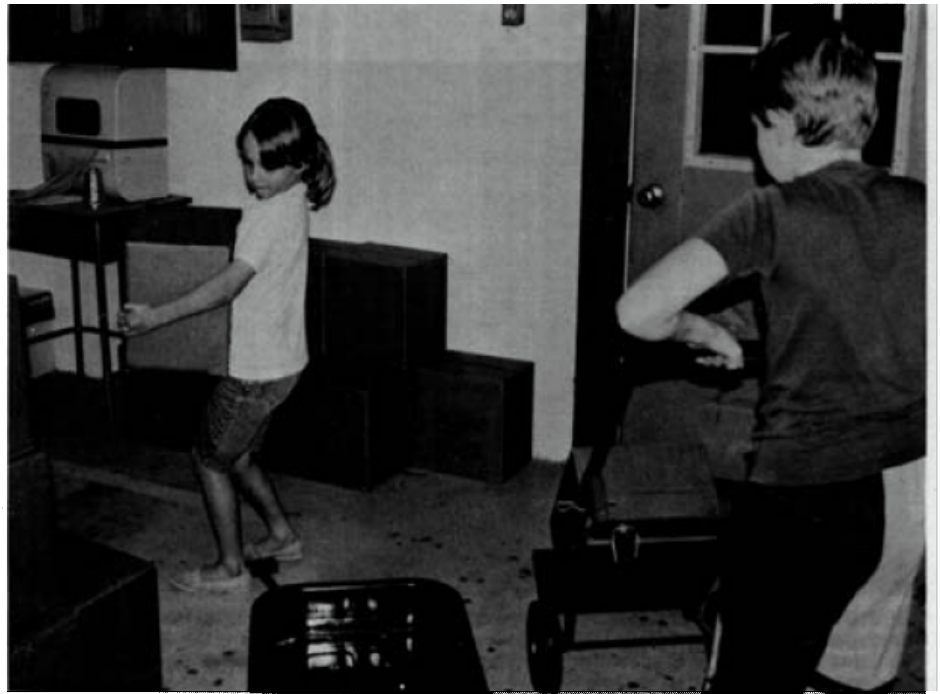
Before I left, brother **Goebel Music** and I discussed at length the possibility (and probable effect) of sending a mass mailing of his marvelous book *Behold The Pattern* directly to the families of those churches sponsoring divisive, offensive events such as the annual so-called "Nashville Jubilee," in Tennessee, the "Tulsa Workshop," in Oklahoma, and the "Greater Northwest Evangelism Workshop" in the State of Washington.

Ordinarily, such a mass mailing would require more than 5,000 books to complete. However, enough of those particular families had requested to be taken off of our mailing list, since special mailings of *Contending For The Faith* began going out to them 18 months ago, that I estimated to brother Music that 4,000 copies of *Behold The*

THE SOURCE of all this mailing activity was in the Bellview print shop, a separate building, perhaps 30 yards away. On January 4th, brother Music had had 250 cartons, containing 4,000 copies of his book "Behold The Pattern," delivered there to accommodate the mass mailing. Most of that huge stack of cartons is shown (see photo).



NOT ONLY THE MEMBERS of the Bellview church transferred the 16-book cartons from the print shop to mailing operation, but some of their children helped as well. In photo, Tiffany Wilkes is shown loading her little red wagon with cartons, while her brother Michael was doing the same with his two-wheeled dolly.



Pattern should take care of it. He said if I would raise the money to pay for the packaging and postage, he would do the same to pay for that many copies of the book itself; so, between the printing, packaging and postage, it truly would become a *cooperative brotherhood effort* indeed.

BELLVIEW/PENSACOLA ACCEPTS WORK

Realizing that *someone* would have to do the actual *work* of packaging the book and getting it into the mails, I telephoned the elders of the Bellview church of Christ, in Pensacola, who have sponsored my missionary work over the past 14 years, asking if the Bellview church would accept such responsibility. Deeming the mass mailing of *Behold The Pattern* to be a capital idea, they agreed.

Getting back in touch with brother Music, I told him I needed to be overseas until early January and could not do *my* part of the fund-raising until I got back; however, that if he could do *his* part while I was away, and have the books delivered to Bellview prior to my return, I would start raising the pack-

aging-and-postage fund immediately thereafter, so the mailing could go right on out.

The brotherhood responded magnificently to brother Music's fund-raising to make the books available for this mass mailing. Two days before I had completed my 40-day missionary journey and returned to the West Coast of the U.S., on January 6th, 250 cartons containing 4,000 copies of *Behold The Pattern* were delivered to Bellview and stacked on our print-shop floor!

INFLUENZA SLOWS ME DOWN

Did I say that I would start my part

of the fund-raising immediately upon my return? *Man proposes; but God still disposes.* The night of the day I finally got back to my home in Memphis, Tennessee, I became desperately ill with the worst case of influenza (or a virus of some kind) that I could ever recall. Instead of getting out the letters to raise the necessary amount estimated to cover the cost of packaging and postage for 4,000 copies of *Behold The Pattern*, I took to my sickbed unable even to *start* my part for almost three weeks!

Through all my chills and fever, though, **Bobby Liddell**, our minister, sister **Denise Mowery**, our church secretary, and the Bellview elders were busy devising the best and cheapest way to mail those 4,000 books from Pensacola to their respective destinations in Tennessee, Oklahoma and Washington State.

COST LESS THAN ESTIMATED

From my sickbed in Memphis, I was able to keep abreast by telephone of what all was going on. Earlier we had estimated the cost of packaging and mailing at \$2.50 per book. However, by shopping around, sister Mowery was able to find air-bubble shippers at only 26 cents each; and by studying the matter completely through at the Post Office, she got a postal rate incredibly cheaper than first thought even possible. Thus, instead of having to raise \$10,000, we got by for between \$5,000 and \$6,000—a considerable savings to the brotherhood-at-large.



HELPING OVERSEE THE WHOLE OPERATION, Bill Gallaher, one of the elders, is shown (above right) tidying up one of the stacks of Air Bubble Shippers to make it easier for the workers to process.



BESIDES HELPING TO BRING IN the cartons of books, young Michael Wilkes (above left) enjoyed taking the Kraft Air Bubble Shippers out of the boxes and handing them to Iris Gallaher and Floy Dell Lindesmith (center and right above) so they could rubber stamp them and pass them on.



ASSEMBLY LINE. Nothing was left to chance the Friday church of Christ, in Pensacola, Florida, gathered to pray "Behold The Pattern" for mailing to offending churches. Denise Mowery had arranged an assembly line. At the first table, Iris Gallaher and Floy Dell Lindesmith (with the postal permit number and the "FREE-BOOK" camera, third from left) passed stamped mailers to the press-applied.



IN ADDITION TO the 4,000 books to be mailed, Bellview had ordered 4,000 Kraft Air Bubble Shippers in which to package them for mailing. Just the packaging alone made a sizeable stack. (See photo.)



EXTRACTING BOOKS from their cartons and bubble bags was the next step in the process. Pat Brandon and Karen Hoffa (back to camera)

Toward the end of January, though still as weak as a kitten, I was up again from my "flu" and ready to swing into action. Running the mailing lists off of my computer, I took them with me to Pensacola, arriving on Thursday, January 28th. Because, in order to get the best postal rate, the mailing had to be packaged and bagged *by zones*, sister

Mowery had to go through all those mailing lists that I had brought, separating the zip codes accordingly. This took the better part of Friday afternoon to accomplish; but when the workers from Bellview started arriving at 7:00 p.m., that Friday night, everything was organized and ready to go.

Brother Liddell as well as sister

Mowery both are highly organized individuals. They had arranged everything into an assembly line for a smooth operation. On the first table of the ladies rubber-stamped each mailer with the special permit we had to have—also with the FREE-BOOK-



...y night of January 29th, when members of the Bellview
prepare 4,000 copies of Goebel Music's momentous book
s. During the day, local minister Bobby Liddell and church
so the operation could go smoothly for maximum effect.
ire shown (left to right) rubber-stamping each book mailer
(K-ENCLOSED" notice, after which Tina Foshee (facing
table on her left for return-address and address labels to be



ACTUALLY TWO ASSEMBLY LINES. After the original rubber stamping was done on the first table, the mailing covers were transferred equally to the workers on two separate tables (see left and right above), where the return address as well as the address labels were press-applied before being sent on down to the book-inserters before final bagging—and bag-labeling—for the Post Office.



...o they could be inserted into the addressed
Helping on this, left to right, Joyce Simmons,
ra) are shown.



TAKING CARE not to exceed six books per bag, Bobby Liddell and his two sons are seen above helping Lee Bragg load another one. No telling what Louis Herrington had in his left hand. Paul Brantley, one of the elders (back to camera, on right) helped oversee the operation.

ENCLOSED information. Once stamped thus, these were moved on to the next tables for the mailing addresses and return labels to be affixed. At the end of those tables brethren inserted the books into the package covers and sealed them. Still other brethren counted

six packages per bag so as not to exceed the weight limit as instructed by the Post Office. Lastly, bag labels were inserted into their proper slots, the bags were closed, and moved to other rooms and along the halls so as not to clog the work area.

Some 48 workers turned up from the Bellview church that first night. I think

I never saw them so happy and enthusiastic to be doing something they felt would be of value to the cause of truth. By the time they went home at 9:00 p.m., a total of 1,600 books were ready for mailing. At six books per mail sack, this meant that we *should* have had 267 bags ready—but we ran out of mail bags from the Post Office!



WHILE OTHER WORKERS were preparing the book itself for mailing, two of the young ladies, Keri Liddell and Talisha Brantley (left and right, above), were in the library helping Ira Y. Rice, Jr. get out the fund-raising letter to generate the money to pay for the packaging and postage. We got 500 letters signed, folded, inserted, sealed, stamped and ready for the Post Office by 9:00 p.m.



WHAT MIGHT SEEM SIMPLE to some, when dealing with the U.S. Postal Service, oft times is not. Rather than just turning the addresses over to the workers for them to affix willy-nilly, it was necessary to keep careful track of all of them by zones. In photo, Jessica Lightner, Denise Mowery and Vanessa Herrington, together with Bobby Liddell, were checking on the address zones.



AS NECESSARY AS THE WORK of all who participated really was, vital to the smooth-running success of our mass mailing was sister Denise Mowery, church secretary. Retired from the U.S. Navy, her military training showed in the way she organized the whole undertaking. In photo, she is shown together with Keri Liddell, the minister's daughter, with some of the 100s of bags of books prepared and ready for the Post Office.

1,132 BOOKS IN FIRST MAILING

Since we did not have enough No. 3 postal bags, all we could deliver to the Post Office that first mailing was 1,132 books. Brother Liddell announced on Lord's Day that we needed several pickup trucks to carry to the Post Office what we had ready on Monday, that a *second* work session was scheduled for Monday night, and that others might come during the day who could not come at night. The pickups were there when the time came, and the first mailing was delivered. Different ones

worked during the day. Some 52 more showed up at 7:00 p.m., so that by the end of the *second* session, all 3,956 books (within 44 books, by actual count, of the estimated 4,000 that would be needed) were ready for the Post Office.

This mailing was so huge that the Pensacola Post Office *itself* ran out of bags! They had insisted that we could put no more than 15 pounds of books in a single bag, which a No. 3 bag could accommodate. However, when they ran out of No. 3 bags, they found

another regulation allowing up to 70 pounds per bag; so we finished out the mailing with No. 2 bags. Intelligence being the ability to meet a new situation, I found this to be intelligent indeed!

When the remaining books were ready for mailing, it required five pickup trucks plus one van loaded to the guard to carry those additional hundreds of sacks of packages to the Post Office. It was a thrilling example of what one small church can do for the cause of truth if they all have a mind to work.

—2956 Allshore
Memphis, Tennessee 38118

Gullible, Apostatizing Brethren Preparing For 18th Annual, International “TULSA WORKSHOP”

Cliff Lyons

Has the “Tulsa Workshop” changed its goal?—or is it still following the same old compromising, liberalistic, “unity-in-diversity” format that has characterized it across the years? I know of no change for the better on the part of **Marvin Phillips** and the *Garnett Road Church of Christ* or **Terry Rush** and the *Memorial Drive Church of Christ*, its principal sponsors.

Regarding the *Tulsa Workshop*, they continue to invite speakers who twist and pervert such passages as Matthew 18:15-17; Mark 9:38-40; Romans 14; Ephesians 4:1-6; 2:8-10; II John 9-11 and *other* such passages in their determination to have a so-called “unity in diversity”—commonly known as *KETCHERSIDEISM*. They continue to press on with their “New Hermeneutics”—taking as many brethren as possible with them into apostasy. They desire (and are determined to find “a way” to have) fellowship with the *Christian Church* as well as with *other* denominations. Yet, brethren in Tulsa, Oklahoma City, Muskogee and other places in Oklahoma, as well as in other states, continue to support the workshop. (Read Romans 16-17-18; II Thessalonians 3:6; I John 4:1; II John 9-11; Jude 3.)

It is a sad day in the Lord’s army, when many of his soldiers refuse to “fight the good fight of faith,” “speaking the truth in love;” “speaking as the oracles of God,” “contending for the faith” (Ephesians 4:15; 6:10-20; I Timothy 1:18-20; 6:12; I Peter 4:11; Jude 3). Many brethren, instead of standing up for what the Bible teaches, are fellowshipping false-teaching liberals among us by attending, supporting and/or speaking at such liberalistic efforts to compromise the gospel as *Tulsa Workshop*, the *Nashville Jubilee*, et.al. (Read and study Romans 16:17 and II John 9-11.)

WHAT SOME OF THEIR WORKSHOP SPEAKERS HAVE TAUGHT

Is it liberal (false doctrine) to teach:

- THAT you can sing with mechanical instruments of music in worship and still please God?
- THAT the church of Christ is a denomination?

- THAT there are faithful, devout Christians in all the various denominations?
- THAT brethren who follow God’s pattern are communists (yea, is it loving)?
- THAT “I see some churches having both instrumental and non-instrumental services”?
- THAT “...I don’t go around... preaching against instrumental music”? (That’s **Jeff Walling**—and, oh yes, he’s back on the Workshop this year!)
- THAT “church is always supposed to be a party”?
- THAT it is all right to have Christian Church preachers on the Workshop—and DO IT?
- THAT it is all right to encourage the Christian Church to train its preachers—and to help them DO IT?!
- THAT we are saved by grace only?! (**Shelly**) (Why not write to this year’s speakers and ask them if they endorse such liberalism?)

DEBATES AND/OR BOOKS

Why won’t brother Shelly or others in the liberal camp discuss or debate the serious issues facing the church? Could it be that they KNOW their false teaching would be thoroughly exposed and that many of the brethren in congregations where they preach would then SEE what is happening and AGAIN HOLD UP THE BIBLE and say, “Behold the Pattern”?

Attention: you brethren who are in congregations where Phillips, Rush, Young, Jenks, Shelly, Walling, Cope, et. al. preach—ask them to REPLY to brother Music’s book, *Behold The Pattern*. Ask them if they recommend reading the book, and, if not, WHY NOT!

Perhaps they could write to brother Music and point out any religious error in his book (if there be any) so corrections can be made in future editions.

Or perhaps they could write a book “exposing” *Behold The Pattern*!?

Perhaps one of them (or all of them together) could write a book “exposing” brother Music’s teaching (whether it is contrary to scripture)—a book such as

brethren **Curtis Cates** and **Wayne Coats** wrote refuting the **Shelly-Harris’** *The Second Incarnation*. (Cf., *The Second Incarnation—a Pattern for Apostasy and A Review of the Shelly-Harris Material on the Second Incarnation*. Write to us for a free copy of the Shelly-Harris Review.)

“Oh, For An Honest False Teacher!” Brethren, be honest. If you have encouraged brethren to read **James Woodroof’s** book, *The Church in Transition*, be honest enough to tell them that brother Coats has written a book exposing Woodroof’s liberal teaching (cf., *A Review of Another Liberal Digressive Effort as Proposed by James Woodroof to Change the Church of Christ*).

Indeed, it would be a wonderful blessing for the cause of Christ if we could get a copy of brother Music’s book, *Behold The Pattern*, into every Christian home in America and the world. Brethren, we needed a man like **Goebel Music** to write THAT book. He loves the cause of Christ and is willing to be used (and sometimes abused) as he preaches the word, exposes error and writes in a kind and powerful way. He “speaks the truth in love.”

[Incidentally, brother Music has not personally profited *even one dollar* from the sale of more than 37,000 copies of *Behold The Pattern*. That is why you can purchase this 672 page book for only \$5.00 plus postage.]

IDENTIFYING WORKSHOP SPEAKERS

Among others, the following have spoken on the Workshop thus far: **Bill Banowsky**, **Chuck Lucas**, **Landon Saunders**, **Alan Cloyd**, **Rubel Shelly**, **Richard Rogers**, **Jeff Walling**, **Calvin Warpula**, **Jimmy Allen**, **James 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**.

Speakers for the 1993 Workshop include: **Joe Beam**, **Denny Boultinghouse**, **Bud Tibbles**, **Jack Exum**, **Pat Casey**, **Jim McGuiggan**, **Lynn Anderson**, **Richard Rogers**, **Terry Rush**.

Mike Cope, Steve Flatt, Bill Keele, Tex Williams, Stanley Shipp, Jerry Jones, Marvin Phillips, Bob Young, Jeff Walling, et. al.

FUTURE LEADERS

A few years ago Marvin Phillips and Terry Rush worked WITH some DENOMINATIONAL PREACHERS to train us some FUTURE CHURCH LEADERS! (*Tulsa World*, February 15, 1987, page 2, section B).

Brethren, WHAT KIND of FUTURE LEADERS will DENOMINATIONAL PREACHERS help Marvin and Terry train?

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 of us as **Communists**, saying, "I just can't tell you how freeing it is to get out of communism."

Also, what about some of those *Christian Church preachers* Marvin is helping to train at a *Christian Church college* in Kentucky? Would he recommend that we support them in local congregations and on the "mission field"? Perhaps he could encourage the brethren at Garnett Road to support one of them as a "youth minister" to teach their young people.

Brethren, all of this is so sad; but we need to face reality in regard to where these brethren are trying to lead us.

YET, SOME STILL SAY, "GO TO THE WORKSHOP!"

In 1990, **Bob Young**, who preaches for the *Fort Gibson Church of Christ*, wrote a bulletin article trying to defend a Christian Church preacher speaking on the Workshop. He also encouraged brethren to "GO." Perhaps this has something to do with Bob being one of the speakers in 1991 and a scheduled speaker for 1993.

[Brethren, have you ever wondered why **Curtis Cates, Garland Elkins, Guy N. Woods, Robert Taylor, Roy Deaver, Goebel Music, Thomas B. Warren, Tom Bright, Ira Rice, Dub McClish** and other dedicated gospel preachers are not invited to speak on the Tulsa Workshop?]

Grady King, 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 [sic] of anyone who discourages you from attending because you might be doctrinally polluted... I'll be there. Our elders support it!"

Duane Jenks, now preaching at the Chandler Road congregation, is already

(February 11, 1993) advertising this year's Workshop. In fact, in the same bulletin he seemed concerned (not thankful) that *Behold The Pattern* had been sent FREE to some of the members where he preaches. He wrote that he phoned Pensacola, Florida about it. He then wrote, "It turns out that he [Goebel Music—CL] will be holding a meeting at Eastside in April. He is apparently trying to drum up support for his meeting."

It would be good if brethren would awaken to the NEED for getting back to the Bible pattern for our Lord's church—and come to hear brother Music give book, chapter and verse references as he preaches the precious gospel of Christ without compromising with Marvin Phillips, Terry Rush, Rubel Shelly, James Woodroof or anyone else. Indeed, "**We must obey God rather than men**" (Acts 5:29).

If we love God, if we appreciate his grace and mercy, we will trust and obey him—standing for truth and Bible unity, opposing and exposing false

doctrine (John 14:15; 8:32; 17-20-21; I Corinthians 1:10; 5:1-13; II Timothy 2:16-19; Galatians 2:11-14). Remember, Jesus disturbed people as he stood for truth and righteousness. So did James, Peter, John, Paul and other early followers of Christ—and so must we (I Peter 2:21; I Corinthians 11:1).

Brethren, let us awaken, repent of any support of compromising the gospel of Christ, whether it be at the "Tulsa Workshop," the "Nashville Jubilee," the so-called "Unity Forums" or wherever there are false teachers. Truly love the Lord and he will see that you are on his side, not Satan's.

Consider: If we can understand Mark 16:15-16—and we can—we also can understand Romans 16:17-18; II Thessalonians 3:6; II John 2-11 and similar passages. Let us love the truth, obey it, expose error, and encourage erring brethren to repent. "**Am I therefore become your enemy, because I tell you the truth?**"

—2141 Kingston
Muskogee, Oklahoma 74403

RECEIVE HIM NOT (II John 9-11)

Jim Moore

In II John 9-11, the inspired apostle turns to a most disagreeable subject—a subject concerning which few men in the church have the courage to speak. In our day, as soon as a man raises his voice against such men as the type which John condemns in these verses, he is accused of being a crank or a fanatic, or contentious.

The truth is that when faithful gospel preachers preach against error and expose sin for what it really is—and are thus ridiculed and persecuted for doing so—they find themselves in excellent company. Matthew 5:10-12: "**Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven; for so persecuted they the prophets which were before you.**" Acts 24:5: "**For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.**" Paul, the great apostle to the Gentiles, was so accused.

MANY DEFEND FALSE TEACHERS

The fact that so many spring to the defense of false teachers and doctrines is all the more reason why these matters should be given thorough and careful consideration. Some today argue that surely we should not use such abusive language as in verse seven of II John when we identify these men as deceivers. In all my years as a gospel preacher and observer of things going on in the church, I have never heard a man rise to the pulpit and announce that he is a false teacher. All such present themselves as angels of light. They enter into the flock speaking perverse things and drawing away disciples after them, not sparing the flock.

The word "deceiver" is from a root word meaning to wander, to be led astray. This implies that these men have great influence and, furthermore, that many weak Christians will be disastrously influenced by them unless something drastic is done to terminate their influence. In John's day, some were teaching that Jesus Christ had not come in the flesh (I John 4:3). They admitted of course that there was such

a person as Jesus of Nazareth, and that he lived and taught in their midst, but they denied that this person was the Anointed One of God, the Christ of God, the Son of God.

CHRIST'S DOCTRINE IS WHAT HE TAUGHT

To go on and abide not in the doctrine of Christ simply means to go beyond the doctrine of which Christ is its author and giver. Some false teachers of today seek to limit the doctrine of Christ to be only the doctrine concerning his deity. This is a far too limited view of the "doctrine of Christ" as is borne out by a careful study of the New Testament.

False teachers advocate their view in order to make it appear that their fellowship of unfaithful ones who refuse to accept the teaching of Christ and the inspired apostles such as God's law of divorce and remarriage, the qualifications of elders, and the leadership of men (not women) in the church can be justified. They fail miserably in their efforts for the simple reason that they have no Bible authority for such teachings and beliefs.

I know not of a more diabolical, devilish, destructive doctrine than that which is taught by those who wear the name of the Lord's church but refuse to be bound by his doctrine!

Consider the inspired injunction of Romans 16:17-18: "**Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which you have learned: and turn away from them. For they are such as serve not our Lord Jesus Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent.**"

Having warned his readers of the deeper, darker realities relating to those false teachers who were troubling the church, John concludes by laying down a severe but necessary rule regarding them, namely, that true Christians are not to receive such teachers into their homes nor give them greeting. If deceivers are treated as if they are faithful Christians, this would greatly multiply their opportunities to do harm to the church. Further they never would be brought to see the error of their ways.

JUDGING AND TESTING

The passage in II John 9-11 deals with false teachers and their detection and repulsion. The right to judge teachers and test doctrines belongs to all Christians. In fact the Lord imposed

this duty on his people (Matthew 7:15-20; I John 4:1).

There never has been more need of trying the spirits than now. We are not to "receive" such a teacher, neither "**bid him God speed.**"

Numerous examples easily can be documented to show that many false teachers are being permitted to teach their error among brethren.

Brother Goebel Music's book *Behold The Pattern* does an outstanding job of pointing out some of the false doctrine and identifies by name those who are teaching it. All we preachers should be encouraged by his work.

Too many sermons are weak, watered-down, saccharin-coated deceptions designed to please crowds and to lull audiences, so that we say to the preacher, "I sure enjoyed that sermon," and all can leave the assembly with smiles on their faces and go home thinking all is well. The New Testament depicts true Christianity as a labor of love, with awe and respect for God and mortal combat with the devil and his preachers.

Preachers of the devil would not have such an easy job taking over churches if men really knew and loved the truth; but when a false teacher insists on spewing out his poison in public, then appeals to Matthew 18:15-17 as an effort to gain advantage over lovers of truth, he is "wresting" the scriptures (II Peter 3:16). By their smooth words and fair speeches they beguile the hearts of the innocent (Romans 16:18).

The truth of the matter is that Matthew 18:15-17 applies to a matter between two brethren having a private difficulty solely between themselves and should never be used by a public teacher of error in an effort to go unexposed. It is not dealing with public teaching of a false doctrine. If such were so, then a gospel preacher in an audience who heard false doctrine taught, could not even if given the opportunity rise to the occasion and expose that false doctrine, without having a private discussion with the false teacher, then with two witnesses, then expose that false doctrine before the church. Such an interpretation is foolishness.

Any view of Matthew 18:15-17 that would permit a heretic to teach error publicly but forbid a public answer immediately is absurd! Such doctrine would grant immunity to false teachers! Paul knew very well what Matthew 18:15-17 taught and yet he wrote,

"Them that sin, rebuke in the sight of all, that the rest may also fear" (I Timothy 5:20). He made public for all time the sins of Hymenaeus and Alexander, and of Demas (II Timothy 4:10). He even publicly exposed Peter's error at Antioch (Galatians 2:10).

Brethren let us ever "**preach the word**" (II Timothy 4:2) and be "**set for the defence of the gospel**" (Philippians 1:16) and publicly expose false doctrine. A preacher or any religious group that does not teach the truth, for instance, about divorce and remarriage (as in Matthew 5:32; Matthew 19:3-9; and Romans 7:1-4) is not to be received, neither shall we bid him God speed.

Faithful Christians will not receive such false teachers into their homes, nor will they extend hospitality and fellowship to them. Cowardly preachers and elders, who will not mark and avoid false teachers and apostate churches, it is time, yea, well past time, that such unsound and unfaithful ones be marked and avoided.

Paul knew of certain men who taught false doctrine and he warned others about them, so that they might be careful. Any preacher today who knows of false doctrine being taught and unsound practices, such as open fellowship with denominations, fellowship with those who have been withdrawn from because of adulterous marriages and makes some pitiful excuse that "we ought not judge" needs to spend some time studying God's word. Any church that knows that such is practiced in neighboring churches ought to warn their own flock. Preachers who will not speak out on the false doctrines confronting the church today, need to look for some other kind of work.

—405 Main Street
Roanoke, Texas 76262

Herbert N. Hurd, Aromas, California: "The Devil has this old world at his command and that isn't new for in Isaiah 5:20-21 men of every race and of every way of life (except a very chosen few) were calling evil good and good evil. God always has rejected the foolish ways of man. Through the prophet of long ago (Jeremiah 6:16) the Lord recorded he wanted his people to ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..."

"As I see the picture, the liberals are doing all they can to involve every one they can to compromise to the point of having fellowship with the Christian Church and all who endorse and fellowship them now. That includes those who have gone out from us but still try to hold onto the name, thus showing there is no difference, but that we are just one big... denomination. Do as you please; God's grace will cover everything..."

"If it is wrong, it ain't right; and if it ain't right, then it is wrong. If wrong and one has fellowship with them he has sinned (II John 9-11).

Notes & Quotes...

Mark K. Lewis, South Korea: "We are still plugging away in South Korea, and we are doing some good. We haven't done much in the country, but we are having some success grounding some young Christians in the faith. I do a lot of preaching and teaching, and most of these fellows come out of liberal congregations, and just don't know much—carrying their NIV's, etc. We bought them all a copy of Goebel's book **Behold The Pattern**, and we've seen some good growth. I run a few off here and there, but most of them are sticking with us. As this is a 'remote' tour, which means most of them will be here only for a year, we get a good turnover and lots of new people to teach. Just wish we could do more in the country...."

"I don't know how much longer we will be in South Korea; I'm still trying to get to Singapore. I wrote to a college there that was advertising for a history teacher, but it really wasn't my specialty, so I don't expect much. The University of Maryland is opening a small program for our naval forces in Singapore, and I have written to Maryland's Asian director about possibly going down there. A position with Maryland probably would be only half-time there, so I would need to make up the difference somewhere.... Anyway, the Maryland situation would be very good and I am waiting to hear on that. The University of Maryland is opening programs this fall in Urtrusk and Vladivostok, Russia.... I am checking into those works as well. Not very close to Latvia or Archangel, but still in a place where the gospel needs to go...."

[NOTE: Sending in his subscription for one year, one of our new readers asked, "Do you have bound volumes for prior years?"]

Indeed we do! All 22 volumes through 1991 are now in bound form; and Volume XXIII (for 1992) is now at the bindery, to be ready for delivery in March. Until June 30th, you can order the complete set for \$138.00, including packaging and postage; after that it will be \$148.00.

For those wishing to build a whole set for your library, but who need to order one or two volumes at a time, we'll be happy to have your standing order, however you wish us to send, whether single or multiple bound volumes.

All orders and inquiries should be addressed to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.]

A Young Christian of Nashville, Tennessee, whom we shall not name, wrote: "...I am a 17-year-old member of the church of Christ. I have recently read the July '92 issue of your 'Contending for the Faith' and I am deeply saddened. Why would followers of Jesus Christ want to spend their time putting down and hurting the ministry of other followers of Christ?"

"I have seen time and time again how you have used your publication to try to damage the reputation and slow the work of other fellow Christians. How sad! Why are you not praising the Lord that there are Christians working to try to seek and save the lost? Why are you not using your publication to spread the **Good News** instead of bringing your brother down? If I was not a believer in God and I were to receive a copy of 'Contending for the Faith,' I would believe the church of Christ to be a hate-filled church that wants only to compete with one another.

"I am thankful to God that **thousands** of Christians are able freely in this country to come together in one place and sing and pray and worship and rejoice together that Jesus Christ is Lord and Savior! But instead of being

grateful that we are able to **freely** do so, your news letter puts Christians down for trying to reach out to others.

"Is the Bellview church of Christ the only good church in America? I thought our goal as Christians was to rejoice in God's work, to help others and try to bring them to Christ, and most of all to try to be as **Christ like** as we can. I don't feel that by using 'angry words' to hurt the Christians in Tulsa or Nashville is being 'Christ like,' do you?"

"In your July article, you asked, 'What Difference Does It Make?' I have seen non-Christians become Christians—even if only one soul is saved, isn't that cause to rejoice? After all, the Shepherd didn't worry about the 99 until he had found the 1 that was lost.

"You also accused the speakers at Jubilee to be 'false teachers.' How? They are teaching Jesus Christ and how he is God's son and how he rose from the dead and how he will come again. Are these things true? Also (and the Bible says they are) how can these people be telling lies?"

"I'm a teenager and often teens don't enjoy going to church. Many teens feel it is boring or square. Since I have heard and seen the happiness and rejoicing that goes on in church on Sunday, I look forward to church on Sunday. When I pray to God about my problems and ask him to show me somehow a solution, I receive a solution through **Walt Leaver**.

"**Steve Flatt** was president of my high school for several years, and he saw to it that everything we did was centered around Christ. **Rubel Shelly** married my mother and father. His work in Russia as well as in other countries is proof that God still performs miracles.

"No, I am not blinded by some false teachers. I have heard other preachers in other congregations and I admire them as well. I feel we should rejoice that there are men out there who are capable to spread the **Good News** of Jesus Christ.

"No, these men are not celebrities. They are human beings who have dedicated their lives to trying to bring people to Jesus Christ. Why does the Bellview congregation want to slow the work of Jesus Christ? Why do you want to hurt your brethren instead of lifting them up? Why not name your pamphlet 'Protesting the Fellow Church' instead of 'Contending for the Faith'?"

"You made mention in your letter that members were leaving Madison in 'droves.' Has no member ever left your congregation? Is Bellview sitting on holy ground?"

"Church of Christ members are not the only members going to heaven. Check Luke 11:17. Unless we stand together for God we will fall.

"I pray for you that you will learn to love instead of hate. The auditorium at Woodmont Hills is packed full on Sunday. **Praise God!**

"Please, brothers, don't use your newsletter for gossip any longer. Can you not just use your letter for spreading love and spreading the word of God instead of words of gossip and hate? I will continue to pray that God's love will touch your heart. In concern and deep Christian love, [Signed] _____.

[NOTE: My reply of August 23, 1992, was, in part, as follows: "Dear sister _____, your letter of August 3rd (my 75th birthday) reached me in due course. I have been so busy with appointments that I could not reply at once; however, my delay was not for lack of interest. I truly appreciate your writing.

"Desire just to be putting down and hurting the ministry of those you describe as 'other followers

of Christ' misses the point of *Contending for the Faith* entirely. We have no such desire at all. Rather it is because *former* followers of Christ have *ceased* following him and now teach a *different doctrine* that such contending becomes necessary. If such were not the case, such a paper as this would not be necessary.

"The only way you can tell just who is following Christ is to read and study his *doctrine*. II John 9-11 clearly teaches that those who bring a *different doctrine* 'have not God.' Also that those who bid them 'God speed' become 'partakers' with them. Jude 3 teaches us to 'contend earnestly' for the faith as it was 'once delivered unto the saints.' Romans 16:17-18 requires Christians to 'mark' and 'avoid' those teaching contrary to the doctrine, the reason given being that they 'serve not God but their own belly.'

"Your letter noted how sad it was that we must publish the things we do. Even sadder is the fact that the ones who now are making such publication necessary have *departed* from the faith that they *once espoused*, now pretending to *uphold* what they in fact are *undermining*.

"You ask why we are not praising the Lord that there are Christians working to seek and save the lost? Oh, but we do! In fact, we have not just *one* publication, but *two*. I enclose copies of both. I personally, together with my family, have devoted much of the past 37 years to missionary work across the seas and around the world. In fact, we leave *again* on September 16th to continue carrying the true gospel into Latvia (formerly of the U.S.S.R.).

"But just to say we are 'seeking and saving the lost,' while teaching a different doctrine is futile. If we win them to 'another gospel,' Galatians 1:6-9 shows that 'though we or an angel from heaven' do so, we *still* are condemned of God. Please read it carefully and you will see. The *only* way we *truly* can 'seek and save the lost' is through teaching *the truth*. Jesus himself said so in John 8:32.

'To wonder how a non-believer would react to *Contending for the Faith* likewise is pointless, since it is neither published for nor distributed to such. If you will look just under our title on the first page of each issue, it is 'FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS.' We never knowingly send it to non-members. It is for *members only*.

"It is not that we are merely trying to compete with fellow Christians for membership—but that *truth* is locked in a life-and-death struggle with *error*. Once this is understood, I am sure you will see what we are doing in an entirely different light.

"Having worked for many years in areas where such freedoms as you described do not exist—areas under Communism and Islam—I, like you, rejoice that we are able to come together into one place and sing and pray and worship and rejoice together with no one to intimidate us or to make us afraid. However, why pervert such freedoms by teaching and/or practicing contrary to the word—particularly since churches of Christ supposedly result from *restoring* New Testament Christianity, not by going *contrary* to it.

"Your inquiring if Bellview is the 'only good church in America' is specious. Of course not. Whoever said we were? Certainly we make no such claim. Neither are we holding ourselves up as examples for others to follow. Our contending is not for *ourselves*, but for *the faith* as required in Jude 3.

"Those truly reaching out to others *in harmony* with *the faith* have no problem with us. We could not be *for* them more.

"You said you thought our goal as Christians was to rejoice in God's work and to help others and try to bring them to Christ. Exactly. But God says those bringing a different doctrine *'have NOT God'* and that we are neither to *'receive'* them nor to *'bid them GOD speed'* (II John 9-11). Just to *pretend* to be doing God's work and bringing others to Christ while *teaching and/or practicing* contrary to his doctrine is wrong.

"Sister _____, you mention having seen non-Christians become Christians. I could not rejoice more, such being the case. But Jesus himself warned against making such *'two-fold more the child of hell than yourselves'* (Matthew 23:15). What point is there in *'winning'* someone, if we are going to sacrifice them to false teachers! You seem not to distinguish that those invited to speak who teach falsely *elsewhere* are still false teachers regardless of what they teach at the so-called *'Nashville Jubilee.'*

"You ask *how* are they *'false teachers'*? Have you not read carefully the documentation that we have been publishing? The evidence is all there. If you wish to be specific and ask how certain speakers are false teachers, of course, we can answer. But for you just to ignore all the evidence that we have presented as if we had not done so is hardly fair, is it?

"You mentioned being a teenager—and that often teens don't enjoy going to church, finding it *'boring'* or *'square.'* If such teens are sincere and in earnest, I find this almost impossible to understand. I myself was a teenager, in 1932, when I first began to preach the gospel more than 60 years ago. From that day to this I *never* have found church matters boring. Having preached my way entirely around the world half a dozen times in some 68 countries—and having crossed the ocean 66 additional times in this same pursuit, I find *extending* as well as *defending* the cause of my Lord absolutely thrilling, not boring. Once you yourself ever fall in love with the truth of the gospel as it is in Christ Jesus, I am certain that you will feel the same way about it.

"We do not fault *Walt Leaver, Steve Flatt, Rubel Shelly* or others connected with the *'Jubilee'* for any *truth* they preach or practice, but 1) for specific teachings and/or practices *contrary* to truth, and 2) for *deliberately inviting* those to appear on the *'Jubilee'* programs who are *known* to be teaching and/or practicing contrary to the truth elsewhere.

"If you either cannot or do not choose to distinguish these divisive things contrary to the doctrine of the New Testament, then neither I nor anyone else can help you, _____. But if you will slow down long enough to consider carefully what I have written foregoing, I feel sure that you will perceive our grievances are genuine.

"You mentioned Rubel's going to Russia as proof that God still performs miracles. I fail to see the connection. The New Testament teaches that miracles were for a time—and that time expired long ago. If you had been taught properly, you would know this.

"We at Bellview have no wish to slow the work of Jesus Christ—but we distinguish between that and those teaching and/or practicing contrary to his doctrine. We do not rejoice that so many now are leaving Madison, but regret their *reasons* for having to do so. As for Woodmont Hills having packed auditoriums on Sunday, were it not for the false teaching Rubel continues to sow *brotherhood-wide* on many points of doctrine, we should share in your rejoicing. Until this is corrected, we simply cannot... Thanks for writing anyway, [Signed] Ira Y. Rice, Jr."

One further point that I should have made in my letter to this splendid young lady is that since

the Lord adds *the saved* to his church only, no one outside the church of Christ has any hope of going to heaven, her assertion notwithstanding. I recommend that she secure a copy of the book by brother Thomas B. Warren, entitled, *The Bible Only Makes Christians Only and the Only Christians* and read and study it carefully. It is an eye-opener. IYR Jr.]

T. Pierce Brown, evangelist, Wartrace, Tennessee: "...I agree with you that it is our business to point out error insofar as our knowledge and ability allows us to do so. This is why I wrote a whole list of preachers who have written articles warning of 'colleges that allow false doctrine' and 'churches that advocate instrumental music and women preachers' that their warnings are not of much value if they are afraid or ashamed to be specific. If someone says, '**Rubel Shelly** taught on (date) at (place) that (a specific false doctrine)' then I know how to check it and be on the lookout. But if they merely say, 'There are false teachers who are teaching something wrong' then that does not help anyone, for most of us have known that for most of our lives.

"I knew that although neither of us are 'watchdogs' over the brotherhood, you had access to far more bulletins and information than I, so I wrote you. Thanks again for your helpful reply. I wrote several editors of other gospel papers also, but you are the only one who responded. They may not know, but at least they have now heard..."

[NOTE: "I could not agree more," I replied, in part, "that we need to be as specific as possible regarding information we either receive or extend to others. When I was taking all those journalism courses back in the '30s and '40s at OU, little did I realize how helpful they would be later on. Although I was preaching, even then, nevertheless, I had no intention of 'being a preacher.'"

"However, when I finally decided on preaching, instead of newspapering, as my lifelong career, I had been trained in establishing facts, and it has proved invaluable. Sometimes this can be mistaken for hard-heartedness; but such is not the case. As brother *R. N. Hogan*, the black preacher, always loved to point out, facts are stubborn things. Once a fact is *ever* a fact, it is a fact *forever*. It never changes.

"But you knew that already..." IYR Jr.]

Eddy Gilpin, % Chimala Mission and Hospital, Post Office Box 724, Mbeya, Tanzania, East Africa: "I have just completed both brother *Goebel Music's* book, **BEHOLD THE PATTERN**, and brother *Wayne Coats's* book answering *James Woodroof*. Both are excellent treatments of the topics addressed. Continue to encourage others to read these books. The efforts of the liberals there do not affect only the works there. Even here 'the long arm of liberalism' has attempted to reach.

"Please pray for our efforts as we shall for yours..."

[NOTE: "Your having read brother *Music's* book *Behold the Pattern* is a tribute to your own stick-to-it-ive-ness," I replied, in part. "How wonderful! That is one long book—and I do mean long. But it is worth the effort if one can ever finish it. How he ever found the time to *write* such a book is beyond me!

"I was glad, too, that you had read brother *Coats's* book answering *James Woodroof*. As you indicated, the long arm of liberalism reaches not only nationwide here, but around the world..." IYR Jr.]

Darrell L. Broking, Casa Grande, Arizona: "I am working at setting the type for our first issue of the *Vindicator*, and I am in written debate with *Willis Langford*, and the ball is in my court now... In the meantime, I will try again to meet with one of their [Abilene Christian University's] professors for a public

discussion. Maybe if enough of the right cages are rattled they will act with some responsibility..."

[NOTE: "Whether they will agree to public discussion, *no matter how many cages are rattled,*" I replied, in part, "I seriously doubt. From their viewpoint, they would have everything to lose and nothing to gain thereby. But we shall see." IYR Jr.]

Reg Rogers, Tulsa, Oklahoma: "I appreciate the fine tribute to brother *Andrew Connally*. While we are overwhelmed with loss and sorrow, surely he basks in rejoicing and sweet peace (Isaiah 57:1-2). I do not know of anyone who tried to be more like Jesus."

A Sister in Christ, from Colorado, who shall be nameless (though she signed her letter), wrote, in part, saying, "Thank you for replying to my letter. It is obvious that you took valuable time to study what I presented and to answer me.

"I feel you were so intent on showing I had used certain words incorrectly that you missed what I was trying to say. In fact, your letter was so overwhelming and intimidating, I felt my thoughts were not worth much by the time I finished reading it. I was certain it would be very inappropriate for one so uninformed to respond. However, after thinking it over, I feel it is very important that you hear my message.

"The Bible is very important to me. I am worried about the same things that concern you. I know very little about *Larry West* and have read very little of what he has written. I realize I would probably know more if I would read *Contending for the Faith*. I only sent his article because I believe he is right on that subject. I hope his name being on the article did not cause you to miss what he was saying.

"You are losing readers who need to hear your message because of your way of writing about other people. It is not necessary to trounce (severely beat) people in order to teach the truth or get your message across. You do not have to cut into people and degrade them to present a convincing argument. Christians need to have the information you are printing but are refusing to read your publication because of the angry, hateful way you are presenting your message. I did not highlight a lot of words in the article I returned to you. Your message would have been just as strong and convincing without the highlighted words. People would be willing to become informed about what is happening in the church if you would eliminate the words that cut into the people you write about. If you are right, you do not have to stoop to degrading people in order to convince your readers.

"You cannot read the hearts of people. You do not know if they are deliberately teaching error, which Jesus was able to know. It is important to defend the Bible with strong words in no uncertain terms—but not by degrading and exposing the error by showing contempt for the person.

"You have a wonderful gift of using the written language and you obviously have the intelligence and knowledge of the Bible to convince and convict people. I feel your power to proclaim a necessary message is being restricted because of a few words that exhibit the wrong kind of anger. Your message would be just as powerful and informing without showing contempt for individuals. Please use your energy to show contempt for what is being taught. (I would even start reading *Contending for the Faith* again.) Your sister, [Signed] _____"

[NOTE: "As usual, I was away on speaking appointments when you replied to my recent letter in response to yours of earlier date," I wrote almost a month later. "Thank you for writing. I am sorry it took me this long for me to write again. Being on the road so much, correspondence with me is practically a lost cause.

"You felt that I was so intent on other things

that I might have missed the point of what you were trying to say. Forgive me if I left that impression. I certainly did not miss your point, sister _____; however, much of what you were saying was so different from Bible instructions, I simply could not let it pass.

"No doubt you are correct that many will not listen to what we are saying because of our calling attention to the false teachers as well as to what they teach falsely. For this, I am sorry, of course. However, as I study the New Testament to see how such were dealt with by our Lord and his apostles, I reckon I'll have to continue using their example. If you did not view such as trouncing, severely beating and degrading them, I feel sure you would be less offended by our writings. Paul told Titus that the mouths of such 'must be stopped.' To handle things as you suggest would never have that effect. Instead of just degrading them, we are determined to stop their mouths. Why? Because, as Paul instructed Titus, '...there are many unruly and vain talkers and deceivers... whose mouths must be stopped, who subvert whole houses, teaching things which they ought not...' (Titus 1:10-11). He went on to say, in verses 13 and 14, '...Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables and commandments of men, that turn from the truth.'

"I make no pretense of being able to read people's hearts. Jesus said, 'By their FRUITS ye shall know them' (Matthew 7:15-20). I make no claim to judge hearts, only to inspect fruits. When you charge me with showing contempt for false teachers' persons, are you judging my heart? Knowing my own heart, I can truthfully say such is not the case. I am opposing both the errors being taught and those teaching them; however, there is a difference between opposing such and having contempt for them. They are not the same... You need to start reading *Contending for the Faith* once again..." IYR Jr.]

Claudene Connally, Seagoville, Texas: "I want to thank you for coming to see Andrew and then back to the funeral, and most of all I want to tell you how it thrilled me when I saw the *Contending for the Faith* issue with the kind articles about Andrew and those pictures. When I picked it up and saw the picture of Andrew on the front with his 'boot' on, it thrilled and touched me so much. I have read and re-read it and have put it in my memory book that I am making. How proud I am that men like you and others wrote such wonderful things about him. I just don't know how to tell you how much it meant to me. He really looked like an angel to me with that white background behind him.

"I miss Andrew terribly, but I know and realize that he just had too many things wrong with him to ever recover and that it was best for him to go on to his rest. He overcame so much for so long that we kept thinking maybe he could do it again, but his body was too sick and too weary this time and I thank God for taking him home quickly and he did not have to linger long in the state he was in. He left us all a good example, but I don't know if I could be as brave and uncomplaining as he was through so much.

"I wanted to say so much in my little article in Claudene's Corner in the *Challenge*, but knew that room was limited. He was a great man in my sight and I hope I conveyed that in the article. I hope now that I can get back on my book that I have started on our adventures in Africa. I am still working at the church and for Chimala and I know it is good to keep busy. My health has not been too good—I have been having heart problems and trouble with my diabetes, but maybe things will settle down soon. I am thankful for what eye sight I have, but it's not great any more. I have no peripheral vision but can see 20/40 with glasses so at

least can see to drive and do the things I want to do. But I have cataracts now so will probably have to have more eye surgery one of these days.

"Please keep me in your prayers as I will you..."

[NOTE: Expressing my deep appreciation for such a wonderful letter, I replied, in part, "It was gratifying to us to be able to put that special issue of *Contending for the Faith* together in honor of Andrew's passing. I was especially glad to have taken those photos of both you and him so that I could have them just for that..."

"Because he never let on, I think most folks did not realize how ill Andrew was much of the time. You, either, for that matter. But I did. It always was a pleasure to me to help in any way that I could.

"I had always known, of course, how tall Andrew was; but I did not realize how broad-shouldered he was until that visit in the hospital his last day. His shoulders covered two-thirds of the way across the bed!

"Notwithstanding his physical stature, it truly was his spiritual make-up that made him great. I know that you miss him. However, in a different way, I miss him, too... Please let us know if there is some way we can help..." IYR Jr.]

Tim Ayers, minister, Cullendale/Camden, Arkansas: "The June issue of *Contending for the Faith* was excellent! I had not heard of all the reaction at ACU. Brother Kevin is something else—he's going to be a good one, I think (already is, actually). I've known him since he was a little boy. But it bothered me to read the comments from all those 'youth ministers' and preachers who had received the book. Have they no understanding of New Testament Christianity at all? I shudder to think what must be going on at those congregations. It makes me sad.

"Keep up the good work, Iral..."

[NOTE: Thanking brother Ayers for his gracious appraisal of our June issue, I continued by saying, "You are right—those comments by the so-called 'youth ministers' and preachers who had received the book were troubling. When the leaders and teachers of our youth have no understanding of plain, simple, New Testament Christianity, how can we expect the ones they lead and teach to do any better!" IYR Jr.]

Ralph Aycock, Hermleigh, Texas: "I noticed in the July issue of *Contending for the Faith*, under 'Notes and Quotes,' that brother Carl W. McDaniel sought more information about when the Lord's people began to assemble on the first day of the week. According to the

following scriptures, the disciples began to meet on the first day of the week even before the church was established.

"Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus in the midst and said unto them, Peace be unto you" (John 20:19 KJV). See also John 20:26. Hope this may be of help.

"May God bless you, Iral, with many more years to continue to defend the truth."

Burt Jones, preacher, Millersburg, Ohio: "Just held a meeting at Rush Springs, Oklahoma. Those folks are weird. They put talcum on watermelons (HONEST!)... We had an extremely good meeting..."

Eusebio M. Lacuata, Cerritos, California: "I spent 28 days in the Philippines during the months of May and June with my wife. We went to Mindanao on the southern part of the Philippines and then to Aringay, La Union, which is 240 kilometers north of Manila. We passed by what used to be called Clark Air Base which had been destroyed by the eruption of Mt. Pinatubo. I was depressed by the misery of the people—especially those who suffered and are still suffering from the Mt. Pinatubo eruption..."

"The many good comments published in the July 1992 issue of *Contending for the Faith* moved me and another brother to order a case of brother Goebel Music's book, 'Behold the Pattern,' to be shared with brethren here and those in the Philippines.

"Some may accuse you as being unkind in exposing the false teaching of false teachers, but you are not. So, go ahead. The Sword of the Spirit, if used in defense of the truth, surely inflicts pain! One should not expect a painless pulling out of a defective tooth..."

Frank G. Starling, Virginia Beach, Virginia: "I have been in the Virginia Beach area for almost two years, brought here to help stabilize the church where we're located in the Bible fundamentals and set it on a conservative course. This is what I was told. But after opposing Rubel Shelly and Jeff Walling, both from the pulpit and via the printed page, the dominant liberal persuasion here has managed to void all my effort. I stand practically alone in trying to stem the on-rushing tide toward Shellyism..."

"May God bless your continued efforts to alert and inform a troubled brotherhood. I am aware you have critics, as does any one of us. I'm of the conviction that yours is for devotion to truth, always, and my comment has been and is... where a mistake is made, you have and will correct such. I appreciate your valiant efforts over the years!"

Contending FOR THE Faith

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

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Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

AN OPEN LETTER TO ABILENE CHRISTIAN UNIVERSITY

(From Thomas B. Warren and Roy Deaver)

We, the writers of this letter, are graduates of **Abilene Christian College** (now, ACU). Although not everything was perfect when we were students (1943-1947) we did immensely enjoy our studying there and we are deeply grateful for that privilege. We sincerely appreciated and respected the professors of Bible under whom we studied.

But, alas, in our judgment, ACC is not really ACU, and ACU is not really ACC. In our judgment, the Board of Trustees—by its choices of Presidents and faculty—has allowed the school to drift into “liberalism.” As a result, the school no longer really teaches many of the crucial truths of the Bible, and does allow many matters to be taught which are not in harmony with Bible teaching, and which are in complete contradiction to the chartered purposes of the school.

This open letter is an effort to lovingly call ACU back to the faithfulness which was basically characteristic of it during the years we were there. We will explain why we feel moved to write this letter.

At the close of Steve Flatt’s lecture on “Leadership” during the 1992 ACU Lectureship, Dr. Royce Money, President of ACU, 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 uniformity. We have *tried* that. It will have to come out of diversity, and out of other virtues.”

It is clear that Dr. Money has here contended that the *unity* which the *Bible demands* cannot come as a result of people’s learning and obeying what the Bible plainly teaches in regard to (1) *obligatory* matters (which the Bible *demand*s that people *do*, Revelation 2:10, et. al.); and (2) *forbidden* matters (what the Bible demands that people *not do*, cf., Galatians 5:15-21).

The Bible teaches that, to be saved, the alien sinner *must* (that is, it is absolutely necessary, it is obligatory) both

learn and obey the gospel of Christ. To be saved, people must be in *conformity to what the Bible teaches*.

We must *not demand* of God’s people that they, of necessity, must be unified on the details of *optional* matters. However, Christians must uphold *Biblical truth*. Christians *must* demand of themselves that they face the truth that *unity* is demanded by God in *obligatory* matters (including *forbidden* matters).

However, it seems clear that Dr. Money and at least some of his faculty in the College of Biblical Studies hold that the only “unity” which God demands of anyone is what ACU refers to as “*unity-in-diversity*.” And what, may we kindly ask, does “unity-in-diversity” in religion *mean*? To put it succinctly, by “unity-in-diversity” in religion, Dr. Money (and at least some members of his Bible faculty) means that the people who are involved *must agree to disagree!* They hold that this view is relative not only to *optional* matters but also to both *obligatory* and *forbidden* matters. (**Note:** we recognize that *forbidden* matters rightly come, in a negative way, within the scope of *obligatory* matters).

Given Dr. Money’s view of Christianity, the logical antagonism between the elements of the following sets of two positions is of no importance whatsoever. Given Dr. Money’s view (and that of at least some of his Bible faculty) insofar as *salvation from sin* is concerned, it makes absolutely *no difference* whether:

- (1) One *does believe* in God or *does not believe* in God (but see Hebrews 11:6);
- (2) One *does believe* in Jesus Christ or *does not believe* in Jesus Christ (but see John 8:24);
- (3) One *does* repent of his sins or *does not* repent of his sins (but see Acts 17:30-31);
- (4) One *does* confess his faith in Christ or *does not* confess his faith in Christ (but see John 12:42);
- (5) One *does* be baptized or *does not* be baptized (but see

(Continued on Page 3)

Contending FOR THE Faith

Volume XXIV, No. 3 March/1993

Ira Y. Rice, Jr., Editor

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Editorial...

Warren-Deaver 'Open Letter' To Abilene Christian University Must Be Read Brotherhood-Wide

At a time when a cacophony of sounds is being heard throughout the brotherhood, how refreshing it is to hear at least *one* sound so clarion-clear that there can be no mistake as to its meaning.

Such a sound clearly emanates from "AN OPEN LETTER TO ABILENE CHRISTIAN UNIVERSITY," which begins on Page 1 of this issue and concludes on Page 3 just across the page from this editorial.

If there are two more appropriate brethren to write such an "open letter" to ACU than **Thomas B. Warren** and **Roy Deaver**, we are unaware of it to say the least. Both are distinguished graduates of Abilene Christian College; both continued their education through the Ph.D. degree; and both have devoted a lifetime of service to Christian education.

HEAVY MAIL RESPONSE NOTED

When their "Open Letter" first appeared in the January/February, 1993 issue of *Biblical Notes*, the remarkable gospel paper edited by brother Deaver, now in its 22nd volume, our initial reaction was: "What's this!"

After reading it, however, a telephone call to brother Deaver revealed that, of all the things he had ever published, mail response to this "Open Letter" was the heaviest ever—so much so, in fact, that *Biblical Notes* had had to reprint that particular issue, not just *once* but *twice*, in order to meet the strong demand for additional copies.

Ordinarily, *Contending for the Faith* does not reprint editorial matter from other gospel papers; however, this one item clearly deserves the widest possible readership. Much appreciation to brother Deaver for granting us permission to reproduce it here.

LIBERALISM NOTHING NEW AT ACU

Exactly when doctrinal liberalism began its incursions into the administration and Bible faculty at Abilene Christian University might be hard to pin-point. The earliest that *some* of us were aware of it goes back at least to the middle-to-late 1960s. We sincerely doubt that many in those days ever dreamed it would get the hold it now has at ACU.

I personally used to attend their annual lectureships as often as possible every February. However, when it became obvious to me in 1972, that

they were leaving their doctrinal moorings and refusing to be warned, I became so disgusted that I left their lectureship and never returned.

It may be too late—by far—for brethren Warren's and Deaver's extraordinary "open letter" to persuade ACU to come back to the "old paths," long since abandoned more than two decades ago. However, please read and study what they have to say, anyway! As the poet said, "Hope springs eternal in the dying breast."

—Ira Y. Rice, Jr., *Editor*

AN OPEN LETTER...

(Continued from Page 1)

Mark 16:15,16; Acts 2:38; Acts 22:16);

- (6) One *does* live faithfully to Christ and His will or *does not* live faithfully to Christ and His will (but see Revelation 2:10).

The "law of excluded middle" states that "Every precisely stated proposition is either *true* or *false*." Dr. Money and at least some of his faculty seem not to understand this vital truth. Reject it, and one is faced with affirming both (1) that God exists, and (2) that God does not exist. But to hold such a view is to reject the plain teaching of the Bible.

We cry out to our brethren at ACU to become deeply involved in training their students to *accept the truth which is taught in the Bible* and to *reject every doctrine which is contradictory to plain Bible teaching*. Is this too much to ask?

When students are taught (in a setting which they

conceive to be truly Christian) a number of doctrines which are the tenets of liberalism, then it is likely that at least many of these students will go back to their homes and will strive to turn local congregations into centers of liberalism (one basic tenet of which is the acceptance of the "unity-in-diversity doctrine" already accepted by Dr. Money and at least some of his faculty in the Bible department).

Even a casual look over our brotherhood today warrants the conclusion that a number of "*our Christian Colleges*" definitely are a part of the *problem*, rather than their being part of the *solution*, as related to the matters which young people face today.

We pray for Dr. Money, to the end that he and his Bible faculty may come to see the very, very serious error which is involved in his stance. With Christian love, we emphasize that we are indeed friends of both Dr. Money and ACU. It is also with love that we tell him there is a "*groundswell*" among a great many of his fellow Christians against (1) his *advocacy* of the "unity-in-diversity" doctrine (even in obligatory and forbidden matters) and (2) his *rejection* of the Bible doctrine of Christian unity.

If Dr. Money is *right* (that "unity-in-diversity" is the way to go), then *Jesus was wrong!* (Cf., Matthew 7:13,14; et. al.).

May every Christian think carefully and prayerfully about this matter. The eternal destiny of souls is at stake.

Nothing would please us more than to see Dr. Money and his staff shift from his stance on "unity-in-diversity" to the unity which the Bible upholds.

Sincerely,

(Signed)

Roy Deaver
Thomas B. Warren

THE ELM VALLEY CHURCH—ANOTHER ILLUSTRATION

Roy Deaver

Abilene Reporter-News of November 21, 1992, in the Church Notes section, has an article entitled "New pastor appointed at Elm Valley church."

According to the article, the new pastor is "The Rev. David Mercer, 31" who will follow "the retiring Rev. Pete Knight...." The article reports that Mercer is a 1984 graduate of Abilene Christian University. He has been working with Knight since 1989.

The article says that Mercer has been associate pastor of the Elm Valley church for three years; he also served as the music director.

According to the article, Mercer (1) received his bachelor's degree in ministry and evangelism from ACU; (2) did a "youth internship" at Golf Course Road Church of Christ in Midland, Texas; (3) was associate minister for Central Church of Christ, 1981-84; (4) served as associate minister of Jefferson Church of Christ in San Antonio, Texas; (5) served as minister of McGregor Church of Christ, 1985-

88; (6) served as minister of Smithlawn Church of Christ in Lubbock, 1988-89; (7) then joined Pete Knight in the Elm Valley work.

The Elm Valley church is actually the "Elm Valley Community Church." This is an "interdenominational church located 20 miles southwest of Abilene, off U.S. 277." Mercer himself said, "We are a church that has decided to put aside doctrinal differences and just worship Christ." He said further, as reported in the article, "We've gained a reputation of being a caring and accepting congregation where hurting people can find a place of worship. We plan to continue the work that Pete has done so well."

Obviously, in the Elm Valley Community Church, an interdenominational church, whose members have decided to "put aside all doctrinal differences," you can believe and teach and practice accordingly, whatever you want to believe and teach and practice. No problem! The pure doctrine of the

Christ is relegated to the trash heap, and everything goes; everything is all right. If some believe that God exists, that's fine; but if some believe that God does not exist, that's fine, too! If some believe that Jesus is the Son of God, fine; but if some believe that he *is not* the Son of God, that's fine, too. If some believe that the Bible is the miraculously-given divine message from God to man, fine; but if some hold that it is a mere human document, that's fine also. If some believe that one must be baptized in order to be saved, that's all right; but if some believe that baptism has nothing to do with one's salvation, that's all right, too!

And what about the matter of mechanical instrumental music in worship? What about the frequency of the Lord's Supper? Or, since doctrine is *nothing*, do they have "a Lord's Supper" at all?

Brethren, we call attention to this important matter because it is yet another illustration of the stance of *Abilene Christian University*. This is the kind of preacher, and this is the kind of preaching, and this is the kind of "church" that naturally grows out of

the "unity-in-diversity" doctrine now subscribed to and advocated by ACU.

One thing, however, I truly appreciate about Mercer and his "church"—if they have absolutely no intention of being a true church of Christ, then—obviously—it makes good sense, and it is just and honorable, not to call it a church of Christ!

—7401 Glenhaven Path
Austin, Texas 78737



MAD MAX (Lucado, That Is)

Daniel H. Coe, Sr.

Some year or so ago, *Mel Gibson* starred in a series of movies playing the roll of a character known as "Mad Max." These movies dealt with extreme violence and cruel treatment towards one's fellowman. Though the production was a favorite of many in a violent society, the feature was clearly distasteful in view of all that is godly.

An article by **Max Lucado** recently appeared in the bulletin of a sister congregation. The article was entitled, "A Smile In The Pew." Lucado discussed his desire to visit several churches (denominations) one Sunday morning. Calling this, "a chance of a lifetime," he decided to have a "church smorgasbord." He revealed how he "opted not to shave" but go on his outing with a "four-day shadow" and wearing "dirty jeans." He attended this smorgasbord in rather an unclean state.

Max tells the reader of his experience: "I saw a variety of religion. I saw robes. I saw choirs. One preacher was dry. One was great. One church dozed; another applauded. One congregation was wealthy; another was inner-city poor."

Max discusses how, among all the churches he attended this particular Sunday morning, one woman impressed him because she welcomed him "like... a visiting preacher." He calls on the reader to display this kind of friendliness to visitors of our own congregations.

I wonder, has Max gone Mad? Given his description of his "chance of a lifetime" at this "church smorgasbord" and what God demands, one must conclude Mad Max violated several of God's principles and explicit commands. To name a few, Mad Max violated Ephesians 5:11, "And have no

Saturday, Nov. 21, 1992
Abilene Reporter-News



Church notes

New pastor appointed at Elm Valley church

By ROY A. JONES II
Religion Editor

The Rev. David Mercer, 31, will follow the retiring Rev. Pete Knight as pastor of Elm Valley Community Church, effective Monday. The interdenominational church is located 20 miles southwest of Abilene off U.S. 277.

Mercer, a 1984 graduate of Abilene Christian University will also succeed Knight as director of the Tuesday Night "Talk It Over" singles ministry in Abilene. He has been assisting Knight in both ministries since December 1989.

"We are a church that has decided to put aside doctrinal differences and just worship Christ," Mercer said. "We've gained a reputation of being a caring and accepting congregation where hurting people can find a place of worship. We plan to continue the work that Pete has done so well."

Mercer has been associate pastor of the Elm Valley church for three years, and also served as music director. He also serves as a chaplain for Hospice of Abilene.

He received a bachelor's degree in ministry and evangelism from ACU. While attending school he did a youth internship at Golf Course Road Church of Christ in Midland, and was associate minister for Central Church of Christ, 1981-84.

He later served as associate minister of Jefferson Church of Christ in San Antonio, 1984-85; minister of McGregor Church of Christ, 1985-88, and minister of Smithlawn Church of Christ in Lubbock, 1988-89, before joining Knight in the interdenominational ministry.

His wife, Cathy, is an employee of General Dynamics in Abilene.



Mercer

fellowship with the unfruitful works of darkness, but rather reprove them"; Hebrews 10:25, "Not forsaking the assembling of ourselves together..."; I Corinthians 6:15, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid"; II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"; John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in

truth"; I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Mad Max has admitted he would rather take advantage of a "chance of a lifetime... smorgasbord" than to grasp hold of the chance of an *eternal* lifetime feasting upon the word of God, being filled with the "spiritual drink" found in Christ Jesus. Think about that next time you find yourself "hungry and thirsting" after righteousness.

—10208 Sharp
El Paso, Texas 79924

THE SIREN'S SONG

Burt Jones

In Greek legend there were creatures who presented themselves as sea nymphs—half woman, half bird—endowed with voices of such sweetness that sailors who heard their songs were lured from a safe course to shipwreck on the rocks on which the sirens sat.

In another legend the Argonauts escaped these sirens only because of the superior singing of Orpheus, the son of Apollo, the Greek god of music, medicine, and light.

Far too many sojourners in the king's steerage today are being lured from their safe course to flounder on the crags and crevices of carnality and modernism.

These present-day mariners, after having decided that they would follow Jesus, chart their course for gloryland. For a while the seas are calm—not a cloud in the sky. Then, all of a sudden, the siren lover LIBERALISM sings its seductive song. The wayfaring stranger grasps the wheel tighter and tighter. He decides that a slight deviation from his appointed course ever so gently toward the alluring and seductive rocks of wrong would not pull him from his true heading. But the sensuous, Adamic lapse from that which is righteous into that which is not draws him toward this "strange sound" (II Timothy 4:3,4; Hebrews 13:9).

Our mariner sees the remains of other ships which have passed this way and wrecked, but this sailor will be more careful and steer close to, but clear of, danger.

There are some in the Lord's church who would hearken to the siren's song of turning the body of Christ into just another DENOMINATION. Others of us consult the "chart" that guides us on our way and see that Jesus built his church (Matthew 16:18); it wears his name (Acts 20:28); it abides in his doctrine (II John 9); it decries religious error; it is his bride; and its destination is assured (Matthew 15:13,14; Ephesians 5:22-27).

We swerve barely missing the shipwreck of denominationalism—only to hear the haunting refrain of the siren MODERNISM. Once again, our palms grow moist as we somehow seem drawn

Pat Boone: On Pepperdine advisory board

MALIBU, Calif.—Entertainer Pat Boone is the new chairman of Pepperdine University's advisory board.

Boone, 58, was installed Wednesday in a ceremony at the private, liberal arts college.

The previous chairman was Bruce Herschensohn, a former television commentator running in the Republican primary for the U.S. Senate.

[NOTE: The above item appeared in the Nashville Banner for March 12, 1992. Pat Boone was reared by Christian parents in the old Granny White Pike Church of Christ in Nashville, Tennessee. However, both he and his wife Shirley abandoned the church of our Lord in the 70s—as did his parents. They (Pat and Shirley) then joined the Pentecostal holiness church known as the Assemblies of God, wherein they retain membership to this day. Just why a member of

any denomination should be made even a member of Pepperdine University's advisory board—much less its chairman—is beyond all comprehension. PU may have been a "Christian" school—once—but today it is more secular than religious, and inter-denominational rather than non-denominational. Come to think of it, maybe this explains it. Pat Boone has been inter-denominational for more than two decades! IYR Jr.]

to a rock named THEISTIC EVOLUTION. Through its misty countenance we wonder how it got here in all this vast space; where did the first speck of protoplasm come from; where did the water to feed the speck come from; how can it account for order in the universe?

Our sailor comes to his senses just as he avoids this obstacle and heads directly toward a voluptuous siren figure singing, "instrumental music in worship is allowed; and the Lord's Supper may be observed daily or quarterly instead of Sunday only; there is nothing to the verbal inspiration of the scriptures; and, what's wrong with a little innocent immorality in the church—haven't all sinned and come short of the glory of God (Romans 3:23)? Relax. Let the grace of God cover you. Enjoy life!

Again, our seafarer consults his "navigational map" and notices that the markings of the safe channel are Colossians 3:16; Ephesians 5:7-12; Obadiah 10, 11; Galatians 1:6-9; Jude 3. Our standard tells us that we must steer clear of the evil among us (I Corinthians 5:13) and to get rid of—throw overboard—worldliness (II Timothy 2:20-22).

If the siren's song of liberalism and modernism haven't yet made us fall prey to their fruits, maybe this will.

Men are prone to steer from one extreme to another and this attitude is regrettable, unthinkable and unscriptural. But our attitude today toward those outside the body is undergoing many radical changes. When gospel preachers can openly knead and ply us with the siren's song of church bulletins and through public meetings that, "there

are some in ALL sects who are converted in mind and heart to Christ and who so reverence his word that they bow to his teachings," then we have to realize how close to the shipwreck of sham and swindle some would steer us.

Many of our good brethren do not allow things to go on—but they don't even know what is going on! They may accidentally steer into bits and pieces of the problem of liberalism and modernism and survive, but finally one day, because of their stubbornness in studying the Christian's navigational chart, they will open their eyes, much too close to the rocks, and find their sons and daughters singing that very siren's song to their grandchildren. It will send these precious little souls out into open sea with only a greatly flawed version of THE CHART, not even knowing how to rightly discern the navigational information contained therein. And so, they simply find the easiest course is to listen to...THE SIREN'S SONG!

—Millersburg Church of Christ
926 East Jackson Street Extension
Millersburg, Ohio 44654

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June 6-10, 1993

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Fred Davis, Director

Sunday, June 6

9:30 A.M.	Born of a Virgin	Ira Y. Rice
10:30 A.M.	A Friend of Sinners	David Brown
7:00 P.M.	King of Kings and Lord of Lords	Wayne Coats
8:00 P.M.	He Has the Words of Eternal Life	Curtis Cates

Monday, June 7

9:00 A.M.	Salt of the Earth	Bruce Ziebarth
10:00 A.M.	Mediator, Advocate, Intercessor	Denton Landon
11:00 A.M.	He Is the Door	Noah Hackworth
1:30 P.M.	The Alpha and the Omega	Emanuel Daugherty
2:30 P.M.	Because He Will Help You Bear Your Burdens	Burt Jones
7:00 P.M.	<i>Congregational Singing</i>	
7:30 P.M.	Perfect Example	Lynn Matheny
8:30 P.M.	Redeemer and Saviour	Bill Lockwood

Tuesday, June 8

9:00 A.M.	Because He Cares for You	Johnie Scaggs
10:00 A.M.	The Suffering Saviour	Tom Bright
11:00 A.M.	The Resurrected One	Ron Cosby
1:30 P.M.	A New Creature in Christ	Lindell Mitchell
2:30 P.M.	Because in Him Resides All Authority	Terry Varner
7:00 P.M.	<i>Congregational Singing</i>	
7:30 P.M.	Anchor of Soul	Charles Pugh
8:30 P.M.	Hope of Glory	John Barcus

Wednesday, June 9

9:00 A.M.	Only Lawgiver and Judge	Glenn A. Jobe
10:00 A.M.	God's Avenger	David P. Stevens
11:00 A.M.	His Glorious Body—Spotless, Without Wrinkle or Blemish	Bobby Liddell
1:30 P.M.	He Is the Bread of Life	Waymon Swain
2:30 P.M.	He Is the Water of Life	Joe Cox
7:00 P.M.	<i>Congregational Singing</i>	
7:30 P.M.	The Lamb of God and Lion of Judah	Eddie Whitten
8:30 P.M.	The Deity of Christ—(God and Man)	H. A. (Buster) Dobbs

Thursday, June 10

9:00 A.M.	Light of the World	Richard Melson
10:00 A.M.	High Priest	Tom Wacaster
11:00 A.M.	He Is the Good Shepherd	Jim Mitchell
1:30 P.M.	Jesus, the Answer to God's Love	Guss Eoff
2:30 P.M.	All Spiritual Blessings Are in Christ	Roger Jackson
7:00 P.M.	<i>Congregational Singing</i>	
7:30 P.M.	Jesus Christ Is Coming Again	Steve Wiggins
8:30 P.M.	Jesus Christ, the Only Hope of the World	Joe Gilmore

The ladies of Northridge will serve lunch at noon, Monday through Thursday.

INDEX

CONTENDING FOR THE FAITH

VOLUME VI/1975

TOPICAL INDEX

Ira Y. Rice, Jr., *Editor*

Abilene Christian College

"Is The Truth of the Gospel As It Is In Christ Jesus Any Longer Of Major Concern At Abilene Christian College?"—Front Page editorial by Ira Y. Rice, Jr., Editor (January/1975, Pages 1-6)

"I Attended The 1974 ACC Lectureship (1)"—Article by Garland Elkins, from March 21, 1974 issue of his regular weekly church bulletin, *The Getwell Reminder*—reprinted in *Contending for the Faith* (January/1975, Pages 1-2)

"I Attended The 1974 ACC Lectureship (2)"—Article by Garland Elkins, from April 11, 1974 issue of *The Getwell Reminder*—reprinted in *Contending for the Faith* (January/1975, Page 3)

"I Attended The 1974 ACC Lectureship (3)"—Article by Garland Elkins, from April 18, 1974 issue of *The Getwell Reminder*—reprinted in *Contending for the Faith* (January/1975, Pages 3-4)

"I Attended The 1974 ACC Lectureship (4)"—Article by Garland Elkins, from May 30, 1974 issue of *The Getwell Reminder*—reprinted in *Contending for the Faith* (January/1975, Pages 4-5)

Anderson, Lynn

"Did Lynn Anderson (or Did He Not) Permit a So-Called 'Communion Service' in a Recent Wedding?" (May/1975, Page 11)

False positions that Lynn Anderson teaches and/or has stated (June/1975, Page 8)

Banowsky, Bill

Staffwriter Denny Walsh and *The Sacramento Bee* uncover "Secret \$77,500 Pepperdine Prexy's Fund" charging that "Pepperdine University President Got \$77,500 Secretly Through Phony Firm." (*Bee* article photo-reproduced in *Contending for the Faith* (March/1975, Pages 5-8)

Los Angeles Times Staff Writer John Dreyfuss describes Bill Banowsky as "a man at the Crossroads," saying that he is "torn between education and a fling at politics."—*Times* article photo-reproduced in *Contending for the Faith* (March/1975, Pages 8-11)

Los Angeles Times Staff Writer Sharon Fay Koch article on "Checks and Cheer at Ecology Awards," under date of February 12, 1974—photo-reproduced in *Contending for the Faith* (April/1975, Pages 4-5)

Bevis, Jim

"We feel that the movement of the Spirit in the emerging church has arisen above denominational lines, whether it be the Church of Christ, the Baptist Church or whatever. I feel a kinship with the emergers and I feel that we are united and really trying to make the church what the Lord wants it to be."—quoted by Garland Elkins from *MISSION*, March, 1973, Vol. 6, No. 9—reprinted in *Contending for the Faith* (January/1975, Page 4)

"...an openness to the presence of the Spirit..." "...an attempt at openness to the movement of the Holy Spirit..."

"...These are people who are wanting to be deep in the Spirit, and who are wanting a truly Spirit-filled congregation."—*Ibid.*, reprinted in *Contending for the Faith* (January/1975, Page 5)

"Right. There are 'charismatics' in our fellowship...an openness there which is leading to true freedom in Christ..."—*Ibid.*, reprinted in *Contending for the Faith* (January/1975, Page 5)

"I know of a church which prayed for weeks that the Spirit of the Lord might move among them, and when he did it scared them to death."—*Ibid.*, reprinted in *Contending for the Faith* (January/1975, Page 5)

False positions that Jim Bevis teaches and/or has stated (June/1975, Page 8)

Blue Ridge Encampment

Photo of 25th Anniversary Blue Ridge Encampment—Churches of Christ—June, 1975—Blue Ridge, North Carolina (August/1975, Pages 8 & 9)

Brotherhood Watchdogs

Article of this title by James D. Bales—reprinted from the *Bremen (Georgia) Bulletin* in *Contending for the Faith* (March/1975, Page 11)

Burch, Walter

When Garland Elkins asked brother Burch if he would fellowship the Christian Church, he unhesitatingly replied, "Yes"!—*The Getwell Reminder* for May 30, 1974, reprinted in *Contending for the Faith* (January/1975, Page 3)

Central/Winter Haven, Florida Church

Central/Winter Haven marks Crossroads/Gainesville, Florida Church (June/1975, Pages 6-7)

Clark, Dr. Royce

"At Theologian Conference, Clark Presents Paper"—reprint of *Pepperdine News* article by Staff Writer Jack Mulkey in their issue for May, 1993 (April/1975, Page 3)

Clark, Winfred

Griffin (Georgia) Elders, Winfred Clark and Faithful Brethren Everywhere are Victims of Ron Powell Hoax in McDonough, Georgia (October/1975, Pages 1-3)

Crossroads/Gainesville, Florida

"Florida Evangelism Seminar/1974"—by Ernest S. Underwood—reprinted from *The Defender* in *Contending for the Faith* (February/1975, Pages 1, 4-7)

Speakers on Crossroads' Florida Evangelism Seminar/1974 included Lynn Anderson, Chuck Lucas, Bob Hendren, Richard Whitehead, Doug Kostowski, Harold Hazelip and Roy Osborne. (February/1975, Page 1)

"Now THREE Churches Have Marked Crossroads" (June/1975, Pages 3-7)

James W. Watkins, III, reports on trip to Gainesville (June/1975, Pages 3 & 4)

"Prayer Group" led by Roy Osborne (June/1975, Page 4)

Jim Shewmaker leads song, "Spirit of God Fall Fresh on Us." (June/1975, Page 3)

Bob Hendren gives "Bible Exposition on Ephesians" (June/1975, Page 3)

Landon Saunders speaks on "We Are God's Workmanship" (June/1975, Page 3)

39th Avenue/Gainesville elders mail statements to Florida churches warning of Crossroads/Gainesville church (June/1975, Pages 4-5)

University Avenue/Gainesville marks Crossroads/Gainesville church (June/1975, Pages 5-6)

Central/Winter Haven marks Crossroads/Gainesville church (June/1975, Pages 6-7)

Under date of April 5, 1975, Crossroads elders make statement (June/1975, Page 7)

Should Crossroads elders' statement be taken at face value? (June/1975, Pages 8-9)

False position taken by Crossroads elders (June/1975, Page 8)

False position taken by Crossroads' choice of speakers (June/1975, Pages 8-9)

Evans McMullen, minister to the Griffin (Georgia) Church of Christ, reports how much he profited by attending the Crossroads "World Evangelism Seminar," proposes the Griffin Church join hands with the Morrow Christian Church and the Christian Evangelistic Association in founding an entirely new ecumenical denomination in McDonough, Georgia, to be known henceforth as Christ's Church. (July/1975, Pages 3-5)

West Hill/Pensacola elders and minister associate themselves with Crossroads. (July/1975, Pages 7-12)

Lauderdale/Manor elders send their preacher Kenneth Johnson to check out Crossroads seminar (September/1975, Pages 8-9)

"1975 Florida Evangelism Seminar"—by Kenneth Johnson, reprinted from *The Gospel Armour* (September/1975, Pages 8-9)

Lauderdale Manor/Fort Lauderdale, Florida elders notify *Crossroads/Gainesville, Florida* of withdrawal action (September/1975, Page 9)

Letter to *Lauderdale Manor* elders by Kenneth D. Johnson, re: his visit to *Crossroads* seminar (September/1975, Page 9)

Florida Avenue/Tampa withdraws from *Crossroads/Gainesville Apostates* (October/1975, Page 6)

Agreements Reached at *Crossroads/Gainesville* Should Pave Way to General Reconciliation Among Churches of Christ in Florida Area (November/1975, Pages 1-6)

Debating

"Does It Do Any Good to Debate?"—by George E. Darling, Sr. (May/1975, Pages 15-16)

Essence of Time, The

New study guide by Frankie Luper is destined to alter the entire study of the Old Testament (October/1975, Pages 4-5)

Evangel, The

This monthly publication of the *West Hill/Pensacola Church of Christ* associates *West Hill's* elders and minister as firmly behind the *Crossroads Church* in *Gainesville, Florida*. (July/1975, Pages 7-12)

Finto, Don

In a lengthy discussion with *Garland Elkins* in which *Pat McGee* also participated during the 1974 ACC Lectures, *Finto*, who preaches for the *Belmont church*, in *Nashville, Tennessee*, took the following positions:

1. That he will fellowship the *Christian Church*, in spite of their sin of using instrumental music in the worship of the church.
2. He contended that there are no grounds for disfellowshipping, with the exception of those who become contentious, explaining that he meant if someone brought in an instrument, and we (faithful) brethren opposed it, we (sound brethren) "could conceivably be the object of a withdrawal."
3. He stated that he believes that Holy Spirit baptism is available today.
4. He said he would fellowship *David Wilkerson*, well known Pentecostal preacher, and one of the most dangerous false teachers of our day. (January/1975, Page 4)

Garland Elkins asked *Finto* if it was true that he (*Finto*) had gone to *New York* to study under *Wilkerson*. He answered, "Yes."—reprinted from the *Getwell Reminder* for May 30, 1974 (January/1975, Pages 4 & 5)

"...the empowering of the Holy Spirit in our lives..." (Interview of *Victor L. Hunter* with *Finto* and *Jim Bevis* as reported in *MISSION*, Vol. 6, No. 9—reprinted in *Contending for the Faith* (January/1975, Page 5)

"...the Church of Christ has become almost completely denominationalized." "...try to escape the denominational implications. I can appreciate and love my brothers who are still in a denomination and I'm not saying I'm not in a denomination."—*Ibid.*, reprinted in *Contending for the Faith* (January/1975, Page 5)

"To really be free one must just keep on being honest, seeking fellowship with other honest and open Christians, no matter where they are found, and just let the Lord do with them what he wants."—*Ibid.*, reprinted in *Contending for the Faith* (January/1975, Page 5)

"Fintoism"—by *Michael W. Kiser*, reprinted from *Radford Reminder* (August/1975, Page 11)

Florida Avenue/Tampa, Florida

Florida Avenue/Tampa Withdraws from *Crossroads/Gainesville Apostates* (October/1975, Page 6)

Freed-Hardeman College

5,000 Attend *Freed-Hardeman Lectures* (February/1975, Page 8)

Goree, Bill

West Hill/Pensacola elders and minister associate themselves with *Crossroads*. (July/1975, Pages 7-12)

Griffin (Georgia) Church of Christ

Evans McMullen, minister of the *Griffin Church of Christ*, reportedly proposes that *Griffin Church of Christ* join hands with the *Morrow Christian Church* and the *Christian Church Association* in founding an entirely new ecumenical denomination in *McDonough, Georgia*, to be known henceforth as *Christ's Church*. (July/1975, Pages 3-5)

Griffin (Georgia) Elders, Winfred Clark and Faithful Brethren Everywhere are Victims of *Ron Powell Hoax* in *McDonough, Georgia* (October/1975, Pages 1-3)

Groton, Connecticut

"Groton (Connecticut) Becomes First Church to Return After Apostatizing into Liberalism" (September/1975, Pages 1, 3-4)

"A New Day in Groton, Connecticut"—by *Ira North*, reprinted from *Gospel Advocate* (September/1975, Page 3)

"*Ira North* Owes Confession," re: having fellowshiped withdrawn-from church at *Groton, Connecticut* (September/1975, Page 4)

"*Horton* Writes Final Word," re: reconciliation at *Groton, Connecticut* (September/1975, Page 4)

Guilt By Association

"What About Those Who Protest 'Guilt by Association'?"—Editorial article by *Ira Y. Rice, Jr.* (July/1975, Pages 1-3)

Henderson, Parker

Henderson was working for correction, reconciliation, re: *Crossroads/Gainesville*; chairs both sessions (November/1975, Pages 1, 3)

Hendren, Bob

Appears on *Crossroads' seminar*, speaking on "Bible Exposition on Ephesians" (June/1975, Page 3)

Highland/Abilene, Texas

Highland's Cancellation of *Somerville Appointment* Is Further Evidence of Perfidy (May/1975, Pages 1-3)

"Whom Do The *Highland Elders* Think They Are Deceiving Now? Which Story Was The Truth?" (May/1975, Pages 3-7)

"*Highland/Herald of Truth* Build-Up of *Juan Monroy*, in *Spain*, May Be One More Thing Needing Looking-Into" (May/1975, Pages 7-10)

"Brethren, When You Sent in Your Money, Is This the Sort of Doctrine You Thought You Were Supporting?" (May/1975, Page 10)

"Did *Lynn Anderson* (or Did He Not) Permit a So-Called 'Communion Service' in a Recent Wedding?" (May/1975, Page 11)

"Several More Churches 'Mark' *Highland* After *Memphis Assurances* Unfulfilled" (May/1975, Pages 11-13)

Hoax

Griffin (Georgia) Elders, Winfred Clark and Faithful Brethren Everywhere are Victims of *Ron Powell Hoax* in *McDonough, Georgia* (October/1975, Pages 1-3)

Horton, Howard

"*Horton* Writes Final Word," re: reconciliation of *Groton, Connecticut* (September/1975, Page 4)

Hunter, Victor L.

Editor of *MISSION* contended with *Garland Elkins* that *Mark 9:38* authorizes the fellowship of people in the denominations.—reprinted in *Contending for the Faith* (January/1975, Page 3)

Hunter said that "*MISSION* should be ecumenical in flavor, listening to other voices and conversing with other communities, thus avoiding the narrowness of isolation and the barrenness of prolonged navel gazing."—quoted by *Garland Elkins* from *MISSION*, Vol. 6, No. 6, pp. 17—reprinted in *Contending for the Faith* (January/1975, Page 3)

Hunter also said, "The problem with a restoration theology is that it rests on the premise that the mission of the church is to set up a 'true church' in which all the details of church life are exactly like they were in the first century world."—quoted by *Garland Elkins* from *MISSION*, March, 1972, Vol. 6, No. 9, pp. 6—reprinted in *Contending for the Faith* (January/1975, Page 4)

Jehoiakim's Penknife

Article by *William S. Cline* shows folly of tampering with the Word of God. (August/1975, Page 4)

Johnson, Kenneth D.

Lauderdale Manor elders send their preacher *Kenneth Johnson* to check out *Crossroads* seminar (September/1975, Pages 8-9)

"1975 Florida Evangelism Seminar"—by Kenneth Johnson, reprinted from *The Gospel Armour* (September/1975, Page 8)

Letter to *Lauderdale Manor* elders by Kenneth D. Johnson, re: his visit to Crossroads seminar (September/1975, Page 9)

Ketcherside, Carl

San Fernando (California) Bulletin Announces Carl Ketcherside To Hold Meeting With Westchester Church"—reprinted in *Contending for the Faith* (January/1975, Page 8)

Knowledge

"Always Learning, Never Knowing"—by Thomas A. Williss (September/1975, Pages 4-5)

Lauderdale Manor/ Fort Lauderdale, Florida

Lauderdale Manor elders send their preacher Kenneth Johnson to check out Crossroads seminar (September/1975, Pages 8-9)

Lemay/St. Louis Church

Lemay elders cancel Ira North meeting for appearing on same program with Stanley Shipp, re: Pepperdine Lectureship (June/1975, Pages 2-3)

Lemmons, Reuel

"In view of Don Finto's position which definitely shows that he believes in a miraculous operation of the Holy Spirit, many brethren are now asking why Reuel Lemmons would allow Finto to write an article in the *Firm Foundation* in which he sought to cover his real position by claiming that being 'led by the Spirit' and providence are the same. It is very obvious from the above quotations that he believes, as does *David Wilkerson*, that being 'led by the Spirit' entails the miraculous."—Garland Elkins, in *The Getwell Reminder* for May 30, 1974, reprinted in *Contending for the Faith* (January/1975, Page 5)

Under the caption of "The New Restoration Movement (?)," Winfred Clark, minister to the church at Bremen, Georgia, reviews editorial article by Reuel Lemmons, Editor, that appeared in the February 11, 1975 edition of the *Firm Foundation*. (August/1975, Pages 1-3)

Liberalism

"What Liberalism Has Done To The Church"—by Max R. Miller (January/1975, Page 6)

Elders Can Stop The Spread Of Liberalism"—by William S. Cline (March/1975, Page 12)

Cartoon showing the jaws of Liberalism attacking Truth (August/1975, Page 3)

"Don't Call Me A Liberal!"—Paul Kidwell, reprinted from *Mabelvale* (Arkansas) Bulletin for September 15, 1974 (August/1975, Page 6)

"Groton (Connecticut) Becomes First Church to Return After Apostatizing into Liberalism" (September/1975, Pages 1, 3-4)

"Lectures on Liberalism"—Editorial by Ira Y. Rice, Jr. (September/1975, Page 2)

"A New Day in Groton, Connecticut"—by Ira North, reprinted from the *Gospel Advocate* (September/1975, Page 3)

Lucas, Chuck

False positions that Chuck Lucas has taken (June/1975, Page 9)

Luper, Archie W.

Appeals to Norvel Young to Repent. (April/1975, Page 16)

Marry Only in the Lord

A new book on marriage by Bruce R. Curd (September/1975, Page 10)

McGee, Pat

Garland Elkins reported that he was associated with Pat McGee at the 1974 ACC Lectures and that Pat stood firmly for the truth and against all error.—*The Getwell Reminder* for April 11, 1974, reprinted in *Contending for the Faith* (January/1975, Page 3)

"MISSION Magazine/1974"—by Pat McGee (November/1975, Pages 13-14)

Pat McGee Returns to New Zealand After Two-Month Preaching Effort in Indonesia, Singapore and Malaysia (November/1975, Pages 15-16)

McDonough, Georgia

Griffin (Georgia) Church of Christ reportedly to join hands with the Morrow Christian Church and the Christian Evangelistic Association in founding an entirely new ecumenical denomination in McDonough, Georgia, to be known henceforth as Christ's Church. (July/1975, Pages 3-5)

Winfred Clark has somewhat to say about this matter. (July/1975, Pages 6-7)

Griffin (Georgia) Elders, Winfred Clark and Faithful Brethren Everywhere are Victims of Ron Powell Hoax in McDonough, Georgia (October/1975, Pages 1-3)

McMullen, Evans

Griffin, Georgia's minister Evans McMullen reportedly proposes that the Griffin, Georgia Church of Christ join hands with the Morrow Christian Church and the Christian Evangelistic Association in founding an entirely new ecumenical denomination in McDonough, Georgia, to be known henceforth as Christ's Church. (July/1975, Pages 5-7)

MISSION Magazine

"Attitude of 'MISSION' Toward the Scriptures"—by Garland Elkins, reprinted from the April 18, 1974 issue of *The Getwell Reminder* (January/1975, Page 4)

"MISSION Magazine/1974"—by Pat McGee (November/1975, Pages 13-14)

Monroy, Juan

"*Highland/Herald of Truth* Build-Up of Juan Monroy, in Spain, May Be One More Thing Needing Looking Into" (May/1975, Pages 7-10)

Morrison, Matthew C.

"Matthew C. Morrison Publishes Doctoral Dissertation on Daniel Sommer's 70 Years of Preaching" (May/1975, Pages 13-14)

Negative Preaching

"Don't Be Negative"—by Dale I. Royal (March/1975, Page 13)

"A Preacher Who 'Wouldn't Do'"—short article reprinted from *The Informer* (March/1975, Page 13)

"Is 'Contending for the Faith' Entirely Negative?"—Editorial by Ira Y. Rice, Jr. (July/1975, Pages 2-16)

"Preaching A Positive Gospel"—by Dub McClish (August/1975, Page 5)

New Restoration Movement

"The New Restoration Movement (?)"—Article by Winfred Clark reviews article by Reuel Lemmons from the *Firm Foundation* of February 11, 1975. (August/1975, Pages 1-3)

North, Ira

Lemay/St. Louis elders cancel Ira North meeting for appearing on same lectureship program with Stanley Shipp at Pepperdine University (June/1975, Pages 1-3)

"A New Day in Groton, Connecticut"—by Ira North, reprinted from the *Gospel Advocate* (September/1975, Page 3)

"Ira North Owes Confession" (September/1975, Page 4)

Osborne, Roy

False positions that Roy Osborne has taught and/or stated (June/1975, Page 8)

Phillips, Paul D.

"I do not know that it is the purpose of God for man in the twentieth century to attempt a restoration of the New Testament church."—quoted by Garland Elkins from *MISSION*, December, 1973, Vol. 7, No. 6, pp. 31—reprinted in *Contending for the Faith* (January/1975, Page 3)

Pepperdine University

Is Day of Reckoning Coming Full Circle for Pepperdine University? (March/1975, Pages 1-11)

William S. Banowsky makes Pepperdine practically an arm of the Republican Party, furthering his own political ambitions. (March/1975, Page 2)

Pepperdine's legal representatives, Latham & Watkins, Musick, Peeler & Garrett, write letter to Deputy Attorney General, Department of Justice, Los Angeles, California, defending the university, M. Norvel Young, William S. Banowsky and Charles B. Runnels against legal complaints—quoted in *Contending for the Faith*. (March/1975, Pages 2-3)

Charles A. Barrett, Chief Deputy Attorney General, State of California, acknowledges aforementioned letter stipulating conditions to put matter to rest—quoted in *Contending for the Faith*. (March 1975, Pages 3 & 4)

Pepperdine University publicizes above correspondence with statement charging complainants as being "a small group of ideological critics of Pepper-

dine" and "irresponsible," which charge we denied—reprinted in *Contending for the Faith*. (March/1975, Page 4)

Denny Walsh and *Sacramento Bee* uncover "Peppergate", charging "Secret \$77,500 Pepperdine Prexy's Fund," headlining, "Pepperdine University President Got \$77,500 Secretly Through Phony Firm"—photo-reproduced in *Contending for the Faith*. (March/1975, Pages 5-8)

Los Angeles Times opines that "Pepperdine President Is Torn Between Education and a Fling at Politics"—*Times* Staff Writer John Dreyfuss' article photo-reproduced in same issue. (March/1975, (Pages 8-11))

"Pepperdine Versus Christian Education"—by Dan Flournoy (April/1975, Pages 1-2)

"At Theologian Conference, Clark Presents Paper"—article by Staff Writer Jack Mulkey, reprinted from *The Pepperdine News* for May, 1973 (April/1975, Pages 3-4)

Cocktails served at Patrons of Pepperdine event, reported by Sharon Fay Koch under heading of "Checks and Cheer at Ecology Awards" in February 12, 1974, issue of *Los Angeles Times*.—photo-reproduced in *Contending for the Faith* (April/1975, Pages 4-5)

This event included both drinking and dancing, as reported by Jack Mulkey, Managing Editor of *The Graphic*, Pepperdine's student newspaper, prompting Pepperdine Executive Vice President Howard A. White to eschew "official" responsibility even though he gave the invocation, Chancellor M. Norvel Young presented the winners of awards, and President William S. Banowsky acted as master of ceremonies. See Mulkey article, entitled, "Pep Patrons Sponsor Program... Dinner Spotlights Tyler recipients"—photo-reproduced in *Contending for the Faith*. (April/1975, Pages 5-6)

Tyler Presentation Ball leads to "re-evaluation" of Pepperdine's policy re: forbidding dancing for students, leading to cancellation of "Old Malibu Days" hoedown. See Staff Writer Bob Eisberg's article photo-reproduced from *The Graphic* for March 1, 1974—also the *Graphic's* "Editorial Perspective" of the same date. (*Contending for the Faith*, April/1975, Pages 6-7)

John Ince, Editor-in-Chief of *The Graphic*, publishes front-page article, entitled, "Council Assails Dance Standard... Statement Lists Student Objection to Pep's Current Dancing Policy"—photo-reproduced in *Contending for the Faith*. (April/1975, Page 8)

Stringent editorial on "Undefined Traditions" photo-reproduced from *The Graphic* for March 15, 1974. (April/1975, Page 9)

Pepperdine News, for July, 1971, publishes article, entitled, "Student Practices Ancient Art of Yoga," by Mary Johnson—photo-reproduced in *Contending for the Faith* (April/1975, Pages 10-11)

Article, entitled, "Pepperdine University Lectureship," by David Ogilbee,

Gospel Advocate for February 6, 1975—photo-reproduced in *Contending for the Faith* (April/1975, Page 11)

Correspondence, re: Pepperdine, between Trent C. Devenney, a Los Angeles attorney, and Ira Y. Rice, Jr. (April/1975, Pages 11-12)

Instead of Correcting Anything, Chancellor's Council Whitewashes Peppergate with "White Paper"—photo-reproduced in *Contending for the Faith* (April/1975, Pages 13-14)

Together with foregoing "White Paper," Don Miller, Chairman of Pepperdine's Board of Trustees, makes misleading statement under date of March 13, 1975—reproduced in *Contending for the Faith* (April/1975, Pages 14-15)

Pepperdine students openly question Administration's integrity. Student poll and article by Mike Hudson, entitled, "Administrative Integrity Questioned," published in student newspaper *Inner View* in their edition for March 14, 1975—photo-reproduced in *Contending for the Faith*. (April/1975, Page 15)

Positive Preaching

"We Want Positive Preaching"—by Winfred Clark—reprinted from Bremen (Georgia) Bulletin (May/1975, Page 16)

"Preaching A Positive Gospel"—by Dub McClish (August/1975, Page 5)

Powell, J. M.

Powell Preaches, Teaches Around the World (November/1975, Page 6)

"Powell's Missionary Tour (Parts One & Two)—by J. M. Powell (November/1975, Pages 6-8, 12)

Powell, Dr. Ronald

Reportedly joins Evans McMullen, minister of the Griffin (Georgia) Church of Christ, in sponsoring establishment of an entirely new ecumenical denomination in McDonough, Georgia, to be known henceforth as Christ's Church. (July/1975, Pages 3-5)

Griffin (Georgia) Elders, Winfred Clark and Faithful Brethren Everywhere are Victims of Ron Powell Hoax in McDonough, Georgia (October/1975, Pages 1-3)

"Precious Encounter"

Kenneth R. Ware describes guide book, by the above title, for conducting religious sharing sessions or "rap" sessions among churches of Christ. (May/1975, Page 14)

Restructured Church

"Has the Restructured (?) Church Emerged in McDonough, Georgia?"—article by Winfred Clark reprinted from Bremen (Georgia) church bulletin for June 19, 1975. (July/1975, Page 6)

"The Restructured Church Seeks to Restore New Testament Christianity?"—article by Winfred Clark reprinted from Bremen (Georgia) church bulletin for June 26, 1975. (July/1975, Page 6)

Rice, Mrs. Eula Edna

Editor's mother passes, as reported by *The Norman Transcript*, of Norman, Oklahoma—reprinted in *Contending for the Faith* (February/1975, Page 8)

Rice, Ira Y., Sr.

"Preachers of Yesterday—He Sang and Preached the Word"—by Loyd L. Smith, reprinted from the *Christian Worker* for July/1975 (September/1975, Pages 7-8)

Saunders, Landon

Appears on *Crossroads/Gainesville* seminar, on topic "We Are God's Workmanship" (June/1975, Page 3)

Shewmaker, Jim

Leads questionable song, "Spirit of God Fall Fresh on Us," at *Crossroads/Gainesville* seminar. (June/1975, Page 3)

Shipp, Stanley

Lemay/St. Louis elders cancel Ira North meeting for appearing on same program with Stanley Shipp, re: Pepperdine Lectureship (June/1975, Page 3)

Silence of the Scriptures

"The Silence of the Scriptures"—by Shelby C. Smith—reprinted from *Sword & Shield*. (August/1975, Page 6)

Social Drinking

"Ten Bible Reasons Why Christians Should Not Engage in Social Drinking"—Editorial by Ira Y. Rice, Jr. (February/1975, Pages 2-3)

Somerville, Tennessee

Somerville elders' "Open Letter," under date of September 24, 1974, re: *Highland/Abilene's* cancellation of appointment reproduced. (May/1975, Pages 1-2)

Correspondence between Ira Y. Rice, Jr., and Somerville elders re: permission to reproduce foregoing "Open Letter" (May/1975, Page 3)

Special Articles

"Just One 'T' In Dirty"—Reprint from George Darling's bulletin, in *Pensacola, Florida* (April/1975, Page 3)

"The Poor Letter 'E'"—Reprint from *Hawthorne Herald* (March/1975, Page 12)

"The Bible"—Author Unknown (April/1975, Page 15)

"Many Strange Things"—Reprint from *Standing For The Truth* (May/1975, Page 16)

"Take Heed How You Build"—Reprint from *Gospel Rays* (June/1975, Page 3)

"The Fight Is On"—by Dale C. Flowers. Reprint from *Liberty Co-Worker* (June/1975, Page 9)

"How Does One Seek to Please Men?"—by Paul Kidwell. Reprint from *Bremen (Georgia) Bulletin*. (June/1975, Page 9)

"Does It Matter How Noah Built the Ark?"—by Maxie B. Boren. Reprint from *Standing for the Truth* (June/1975, Page 15)

"Strange Bedfellows"—by George E. Darling, Sr. (June/1975, Page 15)

"Newman Visits Church of Christ"—by Paul W. Travis (June/1975, Pages 15 & 16)

"Mild 'Cuss' Words (that are not so mild)"—by J. M. Powell (June/1975, Page 16)

"How 'Alone' Are We in This Fight?"—Editorial by Ira Y. Rice, Jr. (August/1975, Page 2)

"Demons and Exorcism"—by Bill York (August/1975, Page 3)

"Why Does This Article Seem So Ridiculous?"—Author Unknown (August/1975, Page 4)

"How Exact Must We Be?"—by Paul Cooke. Reprint from *Lincoln Light* (August/1975, Page 5)

"Preaching a Positive Gospel"—by Dub McClish (August/1975, Page 5)

"Don't Call Me A Liberal"—by Paul Kidwell (August/1975, Page 6)

"A 'Faith' That Would Save Devils"—by Raymond Hagood. Reprint from *The Saluter*, Dresden, Tennessee (August/1975, Page 7)

"Excited About Other People's Business"—by Pat Stephenson. Reprint from *Gretna Greetings* (August/1975, Page 7)

"25th Anniversary Blue Ridge Encampment—Churches of Christ—June, 1975—Blue Ridge, North Carolina (August/1975, Pages 8-9)

"Is It Nothing to You?"—by Earl Danley (August/1975, Page 8)

"I Am Not Ashamed of the Gospel"—by Ernest S. Underwood. Reprint from *The Message of the 39th Avenue Church of Christ of Gainesville, Florida* (August/1975, Pages 8-9)

"What God Is Like"—Written by an eight-year-old girl. Reprint from *The Good News/Shades Mountain*, Birmingham, Alabama (August/1975, Page 9)

"Has the Kingdom Come?"—by W. Ralph Wharton. Reprinted from the Ocean Springs (Mississippi) *Liberator* (August/1975, Page 10)

"Wind of Doctrine"—by J. L. Davidson. Reprinted from *Vanderbilt Vanguard*, Vanderbilt, Texas (August/1975, Page 10)

"Defense of the Truth"—by Joe Moulder. Reprinted from *The Hilland Herald*, North Highlands, California (August/1975, Page 10)

"Fintoism"—by Michael W. Kiser. Reprinted from *Radford Reminder*, Radford, Virginia (August/1975, Page 11)

"Just A Little Contamination"—by C. Lected (August/1975, Page 11)

"Another Damning Doctrine"—by Jerry Bookout (September/1975, Page 5)

"When Does a Congregation of the Church Become a Denomination?"—by Curt Golden. Reprint from *Morse Avenue Newsletter* (September/1975, Page 6)

"A Tragic and Interesting Story"—by Dub McClish. Reprint from *Granbury Gospel* (September/1975, Page 6)

"Preachers of Yesterday—He Sang and Preached the Word"—by Loyd L. Smith. Reprint from the *Christian Worker* for July/1975, (September/1975, Pages 7-8)

"Misdirected Sympathy"—by Kenneth L. Jones (September/1975, Page 16)

Ward, Roy Bowen, former Editor of *MISSION*

"We have continually gotten hung up over the question of the nature of the scriptures." "The most fundamental assumption we employ in our reading of the Bible is the inherited, traditional assumption about the nature of the Bible itself. The Bible has been assumed to be infallible, inerrant and harmonistic (without change or variation)." "Precisely because the Restoration Movement churches have been so Bible-bound, it is necessary that we take the risk involved in a continual critical study of the text of the Bible and our assumptions about the nature of the Bible (some other religious groups could ignore the whole question). In part, it is necessary because we have used the Bible as a hammer to smash fingers and knock heads on numerous occasions."—quoted by Garland Elkins from *MISSION*, December, 1972, Vol. 6, No. 6—reprinted (January/1975, Page 4)

Warnings Ignored

"What Use Is a Warning If Faithful Brethren Choose to Ignore It?"—Editorial article by Ira Y. Rice, Jr., Editor (June/1975, Page 1)

Ira North, Madison Are Chief Offenders (June/1975, Page 1)

Dishonoring of Withdrawals Continues (June/1975, Page 1)

In *Crossroads* bulletin for March 23, 1975, Chuck Lucas announces that *Crossroads Singers* will be singing at Madison church, then Donelson, Gallatin, West End/Nashville, Bowling Green, Kentucky, and Decatur/Atlanta on their Spring Tour, with Lucas to preach both services Sunday at Donelson Church of Christ, where Bob Hendren ministers. (June/1975, Page 2)

All of above-mentioned congregations were notified of the withdrawal action against the *Crossroads Church*—yet these *Crossroads Singers* were received into the houses of these congregations and bidden God speed, contrary to II John 9-11 (June/1975, Page 2)

Welch, Alonzo

Gave his unqualified endorsement to Chuck Lucas. (Listen to tape.) June/1975, Page 9)

West Hill/Pensacola Church of Christ

West Hill/Pensacola elders and minister associate themselves with *Crossroads*. (July/1975, Pages 7-12)

Woods-Franklin Debate

May/1974 debate now appears in book form. (June/1975, Page 16)

Young, M. Norvel

Archie W. Luper Appeals to Norvel Young to Repent. (April/1975, Page 16)

AUTHOR INDEX

Author Unknown

"The Bible" (April/1975, Page 15)

"Take Heed How You Build"—via *Gospel Rays* (June/1975, Page 3)

"Why Does This Article Seem So Ridiculous?" (August/1975, Page 4)

Bales, James D.

"Brotherhood Watchdogs"—reprinted from *Bremen (Georgia) Bulletin* (March/1975, Page 11)

Bookout, Jerry

"Another Damning Doctrine" (September/1975, Page 5)

Boren, Maxie

"Does It Matter How Noah Built the Ark?"—reprinted from *Standing for the Truth* (June/1975, Page 15)

Clark, Winfred

"We Want Positive Preaching" (May/1975, Page 16)

"Has the Restructured (?) Church Emerged in McDonough, Georgia?"—reprinted from June 19, 1975 church bulletin, of Bremen, Georgia (July/1975, Page 6)

"The Restructured Church Seeks to Restore New Testament Christianity"—reprinted from June 28, 1975 church bulletin, of Bremen, Georgia (July/1975, Page 6)

"The New Restoration Movement (?)"—(August/1975, Pages 1, 3)

"Griffin Does Not Endorse Christ's Church in McDonough"—reprint from *Bremen (Georgia) Bulletin* (October/1975, Page 3)

Cline, William S.

"Elders Can Stop the Spread Of Liberalism" (March/1975, Page 12)

"Jehoiakim's Penknife" (August/1975, Page 4)

Cooke, Paul

"How Exact Must We Be?" (August/1975, Page 5)

Danley, Earl

"Is It Nothing To You?" (August/1975, Page 8)

Darling, George E., Sr.

"Does It Do Any Good To Debate?" (May/1975, Pages 15-16)

"Strange Bedfellows" (June/1975, Page 15)

Davidson, J. L.

"Wind of Doctrine" (August/1975, Page 10)

Devenney, Trent C.

A Roman Catholic Los Angeles attorney, who is friendly toward the churches of Christ writes letter regarding Pepperdine (April/1975, Pages 11-12)

Dreyfuss, John

Los Angeles Times staff writer profiles "Bill Banowsky: He's a Man at the Crossroads—Pepperdine President Torn Between Education and a Fling at Politics"—photo-reproduced from the *Times* (March/1975, Pages 8-11)

Elkins, Garland

"I Attended the 1974 ACC Lectureship (1)"—reprinted from *The Getwell Reminder* for March 21, 1974 (January/1975, Pages 1-2)

"I Attended the 1974 ACC Lectureship (2)"—reprinted from *The Getwell Reminder* for April 11, 1974 (January/1975, Page 3)

"I Attended the 1974 ACC Lectureship (3)"—reprinted from *The Getwell Reminder* for April 18, 1974 (January/1975, Pages 4-5)

"I Attended the 1974 ACC Lectureship (4)"—reprinted from *The Getwell Reminder* for May 30, 1974 (January/1975, Pages 4-5)

Eisberg, Bob

"Board Vetoes Hoedown"—photo-reproduced from the March 1, 1974 edition of *The Graphic* (April/1975, Pages 6-7)

Flournoy, Dan

"Pepperdine Versus Christian Education" (April/1975, Pages 1-12)

Florida Avenue/Tampa (Florida) Elders

Letter of withdrawal, under date of August, 10, 1975, addressed to the Elders, Crossroads church of Christ (October/1975, Page 6)

Flowers, Dale C.

"The Flight Is On" (June/1975, Page 9)

Golden, Curt

"When Does a Congregation of the Church Become a Denomination?"—reprint from *Morse Avenue Newsletter* (September/1975, Page 6)

Goree, Bill

Elders, minister of *West Hill/Pensacola, Florida* church wish to be known in association with *Crossroads/Gainesville* (July/1975, Pages 7-9)

Griffin (Georgia) Elders

Letter under date of September 10, 1975, to Ira Rice, disavowing any connection with the "Christ's Church" effort in McDonough, Georgia (October/1975, Pages 1-2)

Letter under date of September 25, 1975, written to Ira Y. Rice, Jr., for the elders of the Griffin (Georgia) church of Christ (October/1975, Pages 2-3)

Advertisement placed in the *Henry County Weekly-Advertiser* by the Griffin elders, under date of May 29, 1975 (October/1975, Page 3)

Hagood, Raymond

"A 'Faith' That Would Save Devils" (August/1975, Page 7)

Horton, Howard

Horton Writes Final Word, re: Groton and Norwich, Connecticut (September/1975, Page 4)

Hudson, Mike

"Administrative Integrity Questioned" (April/1975, Page 15)

Ince, John

"Council Assails Dance Standard—Statement Lists Student Objections to Pep's Current Dancing Policy"—reproduced from the March 15, 1974 issue of *The Graphic* (April/1975, Page 8)

Johnson, Kenneth D.

"1975 Florida Evangelism Seminar"—reprinted from *The Gospel Armour* (September/1975, Pages 8-9)

Letter, re: *Crossroads/Gainesville's* 1975 Florida Evangelism Seminar (September/1975, Page 9)

Johnson, Mary

"Student Practices Ancient Art of Yoga"—reprinted from July/1971 issue of *Pepperdine News* (April/1975, Pages 10-11)

Jones, Kenneth L.

"Misdirected Sympathy" (September/1975, Page 16)

Kidwell, Paul

"How Does One Seek to Please Men?" (June/1975, Page 9)

"Don't Call Me A Liberal!" (August/1975, Page 6)

Kiser, Michael W.

"Fintoism"—reprinted from *Radford Reminder*, Radford, Virginia (August/1975, Page 11)

Koch, Sharon Fay

"Checks and Cheer at Ecology Awards"—reproduced from the *Los Angeles Times* for February 12, 1974 (April/1975, Pages 4-5)

Lauderdale Manor/Lauderdale, Florida Elders

Statement of withdrawal from *Crossroads/Gainesville* (September/1975, Page 9)

Lected, C.

"Just A Little Contamination" (August/1975, Page 11)

Lemmons, Reuel

Editorial, *Firm Foundation*, May 21, 1974 (May/1975, Page 5)

Luper, Archie W.

Archie W. Luper Appeals to Norvel Young to Repent (April/1975, Page 15)

Lusk, Maurice W., III

Reply of April 28, 1975, for the elders at Somerville, Tennessee re: Ira Y. Rice, Jr., letter to them of April 24, 1975 (May/1975, Page 3)

Marshall, Robert R.

Chairman of Data Distribution (Task Group) writes "Chancellor's Council 'White Paper,'" re: the legal investigation of Pepperdine University, under date of March 13, 1975—photo-reproduced (April/1975, Pages 13-14)

McClish, Dub

"Preaching A Positive Gospel" (August/1975, Page 6)

"A Tragic and Interesting Story"—re-

printed from *Granbury Gospel* (September/1975, Page 6)

McGee, Pat

"MISSION Magazine/1974" (November/1975, Pages 13-14)

Miller, Don

Chairman of Pepperdine University's Board of Trustees, encloses statement together with "Chancellor's Council 'White Paper'" (April/1975, Page 14)

Miller, Max

"What Liberalism Has Done to the Church" (January/1975, Pages 6-7)

Monroy, Juan

"Personalidad Cubana Convertida a Cristo"—photo-reproduced (May/1975, Page 7)

English translation of same (May/1975, Page 8)

"Oremos Por Pablo VI"—photo-reproduced editorial by Monroy (May/1975, Pages 8-9)

English translation of same (May/1975, Page 9)

"Fallece En Madrid D. Ernesto Trenchard"—photo-reproduced (May/1975, Page 10)

English translation of same (May/1975, Pages 9-10)

Moulder, Joe

"Defense of the Truth" (August/1975, Page 10)

Mulkey, Jack

"At Theologian Conference, Clark Presents Paper"—photo-reproduced from *The Pepperdine News* for May, 1973 (April/1975, Page 3)

"Pep Patrons Sponsor Program—Dinner Spotlights Tyler Recipients"—photo-reproduced from February 15, 1975 edition of Pepperdine's student newspaper, *The Graphic* (April/1975, Pages 5-6)

North, Ira

"A New Day in Groton, Connecticut"—reprinted from August 7, 1975 edition of *Gospel Advocate* (September/1975, Pages 3-4)

Ogilbee, David

"Pepperdine University Lectureship"—reprint from February 6, 1975 edition of the *Gospel Advocate* (April/1975, Page 11)

Powell, J. M.

"Mild 'Cuss' Words"—reprinted from *The Ypsilanti News* (June/1975, Page 16)

"Powell's Missionary Tour" (Parts One & Two)—reprinted from the *Gospel Advocate* editions for August 14 and October 2, 1975 (November/1975, Pages 6-9, 12)

Rice, Ira Y., Jr.

"Ten Bible Reasons Why Christians Should Not Engage in Social Drinking" (February/1975, Pages 2-3)

Reply of March 8, 1975 letter from Trent C. Devenney, a Roman Catholic attorney who is friendly to the churches

of Christ, re: Pepperdine (April/1975, Page 12)
 Letter of April 24, 1975, to Somerville (Tennessee) elders (May/1975, Page 3)
 Letter of May 7, 1975, to Maurice W. Lusk, III, minister, Somerville, Tennessee (May/1975, Page 3)
 "How 'Alone' Are We in This Fight?"—an editorial (August/1975, Page 2)
 "Lectures on Liberalism"—an editorial (September/1975, Page 2)
 Letter in response to Griffin (Georgia) Elders' letter of September 10, 1975 (October/1975, Page 2)
 Letter under date of September 25, 1975, in response to Griffin Elders' letter (October/1975, Page 3)

Royal, Dale I.
 "Don't Be Negative" (March/1975, Page 13)

Smith, Loyd L.
 "Preachers of Yesterday—He Sang and Preached the Word"—reprinted from the *Christian Worker* for July/1975 (September/1975, Pages 7-8)

Smith, Shelby C.
 "The Silence of the Scriptures" (August/1975, Page 6)

Somerville (Tennessee) Elders
 Statement by Somerville elders re: *Highland/Abilene's* Cancellation of Somerville appointment (May/1975, Pages 1-2)

Stephenson, Pat
 "Excited About Other People's Business" (August/1975, Page 7)

Travis, Paul W.
 "Newsman Visits Church of Christ"—reprinted from *Santa Anna, California* newspaper (June/1975, Page 15)

Underwood, Ernest S.
 "Florida Evangelism Seminar/1974"—reprinted from *The Defender* (February/1975, Pages 1, 4-7)
 "A Review of A Statement"—re: *Crossroads/Gainesville* elders (July/1975, Pages 9-12)
 "I Am Not Ashamed of the Gospel"—reprinted from *The Message*, 39th

Avenue Church of Christ, Gainesville, Florida (August/1975, Pages 8-9)

Walsh, Denny
 Investigative report by *The Sacramento Bee*, re: "Secret \$77,500 Pepperdine Prexy's Fund"—photo-reproduced (March/1975, Pages 5-8)

Ware, Kenneth R.
 "Precious Encounter" (May/1975, Page 14)

Watkins, James W., III
 "Report on Trip to Gainesville" (June/1975, Pages 3-4)

Wharton, W. Ralph
 "Has the Kingdom Come?"—reprinted from *Ocean Springs (Mississippi) Liberator* (August/1975, Page 10)

Willless, Thomas A.
 "Always Learning, Never Knowing" (September/1975, Page 4)

York, Bill
 "Demons and Exorcism"—reprinted from *Victoria, Texas* bulletin (August/1975, Page 3)

[EDITORIAL NOTE: Literally 100s of sets of BOUND VOLUMES of *Contending for the Faith* have been supplied to Elders, Preachers and Churches wishing to keep abreast of the present ongoing apostasy among our colleges, universities and the churches of Christ... Now that you have read the foregoing "Topical" and "Author" index of *Contending for the Faith* for the pivotal year of 1975, no doubt you will want the WHOLE SET of BOUND VOLUMES for the first 23 years for your reference library... If you cannot afford the \$148.00 to purchase the entire set all at once, we can make it possible for you to build your set one or two volumes at a time. For information of how to order, please send inquiries to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.—The Editor]

Digression On The Western Reserve

Steve Miller

"What we are doing 'In The Falls' is unique in our fellowship. We are living an experiment. May all that we do continue to promote truth and love!" (*Church In The Falls Family Newsletter*, Cuyahoga, Ohio, Vol. 1, No. 7, Sept. 16, 1992). The following information taken from bulletins will reveal that indeed they are "unique" in the churches of Christ. The phrase "We are living an experiment" merits our attention. According to Webster, an experiment is "a test or trial of something; specifically, any action or process undertaken to discover something not yet known or to demonstrate something known" (*Webster's New World Dictionary*, page 512). After reading the following material, you will see that they are "living an experiment" to "demonstrate something known." They will demonstrate how a little liberalism, taken in small doses over a period of time can lead to apostasy.

May the following open our eyes to

the realization that "if the blind lead the blind, both shall fall into the ditch" (Matthew 15:14).

ACAPPELLA

The "Church In The Falls" fellowships and associates with the false singing group "Acappella." This group is guilty of dividing the church in Paris, Tennessee. "Acappella Vocal Band" is a sister group. They fellowship denominations and claim to be a ministry. [AVB stands for "Acappella Vocal Band" which is a branch-off of "Acappella."] Acappella is defined as "singing without instrumental accompaniment;" vocal is "expressing oneself freely and readily in speech;" and a band is a "company of musicians who play together upon various stringed, wind and percussion instruments." Therefore, we have "acappella" music and "instrumental" music rolled up in the same title. Their name is contradictory.

Since John Fisk has left the "Church In The Falls," the church *still* fellowships "Acappella." This apostate church encourages their members to attend the Tulsa Workshop. "Twelve thousand Christians... That's the number expected at the 17th Annual Tulsa International Soul Winning Workshop, March 26-28, 1992... There will be plenty of singing led by Jerome Williams, and a concert with Acappella, AVB, and Keith Lancaster on Saturday morning" (*Exhorter*, Vol. XXXVII, No. 9, Feb. 26, 1992).

A local church bulletin carried this announcement, "You are invited to a concert at the Cuyahoga Falls Church of Christ on Friday, May 22, at 7:30 P.M. The solo performance will be by Brett Testerman. Brett was formerly with the Acappella, Acappella Vocal Band and the Echoes. You are in for a treat!!!" The Falls bulletin announced the event in the *Exhorter*, Vol. XXXVII, No. 21, May 20, 1992.

CHORUS

The "Church In The Falls" has a chorus. As a matter of fact, they have had one for 13 years! **"This past Sunday marked the beginning of the thirteenth year for our chorus as a ministry of the Church In The Falls"** (*Exhorter*, Vol. XXXVII, No. 6, Feb. 5, 1992). The Sunday referred to was February 2, 1992. Their former preacher, John Fisk, has stated, **"Our chorus is busy learning new material as they prepare for spring and summer performances. They will be sharing these new hymns occasionally in our worship services"** (*Exhorter*, Vol. XXXVI, No. 6, Feb. 13, 1991). Fisk also wrote, **"Thank you for your enthusiastic response to our Easter service. Thanks to the chorus and to all other participants in this very moving service"** (*Exhorter*, Vol. XXXVI, No. 13, April 3, 1991). Their bulletin also revealed that **"The Falls Family Chorus will sing some of their selections on Sunday evening, March 29, for our congregation"** (*Exhorter*, Vol. XXXVII, No. 12, March 18, 1992). Their new preacher Jim Chilton wrote concerning May 13, 1992, Mother's Day, **"Last Lord's Day will be hard to top!... The Chorus and Octet were truly inspiring!"** (*Exhorter*, Vol. XXXVII, No. 20, May 13, 1992). Now they are starting a children's chorus! Under the heading, "Christmas Program Committees Meet," is the following: **"All who would like to help are welcome! Committees will be formed for the following: Adult and children's choruses..."** (*Falls Family Newsletter*, Vol. 1, No. 10, Oct. 7, 1992).

Where is the authority in the New Testament for choruses in New Testament worship? Book, chapter, and verse, please! **CHOIRS ARE INNOVATIONS THAT ARE SINFUL!** The New Testament authorizes *congregational* singing: Some have suggested that Ephesians 5:19 and Colossians 3:16 have nothing to do with congregational singing. After a close examination of these passages it will be shown that congregational singing is the only form of music authorized by the scriptures for New Testament worship!

- A. Ephesians 5:19—This passage has five plural participles.
 1. Speaking, singing, making melody, giving thanks, submitting yourselves—verses 19-21.
 2. These describe the condition of those who are filled in spirit—verse 18.
 3. The Ephesian brethren were instructed to be filled with the

Spirit and express it by means of:

- a. "SPEAKING to yourselves in psalms and hymns and spiritual songs.
 - b. "SINGING and MAKING MELODY in your heart to the Lord.
 - c. "GIVING THANKS always for all things unto God.
 - d. "SUBMITTING YOURSELVES one to another in the fear of God."
4. The effect is to involve all of them in the actions described. The passages are saying ALL need to speak, sing, make melody, give thanks, and submit yourselves.
 - a. The Greek shows this to mean "reciprocally, mutually, one another."
 - b. If the passages could be obeyed by one singing a solo to another then every member would have to sing a solo at each assembly in order for there to be mutuality and reciprocity.
- B. Colossians 3:16.
1. Christians are authorized to teach and admonish one another in psalms, hymns, and spiritual songs.
 2. This instruction is addressed to all the saints and faithful brethren at Colosse (Colossians 1:2).
 3. The language includes the plural number and the reciprocal pronoun.
 4. Obedience to this text would mean that ALL the saints and brethren at Colosse taught and admonished one another in psalms, hymns, and spiritual songs.
- It is agreed generally that Ephesians 5:19 and Colossians 3:16 refer to congregational worship. Congregations who use choirs in their worship are using something not authorized by the word of God. Congregational singing is authorized; choirs and solos are NOT! Congregations who use choirs are examples of churches who have no respect for the authority of God and are apostate churches.

CHRISTIAN ROCK MUSIC

The Falls Church has openly supported and fellowshiped "Christian Rock Music." The *Akron Beacon Journal* for May 13, 1989, carried an article entitled "Christian Rock Video Show To Debut: Rock Solid Will Test Market on Channel 23." The following

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

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

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

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

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

QUESTIONS

What is Christian rock music? What is the "area association of Churches of Christ?" In reading the above quotes you can easily see and understand that John Fisk and the congregation in Cuyahoga Falls accept people in the denominations as Christians. The majority of "Christian rock music" is done by people who claim to be Christians, when in reality they are members of denominations.

ROMAN CATHOLIC SINGERS

Besides fellowshiping "Acappella" and "Acappella Vocal Band," The Falls Church also has fellowshiped the "Trinid Singers." **"The Trinid Singers, in their 15th year, are mainly made up of Flemish Belgians from Catholic backgrounds. Being hosted by Christians in almost every city, it is hoped that our friends will have a taste of Christianity together with American hospitality"** (*Exhorter*, Vol. XXXIV, No. 26, June 28, 1989). In the same bulletin is an announcement that says, **"It's a great opportunity for fun and**

fellowship with our Falls family and our guests from Belgum—the Trinidad Singers." In a mission newsletter, published by the church in Cuyahoga Falls, it is stated that "All but three of the

singers are Roman Catholic" (*How's It Growing?* Vol. II, No. 3, April, 1989).

Has anyone at the "Church In The Falls" ever read II John 9-11? Our earnest prayer is that they will obey it,

along with the rest of the New Testament!

RESTORATION ON THE WESTERN RESERVE

The Western Reserve witnessed the

God's Pattern For Christian Living

Eighteenth Annual Bellview Lectures

May 8-12, 1993

Saturday, May 8

7:00 P.M. TO LIVE IS CHRIST
8:00 P.M. CHOOSING A MATE FOR LIFE

Shan Jackson
Ray Peters

Sunday, May 9

9:00 A.M. GOD'S WORD—THE PATTERN
10:00 A.M. A LIFE OF CHRIST-LIKE COMPASSION
Lunch Break
2:00 P.M. THE PEACE AND JOY OF CHRISTIAN LIVING
3:00 P.M. CHRISTIANS DO GOOD UNTO ALL MEN
4:00 P.M. LIVING BY FAITH
Dinner Break
7:00 P.M. GOD'S PATTERN FOR THE HOME—HUSBANDS
8:00 P.M. WE COUNT THEM HAPPY WHICH ENDURE

Bobby Liddell
Eddie Whitten

Jackie Stearsman
Stanley Ryan
Gary Barnes

Curtis A. Cates
Winfred Clark

Monday, May 10

9:00 A.M. GOD'S WORD—SETTING THE HEART TO SEEK IT
10:00 A.M. JESUS CHRIST—OUR PERFECT EXAMPLE (Part I)
11:00 A.M. CHRISTIANS OUTLIVE THE WORLD
Lunch Break
2:00 P.M. LIVING WITH RESPECT TO THINGS
3:00 P.M. GOD'S PATTERN FOR THE CHURCH
3:45 P.M.—Open Forum Discussion
Dinner Break
7:00 P.M. GOD'S PATTERN FOR THE HOME—WIVES
8:00 P.M. GOD'S FAITHFUL ARE FORGIVEN AND FORGIVING

Tony Tarole
Roy Deaver
Roger Jackson

Harold Bigham
David Brown

Joe Gilmore
Dub McClish

Tuesday, May 11

9:00 A.M. GOD'S WORD—SETTING THE HEART TO DO IT
10:00 A.M. JESUS CHRIST—OUR PERFECT EXAMPLE (Part II)
11:00 A.M. POSITIVES AND NEGATIVES OF CHRISTIAN LIVING
Lunch Break
2:00 P.M. LIVING WITH RESPECT TO TIME
3:00 P.M. HOW DOES THE HOLY SPIRIT INFLUENCE CHRISTIAN LIVING?
3:45 P.M.—Open Forum Discussion
Dinner Break
7:00 P.M. GOD'S PATTERN FOR THE HOME—CHILDREN
8:00 P.M. LIVING IN VIEW OF ETERNITY

Carl Garner
Roy Deaver
Ira Y. Rice, Jr.

Tommy Alford
H.A. (Buster) Dobbs

Glenn A. Posey
Bobby Duncan

Wednesday, May 12

9:00 A.M. GOD'S WORD—SETTING THE HEART TO TEACH IT
10:00 A.M. JESUS CHRIST—OUR PERFECT EXAMPLE (Part III)
11:00 A.M. GROWING STRONGER IN CHRIST EVERY DAY
Lunch Break
2:00 P.M. LIVING WITH RESPECT TO TEMPTATION
3:00 P.M. OPPOSING ERROR IN WORD AND IN DEED
3:45 P.M.—Open Forum Discussion
Dinner Break
7:00 P.M. GOD'S PATTERN FOR THE HOME—PARENTS
8:00 P.M. HAVE WE FORGOTTEN CHRISTIAN HOSPITALITY?

Paul Vaughn
Roy Deaver
Clifford Newell

Thomas Larkin
Wayne Coats

Noah Hackworth
Guss Eoff

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growth of New Testament Christianity in the late 18th and 19th Centuries. Gospel preachers who preached the good news of Jesus Christ preached in fields, brush arbors, church buildings, barns, and houses. One such preacher was **Walter Scott**. Noted restoration historian **Earl West**, writes, "Walter Scott became in 1827 the evangelist for the association and through his preaching the apostolic gospel was announced for the first time generally on the Reserve. For three years churches were planted by magic on the Western Reserve, and converts were made by the scores" (*The Search for the Ancient Order*, pages 149-150). West also observed that on the Western Reserve "Many heard the gospel for the first time and obeyed it. Opposition was

aroused...The sects were aroused, names were called, challenges were issued" (page 84). Men were not ashamed of the gospel of Christ (Romans 1:16) and preached the truth in love without compromise.

The congregation at Cuyahoga Falls used to have the phrase, "Continuing the Restoration Movement in the Western Reserve" under the title of their bulletin. They do not use this phrase on their new bulletin. Quite a contradiction to say you are continuing in *restoring the New Testament Church* when you *really* are teaching and practicing the *doctrines and commandments of men* (Matthew 15:9).

—9874 Knowlton Road
Garrettsville, Ohio 44231

A.D. 70 DEBATE

Bill Lockwood, minister 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."

Don Preston, minister 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."

PLACE: Marlow church of Christ building, Marlow, Oklahoma.

TIME: May 3rd through May 7th, excepting Wednesday night, at 7:00 each night.

REPENTANCE AND RESTITUTION

Brock M. Hartwigsen

One of the arguments in the current disagreement in the brotherhood over divorce and remarriage revolves around repentance. One camp argues that repentance is a change in direction and restitution of previous wrongs. If I steal \$10 from you and then repent, I must resolve to steal no longer and do my best to pay you back the \$10.

The other camp argues that repentance is only a change of direction. If I steal \$10 from you and repent, I must resolve to steal no longer. I have no obligation to reach back and correct a forgiven sin.

Both sides quote this or that Greek expert to define the Greek terms for repentance and prove their case. The problem is many of us are not Greek

experts nor do we have the expertise to determine which Greek expert is correct. So, instead of using them, let's look to the Bible as our guide.

In the book of Philemon, we find a definitive example of a Christian's responsibility when it comes to past sins repented of and forgiven. While Paul was prisoner in Rome, he converted a slave by the name of Onesimus (1:10). Onesimus was a runaway slave whose owner, Philemon, was a friend, Christian and fellow laborer with Paul (1:1). After his conversion (which, of course, included repentance and forgiveness), Paul sent Onesimus back to Philemon (1:12). The reason for sending him back was to right the wrong that Onesimus had done to Philemon by

running away from him. Paul went on and promised that if Onesimus could not completely right the wrong he owed Philemon that he (Paul) would accept the responsibility of what Onesimus owed Philemon (1:18).

Here we have a plain and simple example of a man who sins, hears the gospel, believes, repents, obeys and is forgiven. He is then instructed to *correct* his forgiven, repented sin. Obviously, repentance *does* include *restitution*—or at least the Holy Spirit and the apostle Paul thought it did.

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VAIN JANGLING

Wayne Coats

Could someone please tell me which Biblical writer used his pen to help extinguish the light of the Lord? Such efforts undoubtedly have been left to some of our later day modernists who can scribble with the utmost irreverent, impious, latitudinarian, scoffing, unholy, supercilious, derisive, scurrilous, contemptible and burlesque manner. For explicit examples of the above, no pattern could match better than that presented by the *Wineskins Magazine* which is edited by Mike Cope and Rubel Shelly.

In a recent article which helped to fill space in the Shelly-Cope paper, we were aghast to read the piece which Andre Resner wrote about "Christmas at Matthew's House" (*Wineskins*, November, 1992, pages 5-7).

Anyone with even a modicum of information should know that there was *no such event as Christmas* during the time of Matthew. With such puerile prattling coming from an Abilene professor, we ask what respect does the man have for the word of God? It would make as much sense for Resner to use his imagination and write an article entitled, "Drinking Wine in Matthew's Mosque."

Professor Resner writes, "...I missed the whole genealogy the first 24 or 25 years that I read Matthew's account..." I sincerely believe the Abilene author has missed far more than the *genealogy* given by Matthew. If the *Wineskins* article is an indication that Resner has found the missing link, may God spare

the world of anymore of his missing links.

Please note that Resner asks, "*How do you begin a gospel of Jesus Christ? Each evangelist was faced with the dilemma. How would they frame the beginning?*" How does Resner know about the dilemmas of the evangelists? What were they? Can he tell us? What is his source? Does the Abilene campus have access to a source that is unknown to the rest of the world? Would Resner admit that Matthew, Mark, Luke and John were able to work through their dilemmas as a result of conferring with Rudolph, Dancer, Donner and Prancer? Surely an Abilene professor knows that much.

What Resner concocts as a dilemma amounts to nothing more than an attitude of disbelief, doubting, distrust, dubiousness, dissent, disputatious and discrediting testimony of the divine record—which disgusting attitude finds a ready reception by the *Wineskins* editors. If Matthew faced a dilemma at the beginning of his letter (and it took the erudite professor 24 or 25 years to find that out), then with 27 other chapters presenting dilemmas, we can expect all those dilemmas to be determined, diffused, dissected, dissolved and disquieted at the end of six hundred seventy-five years. That should pose no problem at all for this Texas professor.

The four writers of the gospels did not have all those problems as raised by Resner. The Lord said, "**But when they shall lead you, and deliver you up, take no thought beforehand what ye**

shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark 13:11). The *Wineskins* crew cannot believe what Jesus said or they could not sanction the Resner article.

Our Lord also said, "**Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come**" (John 16:13). No infidel Jew on earth could present a more blatant denial of the two preceding passages than professor Resner, in view of his *Wineskins* article. If Resner and the *Wineskins* crowd feel comfortable with setting forth a thesis which would result in Jesus Christ being nothing more than the bastard son of a prostitute and a German soldier, given 25 more years there is no telling how many dilemmas can be resolved. When we consider the direction in which some professors are headed, we think the wisdom of the inspired Paul is most appropriate when he said, "**Professing themselves to be wise, they became fools**" (Romans 1:22).

Reeking somewhat of the same modernistic stench as the Resner article, is a later piece written by Steve Weathers who is another Abilene professor. Professor Weathers decided to give "Bad Dreams" as the title of his effort. He does a bit of vain jangling about ten lepers who were cleansed but one of the ten who was so much more brilliant than the other nine, eventually

(Continued on Page 3)

Contending FOR THE Faith

Volume XXIV, No. 4 April/1993

Ira Y. Rice, Jr., Editor

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Editorial...

United We Stand Campaign

By this time, the direction that Abilene Christian University is taking officially toward doctrinal liberalism is too well documented for there to be any further doubt.

On March 21, 1993, in a men's meeting of the Central Arizona church of Christ, at Casa Grande, Arizona, they discussed the possibility of sponsoring a unified effort to stem the tide of ACU's liberalism. Unanimous agreement was reached to begin such a program as a work of the Central Arizona church of Christ. It was agreed that they would solicit support from faithful congregations, promoting the program as an alternative to the *One Nation Under God Campaign*.

To be styled the *United We Stand Campaign*, this new effort has as its goal to reach brethren—brotherhood-wide—who are ignorant of the facts, including students at ACU, their parents, and uninformed brethren everywhere.

To begin with, these brethren propose a direct mail-out containing factual information of ACU's apostasy. The campaign is to be conducted as Christian gentlemen. Sophistry will not be tolerated.

Kevin Cauley is writing an article under the heading of "Let The Facts Speak For Themselves." He will document and illustrate ACU's course of action since the publication of his earlier exposé, entitled, *The Worldly University*. Brethren **H. A. (Buster) Dobbs**, editor of the *Firm Foundation*, **Joe Meador**, director of the *Southwestern School of Religion*, and others plan to take part in this concerted effort to call ACU back to her doctrinal moorings.

In addition to direct mail-outs to brethren in all parts of the brotherhood, newspaper ads are proposed to appear in newspapers, such as *The Houston Post*, in various areas throughout the United States.

Concerned brethren who already are aware of the disastrous course ACU now is following into apostasy are invited to get in touch with the Central Arizona brethren at once.

Contributions can be sent directly to the **Central Arizona Church of Christ, Post Office Box 12421, Casa Grande, Arizona 85230-2421**, earmarked for the *United We Stand Campaign*. Should you need further information, please address your letters to the same address—or telephone **Darrell Broking**, their evangelist, at **(602) 836-2533**.
—Ira Y. Rice, Jr., Editor

VAIN JANGLING

(Continued from Page 1)

made his way back to the Master.

Weathers, the dreamer, concocts the idea that the nine cleansed lepers did not return because they, "...were strict followers of what is known as the Restoration Movement. They were afraid to add anything to your explicit commandment." When an Abilene professor has a dream, nightmare, or hallucination while dealing with Biblical matters, let no one dare question.

For many years we have read the fabled foolishness of the old patristic writers and we wonder how Weathers has been able to disgorge the same kind of medieval rot. Which Abilene bard will enlighten the brotherhood by showing vials of milk from the blessed mother Mary or making a presentation

of some of the bones of Peter? It can be done and there are enough hoods who are brothers in the brotherhood to accept whatever dreams, nightmares and fairy tales might be told by professors.

Weathers dreamt. Yes he did; and he tells how that lone leper told the Master how the ten talked about, "...neither adding to nor taking away from the Lord's commands." It must have been a sweet dream to Weathers which resulted in telling us about those nine lepers spouting off about, "...unauthorized additions to worship," and "the prohibitive nature of God's silence." When brother Weathers gets awake, he might go back to sleep and do a dream stint on II John 9-11.

It just beats me how some men can forever disparage the "prohibitive nature of God's silence" as long as they can be protected from exposure. Why

will some zombie not walk in his sleep long enough to try to annihilate the silence of God in a *public debate*? The old digressives made a few feeble attempts but they failed miserably. It is so much easier to write articles and say, that the Lord "...allows for a spoonful of innovation and generous pinch of human spontaneity." The Lord had to deal with this attitude as he denounced the liberal Pharisees of his day. The remedy then and now is found in Matthew 23. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light" (Romans 13:11-12).

—705 Hillview Drive
Mt. Juliet, Tennessee 37122

West Visalia Elders Cancel Long-Term Subscription To Gospel Advocate

For decades it has pleased editors of the Gospel Advocate to refer to this venerable publication as "the old reliable." Under some of its editors this description seemed apt—but not all. When a supposed-to-be "gospel" paper ceases to be reliable, just to call it that will not make it so.

In their zeal to edify the congregation under their oversight, the elders of the West Visalia church of Christ, of Visalia, California, for many years had a standing order for a bundle subscription of the Gospel Advocate for distribution there.

However, in view of questionable articles continuing to appear within its pages, these elders finally decided that they no longer could conscientiously recommend such reading to their flock. Hence, writing on their behalf, under date of January 29, 1993, their local evangelist Gil Yoder addressed the following letter to the Advocate's editor, F. Furman Kearley:

January 29, 1993

F. Furman Kearley
P. O. Box 167
Monahans, TX 79756

Dear brother Kearley,

The elders have asked me to write to let you know of their decision to discontinue our subscription to the *Gospel Advocate*. For years the West Visalia church of Christ has received a bundle of *GA* each month for our members to study in their homes, but we feel that it is time to make a change. Our elders take seriously their charge to watch for the souls of the saints here at West Visalia (Heb. 13:17), and have decided that some of the articles and some of the writers included in your paper are a danger to our members.

Please, do not think that we intend to disparage everything in *GA*; we do not. One can still find many excellent articles in the paper, and benefit from them. Our concerns stem from the inclusion of several unsound articles mixed

in with the good. As examples, in September 1992, you had an article included, entitled, "God and the Big Bang," wherein A. J. Hoover argued for the possibility of the big bang as God's means of creation, although this would deny the truth of Exodus 20:11, and more recently (December 1992) you ran an article by Ray Whitley called "Making the Lord's Supper Common," where he suggested that the New Testament would allow us to include elements in the Lord's Supper other than the unleavened bread and fruit of the vine. Other examples of articles which show a disrespect for God's Word could be easily given.

We understand that *GA* seeks to be a paper open to various viewpoints within the church, but this policy is surely displeasing to the Lord. Rather than giving false teachers a forum to spread their doctrines without correction, we should be marking and avoiding them (Rom. 16:17; 2 Thes. 3:14). Instead the *Gospel Advocate* seems to be supporting and embracing them.

The printed page is a powerful medium for spreading the gospel to the lost, and for building up the saints. *GA's* role

in this has been mixed both in the past as in the present, but we hope in the future greater care will be used in the selection of articles for inclusion in the paper. The printed page can also be a powerful force for error. May God guide your steps away from that course.

Sincerely yours,

(Signed)

Gil Yoder

Evidently, the foregoing letter got brother Kearley's attention. Within a couple or three weeks, he responded, as follows:

February 16, 1993

Mr. Gil Yoder and the Elders
West Visalia Church of Christ
4400 West Tulare Avenue
Visalia, CA 93277

Dear Brethren:

We thank you for the many years that you have used the *Gospel Advocate*.

We regret your decision to discontinue its use, but we pray God's blessings upon you.

Briefly I would make an *apologia* (defense, Philippians 1:16,17). I believe you misunderstood Brother Hoover's article dealing with Big Bang. Neither Brother Hoover nor I accept by any means all the facets of the total Big Bang theory. However, the chief aspect of the Big Bang theory is that all matter was created in a fraction of a second. This corresponds with my understanding of Genesis that God said and instantaneously within a fraction of a second the aspect of creation named came into being. Further, most of the people involved with Big Bang do believe that a Supreme Being was involved in the action of bringing all matter into existence in a fraction of a second.

Brother Hoover was simply appealing for an open mind to consider these things and certainly his article was not to be construed as believing or advocating even that the Big Bang theory as now presented is true and certainly not that all aspects of it are true. He was just calling for an open minded investigation of the matters involved.

Concerning the article by Brother Rocky Whitely. As you will note, he began his premise by quoting the highly respected and beloved J. W. McGarvey, whom all consider one of the greatest scholars of all time and certainly of the Restoration Movement. Brother McGarvey thoroughly believed the Bible and has been a tremendous force in presenting, upholding and defending the Restoration of New Testament Christianity.

This is not to say that either he or Brother Whitely are correct. The article was published under "Viewpoint," and again was simply set forth for study, consideration and to provoke deeper study and dialogue.

I know no two Christians who agree on every aspect of the interpretation of the Bible. Surely there must be some forum for us as brethren to study with each other and discuss with each other and share with each other so that we can grow thereby to a better and more harmonious understanding.

Thanks again for using the *Advocate* through all the years. If at any time we can be of service to you in the future, please feel free to call on us. It is our goal to stand

forthrightly for the truth of God while we continue to study and verify that we are walking in the truth.

Enclosed are copies of some recent manuscripts and speeches that I have given dealing with contemporary issues. One is "Facing Our Differences with Truth and Love," which was presented to defend our position and refute the position of the independent Christian churches. Also enclosed are speeches I gave at Ohio Valley College on biblical interpretation, hermeneutics and refuting the new hermeneutics.

May the Lord bless you abundantly.

Faternally

(Signed)

F. Furman Kearley

Almost a month passed—then, under date of March 14, 1993, brother Yoder concluded this correspondence, as follows:

March 14, 1993

F. Furman Kearley
Gospel Advocate
P. O. Box 167
Monahans, TX 79756

Dear brother Kearley,

I appreciate your taking time from your busy schedule to write the letter to me and the elders of West Visalia of last February 16, but I believe your "*apologia*" justifying recent articles in the *Gospel Advocate* needs an answer. I would to God that such controversy were unnecessary, but for the sake of Christ and the church I am willing to assert my meager response.

If you really believe that the core of the Big Bang theory "is that all matter was created in a fraction of a second," and that it therefore corresponds with the Genesis record, then I argue that it is you who misunderstands both the Big Bang theory as well as brother Hoover's article. Have you asked brother Hoover if that is all to which he had reference? I think he would be amazed at your synopsis of the theory.

However, even if the Big Bang could be condensed to a simple affirmation of instantaneous creation, it would still be out of harmony with the Scripture, for the theory does violence to the order of creation given in the first chapter of the Bible; first the earth and then the sun, moon, and stars. Furthermore, I question your claim that most Big Bang proponents believe a Supreme Being was involved in bringing it about. Can you document that?

It is all well and good to have an open mind, but there comes a point when a man's mind is so open that all his brains fall out! This is the case when brethren seek to find harmony between every faddish scientific theory that comes along and the immutable Word of God. Brother Kearley, ACU has proved to be unsound with regard to theistic evolution, and you were at first on the right side of this issue. But by putting brother Hoover's article in *GA*, and by making a defence for the same, you have placed yourself squarely in ACU's corner in their attempt to convince the church that there is no real contradiction between the theories of evolution and the Bible!

Concerning brother Whitely's article on the Lord's Supper, brother McGarvey's comments were taken out of context, I believe. McGarvey was simply stating what the

church did in the first century, *i.e.*, they mixed the Lord's Supper with a common meal. That is something I would admit without ever reading McGarvey, but it proves nothing. Nothing in the New Testament justifies such a radical change in the Supper as Whitley's article encouraged. I think you know that I am right.

You say that the article was simply included for "consideration and to provoke deeper study and dialogue." However, I thought the article shallow, and I found no rebuttal to it either in the issue which included it or in any of the issues which have since come out. Brother, "dialogue" requires an answer!

I know I have not studied the Bible or related fields to the extent that you have, but I also know that it does not require a Ph.D. to know that the current course being followed by *GA* is displeasing to the Lord. We are to mark and avoid those who teach false doctrine (Rom. 16:17), not bid them God speed (2 John 10). We are to speak the "same thing" (1 Cor. 1:10), rather than promote a "Viewpoint" which is contrary to the doctrine of Christ (Tit. 3:10). This is the scriptural forum that Paul and other apostles used "so that we can grow thereby to a better and more harmonious understanding"! Your course has been tried for several years, and the church is more splintered now than it has been in the last 100 years or more. Perhaps now it is time to go back to the old paths (Jer. 6:16).

Sincerely yours,

(Signed)

Gil Yoder

[EDITORIAL NOTE: For quite a number of years now there has been a serious question

among faithful brethren as to what the publishers' motive concerning the *Gospel Advocate* really is. The last sound editor they had was brother Guy N. Woods—and they got rid of him!

On any given day, anyone can walk into the *Advocate* bookstore on Elm Hill Pike, in Nashville, Tennessee, and you will have to search for sound, gospel material written by sound, faithful Christians, although you will have no trouble at all finding publications by practically every popular denominational preacher under the sun. They all are there on prominent display, whereas things written by our own faithful brethren are kept largely off to one side.

The lip service paid to J. W. McGarvey, "whom all consider one of the greatest scholars of all time and certainly of the Restoration Movement" rings hollow when you consider that the *Advocate* is letting most of his books as well as those of most other "restoration" writers go out of print "because they don't sell." The motivation (as far as the *Advocate* is concerned nowadays) appears to be not "is it true?" but "will it sell?"

It is high time that other faithful elders follow the example set by the West Visalia elders to decide if the *Advocate* truly is standing "forthrightly for the truth of God" or just trying to sell us a bill of goods! (II Peter 2:3)—Ira Y. Rice, Jr., Editor]

IMAGE Magazine: Handbook Of Heresy

Tim Ayers

The November/December 1991 issue of *Image* Magazine is a typical example of the kind of ridiculous, liberal foolishness that the "left wing" of the church is teaching and accepting today. I hold no ill will toward the writers, editor or publisher of the magazine—in fact, my prayer goes up to the Father for them to stop their subversion of the gospel, repent and faithfully follow God's word. But in light of Jude 3 and I Timothy 6:12, we cannot sit back and let these things pass unnoticed. We must "contend" and "fight" for the truth as it is in Jesus. Let us notice some pertinent comments from this "handbook of heresy."

EDITORIAL: "PEOPLE ARE TIRED"

Denny Boultinghouse, editor of *Image*, writes of people whose busy lives are weighing them down. But further, he writes,

People are tired of the lifeless words

that sometimes come from their pulpits. They are tired of sermons that do not relate to their daily lives. They are tired of articles that fight the fights of yesteryear, with the repetition of stale arguments that never were convincing (p. 4).

First, we wouldn't have to continually "fight the fights of yesteryear" if liberals weren't upholding false teaching on so many basic doctrinal points, such as instrumental music, the role of women, the New Testament as a pattern for today, and such like.

Second, if people *are* tired of hearing Bible preaching (which is the point being made in the first part of the paragraph quoted above), could it not be a modern-day fulfillment of II Timothy 4:3?

Further the editor writes, "We must start by clearly and precisely communicating that Jesus Christ is the one

foundation... of our faith and mission." Yes, but how do we know that? No scripture is cited as authority. [Pardon me; I forgot that proof-texting is no longer relevant!]

Then he writes, "He is the foundation—not the Bible, not the church, not our Restoration heritage..." This is just so much "psycho-babble." How do we know *anything* about Jesus without the Bible? And I thought our "Restoration heritage" was the very reason the liberals gave for fellowshipping the Christian Church denomination!

Next, Boultinghouse writes, "Something is deeply wrong when the phrase 'personal relationship with Christ' makes us uncomfortable." That phrase does not make me uncomfortable, even though it is not found in God's word. What makes *me* uncomfortable is someone teaching that we can have that "personal relationship" by *faith alone*

or *grace alone!* And that is what most religious people mean when they use it.

**COMMON THEME:
LEAVING THE CHURCH**

A common idea runs through at least two articles in this issue of *Image*—people thinking of leaving the church. The reason underlying this is that they obviously are looking at the church as a denomination. For example, Charles Coil, Jr., includes in his article a letter that he had received, which he said is “typical of the challenge we face among a new generation of *dedicated believers*” (p. 10), [Emphasis mine, TA]. Dedicated believers? You be the judge. The problem as Coil sees it is “the apparent spiritual barrenness in the corporate worship” at his congregation.

This accusation is not new—Pentecostal and Holiness folk have accused our worship assemblies of being “cold and lifeless” for decades. The problem is that some people become dissatisfied with the “*simplicity that is in Christ*” (II Corinthians 11:3) in worshipping God “*in spirit and in truth*” (John 4:24).

The letter writer laments the fact that his congregation studied Jim Woodroof's book *The Church in Transition*, but it had no effect on the other members (thank God for small favors). He ridicules the attitude of one member who stated, “That is why I left the Christian Church—women were trying to do too much. I at last found the true church.” [That sounds like a person who understands the truth!]

The letter writer wonders, “Is it time for me to seek a more real, vital, fulfilling worship experience outside the confines of ‘the brotherhood?’” He lists three choices he thinks he has: 1) “accept the *status quo*, become a silent pew sitter”; 2) “continue to struggle for minimal gains” (toward liberalism?); 3) “leave this fellowship and go... where the times of public worship are reverent, vital, and (okay, I'll say it) exciting.”

Does he mean that worship is to be a “party,” a la **Marvin Phillips**? What about the choice of being “*faithful unto death*” (Revelation 2:10)?

Finally, notice this last statement: “One focal point is the children. I don't want them to be shortchanged because of my misguided loyalty to a denomination.” There it is—he believes that the church is nothing more than a humanly-authorized denomination. He needs to study Ephesians 1:22-23, 4:4-6, and the entire book of Acts to get his facts straight about the churches of Christ (Romans 16:16).

The other article exhibiting the same theme is “The Bottom Line: Christ-Centeredness” by Todd Tunnell of Sulphur Springs, Texas. He writes,

Our people are tired of issues and agendas coming before the cross of Christ. Denominational slandering and depressing “gloom and doom” assemblies are not what our spiritual body needs, anymore than beatings are what our physical bodies need. People in our churches are seeking proper nourishment. Some of our own are choosing to worship in congregations where Christ is glorified, regardless of their heritage in the Church of Christ. Will they be leaving our fellowship for legitimate reasons? (pp. 28-29) [Emphasis mine, TA]

What “legitimate reasons” could there be to leave the New Testament church! And if it's not the church of Christ, then how can Christ be glorified, in light of Ephesians 3:21? All we can say is, if these folks aren't going to follow the New Testament, then they *should* leave. “**They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us**” (I John 2:19).

THE PATTERN MOCKED

On page 32, there is a chart with the title, “What is the Pattern for a New Testament Church?” Underneath is found this text: “Check the answers you believe are *essential* to the pattern for a New Testament church. Remember, if they are essential, there is no room for difference, they must exist for a church to be a New Testament church.” Notice the things listed: Belief in inspiration of Bible (*are they saying this is not essential?*), belief in Jesus buried and raised (*yes*), elders and deacons present (*if qualified*), a single song leader (*why the word “single”; what are they trying to get us to accept, “multiple song leaders?”*) caring for widows (*as opportunity allows*), feeding hungry people (*as opportunity allows*), supports pacifist position (*is this fighting the battles of yesteryear?*), a capella music at all assemblies (*note the word “music,” not “singing”; there is a difference*), forbids singing groups (*in worship, yes!*), belief that Jesus is Son of God (*yes*), commitment to freedom in Christ (*depends on the definition of “freedom”*), belief that wine in moderation OK (*what is the definition of “wine” here?*), offers Lord's Supper twice Sunday (*expediency*), belief any-

thing new is wrong (*who are they referring to here?*), has Bible School Sunday morning (*another expediency*). Talk about a mixture of apples and oranges! This is really nothing but an attack on the scriptural concept of the New Testament as a pattern for the church. If Editor Boultinghouse and Publisher John Howard cannot see the pattern for the church in God's word, that's their problem. But why attempt to undermine the faith of others by their insidious attacks?

NO MORE IMAGE

My renewal notice for *Image* came in the mail this week, and I put it in “file 13.” I refuse to send any more of my money to these misguided and confused brethren. I sincerely pray they will stop what they are doing and come back to the firm foundation of God's word before it is too late.

—1404 Kingston Circle
Taylor, Texas 76574

**SPRING, TEXAS NOW HAS TWO
MINISTERS—BOTH BROWN**

The elders of the church of Christ in Spring, Texas—in the Greater Houston Area—announce the appointment of **David P. Brown** as one of the ministers of the Spring congregation, in association with **Al Brown**, their long-time preacher.

Brother David Brown has been asked by the elders to organize and establish a college of Biblical studies to be called the **Houston College of the Bible**, and to serve as its executive director and an instructor. Additionally, he is to coordinate an effort to write and publish a graded curriculum for use in the teaching program of the Lord's church. He also will serve as co-director (along with co-minister, Al Brown) of the **Firm Foundation Greater Houston Lectureship** to be held each year during the third full week in June.

David Brown comes eminently qualified for the tasks assigned to him. Prior to coming to his present work at Spring, he served as the director of the Southwest School of Bible Studies in Austin, Texas. Previously, he had served as assistant director of Turley Children's Home in Tulsa, Oklahoma, and was one of the founders of the Owassa, Oklahoma School of Preaching. His credentials include several academic degrees and the experience obtained through 28 years as a gospel preacher. He remains active in gospel meetings and lectureships both in and out of the United States.

He is a widely published author of articles for several religious journals and recently completed a seven-year stint as an editor of the **Christian Worker**. He is on the writing staff of **Contending for the Faith** and on the advisory staff of the **Firm Foundation**.

**SECOND ANNUAL WESTERN
OHIO VALLEY FIRM FOUNDATION
LECTURESHIP, DAYTON, OHIO**

Second Annual Western Ohio Firm Foundation Lectureship, Dayton, Ohio, sponsored by Northridge Church of Christ, 2211 Needmore Road—theme: “Jesus Christ The Only Hope Of The World”—dates June 6-10, 1993. For more information call or write **Fred Davis**, Northridge Church of Christ, 2211 Needmore Road, Dayton, Ohio 45414 [Phone: (513) 274-6801.]

INDEX

CONTENDING FOR THE FAITH

VOLUME VII/1976

TOPICAL INDEX

Ira Y. Rice, Jr., *Editor*

Akers-Rice Correspondence

Akers-Rice Correspondence Sheds Light on What is Happening to Restoration Movement Today. (June/1976, Pages 1, 3-8)

Alabama Christian School of Religion

Alabama Christian School of Religion 1975 Graduating Class (May/1976, Page 6)

Pearl Bodenham is Among 1975 Graduating Class of School of Religion (May/1976, Pages 6-7)

Associate Editor

As Rices prepare for fourth long-term missionary effort in Asia, Dan Jenkins is named Associate Editor of *Contending for the Faith*. (April/1976, Page 2)

Banowsky, William S.

"Banowsky Resigns National GOP Post"—article by Richard Bergholz photo-reproduced from November 5, 1975 issue of *Los Angeles Times* (February/1976, Page 5)

Scholarship recognition dinner at which Pepperdine President Banowsky applauds Associated Women of Pepperdine in speech entitled, "Whatever Happened to the American Dream?" (March/1976, Page 1)

Baxter, Batsell Barrett

"An Interview With Jim Olive by Batsell Barrett Baxter" (April/1976, Pages 5-6)

Blue Ridge Encampment

Almost 600 attend 25th Annual *Blue Ridge Encampment* (July/1976, Pages 8-9)

Bound Volumes

For those with a sense of history, "Bound Volume" time (re: *Contending for the Faith*) is here again. (March/1976, Page 16)

Large Numbers Ordering Bound Sets (September/1976, Pages 12-13)

Chalk, John Allen

"John Allen Chalk Speaks at First Baptist Church"—Reprinted from *The Abilene Reporter-News* (August/1976, Page 2)

Church Growth

"The Church Grows in Malaysia"—by Perry B. Cotham, reprinted from *Gospel Advocate* (May/1976, Pages 8-9)

Clevenger, Ernest, Jr.

After 13 years as minister at *West End*/Birmingham, Alabama, Clevenger is moving to Montgomery, Alabama, to be new Academic Dean of Alabama Christian College (June/1976, Page 9)

College Church/Abilene, Texas

Roy Osborne Slated for Meeting with College Church Across Street from Abilene Christian University (August/1976, Pages 1, 3-5)

It Turns Out that John C. Stevens, President of ACU, Is Not an Elder of College Church; But J. D. Thomas Is—So Does That Make It All Right to Invite Heretic Osborne for Meeting? (October/1976, Pages 6-8)

Compromise

Grover C. Beard, author of "The Peanut Gallery," writes on "The Cross of Compromise." (January/1976, Page 5)

Corrections

Harold Thomas preached for the *Brookvalley* church in Atlanta, Georgia, not the *Willowbrook* church, as we were incorrectly informed. (January/1976, Page 11)

Bill Tibbles apologizes relative to John Hooper report; Eddie J. Miller takes issue for Carmack Skelton (February/1976, Pages 14-16)

"Editor Stands Corrected Once Again"—Re: taxes paid on church/college properties in Singapore (June/1976, Page 11)

"It Turns Out That John C. Stevens, President of ACU, Is Not An Elder of College Church; But J. D. Thomas Is—So Does That Make It All Right to Invite Heretic Osborne for Meeting?" (October/1976, Pages 6-8)

"A Statement of Clarification", re: Alonzo Welch—by Ray Hawk (November/1976, Pages 4-5)

Crossroads/Gainesville, Florida

Reconciliation meeting at Gainesville, Florida, styled "Brotherhood's Finest Hour"—by Parker L. Henderson (January/1976, Pages 1-3)

39th Avenue Brethren Extend Fellowship Once Again to Crossroads Church of Christ (January/1976, Pages 3-4)

Andrews Sends "Open Letter" Re: Crossroads Settlement (January/1976, Page 4)

Progress Report of Reconciliation Re: Crossroads/Gainesville, Florida (October/1976, Pages 1-5)

Digression

In special article, entitled, "Progression of Digression," Jim Olive lists evidence of departures from the faith. (April/1976, Pages 1, 3-6)

Fellowship

"Shall We Fellowship Theistic Evolutionists?"—by Melvin Elliott (November/1976, Pages 5-6)

Fellowship Restored

39th Avenue/Gainesville, Florida brethren, as a result of reconciliation meeting, November 10 and 11, extend fellowship once again to Crossroads Church of Christ. (January/1976, Pages 3-4)

Tuck Andrews, minister to *Westwood Lake*/Miami, Florida Church of Christ, sounds word of caution in "Open Letter," re: "Crossroads Settlement." (January/1976, Page 4)

"Fellowship Restored Between Lemay and McKnight Road Churches in St. Louis" (March/1976, Page 13)

"Progress Report of Reconciliation Re: Crossroads/Gainesville, Florida" (October/1976, Pages 1-5)

Fellowship Withdrawn

"Farley/Huntsville, Alabama Church Withdraws from R. L. 'Pat' Kilpatrick As False Teacher" (September/1976, Pages, 1, 3-6)

Finest Hour

Parker Henderson styles the reconciliation meeting of November 10 and 11, 1975, re: Crossroads Church of Christ, in Gainesville, Florida, as "Brotherhood's Finest Hour." (January/1976, Pages 1-3)

Florida School of Preaching

Director B. C. Carr presents First Annual Florida School of Preaching Lecture-ship (February/1976, Page 10)

"I Was There"—Charlie N. Wilson reports on First Annual Florida School of Preaching Lecture-ship (May/1976, Page 12)

Hansen, David E.

Hansen's report is at Editor's request. (August/1976, Page 7)

Hardeman Property

"More Than 6,000 of Guy Woods' New Book Have Been Sold; Let's Finish the Almost 4,000 Remaining, Buy Hardeman Property" (July/1976, Page 7)

Hawk, Ray

"A Statement of Clarification"—by Ray Hawk, re: Alonzo Welch (November/1976, Pages 4-5)

Herald of Truth

Brethren and churches who no longer in good conscience can support *Herald of Truth* now should rally behind Nash, Texas, V. E. Howard and *International Gospel Hour*. (May/1976, Page 2)

"MEMPHIS MEETING with the representatives of Herald of Truth"—So You

Want to Know the TRUTH about the HERALD OF TRUTH—and to KNOW that you KNOW that you KNOW—Ten hours of direct confrontation faithfully transcribed, word for word, by the Elders of the GETWELL CHURCH OF CHRIST, 1511 Getwell Road, Memphis, Tennessee 38118—(May/1976, Page 14)

International Gospel Hour

Brethren and churches who no longer in good conscience can support *Herald of Truth* now should rally behind Nash, Texas, V. E. Howard and *International Gospel Hour*. (May/1976, Page 2)

Irresponsibility

"Irresponsibility Among Elders And Preachers"—Editorial by Ira Y. Rice, Jr. (September/1976, Page 2)

Jenkins, Dan

As Rices prepare for fourth long-term Asian missionary effort, Dan Jenkins is named Associate Editor of *Contending for the Faith*. (April/1976, Page 2)

"How Lame Is My Duck?"—Editorial by Ira Y. Rice, Jr. (August/1976, Page 2)

Jenkins to assume Rice's editorial duties, while Editor is overseas (November/1976, Page 2)

Keeble, Marshall

Collins-Craig meeting limits venerable gospel preacher to one-minute prayer, as reported by Paul Kyle in article, entitled, "Ten Seconds to Spare" (March/1976, Page 16)

Ketcherside, Carl

"New Testament Regarded As Love Letters From Christ"—article by Nashville *Tennessean Religious News* Editor W. A. Reed photo-reproduced from the *Tennessean* (April/1976, Page 3)

When the Nashville *Tennessean* published foregoing article, re: misleading statement by Carl Ketcherside, Jim Olive, minister to Jackson Park Church of Christ, published reply, entitled, "The Bible Regarded As the Only Pattern," photo-reproduced from the *Tennessean* (April/1976, Page 4)

Kilpatrick, R. L. "Pat"

"Farley/Huntsville, Alabama Church Withdraws from R. L. 'Pat' Kilpatrick As False Teacher" (September/1976, Pages 1, 3-6)

King James Version

"Why Criticize the King James Version?"—by W. L. Totty, reprinted from *The Informer* (September/1976, Pages 10-11)

Lame Duck Editor

Dan Jenkins is Named Associate Editor of *Contending for the Faith* As Rices Prepare for 4th Long Term Asian Effort (April/1976, Page 2)

"How Lame Is My Duck?"—Editorial by Ira Y. Rice, Jr., occasioned by *Herald of Truth* representatives denigrating Rice as "the lame duck editor" while overseas (August/1976, Page 2)

Lectureships

"Strong Call to Stand Fast in the Faith Featured by Two 'Old Paths' Lectureships"—one at Gainesville, Florida; the other at Murray, Kentucky (March/1976, Page 14)

Liberalism

"The Liberal's Attitude Toward the Truth"—by William S. Cline (July/1976, Page 6)

"Well-Known Liberals Brought to Memphis" (August/1976, Page 6)

"Smooth Operators" (August/1976, Page 6)

"What Liberalism Will Do to the Church"—by Pat McGee (August/1976, Pages 8-9)

"How Liberalism Gets Into the Church"—by Max R. Miller (September/1976, Page 13)

Love Letters

Carl Ketcherside describes the New Testament, not as a book of laws and rules, but as a book of love letters from Jesus Christ to the saints—feature article by *Tennessean Religion News* Editor W. A. Reed photo-reproduced from the Nashville *Tennessean* (April/1976, Page 3)

When the Nashville *Tennessean* published foregoing article, re: misleading statement by Carl Ketcherside, Jim Olive, minister to Jackson Park Church of Christ published article by way of reply, entitled, "The Bible Regarded As The Only Pattern," photo-reproduced from the *Tennessean* (April/1976, Page 4)

MISSION

"MISSION and the *Austin Seminar*"—editorial by Bobby Duncan reprinted from *Vigil* (April/1976, Page 11)

Nichols, Gus

"GUS NICHOLS—A Man to Remember"—Tribute to brother Nichols (1892-1975) by James Pilgrim (May/1976, Pages 4-5)

Osborne, Roy

"Roy Osborne Slated For Meeting With College Church Across Street From Abilene Christian University" (August/1976, Pages 1, 3-8)

It Turns Out That John C. Stevens, President of ACU, Is Not An Elder of College Church; But J. D. Thomas Is—So Does That Make It All Right to Invite Heretic Osborne for Meeting? (October/1976, Pages 6-8)

Park Row/ Arlington, Texas

Park Row Church of Christ issues statement on beliefs. (April/1976, Page 7)

Johnny Ramsey, in special article in the *Dallas Times Herald*, entitled, "Church of Christ Beliefs Explained," takes issue with foregoing article by James Reynolds. (April/1976, Pages 7, 9)

"Shall We Fellowship the Park Row Church?"—article by Wayne England, photo-reproduced from the Wynnewood Hills Church of Christ bulletin for January 11, 1976 (April/1976, Page 8)

Pepperdine University

Scholarship recognition dinner at which Pepperdine President William S. Banowsky applauds Associated Women of Pepperdine in a speech entitled "Whatever Happened to the American Dream?" (March/1976, Page 1)

"Is Pepperdine Cutting Umbilical Cord With The Churches of Christ?" (March/1976, Pages 1-3, 7, 10-13)

Pepperdine University's Board includes Assemblies of God member Pat Boone, Roman Catholics John Wayne and Lawrence Welk, and other non-members of the churches of Christ. (March/1976, Page 4)

"Pepperdine's Young Given 1 Year, Stay of Sentence"—article by John Kendall, *Times Staff Writer*, photo-reproduced from January 28, 1976 issue of *Los Angeles Times*. (March/1976, Pages 5-7)

Newsweek's February 23, 1976 article asks if Young's light sentence demonstrates "A Double Standard?" (March/1976, Page 8)

Pilgrim, James

Pilgrim available for lectureships on church discipline. (May/1976, Page 11)

Questions for Jehovah's Witnesses

Ted Cline renders signal service to brotherhood by bringing out Questions for Jehovah's Witnesses (May/1976, Page 16)

Reynolds, James

"Charismatic Gifts Recognized by Church of Christ"—Special article by Staff Writer Frank Taggart photo-reproduced from the January 3, 1976 issue of the *Dallas Times Herald* (February/1976, Pages 8-9)

Elders and minister James Reynolds, of the Park Row/Arlington, Texas Church of Christ issue statement on beliefs. (April/1976, Page 7)

Johnny Ramsey, preacher at Broadway Church of Christ, of Garland, Texas, takes issue with James Reynolds, minister of the Park Row/Arlington, Texas church, in article photo-reproduced from the *Times Herald* (April/1976, Pages 7, 9)

Rice Family Singers

Rice Family Singers' third album "Where Roses Never Fade" is now ready; all three also in 8-track (March/1976, Page 14)

Rice, Ira Y. Rice, Jr.

Dan Jenkins Is Named Associate Editor of *Contending For The Faith* As Rices Prepare for 4th Long Term Asian Effort—Editorial by Ira Y. Rice, Jr. (April/1976, Page 2)

"How Lame Is My Duck?"—Editorial by Ira Y. Rice, Jr., occasioned by *Herald of Truth* representatives denigrating Rice as "the lame duck editor" while overseas. (August/1976, Page 2)

Editor to Leave U.S., November 28, 1976, for Missionary Assignments in Samoa, Singapore and Taiwan, Returning in 1979—Editorial by Ira Y. Rice, Jr. (November/1976, Page 2)

Rice, Ira Y., III

"Ira III's 'Big Squirrel Census' Upsets Portland, Oregon's Police Bureau" (May/1976, Page 9)

Shipp, Stanley

What the furor concerning Stanley Shipp is all about (February/1976, Pages 8, 10)

Special Articles

"What's The Difference?"—reprinted from Elk City, Oklahoma bulletin (January/1976, Page 5)

In article, entitled, "The SEED of the KINGDOM," Bill Coss tells story of conversion of Ukrainian Vasyl Jurkewych and family. (January/1976, Pages 6-7)

"But Not on Sunday Night"—reprint of poem by unknown author. (January/1976, Page 7)

"Is the Day of the Gospel Meeting Past?"—short article by W. N. Jackson, reprinted from *The Reminder*, of Huntingdon, Tennessee. (January/1976, Page 7)

"Does Love Language Ever Condemn?"—short article by B. C. Goodpasture, reprinted from *Gospel Advocate* for June 21, 1973. (January/1976, Page 7)

"Women and Prayer"—short article by Leon Cole (January/1976, Page 8)

"Something to Think About"—by Bob Morey (January/1976, Page 8)

"Anti or Liberal—Which?"—by Richard Wineinger (January/1976, Pages 8-9)

"Is the Game Lost?"—short article by Lynn Rhodes, reprinted from Agana, Guam church bulletin (January/1976, Page 9)

"As for Me"—short article by Winfred Clark (January/1976, Page 16)

"2-Pack-A-Day Habit Cost? 15 Years: Survey"—Special report by UPI reproduced (February/1976, Page 16)

"Ten Seconds to Spare"—short article by Paul Kyle photo-reproduced from Malden, Missouri church bulletin (March/1976, Page 16)

"Help or Hindrance"—short article by C. L. Ected (April/1976, Page 9)

"Moses, the Man of God"—article by Dan Jenkins (April/1976, Page 10)

"You Ain't Learnin' Nothin' While You're Talkin'"—short article by Archie Waldrum, reprinted from Wood Avenue church bulletin (April/1976, Page 10)

"Do Your Christian Children Worship?"—by James W. Boyd (April/1976, Page 16)

"What Are Our Positions?"—by Winfred Clark, reprinted from the Dresden, Tennessee church bulletin, *The Saluter* (May/1976, Page 5)

"World's Meanest Mother"—Author unknown, but seen in many bulletins from all over the country. (May/1976, Page 7)

"The Church Grows in Malaysia"—by Perry B. Cotham, reprinted from the *Gospel Advocate* (May/1976, Pages 8-9)

"I Was There"—Charlie N. Wilson reports on First Annual Florida School of Preaching Lectureship. (May/1976, Page 12)

"You Can't Please Them All"—Editorial by Ira Y. Rice, Jr. (June/1976, Page 2)

"Lure of the Free Handout"—reprinted from *Gospel Beacon*, of Calgary, Alberta, Canada (June/1976, Page 8)

"Liberals and Conservatives: Who Are They?"—by J. E. Choate, reprinted from *Gospel Advocate* for May 20, 1976 (June/1976, Pages 9-10)

"Why Study Christian Evidences?"—by Ralph Gilmore, reprinted from *The Getwell Reminder*, of Memphis, Tennessee (June/1976, Pages 10-11)

"Ode to a Hireling Preacher"—reprinted from *The Gospel Light*, of Cookeville, Tennessee (June/1976, Page 11)

"The Butterfly and the Bumble Bee"—by Jerry Miller, reprinted from the Malden, Missouri church bulletin (June/1976, Page 11)

"The Preacher's Dream"—by W. R. Craig (June/1976, Page 16)

"Where the Power Lies"—Editorial by Ira Y. Rice, Jr. (July/1976, Page 2)

"Have Young People Changed?"—Reprinted from *Westvue News & Views* (July/1976, Page 3)

"THE BIBLE: God's Completed Revelation to Man"—by Ray Hawk (July/1976, Page 3)

"Alexander Cruden"—by W. N. Jackson, reprinted from *The Reminder* (July/1976, Page 4)

"The Bible's Answer to Billy Graham"—by W. L. Totty, reprinted from *The Informer* (July/1975, Pages 4-5)

"A Blasphemy Against Christ"—by James W. Boyd (July/1976, Page 5)

"The Five Faces of a Liberal"—by John Waddey (July/1976, Pages 5-6)

"Seven Things You Never Regret" (July/1976, Page 6)

"Is It 'Bread' or 'Loaf'?"—by Guy N. Woods, reprinted from *Gospel Advocate* for December 4, 1975 (July/1976, Pages 6-7)

"Let God Hold Your Hand"—by Jack Gray, reprinted from *Shield of Faith* (July/1976, Page 7)

"A Storm at Sea"—by Bert Harvill (July/1976, Page 8)

"You Don't Believe in Christmas?"—by Paul Kidwell, Sr., reprinted from Mabelvale, Arkansas church bulletin (July/1976, Page 9)

"Jesus Didn't Quit" (July/1976, Page 9)

"What's All of the Fuss About?"—Reprint from Greenfield Church of Christ bulletin (July/1976, Pages 11-12)

"How Lame Is My Duck?"—Editorial by Ira Y. Rice, Jr. (August/1976, Page 2)

"What Liberalism Will Do to the Church"—by Pat McGee (August/1976, Page 8)

"A Debt We Should All Be Ready to Pay"—by Dale C. Flowers (August/1976, Page 9)

"Harnessing Our Resources"—by Ivie Powell (August/1976, Page 9)

"Misunderstandings"—by Jack Gray, reprinted via *The Getwell Reminder* (September/1976, Pages 6-7)

"Privileged Communications: A Tradition of Men"—by Donald E. Davis (September/1976, Page 7)

"Enthusiasm"—reprint from *The Southside Newsletter* (November/1976, Page 5)

"Where Is the Soul of America?"—by Bill Coss (November/1976, Pages 6-8)

"Why Have Elders and Their Purpose?"—by W. F. Cawyer (November/1976, Pages 8-9)

"The 'Intellectual' Element"—by Winfred Clark, reprinted from the *Bremen Bulletin* (November/1976, Pages 9-10)

"Where Is Our Place?"—by Foster L. Ramsey, reprinted from *The Lamp-lighter*, of Macon, Georgia (November/1976, Page 10)

"The Parable of the Tares"—by Norman W. Parrish (November/1976, Page 10)

"Classify Yourself"—Reprinted from the Malden, Missouri church bulletin (November/1976, Page 10)

Spiritual Sword Lectureship

"First Annual 'Spiritual Sword Lectureship' Is Scheduled for October 24-28 at Getwell/Memphis" (September/1976, Page 1)

Squirrel Census

Ira Y. Rice, III's "Big Squirrel Census" upsets Portland, Oregon's Police Bureau (May/1976, Page 9)

Stevens, John C.

Roy Osborne Slated for Meeting with College Church Across Street from Abilene Christian University; John C. Stevens and J. D. Thomas listed as two of the elders (August/1976, Pages 1-5)

It Turns Out that John C. Stevens, President of ACU, Is Not An Elder of College Church; But J. D. Thomas Is—So Does That Make It All Right to Invite Heretic Roy Osborne for Meeting? (October/1976, Pages 6-8)

Sweet Publishing Company

"Beware of One of 1975's Vacation Bible School Courses!"—Warning sounded by W. N. Jackson. (April/1976, Page 15)

Theistic Evolutionists

"Shall We Fellowship Theistic Evolutionists?"—by Melvin Elliott (November/1976, Pages 5-6)

Thomas, J. D.

Roy Osborne Slated for Meeting with College Church Across Street from Abilene Christian University; John C. Stevens and J. D. Thomas listed as two of the elders (August/1976, Pages 1-5)

It Turns Out that John C. Stevens, President of ACU, Is Not An Elder of College Church; But J. D. Thomas Is—So Does That Make It All Right to Invite Heretic Roy Osborne for Meeting? (October/1976, Pages 6-8)

Warren-Flew Debate

Warren-Flew Debate Is Slated for September 20-23, 1976, in Denton, Texas. (May/1976, Pages 1, 3)

"The Warren-Flew Debate on The Existence of God"—Special report by Winston C. Temple (November/1976, Pages 1, 3-4)

Welch, Alonzo

"A Statement of Clarification"—by Ray Hawk (November, 1976, Pages 4-5)

Young, M. Norvel

M. Norvel Young pleads guilty to felony vehicular manslaughter in Malibu traffic accident (February/1976, Pages 1-4)

"The Trial of M. Norvel Young"—special article by Archie W. Luper after attending the preliminary trial in Santa Monica Municipal Court on October 30, 1975 (February/1976, Page 6)

Reuel Lemmons publishes statement by M. Norvel Young together with editorial, entitled, "If He Sins, Forgive...", reprinted from *Firm Foundation* (February/1976, Pages 6-7)

"Concerning M. Norvel Young"—special article by Foy L. Smith, reproduced from the January/1976 issue of his periodical *Editorially Speaking* (February/1976, Pages 7 and 10)

"Pepperdine's Young Given 1 Year, Stay of Sentence"—article by *Times Staff* Writer John Kendall photo-reproduced from January 26, 1976 issue of *Los Angeles Times* (March/1976, Pages 5-7)

Newsweek asks if Young's light sentence demonstrates "A Double Standard?" (March/1976, Page 8)

"Judge Pearce Young (No Relation) Makes Public Statement" (March/1976, Pages 8-9)

"A Statement by Malibu Elders"—Photo-reproduced from January 6, 1976 issue of the *Firm Foundation* (March/1976, Page 9)

Young People's Church

"An Exchange of Views Regarding 'The Young People's Church'"—Two articles by Billy Boyd and Richard Pectol, respectively, reprinted from the *Carolina Christian* (September/1976, Page 10)

AUTHOR INDEX

Akers, Harry, Jr.

Akers-Rice Correspondence Sheds Light on What Is Happening to Restoration Movement Today (June/1976, Pages 1, 3-8)

Andrews, Tuck

"Open Letter," Re: Crossroads Meeting (January/1976, Page 4)

Author Unknown

"But Not on Sunday Night" (January/1976, Page 7)

"Rate Yourself" (May/1976, Page 5)

"Where Your Treasure Is" (May/1976, Page 5)

"World's Meanest Mother" (May/1976, Page 7)

"Lure of the Free Handout"—Reprinted from Calgary, Alberta, Canada's *Gospel Beacon* (June/1976, Page 8)

"Ode to a Hireling Preacher"—Reprinted from *The Gospel Light*, of Cookeville, Tennessee (June/1976, Page 11)

"Have Young People Changed?"—Reprinted from *Westvue News & Views* (July/1976, Page 3)

"Jesus Didn't Quit" (July/1976, Page 9)

"Enthusiasm"—Reprinted from *The Southside Newsletter* (November/1976, Page 5)

"Classify Yourself"—Reprinted from Malden, Missouri church bulletin (November/1976, Page 10)

Baker, Doug

"The Revolving Cage"—Photo-reproduced from Baker's column in *The Oregon Journal* (May/1976, Page 9)

Beard, Grover C.

"The Cross of Compromise" (January/1976, Page 5)

Bergholz, Richard

"Banowsky Resigns National GOP Post"—Photo-reproduced from the *Los Angeles Times* (February/1976, Page 5)

Boyd, Billy

"The Young People's Church"—Reprinted from the *Carolina Christian* (September/1976, Page 10)

Boyd, James W.

"A Blasphemy Against Christ" (July/1976, Page 5)

Cawyer, W. F.

"Why Have Elders and Their Purpose?" (November/1976, Pages 8-9)

Choate, J. E.

"Liberals and Conservatives: Who Are They?"—Photo-reproduced from the *Gospel Advocate* (June/1976, Pages 9-10)

Clark, Winfred

"As for Me" (January/1976, Page 16)

"What Are Our Positions?" (May/1976, Page 5)

"The 'Intellectual' Element"—Reprinted from the *Bremen Bulletin* (November/1976, Pages 9-10)

Cline, William S.

"The Liberal's Attitude Toward the Truth" (July/1976, Pages 1 and 3)

Cole, Leon

"Women and Prayer" (January/1976, Page 8)

Coss, Bill

"The Seed of the Kingdom" (January/1976, Pages 6-7)

"Where Is the Soul of America?" (November/1976, Pages 6-8)

Cotham, Perry B.

"The Church Grows in Malaysia"—Reprinted from the *Gospel Advocate* (May/1976, Pages 8-9)

Craig, W. R.

"What's the Difference?" (January/1976, Page 5)

"The Preacher's Dream" (June/1976, Page 16)

Davis, Donald E.

"Privileged Communications: A Tradition of Men" (September/1976, Page 7)

Duncan, Bobby

"MISSION and the Austin Seminar"—Editorial reprinted from *Vigil* (April/1976, Page 11)

Ealy, Gary

"WARREN-FLEW DEBATE Is Slated for September 20-23 in Denton, Texas (May/1976, Pages 1, 3)

Ected, C. L.

"Help or Hindrance" (April/1976, Page 9)

Elkins, Garland

"Evidence of Liberalism in Memphis"—Reprinted from *The Getwell Reminder* (August/1976, Page 6)

"Well-Known Liberals Brought to Memphis"—Reprinted from *The Getwell Reminder* (August/1976, Page 6)

"Smooth Operators"—Reprinted from *The Getwell Reminder* (August/1976, Page 6)

"First Annual 'Spiritual Sword Lecture-ship' Is Scheduled for October 24-28 at Getwell/Memphis" (September/1976, Page 1)

Elliott, Melvin

"Shall We Fellowship Theistic Evolutionists?" (November/1976, Pages 5-6)

England, Wayne

"Shall We Fellowship the Park Row Church?"—Photo-reproduced from the *Wynnewood Hills Church of Christ Bulletin* (April/1976, Page 8)

Flowers, Dale C.

"A Debt We Should All Be Ready to Pay" (August/1976, Page 9)

Gilmore, Ralph

"Why Study Christian Evidences?"—Reprinted from *The Getwell Reminder* (June/1976, Pages 10-11)

Goodpasture, B. C.

"Does Love Language Ever Condemn?" (January/1976, Page 7)

Gray, Jack

"Let God Hold Your Hand"—Reprinted from Jackson, Missouri's *Shield of Faith*. (July/1976, Page 7)

"Misunderstandings"—Reprinted via *The Getwell Reminder* (September/1976, Pages 6-7)

Gray, Steve

New Board of Regents/Pep Governance Reorganized"—Photo-reproduced from *Pepperdine News* (March/1976, Page 4)

Hansen, David E.

Special report on what he found at Sunset Ridge, where Roy Osborne preaches (August/1976, Page 7)

Harvill, Burt

"A Storm at Sea" (July/1976, Page 8)

Hawk, Ray

"THE BIBLE: God's Completed Revelation to Man" (July/1976, Pages 3-4)

"A Statement of Clarification" (November/1976, Pages 4-5)

Henderson, Parker

"Brotherhood's Finest Hour—Gainesville, Florida" (January/1976, Pages 1-3)

- Jackson, W. N.**
 "Is the Day of the Gospel Meeting Past?" (January/1976, Page 7)
 "Alexander Cruden"—Reprinted from *The Reminder* (July/1976, Page 4)
- Jenkins, Dan**
 "Moses, the Man of God" (April/1976, Page 10)
- Johansen, Sheryl**
 "Members Aid School/Pep's University Board"—Photo-reproduced from *Pep-erdine News* (March/1976, Page 4)
- Jones, Graham L.**
 "Pepperdine's Chancellor Held in Fatal Crash"—Photo-reproduced from *Los Angeles Times* (February/1976, Page 3)
- Kendall, John**
 "Pepperdine's Young Given 1 Year, Stay of Sentence"—Photo-reproduced from *Los Angeles Times* (March/1976, Pages 5-7)
- Kidwell, Paul, Sr.**
 "You Don't Believe in Christmas?"—Reprinted from Mabelvale, Arkansas church bulletin (July/1976, Page 9)
- Kyle, Paul**
 "Ten Seconds to Spare"—Reprinted from Malden, Missouri church bulletin (March/1976, Page 16)
- Lemmons, Reuel**
 "If He Sins, Forgive..."—Editorial photo-reproduced from *Firm Foundation* (February/1976, Pages 6-7)
- Malibu Elders**
 "A Statement by Malibu Elders", Re: M. Norvel Young, photo-reproduced from *Firm Foundation* (March/1976, Page 9)
- McGee, Pat**
 "What Liberalism Will Do to the Church" (August/1976, Page 8)
- Miller, Jerry**
 "The Butterfly and the Bumble Bee"—Reprinted from Malden, Missouri Church Bulletin (June/1976, Page 11)
- Miller, Max R.**
 "How Liberalism Gets Into the Church" (September/1976, Page 13)
- Morey, Bob**
 "Something to Think About" (January/1976, Page 8)
- Newsweek Writers**
 "A Double Standard?"—Photo-reproduced from *Newsweek Magazine* (March/1976, Page 8)
- Olive, Jim**
 "Progression of Digression" (April/1976, Pages 1, 3-6)
 "The Bible Regarded As The Only Pattern"—Jim Olive's reply to Nashville *Tennessean's* article by W. A. Reed (April/1976, Page 4)
- Parrish, Norman W.**
 "The Parable of the Tares" (November/1976, Page 10)
- Pectol, Richard**
 "Answering 'The Young People's Church'"—Reprinted from the *Carolina Christian* (September/1976, Page 10)
- Pilgrim, James**
 "GUS NICHOLS—A Man to Remember" (May/1976, Pages 4-5)
- Powell, Ivie**
 "Harnessing Our Resources" (August/1976, Page 9)
- Ramsey, Foster L.**
 "Where Is Our Place?"—Reprinted from *The Lamplighter*, Macon, Georgia (November/1976, Page 10)
- Ramsey, Johnny**
 "Church of Christ Beliefs Explained"—Photo-reproduced from the *Dallas Times Herald* (April/1976, Pages 7, 9)
- Reed, W. A.**
 "New Testament Regarded As Love Letters From Christ"—Photo-reproduced from the *Nashville Tennessean* (April/1976, Page 3)
- Rice, Ira Y., Jr.**
 "Dan Jenkins Is Named Associate Editor of *Contending for the Faith* As Rices Prepare for 4th Long-Term Asian Effort."—An Editorial (April/1976, Page 2)
 "Brethren and Churches Who No Longer in Good Conscience Can Support *Herald of Truth* Now Should Rally Behind Nash, Texas, V. E. Howard and *Gospel Hour*"—An Editorial (May/1976, Page 2)
 "You Can't Please Them All"—An Editorial (June/1976, Page 2)
 "Editor Stands Corrected Once Again" (June/1976, Page 11)
 "Where the Power Lies"—An Editorial (July/1976, Page 2)
 "More Than 6,000 of Guy Woods' New Book Have Been Sold; Let's Finish the Almost 4,000 Remaining. Buy Hardeman Property" (July/1976, Page 7)
 "How Lame Is My Duck?"—An Editorial (August/1976, Page 2)
 "Irresponsibility Among Elders and Preachers"—An Editorial (September/1976, Page 2)
 "Editor to Leave U.S., November 28, 1976 for Missionary Assignments in Samoa, Singapore and Taiwan, Returning in 1979"—An Editorial (November/1976, Page 2)
- Smith, Foy L.**
 "Concerning M. Norvel Young"—Reprinted from *Editorially Speaking* (February/1976, Pages 7 and 10)
- Stewart, Jim**
 "What's All of the Fuss About?"—Reprinted (July/1976, Pages 11-12)
- Taggart, Frank**
 "Charismatic Gifts Recognized by Church of Christ"—Photo-reproduced from *Dallas Times Herald* (February/1976, Pages 8-9)
- Temple, Winston C.**
 "The Warren-Flew Debate on the Existence of God" (November/1976, Pages 1, 3-4)
- Totty, W. L.**
 "The Bible's Answer to Billy Graham"—Reprinted from *The Informer* (July/1976, Pages 4-5)
 "Why Criticize the King James Version?"—Reprinted from *The Informer* (September/1976, Pages 10-11)
- Waddey, John**
 "The Five Faces of a Liberal" (July/1976, Pages 5-6)
- Waldrum, Archie**
 "You Ain't Learnin' Nothin' While You're Talkin'"—Reprinted from *Wood Avenue Church of Christ* church bulletin (April/1976, Page 10)
- Wilson, Charlie N.**
 "I Was There" (May/1976, Page 12)
- Wineinger, Richard**
 "Anti or Liberal—Which?" (January/1976, Pages 8-9)
- Woods, Guy N.**
 "Is It 'Bread' or 'Loaf'?"—Reprinted from *Gospel Advocate*. (July/1976, Pages 6-7)
- Young, M. Norvel**
 "A Statement"—Photo-reproduced from *Firm Foundation* (February/1976, Page 6)
- Young, Pearce**
 Judge Pearce Young (no relation) makes public statement (March/1976, Pages 8-9)

[EDITORIAL NOTE: Although much time and effort is required to index our BOUND VOLUMES as meticulously as we do, it is our aim to make them as valuable as possible for those keeping abreast of how the church was led back into apostasy over the past quarter of a century.

With this issue, we now have completed indexing the first seven volumes of the 23 volumes that have been bound to date. Hopefully, the 16 BOUND VOLUMES remaining can be indexed, also, within another year or two.

If you have not secured your set of BOUND VOLUMES for your own reference library, as yet, no doubt you will want to do so. If you cannot afford the \$148.00 to purchase the entire set ALL AT ONCE, we can help you build your set—one or two volumes at a time. For information on how to order, please send inquiries to: CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118 (or telephone 901/363-6498).—The Editor]

"I'm Not From Around Here"

A Tribute to Garvin Smith—Gospel Preacher—1935-1993

Burt Jones

The place was Elgin, Illinois. The year was 1987. The occasion was an evangelistic campaign being conducted by the Memphis School of Preaching and sponsored by the Westside Church in Elgin.

My partner for an afternoon of door-knocking was **Garvin Smith**.

Brother Garvin was retired from the Air Force. He and his sweet wife, **Byrl**, had made a decision to serve God the rest of their days; Garvin as a gospel preacher, and Byrl as a faithful and supportive helpmeet.

Now, I have a southern drawl; but Garvin Smith was so slow he could take an hour to consummate one sneeze. Our favorite trick in preaching school was to place some unsuspecting instructor in front of Garvin Smith just as our ten-minute coffee break was ending, and ask Garvin to tell that "new" joke he had heard over the weekend. This assured the class of an abbreviated session the next hour.

Winters in Illinois are cold. Garvin and I were probably doorknocking faster than any doorknocker has ever doorknocked. We approached this menacing older style residence, and, as fate would have it, Garvin was scheduled to knock on this door. I stood behind him hoping to pick up some pointers from this well-dressed and confident partner of mine. Garvin knocked. The door opened, and, with absolutely no disrespect intended, there was the most "Indian-type" Indian (New Delhi—not Navajo) I have ever seen in my life, glaring down at an unruffled Garvin Smith. Apparently oblivious to this six-and-a-half-foot giant's menacing demeanor, Garvin leaned his head back, looked up into that frowning face, and drawled in the slowest southern drawl I have ever heard. "Hi...My name is Garvin Smith...and...*I'm not from around here!*"

Over the years, since that day in Illinois, I have used that phrase every time I approached my dear friend. On the sad occasion of his death, I resound this hauntingly appropriate phrase on behalf of this gentle and sweet man, whose hope of spreading the boundaries of our Lord's Kingdom was cut short, and his bed of roses was replaced by a bed of nails, with intense pain and

suffering the only things constant in his life—"My name is Garvin Smith, and *I'm not from around here!*" No, brother Garvin, you were not from around here!

Many of the positive traits that I am fortunate enough to possess as a gospel preacher I first saw demonstrated by brother Garvin during the early days of our tenure as students at the Memphis School of Preaching. I cannot name one negative influence that could be attributable to him.

I never heard him berate others or raise his voice. I never heard him belittle other people, except in a general way so as to signal their sinful influence.

He never considered himself a polished public speaker, and yet he was. He never considered himself a role model to those fortunate enough to spend two years of their lives with him, and yet he was.

Throughout his struggle with cancer, I never heard him complain; but the pain at times must have been excruciating. The thought occurred to me that even as Christians we do not all make life's pilgrimage on equal terms. For reasons that are sometimes difficult to accept, the path for some in this world is covered with flowers, and after a long and healthy life, death comes swiftly and easily; for others, such as

brother Garvin, that was not the case. As difficult as it is, in remembering that as death has a dark side it also is a blessing from God to the Christian. "**Precious in the sight of the Lord is the death of his saints**" (Psalms 116:15).

As I left Garvin Smith the last time that I should see him upon this earth, with blue-veined and thin-fleshed hands made feeble from his ordeal with cancer, grasping mine, as he looked into my eyes, I caught a flicker of his mischievous nature as he weakly mouthed: "II Corinthians 4:17...II Corinthians 4:17." But, in my imagination I also heard, "*My name is Garvin Smith, and I'm not from around here.*"

Please do not think it maudlin if I say that some great day as we who were his friends are whisked through those gates of pearl, I find myself with a smile on my face as we hear a familiar voice welcoming us there, with only a slight change in that phrase remembered from a campaign trip to Illinois all those years ago: "*My name is Garvin Smith—and I am from around here.*"

Garvin, "we'll meet you in the morning by the bright riverside, when all sorrow has drifted away."

—Millersburg Church of Christ
926 East Jackson Street Extension
Millersburg, Ohio 44654

SPECIAL REPORT ON MEETING RE: ACU

Cleo A. Reeder

On Tuesday, February 23, 1993, I attended an unusual meeting. Brother **Jimmy Jividen**, minister of Abilene's Baker Heights Church of Christ, apparently contacted some brethren by mail or phone and invited them to attend this meeting to discuss ACU-related problems. I heard that **Furman Kearley** and about 20 others might attend.

Very few of our scholarly and doctrinally sound preachers were invited. When I was told about the meeting, I wanted to attend if I could. When a friend called the Baker Heights office, he was told that the meeting would be open. This report, obviously not perfect, is based on notes I took.

After an opening prayer, chairman

Robert Oglesby, an ACU Board of Trustees member, passed out 40 agenda sheets to the 125 of us who had heard about the meeting. He started off by saying that he considered the group to be a loose confederation of like minds that didn't intend to start up a club or some movement. He said he hoped to set in motion to establish the case of the restoration movement! When I looked around and saw ACU people like **Ian Fair** and **Bill Young**, I felt almost nauseated.

If they and several Board members came to hear what their opposition had to say, they certainly got their ears full! One brother mentioned the Methodist editor of ACU's student newspaper. Several of our fine brethren such as

Leroy Brownlow, Buster Dobbs, Roy Deaver and E. Claude Gardner made some excellent short speeches. Others made good brief comments. Brother Gardner's message was so special that I wish I had it on tape. I saw visitors from Arkansas, Colorado, Tennessee and Arizona.

I felt like the main thing ACU wanted to accomplish was to let us know that it planned to publish a 250-page handbook with about 13 chapters covering such subjects as women's role, opinion vs. doctrine, essentiality of baptism, how to be non-denominational in a denominational world, instrumental music, inerrancy of the scriptures, authority of elders, fellowship and the like.

Last year, ACU's Dr. Carroll Osburn said that a 500-page book about women's role in the church that he was

editing should have been ready for the publisher in June, 1992. If this large book, to which about 30 authors have made a contribution, is now available, why should a chapter on that subject be included in the new handbook?

Someone mentioned that he had read Goebel Music's book *Behold The Pattern...* H. Norton said he didn't think the names of church members who were written about unfavorably should be given. Possibly brother Music's book is so popular and such a large number of them have been distributed that ACU has decided to attempt to counteract its great influence for good. Hopefully, 75,000 or more copies of his book will have been distributed before ACU's book is finished!

One ACU defender said that we shouldn't criticize colleges too much

because kids are being taught false things in the churches and are messed up when they get to college. I wanted to ask him if he knew where many of those false teachers got their education!

One fellow said that the Sunday night lectureship speech delivered by President Royce Money might have included things discussed at the annual meeting of the ACU Board of Trustees on Saturday.

Despite the agenda statement that those present would be introduced, they were not. One Arizona guest suggested that men who spoke introduce themselves before speaking. The meeting lasted about two and a half hours. The next such meeting will be about this same time next year.

—326 South Mockingbird
Abilene, Texas 79605

Notes & Quotes...

EAST MAIN BIBLE LECTURESHIP SLATED FOR MAY 19-22, 1993 IN TUPELO, MISSISSIPPI

With "Looking Unto Jesus" as the general theme, the East Main Bible Lectureship of the East Main Church of Christ, of Tupelo, Mississippi, is slated for Wednesday through Saturday noon, May 19-22.

Except for Saturday, all lectures will be from 7 to 9 each night.

On Wednesday, May 19th, Matt Amos will speak at 7 p.m., on "Looking Unto Jesus as the Author and Finisher," followed by Ira Y. Rice, Jr. at 8 p.m., on "Looking Unto Jesus for Authority."

On Thursday, May 20th, Gary McDade, at 7 p.m., will speak on "Looking Unto Jesus for Purity," followed by Jim Boyd, at 8 p.m., on "Looking Unto Jesus for Obedience."

On Friday, May 21st, B. J. Clarke, at 7 p.m., will speak on "Looking Unto Jesus for Sacrifice," followed by Wayne Coats, at 8 p.m., on "Looking Unto Jesus for Our Example."

Then, on Saturday, May 22nd, Garland Elkins, at 9 a.m., speaks on "Looking Unto Jesus for Our Faith;" Glenn Colley, at 10 a.m., on "Looking Unto Jesus for Our Hope;" and Curtis A. Cates, at 11 a.m., on "Looking Unto Jesus for Love."

TWO MORE RUNNERS BAPTIZED

Darrell Price, the son of Dan and Dora B. Price and the grandson of Robert R. Price, is a most unusual young man. In addition to being a track coach at Lubbock Christian College, he also tries to win his runners to Jesus Christ.

"Darrell baptized two more of his runners from Kenya," sister Dora B. wrote. "He went to Kenya last summer and made videos of their parents and families (all relatives). He preached to a native church and had pictures of baptizing a few."

Besides being a dedicated Christian, Darrell has had great success as a track coach. His team won the national cross-country championship for the third time in 1992, and he was named Coach of the Year at the Nationals for the third time.

Magellan Stevenson, minister, Statesville, North Carolina: "I continue to enjoy Contending for the Faith."

HAND SLAPPERS

Reg Rogers

At a rally to stir enthusiasm for the [Tulsa] Workshop, three Tulsa churches went together. Brother Marvin [Phillips] spoke. They were not in a hurry to get it over. That is good. They had excellent singing and sang not a few songs, and that was good, with one exception. One song was sung with accompaniment—the slapping of hands in time.

What is wrong with that? Nothing, except they have no scripture for it. The prescribed music for the worship is singing. Hear the word: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16).

At the Oklahoma Christian University lectureship, Marvin and Lewis Hale had a sort of debate. Marvin claimed to have scripture for hand clapping. But he did not adduce it. He also repeated what Don DeWitt, of the Christian Church, has been saying, "There is no scripture for congregational singing in the church." That is as near as I can recall what was said. Much is said for a lack of quoting scripture.

Let us try a quotation for congregational singing in the church. "And when they [Jesus and his

apostles] had sung a hymn, they went out into the mount of Olives" (Mark 14:26). Moreover, "In the midst of the church will I sing praise unto thee" (Hebrews 2:12). Who said that? Jesus. To whom did he say it? The Father. Did he do it? Yes. When? Answer: when he used your voice last Sunday. If one should object to Mark 14:26 because it took place before the church was established, you must remember that the Lord's supper was instituted in the congregation at the same time (Mark 14:22-24).

Men singing solos was defended, but no scripture was brought. This has been quoted as if it supported solos: "How then is it, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (1 Corinthians 14:26). This is a partial list of the spiritual gifts. If it is used to support singing solos, use it for speaking in tongues, also.

Singing with accompaniment of vocal sounds that imitate mechanical instruments was defended. And what is wrong with that? Nothing, except they have no Bible for it. We read Colossians 3:16; let us now read Ephesians 5:19, please: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." There is safety in that practice, because the Holy Spirit delivered it as he was told.

[I was brought into a discussion last week about the last passage above. Someone is contending that "making melody" requires the use of a mechanical instrument. The horse that represents that argument was born dead, and it seems a pity to keep whipping it. Let us lay it to rest: My

SOUTHWESTERN SCHOOL OF RELIGION COMPLETES FIRST YEAR IN NEVADA

Joseph D. Meador

The Southwestern School of Religion of the Boulevard church of Christ, Las Vegas, Nevada, recently completed its first year of operation. At the conclusion of our first year, we had 34 students enrolled in our undergraduate programs in either Biblical Studies or in Preaching Communications.

We have just begun the first academic quarter of our second year. Our Biblical Studies program is open to both men and women who want to grow

in their knowledge of the Bible and related studies.

Regarding our program in Preaching Communications, for the past six months we have regularly sent out men from the school, every Lord's Day, to preach to congregations in our immediate area, and we also have had requests for our preaching students from southern Utah which we were excited to fill. —4400 W. Oakey Blvd.
Las Vegas, Nevada 89102-0515

apologies to those who are not students of the Greek; the Nestle text reads (the portion of the verse called in question:

καὶ ψάλλοντες τὴ καρδίᾳ
and psalming heart (with the)

"Psalming" here is defined by Thayer: "To celebrate the praises of God in song; making melody" (p. 675). It is argued that an instrument is required to psalmo; if so, God designated the heart as the instrument. Obey him.]

Brother Marvin said at the rally at Memorial Drive that he had been shot at many times, but that he welcomed discussion. It was nice of him to say that. I say the same. I have had 22 debates, and to hear me tell it, I have not lost one. If I can be whipped, I'll take it like a man. One who is without chastisement is not a son of God, for he chastises all whom he receives. You know where that is written.

SAMPLE REACTIONS FROM "SPECIAL MAILINGS"

Although by far the majority of those receiving our "special mailings" re: "Nashville Jubilee," "Tulsa Workshop" and the like have not reacted so bluntly, following is a small sample of some of the *negative* reactions received to date:

Dean & Susan Kelley, of Tahlequah, Oklahoma: "Please take our name off your mailing list for Contending for the Faith. We do not wish to receive any further issues."

Helen Webb, of Hermitage, Tennessee: "To sender: I will not accept this publication. Please do not make me take further steps."

Vicky Trammell, Muskogee, Oklahoma: "Please remove my name from your mailing list."

Mrs. Margie Hinson, of Madison, Tennessee: "Rejected. Return to sender."

David & Suzette Hall, Tahlequah, Oklahoma: "Refuse. Return to sender."

Jack Voyles, of Tacoma, Washington: "Return to sender. Remove name from mailing list."

Charles Tyson, Tacoma, Washington: "Return. Take off mailing list... Please take off mailing list... Return... Please take off mailing list."

B. J. & Frances Winn, Tulsa, Oklahoma: "Remove from mailing list."

Mary Griggs, Tulsa, Oklahoma: "Return to sender. Please take me off the mailing list."

Mrs. David Thunder, Puyallup, Washington: "Please do not send us your publication because we do not read it. Thank you!"

John & Pam Allred, Broken Arrow, Oklahoma: "Refused. Return to sender."

Mrs. Clara Winkler, Hermitage, Tennessee: "Please take me off your mailing list."

John & Melba Dodson, Antioch, Tennessee: "Refused. Return to sender."

Mrs. Fran Mullican, Hermitage, Tennessee: "Refused again! Do not send us anything!"

Stanley & Anita Green, Nashville, Tennessee: "Please remove our name from your mailing list."

Mr. & Mrs. Paul Slate, Hendersonville, Tennessee: "Return... Rejected... Return... Refused."

Nick & Margie Hunter, Nashville, Tennessee: "Please remove us from your mailing list."

Mr. & Mrs. Maurice Powers, Madison, Tennessee: "Return to sender... Refused."

Mrs. Mary Jones, Old Hickory, Tennessee: "Please do not send me any more of your booklet like this... Thanks... I do not read it."

Mr. & Mrs. William Elrod, Madison, Tennessee: "Please remove... name from your circulation list."

Mr. & Mrs. Tim Carnahan, Nashville, Tennessee: "Please do not send us any of your Contending for the Faith publications! Why

Dale Glasson, of Amarillo, Texas, enclosed an advertisement from the **Amarillo Daily News** for April 10, 1993, saying, "The ad speaks for itself and the liberalistic congregations throughout the brotherhood.

"Not too many years ago, such an ad would have been highly refuted by brethren, but today it is so common place nothing is said, and when nothing is said, acceptance is indicated. This is for your information and may be used as you see fit.

"Brother **Dick Marcear** is the preacher for the Central congregation."

NOTE: The ad brother Glasson enclosed is photo-reproduced, as follows:

He's Alive!

Join us this
**Easter
Sunday**

at the exciting
**Central
Church of Christ**

for a special
Celebration Program
at 11:00 a.m.

*Bring your entire family
to enjoy a
cborus of 70 voices,
Drama, Slides &
Narration*

Nursery will be provided

*If you would like more
trformataton about this
or any other program
at Central Church of Christ
Call 373-4389*

EXCITING
CENTRAL
CHURCH OF CHRIST
15th & Monroe

don't you use your money to help others instead of finding fault with everyone? Your publication is sinful!"

Lesla Bighorse, Broken Arrow, Oklahoma: "Please take our names off your mailing list. We do not appreciate receiving your so called 'Christian' publications. I have tried to be

understanding and let your name calling and slandering of God fearing men slide by and hope and pray that your organization would become more Christ-like, especially since Christ said 'He who is without sin, cast the first stone.' But every publication that I have received has done nothing but cut down and slander fellow Christians.

"I have also refused shipment of the 'Free Book.' We do not want any other mailings to us.

"I hope and pray that you and followers become more willing to grow and learn what Christianity is about. Not the name calling and shortmindedness I have read in your publications..."

(NOTE: As we have observed across almost a quarter of a century of continuous publication, You Just Can't Warn SOME Brethren—simply because they refuse to BE warned!

In responding to the foregoing, I said, in part, "...It astonishes me that you refer to our warnings against false teachers as 'name calling and slandering of God fearing men.' Have you never read I and II Timothy and Titus? The apostle Paul was careful to name names of such that taught or practiced falsely in his day. Men who fear God do not teach or practice contrary to his will. Neither is it slander to point them out, but doing what Jude 3 calls 'contending earnestly for the faith'—something else entirely.

"Having done our best to warn you of the apostates continually being featured on such contrary events as the 'Tulsa Workshop,' which your congregation supports, we can but hope that you will see through it all before we all must face the Lord on Judgment Day." [YR Jr.]

Gideon C. Rodriguez, of Metro Manila, Philippines, in returning some materials on liberalism that I had lent him to prepare for a speech last January, wrote: "They helped a lot in my presentation at the lectureship in Tarlac province last January 24. (Some 40 men from Tarlac area were in attendance.) Extremely helpful also were the books by brethren Music (**Behold the Pattern**) and Cates (**Review of Second Incarnation**). Twenty of those who attended the lectures and open forum signed up for the said books. It will mean a lot if they will have copies of those books.

"I learned from my visit in Tarlac that some of the brethren there have received copies of the book **Free in Christ** by Cecil Hook. I wonder if you know the book and its author. Anyone who has carefully and honestly studied Matthew and Revelation will have 'his spirit stirred in him' for Hook's book is wholly given to heresy (cf., Acts 17:16). Advocated in the book is not liberty but license in the name of cheap grace.

"You may send Cates' and Music's books to me and I will see that they reach those brethren who asked for them. Please tell brother Cates that I have read his book twice for two reasons. One, because Cates wrote it. Two, because I was asked to lecture on liberalism and to answer questions on it in an open forum..."

[NOTE: "You asked if I know of Cecil Hook and his book, entitled, *Free in Christ*," I replied, in part, "Yes. He is quite a well known heretic in the U.S. Please urge the brethren there in the Philippines not to receive everything they read from the U.S., but to 'try the spirits whether they are of God: because many false prophets are gone out into the world' (I John 4:1)—not a few of them, sadly, from the 'good ole U.S. of A.'"

"The only way they can 'try' the spirits is by the word of God itself—not by you or me or anyone else.

"Thanks for letting me know of your reception when you spoke on liberalism at the lectureship in Tarlac province—also that 20 of the men present had signed up for the books you mentioned, re:

Goebel Music (*Behold the Pattern*) and Curtis Cates (*Review of Second Incarnation*). I have been in touch with both of these brethren. Brother Music is sending you two whole cases (totalling 32 books), so you can supply same to all 20 of those men and still have some left over to distribute to others where you think they will do the most good. Brother Cates will have 20 copies of his book ready for me to pick up tomorrow. I'll send them to you from here on his behalf.

"In a letter from brother Pelayo, he mentioned four more from the Philippines who want to go to Four Seas College, in Singapore. This may be one of our best hopes for preserving the truth of the gospel in the Philippines, re: the next generation." IYR Jr.]

Name Withheld, of Hendersonville, Tennessee: "...We renewed our subscription October 1991 for six years and we certainly want it continued... We left Madison the last Sunday in December 1991. Let me say that I love a lot of people at Madison. They were wonderful to us during my radiation and chemotherapy for multiple myeloma. And I would love to still be there if I hadn't heard **Steve Flatt** and **Dan Dozier** preaching error. And if the men appointed as elders had not allowed it.

"I pray the Lord continually that he will raise up young men to carry on the fight before you and others who are contending for the faith cross over from this veil of tears and pain. We are attending the church at Hendersonville—not the 'Community' church. But I wonder why the elders here allow the widespread use of the NIV. It may be because they, as I was, until recently, are not aware of this faith-destroying 'version'. My daughter's family are a part of this church, and I fear for their souls. You see, the teachers use this version, and my daughter asked that I get this version for their birthdays, etc. I did this before I read about the soul damning doctrine it puts forth. I ordered each one in the family a set of **A. G. Hobbs** tracts, and the book, 'An Evaluation of the New International Version,' by **Foy E. Wallace, Jr.** Also other booklets on the new versions. We are getting each of them the Comparative Bible with the KJV and the NIV side by side to they can compare for themselves. Now I can die a little easier, knowing that I have done what I could...

"I sincerely hope that you have not grown weary reading this long letter... We are sending another \$100.00 for the 'Special Mailings', or for whatever you deem best..."

[NOTE: "We well understand the love you expressed for a lot of the people still at Madison," I replied in part. "Certainly they were wonderful to help during your chemotherapy for multiple myeloma. However, they must understand that this does not make up for allowing others to preach error (or to receive preachers of error), re: their own pulpit and/or their 'Nashville Jubilee.'

"One thing that disturbs me in particular is that most of them seem able to sit out there Lord's Day after Lord's Day and not be able to discern error when they hear it. Whatever happened to 'rooting and grounding' them in the truth! When even the elders of the Hendersonville congregation are not aware of the faith-destructive nature of the NIV, perhaps we should not be surprised that the membership in general know so little. The followers almost never can surpass the example of their leaders.

"That probably was an excellent move you made getting each member of your family a copy of the *Comparative Bible* with the KJV and the NIV side by side. Maybe—just maybe—they can be able to perceive the difference.

"Thanks again for the \$100.00 you enclosed. We'll be using it to help on our next 'special mailing,' which goes forward later this month... Thanks for what you said of praying that young

men will be raised up to carry on the fight for truth after some of us older ones are gone." IYR Jr.]

Wayne Coats, Mt. Juliet, Tennessee: "Keep the sword at hand."

PULASKI LECTURESHIP

"Fundamentals of the Faith" is the general theme of East Hill/Pulaski, Tennessee's Third Annual Truth In Love Lectureship slated for May 12-16, 1993. Among the speakers this year are **Garland Elkins**, on "God—His Existence and His Nature;" **David Sain**, on "Christ—The Savior and Preeminent One;" **Robert McAnally**, on "Holy Spirit—Guide to All Truth;" **Lester Kamp**, on "The Scriptures—Inspired, Inerrant;" **Perry B. Cotham**, on "The One Church That Christ Built;" **H. A. (Buster) Dobbs**, on "Satan—His Power/Ways/Servants;" **David Brown**, on "Fellowship—Its Joys and Its Limits;" **Winfred Clark**, on "Grace and Faith;" **Roger Banks**, on "False Teachers and False Doctrines;" **Kevin Beard**, on "Sin—Behold The Pattern! May our God grant you many more years to do His work." Only and the Only Christians; **Robert Taylor**, on "The Scriptures (Pattern) Under Attack;" **Jim Laws**, on "The Church—Unique, Aggressive, Militant;" **Jack Wilhelm**, "The Church—Acceptable Worship;" **Eddie Whitten**, "The Church—Its Mission, Purpose, Work;" **Curtis A. Cates**, "Concerns With Shellyism, Jubilee, Etc.;" **Annette Cates** (Women's Class), on "Lessons From Women of the Bible for Women of Today;" **Edwin Jones**, on "Christians—Characteristics and Actions;" **Winford Claiborne**, on "What Does the Future Hold?;" **Willie Bradshaw**, on "Heaven and Hell;" and **Joe Cox**, on "The Second Coming and Judgment."

Clay A. Middlebrook, from Incirlik, Turkey: "Greetings in Christ from Incirlik, Turkey... I am confident that God is, and will continue to 'contend for the faith' (Jude 3)... I have recently become a subscriber to *Contending for the Faith*, and have just recently received bound Vols. I, II, III and IV, and am so grateful for the Godly stand that you have been taking ever since that time, and before. If not for faithful brethren... the fight today would be all the worse. As I read through the early pages of the paper, I am astounded to read of the things that are written and said in the name of Christ! Brother Rice, I must offer my belated thanks on behalf of myself and those I love for standing so tall against the enemies of our Lord and Saviour.

"I am trying to work for the beloved Son of God as a faithful servant to His cause. Enclosed you will find the first two copies of *The Truth*, a paper that I pray will do much for the cause of Christ. The paper was begun for the express purpose of serving our heavenly Father, by reaching some of those who 'have not, and love not the truth.' One great motivator was the great burden upon my heart for the spiritual standing of my parents. They are not members of the body and do not serve our Saviour. To attempt personal studies has been unsuccessful, and leads to strife. The paper is sent to them and I pray that they read it in the 'safety of the privacy' of their home. I pray that it will serve to teach them as well as others of the saving truth of Jesus (John 8:32).

"I would like... your permission to use *Contending for the Faith* articles in *The Truth*. I would offer my assurance that complete credit will be attached to each article, and that all articles will be faithfully reproduced. I am also putting together an Electronic Bulletin Board, in which I would like to place articles to be available for download as text files..."

[NOTE: Expressing appreciation to brother Middlebrook for such an encouraging letter, the permission he sought, of course, was granted.

"Incidentally," I asked, "just where is Incirlik, in Turkey? I have traveled from Bursa all along the west coast of Turkey as far south as ancient Miletus and beyond, up over the mountains to

Antioch of Pysidia, over to Konya (ancient Iconium), Lystra and Derbe, back through Antioch down to Antakya, on across through Adana and Tarsus to Syria, and the like; however, I do not recall Incirlik. I'd like to know exactly where you are..."

Anyone who would like to receive *The Truth*, please address your inquiries to *Clay Middlebrook, PSC 94 Box 127, APO, AE 09824*. I do not know the cost of subscriptions; however, if you write to brother Middlebrook, he can inform you. IYR Jr.]

Beulah M. Woods, of Madison, Tennessee: "I appreciate the book 'Behold the Pattern'; and sure I will enjoy reading it. May God richly bless you and the work you do."

Darrell Broking, Casa Grande, Arizona: "It was good to hear of the work that you and brother Music did in your direct mail out of *Behold The Pattern!* May our God grant you may more years to do His work."

Jimmy Robbins, elder, Branson, Missouri: "Our daughter found your article in *Contending for the Faith* and read it to us. Made us shed tears. We want you to know we have followed your work for many years and always love and appreciate your stand for the truth... Even though we are unknown by face, you may count us as one of those true friends..."

LuEllyn Dobbins, Muskogee, Oklahoma: "Please remove my name from your mailing list."

Gary L. Anderson, minister, Stockton, California: "Just received your letter concerning the 4,000 copies of *Behold The Pattern*. I have been promoting it around the area. Have been able to get it into about 60 hands so far. I think a lot of people are getting sick of things being 'preached' by some of our brethren.

"I also am trying to reach into a couple of congregations close by here that have liberal leadership and try to inform the membership. It surely is not easy.

"All is well with our work. The congregation, as a whole, is supportive of sound doctrine."

Pat McClellan, Tahlequah, Oklahoma: "I am writing to ask you to please take my name off of your mailing list."

Mr. & Mrs. Bill Burrigh, Fort Gibson, Oklahoma: "Please do not send... any more information. I wish to be taken off your mailing list..."

C. B. Short, Dallas, Texas: "Here's hoping your 'offensive' convinces SOME among us of the dire necessity of exposing any and/or all of the 'isms' that evidently will continue to arise! "Wonder how long the church at Corinth would have lasted even during the lifetime of Paul, had he not been so adamant in setting them straight on their problems? I'm reminded here of some words Shakespeare wrote many years ago: 'WHAT FOOLS WE MORTALS BE!' Obviously, 'we mortals' haven't metamorphosed an awful lot since, have we?"

Tim Ayers, Taylor, Texas: "Your paper has been really good lately. So has *Firm Foundation*. You and Buster [Dobbs] are really helping the church. Keep it up!"

Leroy & Brenda Downs, Tulsa, Oklahoma: "Remove our names from your mailing list. We do not want to receive any mail from you."

One sister in Christ, from Texas, whose name we are withholding, who enclosed \$25.00 toward our "special mailings," writes: "It is my belief that you are on the right track. Many people do not even know what is going on, so they need to be told. I know from my own personal experience this is true, and it is because I had too much faith in men that I had known for 30 years and never dreamed they would start believing and teaching false doctrines. So, please continue to help us to know who is teaching false doctrine and what they are teaching.

"One ACU Bible teacher made the statement as he was preaching one Sunday that in 40 years of preaching he had never said that you

SUNSET IS WRONG AGAIN

Lynn Blair

had to belong to the church of Christ to be saved—just be a member of the church. When I questioned this statement, he said he was talking about denominational churches of Christ of which there were quite a few now. This man I believed to be the soul of truth concerning the Bible truths, but I know better now.

He also said in that same lesson that he didn't know who would be saved—only God knew—and he wasn't going to worry about it. When I asked one of our elders about this, he also said we didn't know who would be saved. When I stated that according to the Bible I knew who would be saved, I wasn't even asked the answer. So you can see that things are serious in Abilene, too; and we must have a Bible answer ready for the ones who would lead us astray.

"I am enclosing \$25.00 to help with the Contending for the Faith offensive. I believe God will bless our efforts to do all we can to combat error."

[NOTE: "How it is possible for folks *not* to know what is going on right under their noses is beyond all comprehension," I replied, in part; "but such appears to be the case. Your learning how friends you had known for 30 years could swerve aside unto vain jangling expresses my own experience exactly.

"You mentioned that things were serious in Abilene. I feel sure from our recent issues that none of us realized just *how* serious. Evidently, by now, they have gone out *from* us because not of us—almost beyond the point of no return.

"It is our intention to keep on sending out special mailings on behalf of truth. Please continue to help support these as the Lord makes possible." IYR Jr.]

Laura A. Harris, Nashville, Tennessee: "Please remove my name from your mailing list. I appreciate your concern."

Brett Johnson, Columbia, South Carolina: "I appreciate your untiring work and willingness to endure criticism to declare the whole counsel of God. I was just reading your February/1993 article, "Marvin Phillips Wants to Know WHAT HAPPENED?" I think it's interesting that when Satan begins to draw these men away from the truth, they are so blinded to what's happening that they think WE are the ones that have changed. That happened recently to some of my own 'family', and the blindness never ceases to be astounding..."

CONTRIBUTIONS ON "SPECIAL MAILINGS"

It is wonderful to us the way concerned brethren, sisters and churches continue to contribute to the support of our "special mailings" to the families in churches sponsoring false teachers. Among those helping recently are the Lakeview church of Christ, Grand Prairie, Texas (\$150.00); Mrs. Bill Foster, Rutherford, Tennessee (\$20.00); Voca church of Christ, Voca, Texas (\$500.00); James W. Dagen, Fredericksburg, Texas (\$15.00); James A. Cox, Rogersville, Alabama (\$20.00); Lloyd S. Clarke, Ridgecrest, California (\$20.00); Frank Chesser, Valdosta, Georgia (\$10.00), saying, "Appreciate the good work you do in standing for the faith;" Leon C. Bowman, Chattanooga, Tennessee (\$10.00); Herschel U. Bissett, Holbrook, Pennsylvania (\$25.00); Betty Freeman, Cumberland Furnace, Tennessee (\$50.00), saying, "I am glad to help out in this great effort and am enclosing a check for fifty dollars. I ordered a case of [Behold The Pattern] and have given them to our elders and preacher and to several other preachers and friends in our area;" J. R. Gossett, Jonesboro, Arkansas (\$50.00, saying, "...will try to help more from time to time. Thanks for the work which you are doing"—besides whom many, many others are helping. Much more is needed.

Among the mail that I received recently was a notice from a liberal group asking my support for some of "their" missionaries who are planning to go to Latvia (formerly part of the U.S.S.R.). One of their points was "until now, a nation neglected by our brotherhood."

This simply is not true. While in Singapore, I met a young woman who was from Latvia. She had been converted by Ray Peters and was now in Singapore to attend Four Seas College, a Bible training school started by Ira Rice and others. She had been the first convert to our knowledge in Latvia. Ray Peters, Ira Rice, Bobby Liddell and others have been preaching in Latvia for quite a while now. Why did Sunset School of Preaching (the liberal group mentioned above) not say this in their brochure?

One reason could be that they truly did not know. It has always been interesting and sometimes aggravating to realize that everyone doesn't always know all the good things that I am doing any more than I always know the good things that they are doing! Many times it would encourage us if we knew the good works of each other more. We must always abound in the work of the Lord (I Corinthians 15:58) whether anybody knows it or not! There is so much good work that needs to be done.

Maybe Sunset really did not know that work was already being done in Latvia—but I wouldn't count on it.

Maybe they knew and just did not consider the work that faithful brethren are doing there as the Lord's work. Sunset and Cline Paden, the director of the school, have an attitude to the effect that if Sunset doesn't do it, then it is no good! I am not spouting off something about which I don't know. Cline Paden told me in person (one time when he was wanting more money) that if Sunset ever closed their doors the world would go to hell! The angriest that I ever saw Cline Paden get was when I mentioned Ira Rice. It appears that his bad attitude toward Ira Rice and others like him have caused him to print lies and say that there is no work being done in Latvia!

I can tell you many false teachings that Latvians will receive from Sunset preachers: False teachings on marriage, divorce, and remarriage; on unity in diversity; on the Holy Spirit; and a host of others. I know because I was taught many of these errors there and I have talked with others since then that were taught these same errors there also.

Brethren, we must work "while it is yet day: the night cometh, when no man can work" (John 9:4).

—Post Office Box 96
Redwater, Texas 75753

The Second Incarnation—A Pattern For Apostasy

When Curtis A. Cates, Director of the Memphis School of Preaching, delivered this material originally at the Robertson County Lectureship, a year or so ago, it so devastatingly refuted the Shelly-Harris book, *The Second Incarnation*, and "Pilgrim Church Paradigm," that some of us insisted it be put into book form. Now available at \$3.50 per copy (plus \$1.00 postage), if you don't have yours already, it is "must" reading for those seeking to head off apostasy among the churches of Christ.

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

A Review and Response Relating to

Dr. Royce Money's ACU 1993 Lectureship

Sermon Entitled—

“ON THIS ROCK I WILL BUILD MY CHURCH”

by

Roy Deaver, Thomas B. Warren, Mac Deaver

Roy Deaver's Review:

On Sunday night, February 21, 1993, in conjunction with the 1993 ACU Lectureship, **Dr. Royce Money**, President of Abilene Christian University, delivered a sermon under the heading indicated above. A lead statement indicating the purpose of the message about to be delivered, spoken by brother Money, was: ***“There are several things I believe our fellowship must do to avoid fracturing, dividing and losing the vision of what Christ intended for his people.”*** He then proceeded to set out and to consider 14 points related to his purpose, thus indicated. It is reported that his message was generally well received.

Especially, the Board of Trustees of Abilene Christian University was well pleased and requested that the speech be printed for mailing. Consequently, the speech has been widely circulated. As the speech appears in print, it indicates that brother Money, in his delivery, maintained a good attitude, and indicated deep sincerity of purpose in presenting his message. I do not in the least question his honesty, his sincerity, or his concern about the Lord, his church, or his will. I do not question his sincerity with regard to ACU.

However, there are some serious problems (in fact, many serious problems) which involve brother Money, his speech, the Board of Trustees, and ACU. I cannot with good conscience simply sit idly by and allow his speech to “pass by” without my taking the time and making the effort to make needed response.

I will be careful to indicate clearly, in bold type, what brother Money said, and then to follow with appropriate comments:

“As we seek to be the church that belongs to Jesus Christ, I see hindrances along our way that impede our progress toward our goal of being the church that belongs to Christ.”

This certainly sounds as if he is saying that we have not achieved that goal. He will later discuss this matter further. Is this an *un-ending* search? Is the happiness in the pursuit? Can this goal ever be reached? Is our determination simply to be the Lord's church a vain hope? an empty dream? an exercise in futility?

“We must stop being influenced by radical voices on either side.”

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial

IS ACU TRULY BUILDING "ON THIS ROCK"?

In connection with the 75th Annual Abilene Christian University Lectureship, February 21-24, 1993, ACU President Dr. Royce Money delivered an address, entitled, "ON THIS ROCK I WILL BUILD MY CHURCH."

In many ways (although I purposely was not on hand to hear it in person), President Money's address must have been a remarkable speech—the kind one cannot make without intense forethought and careful preparation.

So impressed were the trustees of Abilene Christian University with this speech that they had it reproduced for mass circulation. In fact, as a "paid advertising insert," they had it published as the centerfold of *The Christian Chronicle's* 50th Anniversary Edition for May, 1993.

MONEY DEFENDS ACU SPEECH AT DALLAS

Upon hearing that brother Money would appear before the monthly preachers luncheon, on Friday, April 23rd, at Dallas, Texas, Roy Deaver and I decided that we should be on hand to witness what was said.

A *summa cum laude* graduate of ACC (now living in Austin, Texas), brother Deaver drove up from there, whereas I flew down from Memphis, Tennessee. We both arrived in plenty of time to eat our lunch and to listen to Money's speech immediately following.

Having published somewhat concerning ACC (now ACU) in recent years in *Contending for the Faith*—brother Deaver, too, in *Biblical Notes*—naturally, he and I both listened intently to every word as brother Money undertook to defend, point by point, what he had said in his Lectureship speech of two months earlier.

DOES MONEY TRULY THINK ACU IS BUILDING "ON THE ROCK"?

As we sat there listening, I could not help wondering if President Money had persuaded himself that Abilene Christian University, which he heads, is genuinely building "on the rock"? Proceeding in subdued, humble, seemingly sincere tones, he gave no indication that he felt otherwise.

Nevertheless, the *facts* of what is happening at Abilene are *diametrically opposed* to much that he had to say. He and the Board of Trustees may have persuaded themselves that they are "dedicated to assuring that the university will always be true to the purpose for which it was established;" however, if so, many momentous ques-

tions still are desperately in need of answers. To call it “on the rock” while *actually* building “on the sand” of *doctrinal liberalism* simply will not do.

ARE WE TRYING TO “CONTROL” ACU?

Is it just a “power struggle” that prompts some of us to call ACU’s doctrinal departures to their attention? From what brother Money *spoke*, one might *think* so. Rather than parrying attempts to call them back to the “old paths” by references to it being “popular to bash institutions,” “blame the Christian colleges for all our church problems,” falling “into the trap of believing whatever we read in print,” when they “mess up” why not just “fess up” like he said?

Charging us with thriving on controversy, twisting the truth, assigning false motives, gossip, slander, driven by ego and the need to control and dominate—“all under the guise of ‘sound doctrine’” (even implying the “spirit of Diotrephes”)—may suffice to misdirect brotherhood attention from ACU’s doctrinal departures; but in fact it is just so much subterfuge.

MONEY’S SPEECH REPRODUCED IN THIS ISSUE

Starting on Page 1 of this issue of *Contending for the Faith*, brethren **Roy Deaver**, **Thomas B. Warren** (another illustrious graduate of ACC) and **Mac Deaver** undertake to answer brother Money’s Lectureship speech, point by point.

So that our readers may know for sure exactly what they are answering, we are reproducing brother Money’s entire speech, just as it was published in *The Christian Chronicle*. First, read the speech, which you will find at the centerfold of this issue of the paper; then begin on Page 1 and read the Deaver/Warren review and response to it—straight through.

It would be far better if brother Money and ACU would accept the challenge to debate the issues involved over four nights right there in Abilene on ACU’s campus. Is this too much to expect? Perhaps. However, by our handling it *this way*, at least brethren who take the time to read and study will have a chance to know what the controversy is all about.

—Ira Y. Rice, Jr., *Editor*

“ON THIS ROCK”?

(Continued from Page 1)

What is a “radical” voice? Is a voice wrong because it is radical? Is it a “radical voice” because it upholds the right and opposes the wrong? By definition, radical emphasizes the idea of going to the root of the matter. Is this something bad? Is this something to be ashamed of? to be afraid of? By definition, *radical* means going to the root of the matter, thoroughness, completeness. This, of course, is not what brother Money had in mind. It is clear that he places those of us who are pointing out the serious doctrinal errors now being upheld and advocated by himself and others at ACU as being in the category of “radicals.” He does not intend this as being a compliment.

“The fact that ACU is condemned by both radical elements is probably a compliment to the university and a confirmation that it stands where it has always stood—squarely in the broad middle of our movement to restore New Testament Christianity.”

Brother Money claims that ACU “stands where it has always stood—squarely in the broad middle of our movement to restore New Testament Christianity.” In this claim he is “dead wrong.” He claims that the “middle” is the area of **the truth**, and that ACU stands in that middle. But, if “middle” represents the truth, and if “left” of the truth represents “liberalism,” and if “anti-ism” is on the right, then it is the case that Royce Money and ACU stand “left” of the middle, and squarely within the area of “liberalism.” That this is the case will be set out clearly in this review and response.

It is no compliment to ACU that many of us are now calling attention to her numerous “changes” and “departures from the Old Paths.” To claim that this criticism proves they are in the “middle” and therefore “right” is simply to make a false claim.

For brother Money to claim that ACU “...stands where it has always stood—squarely in the broad middle of our movement to restore New Testament Christianity” is for him to make a false claim. Note carefully:

(1) ACU has often featured speakers who give evidence of being determined to *change* the church “in this changing world”—**Rubel Shelly, Jim Woodroof, Max Lucado, Mike Cope, Carroll Osburn, Marvin Phillips, and Randy Mayeux**, to name a few.

(2) Brother Money himself has announced that he has given up on the concept of “unity by uniformity” and that unity “will have to come out of diversity, and out of other virtues.” This is a definite and distinct change. This—through the years—has *not* been the position of ACC or ACU.

(3) Abilene Christian University, through its ACU Press, has plagued the brotherhood with recent publications designed to emphasize “needed” change: *Discovering Our Roots, The Worldly Church, The Cruciform Church*.

(4) In time past, ACC/ACU would not have tolerated:
Agnosticism—to be believed and taught by faculty—the idea that “we can’t really know; we can’t really prove;”
Theistic Evolution—to be believed and taught in its science department;
Open Fellowship—with the denominations;
Speakers on its lectureship who believe and teach salvation by “*grace only*”—even by its faculty members;
The doctrine that “restoration” is an ongoing “*process*,” but never an “*accomplished fact*;”

The concept that “*non-denominational*” means “*all-denominational*”—that there are “Christians” in *all the denominations*;

The “*unity-in-diversity*” doctrine—that this is the only way that unity can be realized;

The doctrine that *mechanical instrumental music* can be used in Christian worship;

Speakers who would encourage the use of *women in leadership roles* (leading prayers, leading singing, preaching) in regular worship services.

Let it be noted that Jesus Christ does not change the truth just because somebody doesn't like it and thinks that it ought to be changed. What a lesson in John 6:66-68: “Upon this many of his disciples went back and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.” The Lord would not/did not change the message just because someone was *walking away!*

“Yet these vocal minorities can infect the broad mainstream in a disproportionate way if we allow them. My caution to you is that we not allow this to happen.”

Brother Money cautions his hearers (and readers) not to listen to those who would criticize ACU. Yet, at other times and in other places, he has indicated that it is “time to talk.” In his “Inaugural Address” (February 23, 1992), he said: “This university is a place where open exchange of ideas is encouraged, including the open exchange of religious ideas.” The Bible enjoins that we be vigilant and diligent in upholding the right and in exposing the wrong, but Dr. Money cautions: Don't listen! We humbly request that he make arrangements for “open exchange” on the matters at hand, in a *four-night oral public debate on the Campus at ACU*.

“We must realize that unity does not mean uniformity of belief. It never has; it never will.”

This is a false and thus a very dangerous statement. Biblical unity *does* demand *absolute unity of belief* with reference to matters of *obligation* (that is, things which we *must* do and things which we *must not* do—things forbidden; things which we *must believe* and things which we *must not* believe). In the *accomplishing* of matters of obligation there are divinely authorized areas of *option* and *expediency*. While all expedients are options, it is not the case that all options are expedients. And in the areas of *option* God allows *liberty*, and where God allows liberty we, too, must allow liberty. No person has fought this battle for respect for God-authorized liberty longer and harder than I have. And, equally long and hard I have fought those (1) who would seek to make laws that God did not make; (2) those who would disregard law which God has made; and (3) those who claim and teach that human beings cannot really know what God's law is.

Where God allows no liberty, we must be careful to allow no liberty. Anything which contradicts or violates or vitiates against God-given obligation cannot be justified upon the basis of calling it “liberty” of action. When God allows liberty, we must allow liberty. Where God does not allow liberty, we must not allow liberty. This is the way it has always been; this is the way it will always be.

Questions for brother Money: In the essential “core

beliefs of Christianity” (these are his own words) does God require “uniformity of belief”?

Brother Money says: “Obviously, I believe in the existence of essential beliefs that are taught by the New Testament upon which we all must stand.” How does *this* statement comport with his statement that “We must realize that unity does *not* mean uniformity of belief”? It is in this connection, especially, that brother Money has lots of work to do. Here, he contradicts his own view.

Brother Money refers to: (1) “believers baptism to wash away sins and to obtain the indwelling of the Holy Spirit,” (2) *a cappella* singing, (3) weekly observance of communion, (4) worship led by men in an orderly way. As to whether or not he regards these things as being “optional,” he plainly states: “*I do not.*” He says further: “The seven-fold unity the Spirit gives, according to Ephesians 4, is non-negotiable.” On these points, he is absolutely correct; and I commend brother Money for these forthright statements. But how does this “fit in” with his doctrine that “unity does *not* mean uniformity of beliefs”? ACU violates these statements—through its faculty, its books and its lectureships.

“In reading some of our critical brotherhood papers, ‘peace’ is not the first word that springs into mind.”

Thus, brother Money refers to “peace” and criticizes “some of our critical brotherhood papers.” I, too, am constantly and fervently concerned about peace—but not about “peace at just any price.” The only peace that counts before the Prince of Peace and in relation to the gospel of peace is that which is found **in the Christ, in the church of the Christ, upon the terms of the gospel of the Christ**. I remember that the Master said: “Think not that I came to send peace on the earth: I came not to send peace, but a sword” (Matthew 10:28). Paul stressed to the Corinthian brethren (and thus to us, also) that “...there must be also factions among you, that they that are approved may be made manifest among you” (I Corinthians 11:19). Paul (by the Holy Spirit) also instructs, “Come ye out from among them, and be ye separate, saith the Lord” (II Corinthians 6:17). Not all unity is right; not all division is wrong.

“We must determine the essentials of faith apart from traditions, customs, comfort and personal preference.”

Thus, brother Money speaks (and writes) about traditions, customs, comfort, and personal preferences. The word “tradition” is in the New Testament variously used. Sometimes it refers to the pure gospel of Jesus Christ (*cf.*, II Thessalonians 2:15; 3:6). Sometimes reference is to “tradition of men” (as in Colossians 2:8). I am not concerned about human traditions so long as they do not contradict, violate, interfere with, or vitiate against the divine message.

He thinks that “...the longer we exist as a distinctive Christian movement to restore New Testament Christianity, the more difficult the goal will become.” (Note: May it not be forgotten that he also believes that **we shall never reach this goal!**) I do not see that this is or would be or would become the case. It is not at all my determination to be a member of a “movement,” but, rather, to be a member of the Lord's church. We have the *same seed*—the pure gospel, the seed of the kingdom (Luke 8:11). We have the

same soil, the honest hearts of men and women, boys and girls. We have *faithful sowers*, determined to sow nothing but the seed of the kingdom. We can have the *same harvest*, the salvation of souls upon the terms of the pure gospel.

If we both plant and water, God will give the increase (I Corinthians 3:4-6). We can be members of *the church*, the *Lord's church*, the *church of the Christ*, and this is precisely what I am determined to be—nothing more, nothing less. “And let us not be weary in well-doing: for in due season we shall reap, if we faint not” (Galatians 6:9).

“We must realize in dealing with those who differ with us, both within our fellowship and beyond, that tolerance and a certain level of fellowship is not the same as a total endorsement of another's views.”

Brother Money's use of the phrase of “level of fellowship” scares me. It is a potent reminder of Rubel Shelly's “fellowship” with a little “f” and “Fellowship” with a big “F.” Dr. Money uses the words “tolerance,” “endorsement,” “put up with,” “mutual consideration of our differences,” a “charitable spirit.” But these words are not the same in meaning as the meaning of “fellowship,” and they do not imply the existence of fellowship. I must be tolerant, considerate, charitable even in dealing with the alien sinner, and in dealing with the erring child of God—even the one from whom “fellowship” has been withdrawn. I must “...count him not as an enemy, but admonish him as a brother” (II Thessalonians 3:15). Further, let it be stressed again that I can be in “fellowship” with a person with whom I am not in total agreement—if our differences come within the scope of matters of *option* (judgment, expedience). However, I cannot be in biblical “fellowship” with a person who disregards, denies, objects to, turns away from “the faith,” “the sound doctrine.” And I keep in mind that “sound doctrine” allows liberty of thought and action in areas of *option*. It seems so obvious that in matters of *obligation* God demands that we be of “the same mind and same judgment” (*cf.*, I Corinthians 1:10).

Brother Money says, “Some have decided that if we cannot endorse virtually every doctrinal stance of another, then we must have nothing to do with them. The whole is judged by one part.” Does brother Money understand the proposition that if *even one part* of the proposition is wrong, then the *proposition* is wrong? For example:

Proposition: The Bible teaches that in order for one to become a child of God he

- (1) must believe in God, in the Christ, in the Bible as being the word of God;
- (2) must repent of his sins;
- (3) must confess his faith in Christ as being the Son of God;
- (4) must be baptized in the name of Christ, into the name of the Father, the Son and the Holy Spirit, for the remission of sins, and
- (5) must accept the concept that one is saved by “grace only.”

This proposition is made up of *five parts*. Of these five parts, *four points* are correct, and *only #5* is wrong. **But the proposition is false!** One wrong part makes the proposition false.

Question for brother Money: Brother John Smith is a member of the Lord's church. He has been taught about scriptural worship, and for years he has followed the New

Testament teaching with regard to this worship. He knows that the command to “sing” authorizes “singing.” But, somehow, he reaches the “changed” conclusion in his mind that it is all right to use the *mechanical instrument* in Christian worship. *Everything else* that he does in worship is *correct*. Will brother Money fellowship brother Smith? Will he judge the “whole” by this *one part*? Or, will he take the view that in this matter of “doctrine” it is all right for brother Smith to be part right and part wrong? Has Dr. Money pondered James 2:10? Note the reading: “For whosoever shall keep the whole law, and yet stumble in *one point*, he is become guilty of all.”

Our obligations are clearly set forth by proper consideration of (1) example, (2) implication, and (3) direct statements. There is no other way. In our *carrying out* our God-given obligations we are working in the areas of *expediency*. In the area of expediency God allows option (liberty, diversity). In the matters of *obligation* (things required, things forbidden) God allows *no diversity*, *no liberty*. This is the case both (1) with regard to what to *do* and *not* to do; to *be* and *not* to be; and (2) with regard to positions (beliefs) he requires us to hold, to follow, and to teach.

For example, God demands that we recognize and respect the doctrine that there is “one Lord.” With regard to this point of doctrine God allows no diversity, no liberty, no variation. Any person who affirms that there are “many Lords” contradicts this truth. And, if and when a person contradicts this doctrine, or seeks to change this doctrine God demands that this person be dealt with (exposed, refuted, “marked”). There are some “whose mouths must be stopped” (Titus 1:11).

We note that Romans 14 deals with matters of *indifference*—that is, things that are “right if you do” and “right if you don't.” With regard to such matters we must allow the same liberty that God allows. It is right for one to eat meat. It is right for one to be a vegetarian. Such is an *optional* (not obligatory—required or forbidden) matter. If brother Money, his faculty, and his board understood these things they could and would get back to solid ground.

Brother Money observes that if the whole is to be judged by one part, then “Paul would have had a hard time in Corinth, Ephesus, Jerusalem, and a lot of other places.” Surely he does not intend to indicate or even suggest that Paul would have accepted and fellowshiped just any and every error or false doctrine or practice in any of these places (or in any other). Paul sought diligently to correct the problems in Corinth, in Jerusalem, in Ephesus, and elsewhere. To the Ephesian brethren, he said, “...and have **no fellowship** with the **unfruitful works of darkness**, but rather even **reprove** (convict) them” (Ephesians 5:11). In no case did Paul ever teach that brethren ought to accept, tolerate, put up with, or condone *anything* out of harmony with God's will—anything *not authorized* by the Bible. Even brother Money correctly states that “The Bible teaches that we should not tolerate those who deny Christ or who live lives of unrepentant immorality.”

“We must learn how to handle diversity in a charitable way. Namely, worship styles.”

He emphasizes (as if somebody denies it) that there are many kinds of diversity besides doctrinal. And, let it be stressed again, that in areas where God allows diversity/liberty, we must be careful to allow diversity/liberty. But

this is not the *kind* of diversity that is troubling our brotherhood.

God allows us liberty and diversity in the matter of a meeting place. We can buy; we can rent; we can meet in a private home; we can build. In this regard, whatever is "expedient" under the given circumstances is authorized by God. This is *God-authorized* diversity/liberty. But with regard to whether or not we are going to *meet*, God has taken care of this (as relates to Lord's Day worship), and whether or not we respect and act in harmony with his divine requirements is *not a matter of diversity or liberty*.

Obviously, God allowed diversity/liberty with regard to how Noah and his sons would bring the timber into a central location so that it could be effectively worked. But with regard to the *kind of material*, the *dimensions*, how many *stories*, the *location* and *singularity* of the *door*, the *window*—there was *no diversity, no liberty*. Many brethren seem to think that just because God does allow liberty/diversity in *some* areas that he must, therefore, allow liberty/diversity in *any* and *all* areas. And this is as false as false can be!

Yes, it is true that in general those who make up the black congregations within our brotherhood are "different" and often they are different in ways that don't make a difference. They often sing much better than we do. They often sing more songs than we do. They often put more of themselves into the worship than we do. So what? So long as they—and we—are completely and definitely following God's laws for worship, no problem!

But if and when (as they often do) they disregard the Bible teaching on elders, and put authority and control in the hands of the preacher—yes, I complain about it. If they teach and practice false doctrine on marriage/divorce/remarriage, I call their attention to it and expose their erroneous ways, and withdraw my fellowship from those who practice such things. If they encourage their women to take leadership roles in the worship, in the presence of men, I point out their disregard for Bible teaching and refuse to have "fellowship" with such practices. For brother Money to say that "...yet no one has complained or withdrawn fellowship" is simply *not true*.

Brother Money makes an interesting observation when he says that "Diversity can be viewed as a strength, not a weakness." And this is certainly true—if and when we are working in areas wherein God does allow diversity. Take, for example, an eldership. These men, elders of a local church, are human beings. They make mistakes. But these men learn how to work together, how to gather the facts, weigh the facts, reach conclusions demanded by the facts. They profit by the interchange of thoughts, ideas, suggestions, possibilities. They carefully, prayerfully, reach a decision, working within the area of expediency, and this decision becomes the decision of the eldership—to be respected by the entire congregation. It is at least *possible* that (quoting now) "*All of us have got more sense than any of us.*"

"We must mark those who cause divisions among us."

He demands: "Mark those whose agenda is control instead of building up the body of Christ. Mark those who thrive on controversy. Mark those who twist the truth, assign false motives, who gossip and slander and are driven by ego and the need to control and dominate—all under

the guise of 'sound doctrine' on the right or 'staying on the cutting edge of change' on the left."

I marvel that he "is so quickly removed from" his "tolerance," his "fellowship" without full-fledged "endorsement," his "mutual consideration," his being unwilling to "judge the whole" by "one of its parts," his "charitable spirit"? In fact, he so far removes himself from the attitude indicated in these words and phrases that he is even able to identify certain ones with "Diotrephes" of II John 9-10. He thinks that if "printing presses and periodicals had been around in the 1st century" that "Diotrephes would have had one." Well, it is certainly possible, perhaps even probable. But, *so what!* I suspect that the apostle Paul would have had one also, and that it would have been faithfully employed in "upholding the right and opposing the wrong, edifying the saints, teaching the word of God, reaching the lost"—exactly as is done in a paper called *Biblical Notes*. Dr. Money has a printing press—and he is using it constantly in the fervent advocacy of the horrible apostasy in which ACU is now engulfed. We refer to such books as: *Discovering Our Roots, The Worldly Church, The Cruciform Church*—ALL FROM THE ACU PRESS!

In his statements cited above, brother Money has somebody in mind. He has some paper in mind. Perhaps several persons, and several papers. Is it possible that he has in mind *Roy Deaver, Mac Deaver, Thomas B. Warren, Buster Dobbs, Curtis Cates, Ira Rice, Wayne Coats, Garland Elkins, Kevin Cauley, Cleo Reeder, David Brown?* Is it possible that he has in mind *Biblical Notes? Firm Foundation? Contending for the Faith? Yokefellow?* Does he have in mind the *several books* which have been recently published for the very purpose of identifying and exposing the current apostasy of ACU? It is time for him to be specific. It is time for him to make specific charges—to quit dealing in generalities. I urge him to try to identify *even one* specific charge that has been made by these men in these publications which charge is in error.

Note again how he describes those brethren of whom he speaks and writes. They are men whose agenda is *control*. We ask: control of *what?* He implies that they are not at all interested in building up the body of Christ. This is blasphemous nonsense! He says they are men who "thrive on controversy." Would he use such words to describe Jesus? Paul? Peter? Was the Lord "the Master Controversialist"? Was it right for Paul to be a controversialist? Can one be a faithful Christian and *not* be a controversialist? Was brother Money involved in *controversy* when he criticized those whom he claims *thrive* on controversy? Let him understand that not all controversy is wrong. Those who expose the apostasy of ACU are, according to brother Money, men who "twist the truth." They have "false motives." They are driven by ego. They have "the need to control and dominate." They are low-down hypocrites because they (according to brother Money) operate under the guise of sound doctrine. They do not have "the spirit of Christ." They do have the spirit of Diotrephes. Is brother Money willing to *affirm* these things in *public discussion*?

Let it be observed that brother Money, in these charges against his critics, gives a demonstration of looseness of thought and speech that is seldom seen—even putting himself in the position of judging the motives of those whom he criticizes.

I respect and honor and believe and teach all the passages which demand that we "mark" and "withdraw fellowship from" those who teach and practice false

doctrines, and who seek to lead others away from the pure gospel; and it is in the light of these divine instructions that we continue to identify and expose the persons and the teachings involved in the apostasy of ACU.

“We must decide what is the driving force behind the restoration of New Testament Christianity.”

Brother Money sees this as being a very important question. In the answer to it lies two different roads to travel. The travelers have two choices: that is, (1) they can adopt the view that “restoration” is a non-ending, on-going *process* (never to be completely achieved); or (2) they can adopt the view that “restoration” is an *accomplished fact* and that we can *know* the truth, the doctrine, the way—*walk* in that truth, that doctrine, that way—*teach* that way to others, and have the assurance of heaven when this life is over. And I agree with Dr. Money that (in the present context) this is truly an important question.

Brother Money makes it plain that *his position* is that “restoration” is in fact an on-going, never-ending *process*. He implies that it is not even possible that people reach the goal of *learning the truth*. He thinks that this was the attitude of the great “restoration” leaders of the past. And this is why he can say that “...the longer we exist as a distinctive Christian movement to restore New Testament Christianity, the more difficult this goal will become.” He states plainly: “I think it is a process.” He thinks that, therefore, “...we add and continually adjust to what we already know.” He is bold to declare that “...we have restored in faith and practice many of the important concepts of the gospel. But it is not complete!” Note carefully: “*many*,” and “*but it is not complete*.” This view is nothing less than the *Hegelian dialectic* (adopted by *Marx* and *Engels*—there is the *thesis*, which automatically creates the *antithesis*, out of which naturally comes the *synthesis*, which in turn becomes a *thesis*, and on, and on, and on. Those who subscribe to this view (to this theory) of necessity must constantly seek for and urge and advocate *change*—as, “The church must change!” “The Church in Transition.” This false philosophy, now adopted by many of our brethren, continues to plague the world.

Brother Money says: “It is the sectarian approach, which says, ‘we already have all the truth and we will be intolerant of variant ideas,’ that I fear the most. While I believe the Bible to be the truth and infallible Word of God, I do not believe that you or I or anyone else can interpret God’s word in an infallible manner.” His position is clear; but that *he completely misses the crucial point* is also crystal clear. The Bible itself makes it plain that fallible men can *know* the infallible truth. Surely brother Money will not deny this fact.

Rubel Shelly, who exerts tremendous influence at ACU, recently re-emphasized:

Wineskins as declared unambiguously in the editorial statements of our first issue, is intended to be a catalyst for reform (i.e., bold and responsible change) within the heritage of reformers. The goal of “restoring the ancient faith and order” will always, when properly understood, commit its adherents to an ongoing process. The restoration of New Testament Christianity will always be a goal to be sought and never an accomplishment to be applauded and defended. ...and we must never forget that it is a process rather than an accomplishment...

Dr. Douglas Foster, a “grace only” ACU professor,

writing about “Our Never-Ending Quest,” explains that “Restoration is the continuing process by which God’s actions and human response bring people ‘back’ into a proper relationship with God.”

But, mark it well, my brethren: If brother Money is *right*, then Jesus was *wrong*! It was Jesus who said: “and ye shall know the truth, and the truth shall make you free” (John 8:32).

The fact is, we have learned the pure gospel, the eternal truth, the church of our Lord. Let brother Money please direct our attention to even one single *obligatory* (required or forbidden) point of New Testament doctrine/teaching that we do not know about! The fact that in so many ways we fall short of proper *application* to the teaching/dctrine in our lives does not vitiate against the fact that we *know what the truth is*! Brother Money says: “One thing for sure that we have *not* restored is the early Christians’ zeal for evangelizing the world.” But the fact remains that *we know that the scriptures demand this kind of zeal*. The fact that many brethren are careless with regard to their obligations to the Lord’s Day assemblies of exhortation does not mean at all that we do not know what Hebrews 10:25 teaches! The fact that we have extreme difficulty in getting human beings to be baptized “in the name of Christ” does not at all mean that we do not know/understand/appreciate the doctrine set out in Acts 2:38. The fact is that *we do have great zeal for evangelizing the world*. We have had this zeal for a *long, long time*, and have no plans to lessen that zeal. Yes, we fervently pray, “May God help us to increase it!”

“We must make some decisions about the role of the Christian colleges.”

Brother Money refers to a survey made by Dr. Bailey McBride, in connection with which Dr. McBride “...researched various church members’ views on the function or role of our Christian colleges in our brotherhood.” Seriously, brethren, *is this the way to determine this important matter?*

The plain fact is that this matter was clearly and finally settled before *any* of the “Christian colleges” was established. The purpose, by law, is clearly recorded in their charters, and it is also clearly emphasized in the charters that this purpose (and all the matters related to the accomplishing of this purpose) *is to be respected*. The *Trustees* are given the responsibility of keeping the Christian college true to its chartered purpose. In reality, the school *belongs to this trust, to this commitment*. It does not belong to the President, nor to the Staff, nor to the Faculty, nor to the Board of Trustees. Rather, it belongs to a *cause*—the *cause of Christ*! It—by law—belongs to a prescribed chartered purpose. Each “Christian college” was established for the purpose of *helping parents* to do a better job in the rearing and developing of their children *in the faith*—having a place (even in higher education) where every subject would be taught from the viewpoint of absolute, total respect and reverence for the Bible as being the miraculously-inspired, ever-relevant, all-sufficient word of the Living God.

Brother Don Morris wrote: “Further, the Charter enforces this commitment of the religious course of the College by stating the qualifications of the Board members, just stated, cannot be changed and that all gifts to the College are given and are to be considered by law to be given on this condition. This says, then, that Abilene Christian College has a commitment—a promise, a legal

promise that can be enforced by law, 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” (*Gospel Advocate*, November 5, 1968). Don Morris was right in his view “...that the Christian college is an extension of the Christian home.”

Brother Money is correct in wanting “...to instill in our students a great appreciation for our religious heritage” and “a deep respect for the authority and inspiration of the Scriptures as well as the ability to separate eternal truth from cultural values or traditionalism.” He is right in recognizing that “we can teach by precept and example that Jesus must be Lord and the church belongs to him.” He states clearly that “The Christian college is not supposed to do the work of the church...”

He says that the Christian college “is supposed to do the work of the *Lord*,” but “it is not supposed to do the work of the *church*.” He explains that the work of the Lord means “evangelism of a lost world and servanthood to a self-centered world.” So, brother Money implies, (1) that the church is not supposed to evangelize the lost world, and (2) is not supposed to stress servanthood to a self-centered world. I think that Dr. Money completely “skipped a gear” here. I will await his explanation! Is it possibly the case that the work of the Lord and the work of the church *are completely different*? Please tell me quickly: (1) how can I do the work of the Lord without doing the work of the church? And the Christian college is supposed to help me learn to be a more effective servant of the Lord and of the church.

If, as brother Money claims, “About two-thirds of missionaries in the churches of Christ have had some kind of preparatory experience at ACU,” what happens to mission work if and when ACU changes its direction and steadfastly refuses to “walk in the Old Paths”? It gets down-right serious!

Thanks to brother Money for his forthright statement: “I want to admit to you that we, particularly in our College of Biblical Studies, have not been as responsive and as clear as we should have in dealing with our brotherhood.” He admits that: “...we need to act more responsibly.” Let me suggest that brother Money set his hand to the course of demanding of his faculty members that they learn and know what the Bible teaches about (1) obligatory matters, (2) forbidden matters, and (3) optional matters. There seems to be no evidence that indicates that they understand these matters.

He says further: “...let me tell you something about this faculty. **To the person**, every single one of them is deeply committed to Jesus Christ, to His church, to the authority and inspiration of the Scriptures, and to **every** word it teaches, including belief in the virgin birth of Christ—**every one of them!**”

Well, let *me* say to you that if he is right in this statement, then when he uses the words “*committed*” and “*authority*” and “*inspiration*” and “*Scriptures*,” he is not talking about the same things that I am talking about when I use these same words. When brother Money says “...including the virgin birth of Christ,” he is making a specific reference to **Dr. Andre Resner**, who wrote the blasphemous article, entitled, “Christmas at Matthew’s House.” Why would any person who honestly, sincerely believes what the Bible says about the birth of Jesus write such an article?

Brother Money, is it the case that at least some of your members of the Bible faculty are so highly “educated and skilled” that they don’t know how to say what they want to say? What about agnosticism? What about “Christians in the denominations?” What about “grace only”? What about misrepresenting David Lipscomb? What about “restoration, an on-going, never-ending process”? What about women in leadership roles in worship? What about the use of mechanical instrumental music in Christian worship? Is anybody at ACU really speaking out against this? If yes, may I have the name and address and position, please! What about the use of *known false teachers* in the *classrooms* and in the *lectureships*? What about a Lecture-ship Director who holds that **Marvin Phillips** and **Randy Mayeux** are not to be branded as **false teachers**?

Brother Money says: “I will not put up for five minutes with anything less. I cannot do otherwise, because to do so would be to betray the trust I have been given.” This is a powerful, significant, beautiful statement. Would to God it were true. But the plain fact is that Dr. Money *already has* “put up with it” for *over a full year*, in spite of the fact that over and over these things have been *called to his attention*. The indications are that he will *continue* to “put up with it.”

Brother Money is “saddened” because “some people would readily believe that we would tolerate anyone in our Bible faculty who denied something as fundamental as the virgin birth or the authority and inspiration of Scriptures.” Well, Dr. Resner is on your faculty. And if language has any meaning at all he *absolutely denied the virgin birth of Jesus Christ*. Has he been dismissed? Do you deny that he denied it? It “saddens” me that it seems to be the case that you simply will not listen when people try to help you.

Brother Money explains that “...we exist to serve the church and you are the church.” Then it follows clearly that Dr. Money ought to *oppose* anything and everything which would interfere with ACU’s being a faithful servant in its relationship to the church.

“We must re-discover that in our allegiance to Christ, the bride wears the name of the groom.”

He comments that “It is the husband’s name that we wear, not the bride’s. Where is our emphasis—on Christ or on the church?” Well, his name is “Jesus.” His authority, position and power are inherent in the words “the Christ” (the anointed One). The basic point of concern in this connection is the fact that we must wear the name that he said we are to wear. New Testament congregations were referred to as being “churches of Christ,” and so it is scriptural and right for us to refer to a particular congregation as being a “church of Christ,” and it is right for us to refer to his church (in the aggregate sense) as being the churches of Christ. Since he is the head of the body, which is the church, I fail to see how we could emphasize the Christ without emphasizing the bride, and I fail to see how we could emphasize the bride without emphasizing the Christ. Perhaps brother Money could explain just how such could be done.

Brother Money states that “The church does not save. Christ does.” Well, the Christ himself came “to seek and to save that which is lost” (Luke 19:10), and this is the very mission which he gave to the church—the salvation of the souls of men. And the Lord himself adds every person who is scripturally baptized “to the church.” All the saved are in



On This Rock

*I Will Build
My Church*
MATTHEW 16:18

Presented by **Dr. Royce Money**,
president of Abilene Christian University,
at the ACU Bible Lectureship, February 21, 1993.

Matthew 16:13-18

¹³When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"
¹⁴They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."
¹⁵"But what about you?" he asked. "Who do you say I am?"
¹⁶Simon Peter answered, "You are the Christ, the son of the living God."
¹⁷Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my father in Heaven. ¹⁸And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it."

Often I have read this passage, and every time I find myself wondering what Jesus had in mind when he said "church." When Jesus promised to build his church on the confession of his Lordship, I wonder what he envisioned for his people when he referred to "my church."

The church of which Jesus spoke began shortly after He uttered these words - "my church."

I have spent all my life in relentless pursuit of restoring the church of the New Testament. I look at where we are in our Restoration Heritage as churches of Christ. I look at Jesus' prayer for unity of His followers in John 17, and I wonder what Jesus thinks.

I come to you tonight with a heavy burden on my heart for the church. As we seek to be the church that belongs to Jesus Christ, I see hindrances along our way that impede our progress toward our goal of being the church that belongs to Christ. I want to be honest with you tonight and discuss some issues and problems and challenges we face in our fellowship that are not easy or pleasant to discuss. But we must.

There are several things I believe our fellowship must do to avoid fracturing, dividing and losing the vision of what Christ intended for His people.

We must pay attention to them if we are to prosper and grow and truly be Christ's church.

Things we must do in the church to promote growth and avoid disaster

1. We must stop being influenced by radical voices on either side.

I often refer to our fellowship as being represented by a 1-to-10 scale. The "1" represents the ultra-conservative, legalistic mindset. The "10" represents the progressive, most liberal mindset.

Interestingly, I have found that these two extremes are more alike than they are different. Both extremes have given up on those of us in the mainstream.

Sadly, I also have concluded that each radical element is so fixed on its own agenda, which usually includes rejection of everyone else, that they are very difficult to reason with and work with.

The fact that ACU is condemned by both radical elements is probably a compliment to the university and a confirmation that it stands where it has always stood - squarely in the broad middle of our movement to restore New Testament Christianity.

Yet these vocal minorities can infect the broad mainstream in a disproportionate way if we allow them. My caution to you is that we not allow this to happen.

2. We must realize that unity does not mean uniformity of belief.

It never has, it never will. Unity must be forged from a diversity of belief that is beyond the essential core beliefs of Christianity. Obviously, I believe in the existence of essential beliefs that are taught by the New Testament upon which

we all must stand. The most central and obvious is the one Peter confessed in our text - Jesus is the Son of God.

I believe in the essential nature of believer's baptism to wash away sins and to obtain the indwelling of the Holy Spirit.

Our worship should consist of a cappella singing, praying, weekly observance of communion, and worship led by Christian men in an orderly way.

I spell out these to you because I recently read in a brotherhood publication that the ACU president apparently saw all of these beliefs as optional. I do not.

The seven-fold unity that the Spirit gives, according to Ephesians 4, is non-negotiable. Interestingly, Paul says there that we are to "make every effort" to maintain this unity that the Spirit creates "in the bond of peace."

In reading some of our critical brotherhood papers, "peace" is not the first word that springs into my mind.

3. We must determine the essentials of faith apart from traditions, customs, comfort and personal preference.

Here's a lesson of history: the longer we exist as a distinctive Christian movement to restore New Testament Christianity, the more difficult this goal will become.

There is a vast difference between tradition and traditionalism. Traditions are good and necessary. Traditionalism lifts tradition to the level of doctrine and draws lines of fellowship. May the Lord help us to know the difference.

4. We must realize in dealing with those who differ with us, both within our fellowship and beyond, that tolerance and a certain level of fellowship is not the same as a total endorsement of another's views.

Some of us have adopted an "either-or" view. People are either totally acceptable to us in their doctrinal beliefs or they are totally wrong. Some have decided that if we cannot endorse virtually every doctrinal stance of another, then we must have nothing to do with them. The whole is judged by one part.

If that were the case in New Testament times, Paul would have had a hard time in Corinth, Ephesus, Jerusalem, and a lot of other places.

To tolerate simply means to "put up with" someone, even when you do not agree with what they are doing. The Bible teaches that we should not tolerate those who deny Christ or who live lives of unrepentant immorality.

But that leaves us a lot of room for mutual consideration of our differences and a charitable spirit toward those with whom we disagree.

5. We must learn how to handle diversity in a charitable way. Namely, worship styles.

There are many kinds of diversity besides doctrinal: geographic, social or cultural, economic, age, education and ethnic. It is interesting that within our brotherhood, black churches traditionally have had a different worship style from predominantly white churches, yet no one has complained or withdrawn fellowship. And of course, urban churches differ from rural churches.

Diversity is already there in all our churches. To deny it is to prolong the problem. Every diversity I just mentioned existed in the 1st century A.D. when the church began and flourished. We are not without biblical guidance on these matters. Romans 14 and 15 deal with it extensively.

Diversity can be viewed as a strength, not a weakness. Within set biblical parameters, as I have already outlined, diversity can and should be celebrated and not condemned.

6. We must mark those who cause division among us.

Mark those whose agenda is control instead of building up the body of Christ. Mark those who thrive on controversy. Mark those who twist the truth, assign false motives, who gossip and slander and are driven by ego and the need to control and dominate - all under the guise of "sound doctrine" on the right or "staying on the cutting edge of change" on the left.

The spirit of Christ should not be replaced by the spirit of Diotrephes:

III John 9-10

"I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. ¹⁰So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church."

If printing presses and periodicals had been around in the 1st century, I imagine Diotrephes would have had one. These kinds of people are not going to save the church. The church needs to be saved from them.

7. We must decide what is the driving force behind the restoration of New Testament Christianity.

Is the process of restoring New Testament Christianity a relentless and continual search for God's truth? A **process**? Or is it **accomplished fact**?

Have we restored **everything** in the New Testament church, or do we need to continue to search God's Word for a better glimpse of the truth?

If it is a continual search for truth – a process that never ends throughout our lives and from one generation to another – then we will study and discuss and listen and learn from each other and from any source that can give us a clearer vision of God's truth.

If the driving force behind the restoration of New Testament Christianity is that it is accomplished fact, then we will be dedicated to preserving, protecting and defending what we have already learned.

One answer is a process; the other is an accomplishment of the past. If you think it is a process, you have nothing to fear from an honest search for truth, even when you have to adjust a former belief.

Remember, that's how the Restoration Movement started in the first place. If you believe that the restoration of New Testament Christianity is an accomplished fact – that we have the truth, the whole truth and nothing but the truth, the **last** thing you want is people going around trying to think and examine and search and question.

It is ironic to me that this view would have prohibited the very climate out of which the 19th century Restoration Movement grew.

I ask each of you, what do **you** think the process of restoring New Testament Christianity is all about?

I think it is a process, whereby we add and continually adjust to what we already know. Based on a serious study of God's Word, we have restored in faith and practice many of the important concepts of the Gospel. But it is not complete.

One thing for sure that we have **not** yet restored is the early Christians' zeal for evangelizing a lost world. If the truth of the Scriptures demands it, we must continue to study and grow and change.

8. We must make some decisions about the role of the Christian colleges.

Dr. Bailey McBride, of Oklahoma Christian University of Science and Arts, researched various church members' views on the function or role of our Christian colleges in our brotherhood. Here's a sample of the variety of viewpoints he found:

- They are a step-brother of the church that we must tolerate;
- A child of the church that needs to be watched and disciplined;
- Christian colleges are bright children, but they have become "too big for their britches" and have too much influence in the church and operate from a different agenda than the church;
- Christian colleges are like a nurturing mother;
- They are a great boarding school for unmanageable children;
- The primary work of Christian colleges is to train preachers and teachers for our churches;
- Their chief function is to provide a quality Christian education for church families;
- Christian colleges are quality academic institutions that have some ties with the church;
- It is a place where a total Christian world view is presented;
- It is a place where you can get as good a private education as anywhere and a lot better than in public institutions;
- Christian colleges function as the mind and conscience of the church;
- The primary purpose for their existence is to indoctrinate students with Church of Christ doctrine;
- The primary purpose is to teach students how to responsibly handle interpretation of the Scriptures, not mere indoctrination;
- They are like a bubble – protecting students from the moral chaos around us;
- They are a marriage service.

You can see that there are a variety of opinions out there about what we are supposed to be doing. Is it any wonder that we stay in hot water with somebody all the time?

Are Christian universities a thermostat – an instrument to change the environment? Or a thermometer – an instrument simply to measure the environment?

Let me offer a couple of observations about what I think our colleges ought to be.

We are **not** the church, but our primary reason for existence is to serve the church and its families by equipping Christian men and women for service and leadership as God gives us the gifts, all to His glory.

Don H. Morris, our legendary president, used to say that the Christian college is an extension of the Christian home. That's an idea worth pondering.

I hope and pray that we can instill in our students a great appreciation for our religious heritage, but more importantly, a deep appreciation and respect for the authority and inspiration of the Scriptures as well as the ability to separate eternal truth from cultural values or traditionalism.

I hope and pray that we can teach them to search continually for the truth of God's Word and learn how to handle it correctly. I trust that we can teach by precept and example that Jesus must be Lord and the church belongs to Him.

The Christian college is not supposed to do the work of the church, but it is supposed to do the work of the Lord, and that means evangelism of a lost world and servanthood to a self-centered world.

May God help us figure out **who** we are and **what** we are supposed to be doing as Christian institutions of higher education.

I know one thing – the church has prospered and grown and world missions have prospered and grown where there is a healthy mutual dependence and support between the church and our fine Christian colleges. About two-thirds of missionaries in the churches of Christ have had some kind of preparatory experience at ACU.

Just a final comment on this point of a personal nature. We live in a time where it is popular to bash institutions. Blame the government for all our economic and social problems. Blame the Christian colleges for all our church problems.

We also fall into the trap of believing whatever we read in print, particularly if it is of a critical nature. ACU has certainly had its share of criticism throughout its existence and it has surfaced again.

As leader of this university, I want to admit to you that we, particularly in our College of Biblical Studies, have not been as responsive and as clear as we should have in dealing with our brotherhood.

I have talked personally with the faculty about this and will continue to do so. In situations where we have been unclear or misleading or even worse, not handled God's Word well, we need to act more responsibly.

In other words, when we "mess up," we ought to be honest enough to "fess up."

On the other hand, let me tell you something about this faculty. **To the person**, every single one of them is deeply committed to Jesus Christ, to His church, to the authority and inspiration of the Scriptures, and to **every word** it teaches, including belief in the virgin birth of Christ – **every one of them!**

I will not put up for five minutes with anything less. I cannot do otherwise, because to do so would be to betray the trust I have been given.

Without getting into more details, let me just say that you will be better served to get your information about ACU from ACU and not from some critical brotherhood paper. You will have to make up your mind which one to believe. You cannot believe both.

I am disappointed by the number of good Christian people who never bother to check out a rumor but readily repeat it; who passively accept whatever criticism they see in print.

I am also saddened that some people would readily believe that we would tolerate anyone in our Bible faculty who denied something as fundamental as the virgin birth or the authority and inspiration of Scriptures.

There won't be agreement on every detail of doctrine. Neither is there in your local congregation. But there **can** and there **must** be agreement on the essentials of the Christian faith, and there **is**.

On the other hand, I am grateful to those who take the time to ask. We will be honest with you and will tell you the truth, because we exist to serve the church and you are the church.

9. We must re-discover that in our allegiance to Christ, the bride wears the name of the groom.

It is the husband's name that we wear, not the bride's. Where is our emphasis – on Christ or on the church? The term "Church of Christ" means that we are a people who belong to Christ. The church does not save. Christ does. He is the head of the body and is supreme over the church (Col. 1:18).

That's not a cop-out for soft doctrine. That's not even the new hermeneutic. **That's plain gospel!**



10. We must realize that the enemy is Satan and not each other.

There are lots of enemies, the main one being secularism, in my opinion. But what will really destroy us and take us away from our mission is if we decide that the real enemy is within our own circle of fellowship.

Surely the Lord grieves when we spend our energy biting and devouring one another while the world goes unsaved. Surely we will be held accountable to God for such neglect.

11. We must determine what the real issues are regarding the role of women in the church.

The Scriptures are clear about the leadership roles in church worship: male leadership, but not dominance; female subjection, but not repression.

In fact, the real issue revolving around women is not even their role in the assembly - I just made reference to that. A greater issue is how males treat females all the time, not just in the assembly.

It is unfortunate that our recent discussions have centered around the role of women in the assembly to the neglect of this other theme. One can be an advocate of the leadership of women in the assembly and still treat women in general and women in his family in particular in a rather unchristian way.

I think the Scriptures have plenty to say about that, and it has nothing whatsoever to do with who can pass communion trays or read a public scripture or lead a prayer or preach.

We need to talk about the general treatment of females within our fellowship more than their degree of involvement in the leadership of the assembly. In my opinion, the Scriptures are clear that the called worship service is led by men, as 1 Timothy 2 teaches.

It also is clear to me that it is the failure of men to assume a proper and biblical role of leadership that has complicated this issue for the church.

12. We must decide on the way Scripture should be interpreted.

"Hermeneutics" is the interpretation of Scripture. It is the way we decide to give meaning and application to the text. Historically we have relied on a rather rational approach to the interpretation of Scripture. I say that as a matter of commendation, not as condemnation.

Simply put, the goal under what some now call the "old hermeneutic" is that we are to imitate in God's Word the direct commands or precepts and biblical examples and, where necessary, draw logical inferences.

All of this was to take place with a proper understanding of the meaning of a particular passage within its proper context.

Granted, the old hermeneutic of command, example, and necessary inference has been misused at times by us - particularly in our failure to apply it to the life of Christ with the same vigor we applied it to the epistles and especially to the doctrine of the church.

However, even its occasional misuse does not warrant throwing the whole system of interpretation out for an ill-defined "new hermeneutic" that may be more influenced by our modern culture than by serious biblical inquiry.

As an example, is it coincidence that we developed a controversy about the role of women in the assembly about the time we developed the idea of a new hermeneutic?

It is certainly true that you can't biblically justify the leadership role of women in the assembly by using the old hermeneutic!

Without a doubt, we need to be more Christ-centered in our interpretation of Scripture. But does the only way to do that involve a wholesale abandonment of our traditional ways of interpreting scripture? I think not.

All I am appealing for in this brief treatment of a very complex problem is some balance and some patience with each other. The answer to our dilemma lies neither in a stubborn retention of our old ways simply because that is the only thing we are used to, nor complete abandonment of the old ways out of frustration over its shortcomings.

The old hermeneutic may not be all that bad; the new hermeneutic may not be all that good. Perhaps there is something to be learned from the best of both.

13. We must realize the powerful dynamics of change.

How change is brought about is extremely important. The theme of this Lectureship addresses the issue: how do you advance a changeless Christ in a changing world?

We sometimes resist change by labeling issues as "unscriptural." And yet, even though change is inevitable, how do you hang on to the eternal and the unchanging?

The attitude of the change agent is an important factor. When done in an

inappropriate manner, change can bring division, not over doctrinal matters (though that language may be used), but over the way the change was brought about.

The change may in and of itself be within the bounds of Scripture, but there is a lack of consideration for the feelings of others and inadequate time and information is given.

14. Finally, we must re-dedicate ourselves to search relentlessly for truth, which is revealed in the Scriptures.

We have an infallible revelation in Scripture. Unfortunately, we have no infallible interpreters of that revelation: not in our religious papers; not in our Christian colleges; not in our pulpits; and not in our elders' meetings.

We all search with honest and open minds, listening and learning and exchanging ideas and studying to the best of our abilities, relying on the guidance of God's Spirit to lead us to the light of truth as revealed in Scripture. And yes, sometimes even changing our minds.

What is the conclusion of the matter?

Out of all these comments come four questions we cannot afford to ignore:

1. How is the Bible designed to be God's final will for man?
2. Where does tradition and custom and personal preference stop and essential belief and practice begin?
3. How much diversity can we tolerate before fellowship is fractured?
4. Why are we not growing through evangelism?

Our ability and willingness to tackle these difficult questions will determine the outcome of our efforts to restore New Testament Christianity.

We are primarily a church because we are all connected to Christ, the head, not just to each other. We must never forget that.

There are many things in the religious world that are favorable to us if we can unite and move together: erosion of denominational loyalties; and disillusion about denominational superstructures. What a great time for a renewed plea for a non-denominational approach to New Testament Christianity, using only the Bible as our guide in faith and practice!

Let me close with some appropriate verses of Scripture for us to ponder. Romans 14:19 was written by Paul in the context of dealing with our differences.

"Let us therefore make every effort to do what leads to peace and to mutual edification."

In Jesus' prayer of unity for his followers, in John 17:23, he said:

"May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved us."

That's what we need to do to be the church of Jesus Christ.



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the church (I make no reference here to the non-accountable persons), and there is no saved person (in the same sense) outside the church—not even *one*! So, in at least *some sense* it is clear that **Christ** saves and that the **church** saves.

“We must realize that the enemy is Satan and not each other.”

Yes, it is true that the ultimate enemy of the Christ, the church, the truth is Satan. This is clearly implied in Paul’s statement: “And the God of peace shall bruise Satan under your feet shortly” (Romans 16:20). I know that the “adversary” is “the devil,” and that “as a roaring lion” he constantly walks about “seeking whom he may devour” (I Peter 5:8). But the fact remains that “that old serpent, he that is called the Devil and Satan” works (at least in part) through *human* agents, and that he is fully capable of causing trouble and problems in the churches, through the activities of his *human* agents.

Therefore, any time any person or persons align themselves with that which is out of harmony with the truth, the pure gospel of Jesus Christ, the biblical injunction is: deal with that person or with those persons. Sufficient on the point is Paul’s commands: “...mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent” (Romans 16:17-18). Paul warns that “...from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them” (Acts 20:30). Brother Money is wrong when he implies that even members of the church cannot become (and be) agents of Satan.

“We must determine what the real issues are regarding the role of women in the church.”

Again, the plain fact is that *this is not our job*! God has already made this determination, and it is *our job* to ascertain it (learn it), to accept it, to believe it, to respect it, to teach it, and to be governed by it.

I understand as well as the next fellow the importance of distinguishing between culture and doctrine, between custom and principle, between circumstances and conditions; but I must recognize that culture or custom or circumstances never removes or destroys or cancels out the sacred principle or teaching being set forth. I also understand that some of the instructions given, relating to both women and men (as per I Corinthians 14:26-35), were given in the context of discussion about a special meeting involving the miraculous element of the Holy Spirit in the early church, and that we have no such meeting as that today. But certain sacred principles are set out in those verses that are just as binding now as they ever were. For over 53 years I have been preaching, teaching, writing, and debating these matters.

Further, the divine restriction placed upon the woman’s role is rooted and grounded in the fact that “Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression...” (I Timothy 2:12-14). **Dr. Osburn** was clearly uneasy in his ACU presentation in 1992, but he clearly worked to *make it easier* for women to be moved into “leadership roles” in the churches.

Dr. Money says: “We need to talk about the general

treatment of females within our fellowship more than their degree of involvement in the leadership of the assembly. In my opinion, the Scriptures are clear that the called worship service is led by men, as I Timothy 2 teaches.” Well, the fact is that we need to talk about *both matters*. There is a tremendous determination upon the parts of both men and women to place women (more and more) in leadership roles—even to the point of having women lead the public prayers, read the Scriptures in public worship, lead the singing, and even preach in regular worship assemblies. This is **wrong**, and the matter must not be treated lightly.

Then, Dr. Money goes into the matter of hermeneutics. He says,

“We must decide on the way Scripture should be interpreted.”

This affirmation (at least to me) says rather plainly that we do not now know, and in fact, we never have known, how to study the Bible—how to interpret the Bible. This is a mighty serious charge. If he had been speaking of religious people in general I would say that he is correct. But when he has in mind in particular, members of the Lord’s church through so many great and wonderful years, then I must challenge his statement.

As relates to the study of the Bible, brother Money is correct in saying that “Hermeneutics is the interpretation of Scripture.” However, the word itself refers to the science and methodology of interpretation, whether with reference to the Scriptures or to other materials. The Lord had walked along with the two disciples on the road to Emmaus. He asked them what they were talking about. “They stood still, looking sad.” He listened to them as they explained the situation—including their disappointments and lost hope. Then, “beginning from Moses and from all the prophets, he **interpreted** to them in all the scriptures the things concerning himself” (verse 27). The word here translated “interpreted” is from the Greek *dia* plus *hermeneuo*, whence comes our word “hermeneutics,” meaning to explain, interpret, translate.

Brother Money says that “Historically we have relied on a rather rational approach to the interpretation of Scripture.” He explains: “I say this as a matter of commendation, not as condemnation.” I am thankful to him for this explanation. The fact is, the *only* system of hermeneutics allowed by God is this “rational approach”—according to reason, according to logic (*cf.*, Romans 12:1; I Peter 3:15; I Thessalonians 5:21)—as “rational” is defined/explained within the scriptures themselves. This is a tremendously complicated field of study, but so absolutely essential to the matter of Bible study, and thus to salvation itself.

When Dr. Money refers to “the old hermeneutic” he has in mind (as he clearly explains) our frequent reference (at least in days past) to “command, example, and necessary inference.” *I, too*, have often been a critic of the *particular way* that we have often used these words. It is necessary that we give careful consideration to these items, but the fact is that these are *necessary but not sufficient*. Such is not the whole story.

To explain briefly:

(1) Whatever it is that God intends to be an “example” to us and for us he intends for us to *imitate*; for, this is the very meaning of “example”—that “which is to be followed or imitated.” Our question ought not to be, “When is an example binding?”, for, if it is an “example” it is binding; if

it is not binding, it is not an example. Our question has to be: When does the Bible account of an action constitute an example?

(2) As to "inference" we ought not to say "inference" (in this context). Rather, we ought to recognize that "inference" comes properly under the heading of "implication." And "implication" means that conclusion which is *demand*ed by the explicit statement or statements. The proper exercise of the human mind by which one reaches the conclusion demanded by the explicit statement is called "inference." To illustrate: I know that the New Testament teaches that Saul of Tarsus, in his becoming a Christian, repented of his sins. I am not explicitly told in Scripture this specific point. Nevertheless, it is fact. I reason that (A) if it is the case that the New Testament teaches that no one can become a Christian without repenting of his sins (and I must prove this); and (B) if it is the case that Saul of Tarsus did in fact become a Christian (and I must prove this); then (C) it is the case that Saul of Tarsus in his becoming a Christian did in fact repent of his sins. If the conjunction made up of conjuncts (A) and (B) and (C), and if conjuncts (A) and (B) are true, then the conclusion (C) is true—it is *impossible* for it to be false! The *authority* behind my confident affirmation "that Saul of Tarsus, in his becoming a Christian did repent of his sins" lies *not in the fact that I reasoned correctly* (the matter of inference), but, rather, *in the fact that God implied it!*

(3) When we use the word "command," we are, by the very nature of the situation, placing ourselves within the scope of "direct statements" made in the Bible. Consider: The Lord said plainly, "He that believeth and is baptized shall be saved" (Mark 16:16). I learn from this that in order for one to be saved, he/she must be baptized. I learn it here—not from "command," not as a matter of "inference," but from this plain declarative statement. All "commands" are included in "direct statements," but not all "direct statements" are commands. In fact, coming rightly within the scope of "direct statements" (as the matter is clearly shown in the Greek New Testament) there are ten (10) *other kinds* of direct statements. When I say "command" (without further explanation), I am picking out one of the eleven, and disregarding all the other ten. "Such things ought not so to be." We must respect the other kinds of statements as well. We must deal with each type of statement in the right way.

It is completely sufficient and scripturally accurate for us to teach/preach that God authorizes by (1) example, (2) implication, and (3) direct statement.

Brother Money speaks of "...our failure to apply it (the old hermeneutic) to the life of Christ with the same vigor we applied it to the epistles and especially to the doctrine of the church." I fail to understand this charge. The books of Matthew, Mark, Luke and John were all written *after Pentecost* of Acts 2; and we are specifically enjoined to have the mind of Christ and to walk in his steps. Proper hermeneutics certainly includes proper consideration of the fact that he lived to show us how to live—that he taught and exemplified sacred teachings which would find application in his kingdom (though he himself lived and died under the law of Moses). Perhaps we need to re-study Luke 16:16.

Brother Money asks: "...is it a coincidence that we developed a controversy about the role of women in the assembly about the time we developed the idea of a new hermeneutic?" Here he makes a powerful point. The clear

evidence is that this was (and is) one of the goals (just one among many) of the "new hermeneutic" people. These goals were clearly defined in their own minds and among themselves (as in the "scholarship movement" to which ACU has contributed mightily).

In an article, entitled, "Let's Take a Survey Glance at Current Liberalism" (*Biblical Notes*, January-February/1991) I carefully set out the "goals" of these "new hermeneutic" people. (1) They have determined that in churches of Christ we are going to be like our religious neighbors, regardless! (2) They have determined that we are going to have mechanical instrumental music in worship, and that we will not stand in opposition to those who engage in such practice. (3) They have determined that we are going to have women elders, women deacons, women preachers, women leading the public prayers—women doing "anything that men can do!" (4) They have determined that we are going to have fellowship with the whole religious world—that churches of Christ will simply be another denomination among the many denominations. (5) They have determined that we are going to turn away from and completely reject the "restoration plea" and the concept that the New Testament was intended by God to be our "pattern." This point (#5) is absolutely essential to the accomplishing of their goals. So, the goals were in place, and the "new hermeneutic" was developed as the essential tool for attempting to reach these goals.

Brother Money also says: "It is certainly true that you can't biblically justify the leadership role of women in the assembly by using the old hermeneutics!" This (as explained above) is one of the reasons as to why they had to come up with a "new hermeneutic." The plain truth is that nobody can justify by the New Testament scriptures the leadership role of women as envisioned by the "new hermeneutic" people—the advocates of "change" and "transition."

Knowing of brother Money's reluctance to turn away from the "old hermeneutic," and knowing that **he knows** that it does not justify or authorize such a leadership role of women as envisioned by the "new hermeneutic" people—somehow gives me a ray of hope with regard to him. We tell him now: if he will espouse and obey and uphold the truth, we will be on his side.

"We must realize the powerful dynamics of change."

Amazingly, this President of ACU has the audacity to ask: "How do you advance a changeless Christ in a changing world?" Well, obviously, (1) *not* by trying to **change the Christ**; (2) *not* by trying to **change the church** of the Christ; (3) *not* by trying to **change the truth**. Any and every legitimate change has to come from sincere and determined efforts to teach the truth about the Christ, the church, the truth to the world—not by trying to modify the Christ, the church, and/or the truth so that it will be more palatable to the world.

Brother Money asks: "...even though change is inevitable, how do you hang on to the eternal and the unchanging?" A part of the answer is: **with extreme difficulty!**—especially, (1) when educational institutions upon which we have depended so much in the past turn away from the pure gospel; (2) when colleges hire faculty members who **do not** teach the truth, but who **do** criticize the truth; (3) when parents will continue to send their children to "Christian universities" which **turn these**

children away from the faith; (4) when men who are supposed to be "gospel preachers" no longer walk in the old paths, and no longer preach the unchanging gospel, and no longer "contend earnestly for the faith;" (5) when "elders" (?) fail and refuse to "feed the flock," to "mark" and "withdraw from" those who walk disorderly, to stand firmly for the right and to "stop the mouths" of the vain talkers and the deceivers; (6) when so many brethren are crying out, "speak unto us smooth things."

When brother Money refers to change "...within the bounds of Scripture" he is completely beside the point. We have no objection whatsoever to changes "within the bounds of Scripture." The problem comes when men are determined to *disregard* and/or *remove* the "bounds of Scripture."

"Finally, we must re-dedicate ourselves to search relentlessly for truth, which is revealed in the Scriptures."

This, within itself, is a beautiful statement; but, in context, it makes **no sense whatsoever!** Brother Money has made his position crystal clear: (1) that "unity" can be realized only as a consequence of "unity-in-diversity;" (2) that people cannot attain unity by conformity to what the Bible authorizes; and (3) that restoration is an ongoing, never-ending *process*, and *not* an "*accomplished fact*."

He stresses that "...we have no infallible interpreters of that revelation: not in our religious papers; not in our Christian colleges; not in our pulpits; and not in our elders' meetings." This may sound "real fine" to some; but again, the fact is that it is completely beside the point at hand. Has anybody ever argued for such infallibility? But the Bible still teaches that fallible men *can know* (and understand and teach and be governed by) **the infallible truth!** Does brother Money know even one thing the Bible teaches? If so, what is it? Does he **know** that **unity** is possible **only** upon the basis of **unity-in-diversity**?

Brother Money makes reference to "the guidance of God's Spirit to lead us to the light of truth as revealed in Scriptures." I am not sure as to what he has in mind by this statement. But, I remind him that God's Spirit is *not* going to guide him, or me, or anybody else to a position which is *not in harmony* with the divine word; and that, in fact, the only way the Spirit *guides* us is *in, through, and by means of* the Holy Spirit-inspired **word**. And the Holy Spirit-inspired **word** records that the Master himself said: "and ye shall know the truth, and the truth shall make you free" (John 8:32).

Brother Money asks: "How much diversity can we tolerate before fellowship is fractured?" Answer: In matters of *obligation* (that is, matters *required* and matters *forbidden*) let there be *unity*; in matters of *option* (things *authorized* but *not required*), let there be *liberty*; in *all things* let there be *love* (charity). Then, we shall be right. In matters of *obligation* (things required, things forbidden) there has to be *unquestioned and absolute unity*. In matters of *option* (things authorized but not demanded) there can be and must be *liberty, diversity*. In all things there has to be *love* (charity). There can be no fellowship with unrighteousness (II Corinthians 6:14). "All unrighteousness is sin..." (I John 5:17). Paul (inspiration) enjoins: "and have no fellowship with the unfruitful works of darkness, but rather even reprove them..." (Ephesians 5:11).

Brother Money makes an appeal "...for a *non-denominational* approach to New Testament Christianity, using only the Bible as our guide in faith and practice." This is exactly the appeal that I make (and have made for over 53 years) and that thousands of faithful brethren constantly make. But, all is not well as relates to brother Money's appeal. He has not defined his terms. He needs to set out clearly, simply, forthrightly, what he *means* by "non-denominational." I am at least fearful that he does not mean by **that** what I mean by **that!**

Many who have gone out from ACU in recent years, by "non-denominational" mean *all-denominational, inter-denominational*. They see nothing wrong with denominationalism. They hold that there are faithful Christians in all the denominations. The preacher for the "Elm Valley Community Church," 20 miles southwest of Abilene, off U.S. 277, has a background in churches of Christ, and is a 1984 graduate of Abilene Christian University. This preacher writes that "We are a church that has decided to put aside doctrinal differences and just worship Christ." I devoted some attention to this "church" in *Biblical Notes*, (January-February/1993). According to *Abilene Reporter-News* (November 21, 1992) this church is *interdenominational*. I humbly ask brother Money: Are there faithful, devoted, knowledgeable Christians in the denominations?

Brother Money is right in being deeply concerned about unity, but it is crucial that we all recognize that the only "unity" that counts before God is the "unity" which is found **in the Christ, in the church of the Christ, upon the terms of the gospel of the Christ**. Not all unity is right; and not all division is wrong. Pursuing "unity" as a *goal*, is *to pursue the wrong goal!* Our *goal* must be: to be right with God; and *then* the scriptural unity will be the natural consequence.

Conclusion

The crucial fact remains that brother Money subscribes to the "unity-in-diversity" doctrine, which is the very heart and soul of "liberalism." Given this view of Christianity, the logical antagonism between the elements of the following sets of two positions is of no importance whatsoever. Given his view (and that of at least some of his Bible faculty), insofar as salvation is concerned, it makes absolutely *no difference* whether:

(1) One *does believe* in God or *does not believe* in God (but see Hebrews 11:6);

(2) One *does believe* in Jesus Christ or *does not believe* in Jesus Christ (but see John 8:24);

(3) One *does repent* of his sins or *does not repent* of his sins (but see Acts 17:30-31);

(4) One *does confess* his faith in Christ or *does not confess* his faith in Christ (but see John 12:42);

(5) One *does be baptized* or *does not be baptized* (but see Mark 16:15,16; Acts 2:38; Acts 22:15).

(6) One *does live faithfully* to Christ and his will or *does not live faithfully* to Christ and his will (but see Revelation 2:10).

The "law of excluded middle" states that "Every precisely stated proposition is either **true** or **false**." Brother Money (and at least some of his faculty) seem not to understand this vital truth. Reject it, and one is faced with affirming both (1) that God exists, and (2) that God does not exist. But to hold such a view is to reject the plain teaching of the Bible.

When students are taught (in a setting which they

conceive to be truly Christian) a number of doctrines which are the tenets of liberalism, then it is likely that at least many of those students will go back to their homes and will strive to turn local congregations into centers of liberalism (one basic tenet of which is the acceptance of the "unity-in-diversity" doctrine already accepted by Royce Money and at least some of his faculty in the Bible department).

We pray for brother Money, to the end that he and Bible faculty may come to see the very, very serious error which is involved in his stance. With Christian love, we emphasize that we are indeed friends of both brother Money and of ACU. It is also with love that we tell him that there is a "groundswell" among a great many of his fellow Christians against (1) his *advocacy* of the "unity-in-diversity" doctrine (even in obligatory and forbidden matters) and (2) his rejection of the **Bible** doctrine of Christian unity.

If Royce Money is **right** (that "unity-in-diversity" is the

way to go), then **Jesus was wrong!** (cf., Matthew 7:13,14, et.al.)

We herewith, again, issue a challenge to brother Money (and/or to any other person whom he might select) to make arrangements for a *four-night debate, on ACU campus*, dealing with these serious matters. Specific propositions and proper rules of discussion can be worked out.

In closing, it must be insisted that Dr. Money's statement (following **Steve Flatt's** lecture in the 1992 Lectureship) in which he taught that we cannot attain the **unity** which Christ demands by "unity-in-conformity" but that "**unity-in-diversity**" is the goal we must attain is simply **wrong**.

No one should accept it! Everyone ought to reject and to oppose it steadfastly.

—7401 Glenhaven Path
Austin, Texas 78737

BOUND BECAUSE GOD IMPLIED IT— NOT BECAUSE MAN INFERRED IT!

Thomas B. Warren

A summary of statements which are crucially related to matters of obligation and matters of option

Following is a list of matters which are quite crucial to one's being pleasing to God:

1. Only truth can make men free (John 8:32; Galatians 1:6-9; Mark 16:15,16).

2. It is at least possible for men to learn the truth (John 8:32; John 6:45; Acts 2:36).

3. Men living today are under (amenable to) the New Testament, not the Old Testament (Galatians 4:21-31; Hebrews 8:8-13; 10:8,9). All men are under (amenable to) the gospel of Jesus Christ.

4. Only that which is authorized by the New Testament can be done without sin (Colossians 3:17; II John 9-11; Matthew 21:23-27). To do that which is not authorized is to sin (II Corinthians 5:7; Romans 10:17; Hebrews 11:6).

5. Everything which the New Testament authorizes, it authorizes either *explicitly* or *implicitly*. Everything which the New Testament teaches it teaches either explicitly or implicitly. For example, the New Testament teaches that the church for which Jesus died was established on the first day of Pentecost after the resurrection of Jesus Christ from the dead, but *nowhere*

does the New Testament *explicitly* state that such is the case.

6. What the New Testament *implies* is bound on men living today, *not* because any *man* has *inferred* it, but, rather, because *God* has *implied* it. (*Note:* A preacher of the Christian Church has charged me with saying that other men, in order to be pleasing to God, must believe and obey all the conclusions [inferences] which *I* have drawn as to what the Bible teaches. This is a gross misrepresentation. What *I have* said is just what is stated here in point #6. If a man *infers* that which the Bible does *not imply*, then he has inferred nothing more than mere *human doctrine*. No one can be pleasing to God by obeying mere *human doctrine*. One must obey the doctrine of Christ. But, when a man has *inferred* what *the Bible* does *imply*, then he has inferred divine doctrine. This ought to settle the matter [as to what I teach in regard to inferences] for any honest person.) The crucial question is: "Has God—in *the New Testament—implied* it?" The question is not "Has Joe Jones, Bill Smith, or Tom Warren *inferred* it?"

7. In matters of *obligation*, there must be *unity*. The doctrine commonly

referred to as "unity-in-diversity" denies this affirmation and holds that, as long as men are sincere, disagreements (even logical contradictions) are matters of little or no consequence. (See my editorial on this matter in the April, 1985 issue of *The Spiritual Sword* for a more detailed discussion of this point. No one should treat *obligatory* matters as if they were *optional*.)

8. In matters of *option*, there must be *liberty*. This means that there are some matters which the New Testament authorizes which involve matters of human judgment. No one should treat a matter of mere *option* as if it were a matter of *obligation*.

9. The New Testament teaches that there are matters which are authorized, but which are not demanded, required. That which is authorized *can* be done with God's approval, but that which is not authorized *cannot* be done with God's approval.

10. Matters which are *authorized* are either (1) *obligatory* (that which must be done in order to be pleasing to God) or (2) *optional* (that which may be either done or not done [in a particular way] and still be pleasing to God).

11. Matters which are not authorized

are either (1) *explicitly* forbidden, or (2) *implicitly* forbidden (simply by not being authorized).

12. It is false to say that every thing which is not explicitly forbidden (specifically prohibited) can be done with God's approval.

13. Even though the New Testament does not *explicitly* forbid the use of instrumental music in the worship of God, it is sinful to use such because the New Testament simply *does not authorize it*. Since the use of instrumental music in the worship of God is not authorized by the New Testament, it cannot be regarded as a matter of mere *option*. We repeat: (1) No one should treat a matter of obligation as if it were a matter of option, and (2) no one should treat a matter of option as if it were a matter of obligation.

14. There are also those who *flatly contradict* what the Bible plainly teach-

es. For example, even though the Bible teaches that faith without works is dead (that is, powerless, inoperative, unable to accomplish anything at all), there are those who teach that men are saved by faith alone (or, at the point of faith before and without further acts of obedience. (See James 2:25-26; *et al.*) At times, liberals flatly contradict what the Bible teaches, and at times, anti-brethren flatly contradict what the Bible teaches.

15. You can be a Christian (a member of the church for which Jesus died) and *know* that you are *just that*. May every reader be noble enough to *search the scriptures* to see if the things taught above are true or false (*cf.*, Acts 17:11).

16. To say (as I have done in the title of this article) that a thing is "bound" because God has implied it is not to say (in regard to optional matters) that men must do optional matters in just a

certain way. This would defeat the whole idea of a thing's being optional. The title of the article does mean that the teaching which is *implied* by the *explicit* teaching of the Bible is bound on men—*not because men have inferred it, but because God has implied it!*

17. For example: As is recorded in Matthew 22:31,32, the Lord said to the Sadducees, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the *dead*, but of the *living*." I am here authorized to teach that Jesus taught that Abraham and Isaac and Jacob *were still living!* I am authorized to teach this—not because I *inferred* it, but because Jesus *implied it*.

—Post Office Box 472
Seagoville, Texas 75159

It Will Take More Than Money!

Mac Deaver

Dr. Royce Money, President of Abilene Christian University, delivered a speech on February 21, 1993 at the ACU Lectureship. The speech was later printed at the request of the ACU Trustees, and probably was mailed to all of the alumni of the University. In the speech brother Money set out what he thinks the church must do in order to promote growth and to avoid disaster. He lists and discusses fourteen points. Of the fourteen, I want to respond briefly to four points that he made: his *second*, his *seventh*, his *twelfth*, and his *fourteenth*.

His Second Point

Dr. Money's second point is that "We must realize that unity does not mean uniformity of belief." That is an amazing assertion which stands in outright contradiction to what both the Bible teaches and what Dr. Money (later) affirms. He says (in his first paragraph of elaboration) that "Unity must be forged from a diversity of belief that is beyond the essential core beliefs of Christianity." Please notice here that, according to brother Money, there are some core beliefs (he later says that the seven-fold unity of Ephesians 4 is "non-negotiable"). I take it

then, that he accepts the view that all of us must agree (have a uniformity of belief) with regard to the seven items in Ephesians 4. But he maintains that beyond those seven items, there is much room for diversity. But, if he really believes that one must believe in the seven ones in order to be pleasing to God, then he really does believe in the absolute necessity of uniformity of belief *to a certain degree*. And, if that is so, why even say such a thing as "We must realize that unity does not mean uniformity of belief"? He says further, "It never has; it never will."

The truth of the matter is (and such has been discussed adequately and proven conclusively) that we all must agree in matters of *obligation*, and that we must grant liberty to each other in matters of *option*. We are under *obligation* (and we must agree on this obligation) to allow liberty of action (diversity) in matters of *option* (*cf.*, Romans 14).

If God has revealed to us one obligatory requirement in order to our salvation, then any two of us are under obligation to agree with God on the necessity of our compliance, and when we agree with God on this necessity, we, of necessity, agree with each other. There obtains a uniformity of belief. In

Isaiah 55:8,9, Isaiah rebuked God's people for their failure to make God's thoughts their thoughts and His ways their ways. The wicked man was to forsake his way and return to God's way, and the unrighteous man was to forsake his thoughts and return to God's thoughts (verse 7). Many times this passage (Isaiah 55:8,9) has been used to teach the superiority and loftiness and profundity of God's thoughts when compared with human thoughts. That is, the passage has been interpreted to mean that God doesn't do things the way man does. There are other passages that deal with the profundity of God's thoughts, **but this passage is not discussing that at all!** This passage points out the absolute necessity of God's people's making *His* thoughts *their* thoughts and *His* ways *their* ways!

We must agree to comply with God's obligatory declaration, and when we agree with these thoughts of God, we agree with each other. That is an *obligatory uniformity!* The complaint that many of us have with Dr. Money and ACU does not center around matters of option (wherein we understand the allowance of diversity), but, rather, around matters of obligation (wherein we understand that there can be absolutely no diversity).

His Seventh Point

Brother Money's seventh point is that "We must decide what is the driving force behind the restoration of New Testament Christianity." In this section brother Money discusses whether or not restoring New Testament Christianity is a *process* or an *accomplished fact*. His own view is that it is a *process*—a never-ending process. Note carefully what he says:

I think it is a process, whereby we add and continually adjust to what we already know. Based on a serious study of God's Word, we have restored in faith and practice many of the important concepts of the gospel. But it is not complete. One thing for sure that we have not restored is the early Christians' zeal for evangelizing the lost world. If the truth of the Scriptures demands it, we must continue to study and grow and change.

Notice, first of all, that he thinks it is a *process*, but he gives absolutely *no Bible proof* for his claim. Second, he says that the restoration of the concepts of the gospel is not complete. He is certain that the spirit of evangelism has not been completely restored.

But let us consider that there is a distinction between restoring the *doctrine* of the Christ and the *application* of that doctrine. If we *know* that we should be evangelizing the world while we do not *do* it, it still remains a fact that the restoration of the *doctrinal concept* is complete. The *application* of that concept is *not!* And when we commence to apply the concept to our lives, the *applied* concept is the outgrowth of the *doctrinal* concept. But it is an altogether different sort of thing that occurs when (1) we think we understand a doctrinal concept only to (2) change our view about that concept and come up with another that is different from the first one we had.

This is what is happening to churches of Christ presently. Doctrinal positions once maintained are being surrendered, which implies that those making the changes think that they did not have the doctrinal truth in the first concepts which they had to change. But if restoring New Testament Christianity involves this ongoing surrender of previously maintained concepts in the light of the new concepts advocated, **then there is a never-ending process at work all right.** But the sad fact is that, *given this process*, no one ever really *knows* the truth. It is in this connection

that we all need to remember that some are *ever learning but never able to come to a knowledge of the truth* (II Timothy 3:7). This is the kind of process being supported presently by some at ACU. And this concept of the restoration is a denial of the *knowableness* of the truth. But Jesus said that we *could* know the truth (John 8:32). If we *know* what Jesus said we *could* know, can we know it as an *accomplished fact?* or merely get close to knowing it as we constantly reach for it in a *process?* If we only get closer to it in process, *we do not know it at all!*

His Twelfth Point

Dr. Money's point #12 is that "We must decide on the way Scripture should be interpreted." In his discussion on this point, he labors to pay tribute to the "old hermeneutic." And by that he refers to the effort "...to imitate in God's Word the direct commands or precepts and biblical examples and, where necessary, draw logical inferences." He suggests that the "new hermeneutic" may be under greater influence from modern culture than it is from good Bible study. Dr. Money is to be commended in trying to stand up for the "old hermeneutic." He calls for balance and for patience between those holding to the "old" and those holding with the "new." He affirms that "The answer to our dilemma lies neither in a stubborn retention of our old ways simply because that is the only thing we are used to, nor complete abandonment of the old ways out of frustration over its shortcomings."

I find this statement dangerous. Please notice that brother Money does not give wholesale endorsement to the "old hermeneutic." While it is true that we should not retain it simply because it is old methodology, if it is the *correct* approach to understanding the scripture, then we should *not abandon* it even though it is old. He does not address this point at all!

And then brother Money says: "The old hermeneutic may not be all that bad; the new hermeneutic may not be all that good. Perhaps there is something to be learned from the best of both." This is false and dangerous. The "old hermeneutic" is *authorized by the Bible*, and the "new hermeneutic" is *not* authorized by the Bible. The "new hermeneutic" amounts to a *rejection of logical procedure*, which is the *only* procedure the Bible *authorizes* (Romans 12:2; I Thessalonians 5:21; Ephesians 5:10). And the "new hermeneutic"

rejects the concept of the Bible being our "pattern," while the Bible itself tells us to use it as such (Romans 6:17; II Timothy 1:13). Dr. Money, in his suggestion that perhaps we can learn something from both methods, (1) refuses to stand wholeheartedly for the truth, and (2) placates false teachers with regard to this issue.

At the beginning of this discussion brother Money explained,

"Hermeneutics" is the interpretation of Scripture. It is the way we decide to give meaning and application to the text. Historically we have relied on a rather rational approach to the interpretation of Scripture. I say that as a matter of commendation, not condemnation.

He is to be commended for commending the "old" method, but what is missing in his speech is the justification from *the Bible* that this rational approach (direct statement, approved example, implication) is correct.

Many people evidently feel like "hermeneutics" is simply a *man-produced method*. I deny that this is so. **Bible hermeneutics is interpreting the Bible according to the rules that the Bible itself sets out.** This is a very interesting and tremendously important study. Suffice it to say just here that we are not in a position of having to choose between *humanly-produced* interpretation method #1 and method #2 and the like. *The Bible itself* provides the insights into interpretation that we are to locate and apply. So, instead of saying that "We must decide on the way Scripture should be interpreted," it would be better to say that "We must come to an understanding of the way the Bible itself says that it must be interpreted!"

His Point Fourteen

Last of all, in his point #14, brother Money says, "Finally, we must rededicate ourselves to search relentlessly for truth, which is revealed in the Scriptures." Here brother Money affirms that we have the *infallible revelation* in Scripture but that we have no *infallible interpreters* of that revelation. Yes, but it is still true that the Bible declares that **fallible men can know infallible truth** (John 8:32; I Timothy 2:4). All that a man ever knows, he knows while still remaining in a state of fallibility. (1) Having the capacity to know the truth and (2) being fallible are two different things. But the fact of the matter is that no Bible writer ever used man's *fallibility* as a basis for

denying his *capacity* to know the truth. If I advocate error, I do so as a fallible person. If I advocate truth, I do so as a fallible person.

So, the issue is not really whether or not any of us is infallible. The question is whether or not, in a fallible state, we are going to learn and know that we have in fact found God's truth! And this truth can be rationally defended (1 Peter 3:15; Jude 3). Jesus knew that every man in his audience in John 8 was a fallible person. Yet, he declared that if they would abide in his word (and so it is possible) that they could know the truth. Did Jesus tell the truth about these fallible men and their being able to learn the infallible truth? The answer is clear and powerful.

Given the present state of apostasy and the contribution to it that ACU is currently making, I suppose that brother Money did about as good a job as he could to leave the impression that ACU is strong for the truth. At the end of the printed speech there is this note:

The Board of Trustees of Abilene Christian University is dedicated to assuring that the university will always be true to the purposes for which it was established. Along with the administration, faculty and staff, we pledge to preserve our heritage and uphold the ideals set forth by our predecessors. With God's guidance and blessing, Abilene Christian University will continue to succeed.

It will take much more than this statement from the board to convince some of us that ACU is on the proper course—and it will take more than Money.

—1200 Bowie
Wellington, Texas 79095

[Editorial Note: Calling a dog's tail a "leg" does not make it a leg. Empty claims are cheap and worthless. Lots of changes will have to be made before ACU can legitimately claim to stand "where it has always stood." We fervently hope and sincerely pray that Dr. Money will himself take the lead in bringing about these changes. And we promise that in his doing so, he will have our full support.]

This is our hope, our purpose, our aim, and our prayer—that we can, somehow, in God's power and providence, bring ACU back to the old paths, back to its chartered purpose, back to the course envisioned by its supporters through so many great and wonderful years. RD]

IT DAWNED ON ME AT THE NURSING HOME

Fred Clayton

I go to the nursing homes in Lebanon, Tennessee every Friday. Quite a few of our members now live there and we have many extended family members who now call these health care facilities "home".

After visiting one such facility the other day, it dawned on me what a problem we have in this country with these residents.

First, many of these people, young and old are there simply because they are unwanted. It takes someone to take care of them and when nobody will, the government

must step in to keep up these who become leeches on society due to their families not really wanting the responsibility of taking care of them. This takes money away from where it could be more profitably spent in preparing for the future, education, saving the environment, and protecting the lives of animals. As a matter of fact, many of these nursing home residents would starve to death if not for government assistance.

We also know that abuse often results in such situations. While violence against

EAST MAIN BIBLE LECTURESHIP

May 19-22, 1993

"LOOKING UNTO JESUS..."

Wednesday, May 19, 1993

- 7:00 P.M. "LOOKING UNTO JESUS AS THE AUTHOR AND FINISHER OF OUR FAITH" Matt Amos, Collerville, Tennessee
8:00 P.M. "LOOKING UNTO JESUS FOR AUTHORITY" Ira Y. Rice, Memphis, Tennessee

Thursday, May 20, 1993

- 7:00 P.M. "LOOKING UNTO JESUS FOR PURITY" Gary McDade, Memphis, Tennessee
8:00 P.M. "LOOKING UNTO JESUS FOR OBEDIENCE" James Boyd, McMinnville, Tennessee

Friday, May 21, 1993

- 7:00 P.M. "LOOKING UNTO JESUS FOR SACRIFICE" B. J. Clarke, Southaven, Mississippi
8:00 P.M. "LOOKING UNTO JESUS FOR OUR EXAMPLE" Wayne Coats, Mt. Juliet, Tennessee

Saturday, May 22, 1993

- 9:00 A.M. "LOOKING UNTO JESUS FOR OUR FAITH" Garland Elkins, Memphis, Tennessee
10:00 A.M. "LOOKING UNTO JESUS FOR OUR HOPE" Glenn Colley, Jasper, Alabama
11:00 A.M. "LOOKING UNTO JESUS FOR LOVE" Curtis A. Cates, Memphis, Tennessee

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THE PUBLIC IS WARMLY INVITED!!

these folks sometimes happens, the greatest abuse is that of neglect. Due to short-handedness, many are tied in their chairs or beds so as not to hurt themselves or others and some have to wallow in their own waste until the attendants get to their room. Neglected and unwanted, surely no one would argue that this is the quality of life that folks ought to have.

When you consider their spiritual condition you find even more reason for addressing this problem. Many are no longer accountable. They have passed from the time in which they could make decisions and be held responsible for them. Their eternal destiny is already sealed based upon what they did prior to becoming unaccountable. There is no changing it.

Further, science could certainly learn alot from tissue research on these folks. Now since we can establish a person to be unwanted, abused through neglect and tied up, a financial burden on society, would die anyhow without government intervention, and that much could be learned from researching their bodies that would benefit mankind, why not go ahead and end their lives because those who were going to heaven will be blessed by ending the suffering and those who weren't can't change their destiny anyhow?

Do you consider these to be dangerous, bloodthirsty, and selfish ideas? If so, why is it so obviously wrong at the end of life and not at the beginning of life? These same inane reasons(?) are given for ending the life of a child conceived in his mother's womb. Sadly, it hasn't dawned on near enough people as to the implications and ramifications of the mindless mindset of abortionists and their supporters. Wake up, human beings. The life you save may be your own!

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First Annual Firm Foundation Greater Houston Lectureship

June 20-23, 1993

Theme: The Church Faces Worldliness

Sunday, June 20, 1993

9:30 a.m. The Public Schools and the Church Bob Berard
10:30 a.m. Be Not Conformed to This World Roy Deaver

Dinner - Supplied by Ladies of the Spring Congregation for Everyone

2:00 p.m. Congregational Singing
2:30 p.m. Open Forum
6:30 p.m. Congregational Singing
7:00 p.m. Give Your Children a Christian Education Terry Hightower
8:00 p.m. Worldly Views of Marriage Dub McClish

Monday, June 21, 1993

9:00 a.m. Gambling Al Brown
10:00 a.m. Worldly Attitudes (Galatians 5:19-21) Carl Hecker
11:00 a.m. Dancing Michael Light

Lunch Served by the Ladies of the Spring Congregation

1:30 p.m. Television's Influence on Christians Jim Snell
2:30 p.m. The Women's Liberation Movement and the Church Tom Bright
3:30 p.m. The Government and the Church Roelf Ruffner
6:30 p.m. Congregational Singing
7:00 p.m. Calvin's Doctrines of Grace Encourages Worldliness Jerry Moffitt
8:00 p.m. Worldliness Hinders World Evangelism Ira Rice

Tuesday, June 22, 1993

9:00 a.m. Fornication Tom Wacaster
10:00 a.m. Lying Noah Hackworth
11:00 a.m. Clean Speech Joe Cox

Lunch Served by the Ladies of the Spring Congregation

1:30 p.m. Covetousness Gus Eoff
2:30 p.m. Drinking Darrell Conley
2:30 p.m. Wives & Mothers Face the World (For Ladies Only) Janice Garner
3:30 p.m. Homosexuality Carl Garner
6:30 p.m. Congregational Singing
7:00 p.m. The Unity in Diversity Movement is Worldliness Joe Gilmore
8:00 p.m. Worldliness—the Rejection of Authority Lindell Mitchell

Wednesday, June 23, 1993

9:00 a.m. After This Life, Is There a Second Chance? David Baker
10:00 a.m. Modesty Bob Sweeten
11:00 a.m. Business Ethics Eddie Whitten

Lunch Served by the Ladies of the Spring Congregation

1:30 p.m. Husbands & Fathers Face the World Tommy Moore
2:30 p.m. Gossip, Tale-bearing, Slander Royce Williamson
3:30 p.m. New Hermeneutics Leads to Worldliness Alan Hahn
6:30 p.m. Congregational Singing
7:00 p.m. "The Worldly University" David Brown
8:00 p.m. A. D. 70 Doctrine--A Study in Worldliness H. A. (Buster) Dobbs

Directors: Al Brown & David Brown
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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Whole *Concept* Of Nashville's "Jubilee" Violates God's *Word*—Not Just Error Either Taught Or Practiced In Its Name

Ira Y. Rice, Jr.

Although some brethren are critical of Religion News Editor **Ray Waddle** and *The [Nashville] Tennessean* even for *printing* the story, I, for my part, am not one of these. It is a fact that "Not Everybody Jumps For Jubilee;" and it is a fact that Nashville's so-called "Jubilee" pits forces against each other over biblical truth endangering the very future of the churches of Christ.

As an old-time newspaper reporter and editor, I congratulate Editor Waddle for doing his homework relative to his article reprinted on this page and page 3 from the *Tennessean* for Sunday, June 20, 1993. In fact, I recommend a careful study of his article to all who read this issue of *Contending for the Faith*.

As I studied Waddle's writing, I did not blame *him* for the confusion among "us" that he reported. He was but stating the obvious—and in a city and county containing more than 135 congregations of the churches of Christ, a story having to do with a threat to the very identity of the church itself is news indeed.

Far from being the "joyful, healthy expression of Christianity" naively imagined by some of its supporters, if this annual event is allowed to go unchallenged, there won't even *be* any *genuine* churches of Christ in Nashville and Davidson County, Tennessee—and

(Continued on Page 3)

Not everybody jumps for Jubilee

Forces tug at Churches of Christ

By **RAY WADDLE**

Religion News Editor

A sprawling, popular annual convention on practical Christianity later this month here is pitting Churches of Christ against each other over biblical truth and the future of their faith.

Supporters of Jubilee '93 call it a joyful, healthy expression of Christianity, but critics denounce it as a sellout to worldly values and a threat to Church of Christ identity.

"It's religion as entertainment," said Tom Holland, minister of Crieve Hall Church of Christ.

"It's a pattern of people wanting something new and different and getting caught up in the culture. But the more you cater to culture, the more it will demand of you. We must hold to the word of God, no matter how unpopular."

Jubilee, which drew more than 10,000 people here last year, offers some traditional congregational

singing and evangelistic messages, but also workshops on marriage enrichment and minister burnout, topics not usually associated with Churches of Christ gatherings.

Now in its fifth year, the Jubilee will be June 30-July 3 at Nashville Convention Center and has become one of the largest annual Churches of Christ events in the nation.

"There's no desire to use Jubilee as an event to oppose anyone except the devil," said Walt Leaver, pulpit minister at Antioch Church of Christ, sponsor for this year's Jubilee.

"It's an annual opportunity to be reminded that in Christ we have wonderful things to share and celebrate. I'm not interested in fanning flames of controversy."

Jubilee's menu of events may sound innocent to outsiders, but it's a seismic change for many in the Churches of Christ, a conservative

◆ (Continued on Page 3)

Contending FOR THE Faith

Volume XXIV, No. 6

June/1993

Ira Y. Rice, Jr., *Editor*

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Editorial...

"Jubilee—A Jewish (Not A Christian) Celebration

For those mindless of playing fast and loose with the word of God, it may not appear bad to take this old testament concept of "jubilee" and misappropriate it into some sort of *Christian* celebration. However, when we go back to the book of Leviticus, certain restrictions were placed upon "jubilee" limiting it strictly to what the apostle Paul called "**the Jews' religion**"—hence entirely wrong for the Christian.

Rather than Jubilee being something to celebrate *annually*, as in Nashville, Tennessee, it was to be observed *every 50th year!* Moses wrote,

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the vine undressed, for it is the jubilee; it shall be holy unto you...

REGULATIONS & PURPOSES

As we study the 25th chapter of Leviticus, we see numerous regulations and purposes concerning the jubilee. Please note the following:

A. Regulations:

1. Introduced by a trumpet (Leviticus 25:9)
2. Not every year, but after 49 years, i.e., the 50th year (25:8)
3. Rules for fixing prices (25:15,16,25-28)

B. Purposes:

1. Restore liberty (to the enslaved) (25:10-18)
2. Restore property (to the original owner) (25:23-28)
3. Remit debt (to the indebted) (25:47-55)
4. Restore rest (to the land) (25:10,12,18-22)

A CHRISTIAN "JUBILEE"?

Was there *ever* to be a *Christian* "jubilee"? Not in the sense that Nashville is styling its annual celebration. Not that—or anything akin to it! Christians sometimes sing, "Earth shall keep her jubilee..." found in the second stanza of the song "Jesus Saves." What does this mean? Most of us probably sing it giving no thought whatever as to

its meaning. What do we care! We give no more consideration to that than singing as taught in I Corinthians 14:15. Like most do when they sing "Here I raise my Ebenezer," in the song, "O Thou Fount of Every Blessing." The same as "jubilee," we have not a clue to what "Ebenezer" refers; we just *sing* it.

Though the word "jubilee" nowhere appears in Isaiah 61:1-3, many think this passage refers to the mission of Jesus Christ himself as some form of Jubilee, at least in a figurative sense. Certainly it has no reference to a humanly-devised *lecture-ship* of strictly human origin. The same goes for

what the apostle Paul wrote in Romans 8:19-24, which clearly refers to the redemption of our body in the resurrection—a far cry from what happens in Nashville every July!

There is just no way to conjure up such a concoction as the "Nashville Jubilee" and still "speak as the oracles of God"! The whole *concept* is out of sync with the scriptures; the concept *itself* is wrong. It is never right to do wrong. There is no way to correct this wrong without abandoning the "Nashville Jubilee"—*in its entirety!*

—Ira Y. Rice, Jr., *Editor*

Nashville's "Jubilee" Concept Violates God's Word

(Continued from Page 1)

it will not require a generation for this to happen.

"JUBILEE"—AN ANCIENT LANDMARK

Not disagreeing with Tom Holland's overall assessment of what takes place at the "Jubilee," nevertheless, the *whole concept* of the Jubilee *itself* disturbs me even more. How can there even be a "Christian" Jubilee, when the thing *itself* is one of the landmarks of the ancient Jewish religion? No way! Proverbs 22:28 still instructs, "Remove not the ancient landmark..." If ever there was an "ancient landmark," it would have to be the "jubilee." It is just as wrong to bring over Jubilee from Judaism as it would be *circumcision*, the *passover* or any other concept belonging strictly to what Paul called "the Jews' religion" (Galatians 1:13-14).

When discussing the Nashville Jubilee with its proponents, the first thing they normally ask is "What is being taught *wrong* at the Jubilee?" usually followed by, "I never heard anything *wrong*." Whether ignorantly or wilfully, they appear to miss the underlying problem entirely. It's like denying there is anything wrong with *instrumental* accompaniment if the *songs* are scriptural. Or

Not everybody is jumping for Jubilee

FROM PAGE 1A

fellowship of churches that teaches strict adherence to a "New Testament pattern" of worship and church order.

That pattern has traditionally meant no instrumental music in church, no fellowshipping with other church bodies, no creeds outside the Bible, and a view of Scripture as an infallible legal code for worship and life, God's last revelation to humanity.

But as Churches of Christ membership has flattened over the decade, fierce debates and divisions have erupted over whether the churches should be open to new methods of appealing to believers, or whether an old-fashioned declaration of the word of God is enough.

Jubilee organizers say the biblical pattern of worship is not threatened by their event, but critics say Jubilee is sometimes a platform for Church of Christ leftwing preachers who denounce traditionalists as grim, narrow-minded conformists who exalt the letter of biblical law rather than its spirit.

"We don't want to encourage a forum to condemn ourselves," Holland said.

"Their charges against us as narrow-minded legalists are false charges."

Tom West, head of Cumberland Bible College in Dover, Tenn., thinks Jubilee supporters, despite the large attendance figures, are out of touch with the Churches of Christ mainstream.

"They're moving too fast for

themselves," he said.

"They're trying to appeal to the greatest number of people without making identifiable requirements of man. Jubilee wants to establish a new direction."

But supporters say Jubilee is a solidly mainstream event whose success speaks for itself: Some 40 Middle Tennessee Churches of Christ, including some of the largest, are offering volunteers and money to support Jubilee and its almost \$100,000 budget.

Jubilee charges nothing to attend.

Churches of Christ grew out of a 19th century movement to bring unity to the splintered Protestant faith by affirming only a few basic New Testament themes.

But the struggle in the fellowship has always been around the question of how to maintain that unity in the midst of a changing culture.

"The basic problem here is Churches of Christ have developed a confrontational approach to problem-solving," said James Vandiver, minister of Harpeth Hills Church and a Jubilee supporter.

"There has been an attempt over the years to safeguard our unity by defining it as strict uniformity or by imposing authoritarian attitudes on people and demand a following."

Some Jubilee supporters argued the debate about Jubilee should not be seen as a "left vs. right" or a "city church vs. rural church" argument but a "rigid mindset vs. flexible mindset" dynamic. ■

contending that nothing is wrong with *missionary societies* as long as *truth* is preached. Instrumental music, missionary societies and Nashville's Jubilee all three are in the same category, being humanly devised, with the Jubilee having one more thing against it: appropriating something belonging to "the Jews' religion" and misapplying it to Christianity.

The principal distinction between the churches of Christ and *denominational* churches always has been I Peter 4:11: "If any man speak, let him speak as the oracles of God..." "Jubilee" was an "ancient landmark" belonging *solely* to "the Jews' religion." The moment those in Nashville started speaking of something they called "jubilee," not only did they "remove...[an] ancient landmark," but they no longer continued speaking "as the oracles of God."

Whoever first conceived such a dumb, self-evident violation of God's word as a *Christian* jubilee may be past finding out. Surely, in a city and county with more than 135 congregations, and what with all those Ph.D.'s, it seems at least *someone* should have known better. Some of us learned a long time ago, however, that a *doctor's degree* is *no guarantee against doctrinal error*. Certainly, in this instance, such has proved to be the case.

WHAT ABOUT ALL THOSE FALSE TEACHERS?

In the *Tennessean's* article, **Walt Leaver**, who ministers to the Antioch church of Christ, the sponsoring church for the Jubilee this year, is quoted, saying, "There is no desire to use Jubilee as an event to oppose anyone except the devil... It's an annual opportunity to be reminded that in Christ we have wonderful things to share and celebrate. I'm not interested in fanning flames of controversy."

That our readers may understand just how far brother Leaver's notions on "sharing" extend, he does *not* limit such "opportunities" to his own brethren specifically or to the churches of Christ in general. Evidence of this was found in the following clipping photo-reproduced from the *Nashville Banner* for June 4, 1990. Called to my attention originally by brother **Lloyd E. Gale, Jr.**, minister and one of the elders of the Powell Grove church of Christ, of Lebanon, Tennessee, I wrote to brother Gale, saying, "If Walt Leaver can take part with four denominational preachers in a five-day 'revival' at the **Donelson Presbyterian Church**, this helps me to understand the church where he preach-

es sponsoring the *Nashville Jubilee* this year!

For all those churches, preachers, elders and such who urged their members to "ATTEND JUBILEE NINETY-THREE," I suggest they read and study the aforementioned *Banner* article, 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 Darnell, 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.**

From the foregoing item from the *Nashville Banner*, it is clear that brother Leaver had no qualms about receiving those who "bring not this doctrine," referred to in II John 9-11. Please read the whole passage as follows:

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

Do you believe the foregoing passage from God's word? Walt Leaver and the

Antioch church he preaches for, *eldest*, included, either *do not believe* it or choose to *ignore it altogether*. The same is true of **Steve Flatt** and **Madison**. As for **Rubel Shelly** and **Woodmont Hills**, they teach/practice contrary to it with a vengeance. Rubel's disciple **Joe Beam**, one of the featured speakers on "JUBILEE NINETY-THREE" openly teaches to the contrary. (I know he does; I heard him with my own ears on one of the radio stations at Montgomery, Alabama.) **Wayne Kilpatrick** of *Home-wood*/Birmingham has been going to a huge denominational church up north to learn their secret for getting big; I heard him tell all about it in a radio broadcast.

These heretics' *inter-denominational* views (as opposed to the *non-denominational* convictions of their brethren) account for the Jubilee continuing to invite such inter-denominationalists as **Marvin Phillips**, **Max Lucado**, **Landon Saunders**, **Mike Cope** and others like-minded as featured speakers. Doctrine—even the doctrine of Christ—to them makes *no difference at all*. (Who of us can ever forget the likes of Mike Cope declaring at their very first "Jubilee" that churches of Christ should put aside doctrinal differences and behave like "porcupines in November," warming up to each other even if it hurts. "Sometimes we don't see eye to eye," he reportedly said. "We just have to accept each other no matter what...")

The fact of the matter is that we do not *have* to do *any such thing*. Heaven and earth shall pass away, but God's word shall never pass. There is just *no way* that we can walk together except we be agreed (Amos 3:3). These erroneous brethren can continue to walk with each other and with the denominations if they are so determined, "but as for me and my house," as Joshua put it in the long ago, "we will serve the Lord" (Joshua 24:15).

—2956 Allshore
Memphis, Tennessee 38118

PRESSURE MAY ACCOUNT FOR SOME CHURCHES AND INDIVIDUALS LENDING THEIR NAMES IN SUPPORT OF NASHVILLE'S JUBILEE '93

Many have expressed amazement and wonder that the sponsors of Nashville's "Jubilee '93" were able to persuade all those churches and individuals to partake in all those big advertisements that appeared in the *Nashville papers* immediately prior to the event. [Please note on opposite page the three-quarter-page-sized ad photo-reduced from the

June 26th issue of *The Tennessean*.]

Knowing how much such huge ads cost in a mass-distribution paper like *The Tennessean*—and how difficult it is to separate that many brethren and congregations (for anything) from that much cash—we were particularly curious as to how this was accomplished. Something brought to our attention.

(Continued on Page 6)

CHURCHES OF CHRIST

BERRY'S CHAPEL CHURCH OF CHRIST 117 Berry's Chapel Rd. Franklin, TN 37064

ATTEND Jubilee Nashville Convention Center June 30 - July 3

BRENTWOOD HILLS CHURCH OF CHRIST 5120 Franklin Road Nashville, TN 37220

ATTEND Jubilee Nashville Convention Center June 30 - July 3

FOREST MILL CHURCH OF CHRIST Routs 6, Box 6734 Manchester, TN

ATTEND Jubilee Nashville Convention Center June 30 - July 3

COLLEGE STREET CHURCH OF CHRIST 134 South College Lebanon, TN 37087

ATTEND Jubilee Nashville Convention Center June 30 - July 3

DONELSON CHURCH OF CHRIST 706 Old Lebanon Pike Nashville, TN 37214

ATTEND Jubilee Nashville Convention Center June 30 - July 3

CENTRAL CHURCH OF CHRIST 145 Fifth Ave. N. Nashville, TN 37219

ATTEND Jubilee Nashville Convention Center June 30 - July 3

HARPETH HILLS CHURCH OF CHRIST 1949 Old Hickory Blvd. Brentwood, TN 37027

ATTEND Jubilee Nashville Convention Center June 30 - July 3

HILLSBORO CHURCH OF CHRIST Marlin Connelly, Minister 5800 Hillsboro Rd. at Tyne Blvd. Nashville, TN 37215 (615) 665-0014

JACKSON STREET CHURCH OF CHRIST 1408 Jackson St. Nashville, TN 37208

ATTEND Jubilee Nashville Convention Center June 30 - July 3

MADISON CHURCH OF CHRIST 106 Gallatin Road North Madison, TN 37115

ATTEND Jubilee Nashville Convention Center June 30 - July 3

NORTH BOULEVARD CHURCH OF CHRIST 217 North Tennessee Boulevard Murfreesboro, TN 37130

ATTEND Jubilee Nashville Convention Center June 30 - July 3

NORTHSIDE CHURCH OF CHRIST 1375 Old Hickory Blvd. Nashville, TN 37207

ATTEND Jubilee Nashville Convention Center June 30 - July 3

SUPER Jubilee SPECIALS

... on all Easy-to-Read version bibles and testaments. Excellent for use in World Bible School, Inner City ministries, Deaf ministries, Prison ministries, Bible classes and your family devotionals.

NORTH BOULEVARD CHURCH OF CHRIST 217 North Tennessee Boulevard Murfreesboro, TN 37130

ATTEND Jubilee Nashville Convention Center June 30 - July 3

NORTHSIDE CHURCH OF CHRIST 1375 Old Hickory Blvd. Nashville, TN 37207

ATTEND Jubilee Nashville Convention Center June 30 - July 3

NORTHSIDE CHURCH OF CHRIST 1375 Old Hickory Blvd. Nashville, TN 37207

ATTEND Jubilee Nashville Convention Center June 30 - July 3

NORTHSIDE CHURCH OF CHRIST 1375 Old Hickory Blvd. Nashville, TN 37207

ATTEND Jubilee Nashville Convention Center June 30 - July 3

See Jubilee in T.V. 10 P.M. Wed. June 30, Ch 30

ANTIOCH CHURCH OF CHRIST 2142 Antioch Pike • Antioch, Tennessee 37013 • (615) 834-3063

See Jubilee in T.V. 10 P.M. Wed. June 30, Ch 30

Complete Program for Jubilee, starting Wed., June 30, Nashville Convention Center

Wednesday, June 30
JUBILEE '93 KICKOFF
Wednesday night, June 30 Nashville Convention Center Beginning at 6:30 p.m.
Here are some of the highlights of an evening that will be filled with fellowship, information, and inspiration.
• Congregational singing led by Jerome Williams
• Doug Falting, CBS News Correspondent, will present a segment, prior to each evening's keynote presentation, featuring some of the great global events that are taking place around the world. Falting is based in New York and is an elder of the Manhattan Church of Christ.
• Willard Tate, popular author and professor at Abilene Christian University, will present the opening night's keynote message, To God Be The Glory!
• Straight Company, nationally recognized Christian singing group, will present a concert in the Main Hall immediately following the keynote session.
Bring the entire family for an unforgettable evening with God's family!

In addition to the more than 130 classes and keynote sessions included in this brochure, here are a few additional features planned for Jubilee '93:
• Special classes and activities each day for the children (2 years - 6th grade) and the teenagers, plus a staffed nursery for the very young children.
• Nearly 200 exhibits enabling you to experience some of the exciting things God is doing here at home and around the world. You'll also be able to see some of the newest and finest resources available (books, tapes, videos, etc.) to enhance your life and ministry.
• Two dozen or more Christian singing groups providing excellent entertainment and inspiration for the entire family, including a Saturday night concert with Acappella, A.V.B. and a chorus featuring children who attend Jubilee '93.
• A Brechen-Faulkner Marriage Enrichment Mini-Seminar, conducted live, all day on Saturday.
• Daily concerts at Church Street Centre and much, much more!

Thursday, July 1
TODAY: Central Church of Christ will have their monthly Downside Bible Study, 7:00-8:15 a.m. Everyone is invited to attend a Bible study taught by Dr. Mike Moss, open to members of the Central Church of Christ, and enjoy a group lunch.

Table with columns: Room, Topic, Speaker. Lists various sessions for Thursday, July 1, including 9:30 a.m. classes, 10:00 a.m. classes, 11:00 a.m. keynote, 2:00 p.m. classes, 4:00 p.m. sing praise, 5:30 p.m. singing, and 7:00 p.m. keynote.

See Jubilee in T.V. 10 P.M. Wed. June 30, Ch 30

ANTIOCH CHURCH OF CHRIST INVITES YOU TO TUNE IN...

AMAZING GRACE Sunday 7:30 A.M., Ch 2 • IN SEARCH OF THE LORD'S WAY Sunday 8:00 A.M., Ch 4
ANTIOCH WORSHIP Sunday 11:00 A.M., WNOB 1300 AM • CAMPAIGN AMERICA Sunday 10:30 P.M., Ch 17

ALSO

STEVE BLACKMAN, KENNY DODSON, TIM FRANKLIN, LUCIEN PALMER, WALTER PRUITT, BUDDY BELL, WILLARD TATE, G.P. HOLT, A.M. BURTON, JOHN CONGER, DAVID NANCE, PAUL NANCE, MIKE BOONE, DAN DOZIER, STEVE FLATT, JERRY SHERRILL, NORMAN SLATE, BILL HUNTER, CECIL WRIGHT, TONY TREADWAY, STEVE CAMPBELL, DAVID HARRIS, STEVE DAVIDSON, BILLY ELROD, ROBERT KING, CARL MCKELVEY, DAVID YOUNG, MARK MCINTEER, DAVID GAYLOR.

TOMMY HOLLAND, DAVID LAWRENCE, CLIFFORD OWENS, RICK KYLER, EARL KAVENDER, GAYLE NAPIER, JAMES VANDIVER, D. MICHAEL CROWDER, BENNY BENJAMIN, KEITH PETERSON, JOE BEAM, HAROLD SHANK, JAMES M. BROWN, DON HEBBARD, WILLIAM TUCKER, LARRY LOCKE, JOHNNY MARKUM, JOHN MILLER, RUSSELL CARNEY, SCOTTY HARRIS, PERRY COTTHAM, RICHARD ELLIS, EDDIE MILLER, FRANK BLATSON, MARK BLACK, DANNY GREGG, RANDY HARRIS, JIM PARNELL.

BRUCE WHITE, WAYNE KILPATRICK, BOB BARNHILL, GEORGE MILLER, PHILLIP MORRISON, MARK PHILLIPS, RUBEL SHELLEY, KEN KILPATRICK, ALTON HOWARD, FRANK HOLLINGSWORTH, MARK SMITH, JERRIE BARBER, JAMES M. BROWN, CARL BRECHEN, MAC LYNN, MIKE MOSS, STEVE BAGGETT, GARY BRADLEY, MARTIN PYLE, TIM LAVENDER, DAVID CLAYTON, STEVE BIGGS, WALTER LEAVER, BOB NEIL, WELDON RICKMAN, JIM TAYLOR, PAUL FAULKNER, JOE BARNETT.

ATTEND Jubilee Nashville Convention Center June 30 - July 3

CHURCHES OF CHRIST

OTTER CREEK CHURCH OF CHRIST 5253 Granny White Pike Nashville, TN 37220

ATTEND Jubilee Nashville Convention Center June 30 - July 3

PASQUO CHURCH OF CHRIST Highway 100 at Pasquo Rd. Nashville, TN 37221

ATTEND Jubilee Nashville Convention Center June 30 - July 3

RURAL HILL CHURCH OF CHRIST 564 Bell Road Antioch, TN 37013

Max Lucado

8 part video series

Each Wednesday at 7:00 pm July 7th through August 25th

Don't miss this dynamic video series! Inspiration and encouragement for our troubled times!

For information Call: 361-1908 Rural Hill Church of Christ 564 Bell Road • Antioch, TN

ATTEND Jubilee Nashville Convention Center June 30 - July 3

4TH AVENUE CHURCH OF CHRIST 117 4th Avenue, North Franklin, TN 37064

ATTEND Jubilee Nashville Convention Center June 30 - July 3

TUSCULUM CHURCH OF CHRIST 4916 Nolensville Road Nashville, TN 37211

ATTEND Jubilee Nashville Convention Center June 30 - July 3

UNA CHURCH OF CHRIST 1917 Old Murfreesboro Road Nashville, TN 37217

ATTEND Jubilee Nashville Convention Center June 30 - July 3

VULTEE CHURCH OF CHRIST 895 Murfreesboro Road Nashville, TN 37217

ATTEND Jubilee Nashville Convention Center June 30 - July 3

WEST END CHURCH OF CHRIST 3504 West End Avenue Nashville, TN 37205

ATTEND Jubilee Nashville Convention Center June 30 - July 3

WESTERN HILLS CHURCH OF CHRIST 8705 Charlotte Avenue Nashville, TN 37209

ATTEND Jubilee Nashville Convention Center June 30 - July 3

WEST NASHVILLE HTS CHURCH OF CHRIST 5807 Charlotte Pike Nashville, TN 37209

ATTEND Jubilee Nashville Convention Center June 30 - July 3

WOODMONT HILLS CHURCH OF CHRIST 2206 Hillsboro Road Nashville, TN 37212

ATTEND Jubilee Nashville Convention Center June 30 - July 3

SMITH SPRINGS CHURCH OF CHRIST 2783 Smith Springs Rd. Nashville, TN 37217

ATTEND Jubilee Nashville Convention Center June 30 - July 3

SMITH SPRINGS CHURCH OF CHRIST 2783 Smith Springs Rd. Nashville, TN 37217

ATTEND Jubilee Nashville Convention Center June 30 - July 3

SMITH SPRINGS CHURCH OF CHRIST 2783 Smith Springs Rd. Nashville, TN 37217

ATTEND Jubilee Nashville Convention Center June 30 - July 3

[NOTE: How wonderful if Nashville brethren and churches might have an annual event similar to this, connecting the unscriptural name and using only sound, faithful gospel preachers as speakers! With careful planning, it could be done! 1/1/93]

PRESSURE MAY ACCOUNT FOR SOME CHURCHES AND INDIVIDUALS LENDING THEIR NAMES IN SUPPORT OF NASHVILLE'S JUBILEE '93

(Continued from Page 4)

written by Jim Olive and published in *The Jackson Parker*, a publication of the Jackson Park church of Christ, of Nashville, may shed some light on this phenomenon.

In his weekly column, "From the Preacher's Desk," appearing under date of June 24, 1993, he wrote, as follows:

In this space about a year ago we asked if we in the churches of Christ were going to keep on until we had Jubilee churches and anti-Jubilee churches. The Jubilee supporters are pressing for such a division in Nashville. The Sunday *TENNESSEAN* for June 20 had a front page headline: "Not everybody jumps for Jubilee: Forces tug at Churches of Christ." All readers of the Sunday paper now are aware of division within the church.

Near the first of the year our elders reaffirmed to the sponsoring elders of Jubilee '93 that we would not be participating. Late in the Spring a representative called and wanted to visit our services to promote attendance. I explained to him *again* that we would not be participating and would not be promoting it in our services. Last Wednesday I received another call from a promoter. This time they wanted to use my name in an ad in Saturday's *TENNESSEAN* along with other preachers urging attendance at the event. I explained to him that my name was not available for such an endorsement. He also wanted the congregation to place a smaller ad for the same purpose. In other words the pressure is on to choose up sides and declare in a public newspaper which side you are on. Out of 116 congregations in Davidson County there were 16 listed in last Saturday's paper encouraging Jubilee attendance.

Do we still have congregational autonomy? Can you not just simply worship and serve the Lord to the best of your ability without choosing up sides? Many have in recent years said that we should have never divided over Orphan Homes or Herald of Truth, etc. We would not have had division if people had not pressed support or non-support as a test of fellowship. Trying to "line up" preachers and congregations in the newspaper is not a way to promote unity. It is a way to say to all the community that we are not together.

Are we keeping our focus on Jesus Christ or on "causes" that are somehow related to ministry? Jesus said that if we love Him we will tend His sheep (John

21:16). Let's get busy loving Him and tending, not offending, His sheep!

Monday morning another call came from a young man I have never met. He said that he had a problem that needed a Biblical answer. He took the yellow pages and called our office at random. This young man desired to know and do the Lord's will. He wanted to talk with someone who knows and follows the Bible seriously. May it be that we will be known in this way instead of as divisive people who can't even get along with each other.

It was Lloyd E. Gale, Jr., preacher/elder for the Powell Grove Church of Christ, of Lebanon, Tennessee, who called the foregoing to our attention. In his covering letter under date of June 28, 1993, brother Gale said, in part,

...I received in the mail this bulletin from the Jackson Park church of Christ in Nashville. While I do not agree with much that Jim Olive said, I did think that it was very revealing that the Jubilee crowd has worked so hard and has "pressured" congregations in the Nashville area and perhaps elsewhere to go along and to support the "Jubilee." I could not help but think how wonderful it would be if they were that interested in teaching God's word to the Nashville area rather than to lead God's people into apostasy.

I intend to write the elders and Jim Olive a letter thanking them for not "going along" with "Jubilee." I also intend to point out, on a scriptural basis, why faithful members of the church are compelled to oppose this forum for false teachers and false doctrine.

Whenever you are in this area, I would love to see you and to have you see our

new facility for the work and worship of God's people at the Powell Grove church of Christ. It is here I intend to remain and work until the Lord calls. The building is located on highway 70 and Powell Grove roads. We have this large corner lot of 5.63 acres and I hope the day comes when all of this land will be properly used in the Master's service. We have a small but strong membership at the present and we are working every day for growth. It is my prayer that every scriptural effort may be blessed with success...

In looking over all those individuals and churches who let their names be used advocating "Jubilee '93," we are aware of great numbers of individuals and churches in Davidson County and the Greater Nashville Area who, like Jackson Park and Powell Grove, did NOT allow themselves to be pressured into such a false endorsement. Any others who may have had a similar experience as that related by Jim Olive and the Jackson Park brethren, we should appreciate hearing from you. Those referred to by Lloyd E. Gale, Jr., as "the Jubilee crowd" clearly are intent on dividing the brotherhood over the false doctrines and false teachers they espouse. Churches of Christ have not witnessed a *major* division since the one made clear in the religious census of 1906. If the churches at Woodmont Hills, Antioch and Madison succeed in their present course, we could see *another* such division among us before this present decade is out. Any effort or plan to the contrary, time is growing short. What shall our answer be?

CULTISM AND THE CHURCH

Wayne Coats

One of the ugliest words in modern usage is "cultism." This is due to the horrible atrocities which have been committed by various cult leaders and which have been published over the world. We stand stunned, amazed and flabbergasted at the strange and unbelievable episodes and manipulative antics which cultic leaders such as Jim Jones, Charles Manson, David Koresh and others have affected. Listen to members of the church of Christ speak in somber tones and see them shake

their heads in disdain as they reflect upon the total submission of mind, body and soul upon the part of the members of modern cult groups.

Odd? Strange? Curious? The sad truth is that right in our own congregations and among various church members over the world, there exists the mentality or mind-set which makes for the development of a full-fledged cultic group. There are hundreds of cultic groups in America and obviously they are not all alike. There are, however,

some very distinctive marks which have been helpful in identifying a cult and the one constant, ever-present feature is *total mind control*. The cult leader gradually gains control over his followers and they do his bidding without question or hesitation.

MIND CONTROL AMONG "US"

Go back and read the development of the *Boston movement* or the *Crossroads* craze. Underline the written statements of **Chuck Lucas** and **Kip McKean**—then take note of all those zombies who "owed their soul to Kip." Such did not question Kip's authority and dominion. Who were these people? Many of these slaves came right out of congregations all over the nation. These poor deluded souls did not dare to think for themselves. They had not been accustomed to thinking, but like a few baby ducks in a muddy pond they wanted a papa duck to show them when to quack. The story is that the church was split, congregations joined in with the cult, and eternity alone will reveal the number of souls who will burn in hell because people simply refused to read, study and think for themselves. A host of brethren can see *now* what they *should* have seen *years ago!*

Brethren, some just cannot seem to learn anything, either from the word of God or from experience. There has developed right in our midst, first within the closets, but now right out front, in open view on the veranda, the machinations of *another cult*. It has a new guru who is well known for manipulating the minds of the members. The change has been very slow but decisive, subtle but significant. Down through the years we never heard that the church or the congregation needed to make a change and conform to culture. Oh, no! That sort of utterance would slip out later. One doesn't develop a cult overnight, but one does sow tares while others are content to sleep. With spiritual hypnosis being effected among followers, mind control can be assured and *entire congregations* of the church of Christ can be turned into *another cult*. What *used* to be the "church of Christ" becomes something like "The Family of God at Woodmont Hills." What used to be the church of Christ becomes "*my church, it is mine,*" according to **Rubel Shelly**.

I fully agree that the Woodmont Hills "Family" belongs to brother Shelly. He is the one who said, "*It is mine,*" and I do believe the entire family at Woodmont Hills will agree

with him—*because he said so!* I do agree that the one truthful statement made by brother Shelly is outstanding, obvious and altogether evident when he said, "*It is mine.*" How can one so completely change the tenets of truth into fabricated falsehood and get so many followers without mind manipulation? *This is cultism!*

RUBEL SHELLY—THEN AND NOW

A few years ago Rubel Shelly taught that the New Testament church had been restored as it was in the first century. He and his followers say it differently today. It takes a lot of mind control to get folks to turn completely opposite and away from the truth. *This is cultism!*

A few years ago brother Shelly tried to get people to accept that there "*was one whit,*"—yes, many whits—that one had to observe in order to be saved, but all those whits have vanished away and the doctrine of Calvinism has taken their place in the theology of brother Rubel. Rubel now says, "*We do not contribute one whit to our salvation.*" It takes a lot of mind control to turn people 180 degrees away from the truth.

A few years ago brother Shelly could really tell folks what the Bible said about the qualifications of elders, but very recently he has changed his mind and the minds of his Woodmont "family." It takes *some more manipulation* of minds to mold a cult.

A few years ago brother Shelly could and would teach that the kingdom of God has come. Many in his Woodmont Hills "Family" taught the same, but now they have had their minds changed. The kingdom has *not yet come*, according to Rubel, and folks in his Woodmont Hills Family are *praying for it to come*.

So very many things which once comprised the very truth of God, now have been revamped, revised, dissected and diverted to the extent that the meeting place of the old Hillsboro Church of Christ has been turned into

Rubel's church.

A great many of those turn-about, twistings and perversions will be presented in booklet form entitled *Shades of Shelly—Then and Now*, which I began writing over two years ago and hope to have printed soon. The shades keep changing and developing as time passes. What was then, is different from now. It is the case that *one* of the unquestioned marks of a *cult* is that it *keeps changing!*

RUBEL'S CHURCH NOT ONE WHIT BEHIND

It is my firm conviction that Rubel's church is not one whit behind any of the emerging cults. Of course I do not mean in every detail, but I do mean in the ability to *change minds, manipulate the thinking* of followers, effect a *complete turn around* in a group of people, and certainly Rubel has had some notable success.

My observations from studying cultism for many years is that the leader always has a strut that is colossal. I recall reading about the great Buddha sitting down under the Bo tree and behold the whole world bowed before him. As for gas and brass, no one equals a cult leader who has experienced a holy resurrection from the church.

Whenever a cult leader emerges, he always has *something different* to propose. He and his dupes will throw away the tried, tested and true, and will present a map without a pattern. Please take note that a cult leader will always speak forth with great pomposity and with unilluminated opinion and cocksureness. Like Cervantes who could dress his wonder knight in rags, the modern savior from Middle Tennessee presumes to resuscitate the Bride of Christ and change her garments at will. I am thankful to state that there are many who are set to resist the high-handed tyranny of cultic leaders over the minds of men. History as well as truth will prove us right.

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Apostle Paul and Rubel Shelly

Joe W. Nichols

It was said of Paul, the apostle, that "**He that once persecuted us now preachest the faith of which he once made havoc**" (Galatians 1:23). There was an abrupt change in Paul's life. He said of himself before king Agrippa, "**I verily thought with myself that I ought**

to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: I both shut up many of the saints in prison, having received authority from the chief priests, and when they were put to death I gave my vote against them" (Acts 26:9-10). In

writing to the young evangelist, Timothy. Paul said of himself; **"I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly and in unbelief..."** (I Timothy 1:12-13). Paul progressed from persecuting the church and trying to destroy its doctrine, to upholding the church and proclaiming the gospel while under constant persecution and threat of death. A commendable and notable change took place in his life!

Brother Rubel Shelly once preached the truth of the gospel, upheld the church and defended it against the onslaught of liberalism. Many fine articles authored by him can be read from the *Gospel Advocate*, *Spiritual Sword* and *Freed-Hardeman Lectures* (1970) publications which denounced liberalism to the core. Some of the best statements made in defending the church of our Lord against liberalism have been made by him. However, something happened to brother Rubel and it was not divine intervention; brother Rubel now stands on religious ground he once abhorred and now upholds things that he once denounced.

In drawing a parallel between the apostle Paul and brother Shelly it could be said that there are some points of similarity. In both, we note a drastic change. The difference being, however, that brother Paul went from persecuting the church and making havoc of it, to defending it and promoting it; while brother Rubel went from promoting it and defending it to persecuting it and making havoc of it. Paul was able to say in his latter years, **"One thing I do, forgetting the things which are behind, and stretching forward to the things before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus"** (Philippians 3:13b-14). Brother Shelly presses on forgetting the things he once said and is now advocating almost an entirely new doctrine. He once said:

"Do you love God?...answer by telling me whether you have obeyed the commands of God relative to your salvation from sins"—*Spiritual Sword*, Vol. 4, No. 2, p. 12 (1973).

"This love must be conscious and visible among Christians. It must exhibit itself in the unity of believers so the world can know that we are truly God's people and that Jesus was sent from God"—(John 17:21), *Ibid.*, p. 12.

"The single path to solid ground in spiritual matters is the path of acceptance of total Biblical authority. One who rejects this view is a man standing on quicksand and having his head in a fog! He has no security, no sense of direction!"—*Spiritual Sword*, Vol. 3, No. 4, p. 46 (1972).

"No man knows anything about Jesus or valid Christian experience except through the statements of the scriptures"—*Ibid.*, p. 47.

"The Bible is without an error from Genesis to Revelation!...One who reads a standard translation of scriptures has before him for all practical purposes, the very word of God as it was originally given"—*Ibid.*, p. 47.

"The Holy Spirit does not operate directly upon the sinner to convert him. He acts only through the gospel, the word of God..."—*Ibid.*, p. 49.

"Should the Bible be regarded as the final communication of God to man, or should we expect additional truth?... The next time a divine voice is heard by men will be the judgment"—*Ibid.*, p. 48.

"I firmly believe and will declare without fear of successful contradiction that there is an absolute standard of morality for our age"—*Spiritual Sword*, Vol. 2, No. 4, p. 44 (1971).

"Believers contend that man does not have the right to put asunder what God hath joined together! (cf., Matthew 19:6). We accept the fact that divorce for any reason other than adultery is not recognized by the Lord...Each man is not left to set his own standards. God has set standards in His word by which we must abide...All forms of sexual immorality—fornication, homosexuality or whatever—are forbidden

in the Bible"—*Ibid.*, pp. 46-47.

"The Bible is an unshakable foundation for our faith...Man can know the truth and know that he knows it...We can know that we have divine salvation. How? The word of God tells us so!"—*Spiritual Sword*, Vol. 1, No. 2, p. 52 (1970).

"Was Jesus born of a virgin? Must we be baptized in order to be saved? What is the work of the church? How may we answer these questions so as to have general agreement?...Since it has been demonstrated that the Bible is God's word, it therefore becomes our final authority in deciding all matters of doctrine and practice...the Bible is the final court of appeal. It must settle every religious problem...The plea for men to accept the Bible alone as their guide in religion is both reasonable and welcome to those who examine it thoughtfully"—*Spiritual Sword*, Vol. 1, No. 2, (1970).

That brother Shelly has forsaken many of the principles in these quotations is sad, but true. But as he declared in his great article, *The Biblical Doctrine Of Love* (*Spiritual Sword*, Vol. 4, No. 2, p. 11 (1973): "Love is not the basis of fellowship. Truth is the basis of fellowship (cf., I John 1:7; Romans 16:17) and the new commandment to love one another as Christ loved us *applies only to those who stand within the sphere of true faith.*" (Emphasis mine, JN). According to brother Shelly's own logic, we can no longer remain in fellowship with him.

We can long only for the return of the former brother Shelly that we all loved and admired.

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MALIGNING A "MALIGNER"

Robin W. Haley

Some months ago I wrote a critique of the material presented by brother Rubel Shelly at Pepperdine. This material was from his upcoming book entitled, *The Second Incarnation*. In that critique, published in *Contending For The Faith*, I was quite pointed about his error, and exposed the consequences of this thinking if accepted by the brethren. Many indeed have accepted it and are pushing it throughout

the brotherhood. Since Peter stated that we are to love the brotherhood (I Peter 2:17), it is most necessary that we expose the false teachers among us (Romans 16:17; Ephesians 5:11).

The bottom line of Rubel's doctrine is that we need "an ecclesiology" for the church of the 21st century. Quite simply put, without all the sophistry he learned from infidels, the Bible is just not sufficient for us to live and please our

God! [I wish that those who read this present article would take the time to read my previous exposé of Shelly's trash.]

MALIGNING ANONYMOUSLY

The purpose of this present article is to query an anonymous brother or sister who just this week (week of June 28, 1992) sent me an article written by brother Shelly. This "concerned Christian" wanted me to know that brother Rubel really does have something sound within him. At the top of an article copied from a Nashville newspaper, this person had typed, "Dear brother Haley: Since you have seen fit to so viciously malign brother Shelley (sic) via Contending for the (sic) Faith, perhaps you would be interested in the following editorial, and the strong stand taken for Biblical morality." I'm not quite sure what the two have in common, that is IF I was truly interested in maligning Rubel, why would I care "one whit" (as he would say) about his "strong stand for Biblical morality"?

It always has interested me how inconsistent critics of the critics can be. I draw your attention to two words in that little note appended to the copied newspaper article. The first is "viciously." This word means "with sinful or wicked intentions; immoral, wrong, corrupt." But notice that our cowardly Christian used an adverb, thus was speaking of my motives and is guilty of

judging the attitude of my heart. Who can judge the thoughts, heart or motives of another? None, save God. It is not immoral to expose false teachers for what they are; yea, we are commanded to do so. My intentions are to spare the "innocent" who may be misled by such garbage as put into print by Shelly.

The second word is "malign." Now this verb means "to slander, libel," and is closely related to its adjective "malignant" which means "criminal; harmful; fatal or bad." Friends, it is NOT libel nor slander to tell the truth. If I have acted in a criminal way, so has the Lord and the apostle Paul. Who can believe it? Open-minded readers will be able to recognize this if any would take the time to read what I wrote regarding Shelly's "new deal" for the church.

WHY THE "JUDEO," RUBEL?

The article in question was indeed by brother Shelly, entitled, "Quayle Vs. Brown," and was an abbreviated treatise on what he constantly calls "Judeo-Christian ethics." Just why Rubel continually includes "Judeo" when referring to Christianity is not quite clear to me. Probably because I do not have the education he does which taught him to be "politically correct" when dealing with "touchy religious matters." He usually includes the old law in with the new. Remember, Rubel is not quite certain that we can in any way state with certainty that the law of Moses

has been abrogated, or that the kingdom has in any sense truly come. I really do not want to critique the article that he wrote. Actually, it was a fine article as articles go...could be something **Billy Graham** could have written. I have heard and read from Graham and he usually has some good things to say. This does not mean that he is "sound" or "Biblical." Neither is Shelly. Neither was his article. No, I have not contradicted myself. It was a fine article, but was not a "strong Biblical stand." He did mention one verse of scripture which really did not speak to the subject at hand, but that was all.

Here then is the real worry: if my spineless sibling really thinks this is a sample of a "strong stand for Biblical morality," then he/she does not know the Book as he/she should! Little wonder then why that person thinks I have so "viciously maligned" Rubel, not knowing the scripture nor the power of God contained therein (Matthew 22:29). The strong meat of scripture (Hebrews 5:12-14) is hard for infants to swallow. It is high time these babes in Christ grow up (Ephesians 4:14-15) and act like men (I Corinthians 16:13)! Sadly however, the teaching like Shelly offers will not allow such to take place, and the end that awaits him and those who hear him will not be pleasant (II Peter 3:16-17).

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Liberals Are Simply Modern-Day Sadducees

Steven D. Cline

Before delving into the heart of this article, it is necessary to identify the Sadducees. They were a group of religious Jews who evolved during the days between the Testaments. While their counterparts (the Pharisees) were "to-the-letter" strict ultra-conservative traditionalists, the Sadducees were the left-wing liberals of their day. These people are referred to in the New Testament from time to time, and the Holy Spirit, through divine inspiration, gives us a few fleeting glimpses of them and their liberal religious views.

For instance, Matthew 22:23 tells us that these men rejected the doctrine of the resurrection. Acts 23:8 informs us that they did not believe in angels or spirits.

From non-Biblical sources (such as various Bible dictionaries and the writings of Josephus), we learn that they did not believe in rewards or punish-

ment after death, claiming that the soul died when the body does.¹ They also claimed that the Lord is not concerned with their moral lives.² In this they were much like the Deists of our own day). Moreover, it is argued by many Bible scholars that the Sadducees accepted only the Pentateuch, or the first five books of the Old Testament (although in fairness, other authorities argue conversely).³

The religious world of the 20th Century has had more than its share of modern-day Sadducees. As early as 1945, brother **Leroy Brownlow** told us of the high percentages of denominational preachers who did not believe in the Trinity, who rejected the Biblical account of creation, who disdained a belief in the devil, who scoffed at the resurrection of Jesus, and the like.⁴ Later, brother **W. Joe Hacker** gave statistics of those in five denomina-

tional bodies (Methodists, Episcopalians, Presbyterians, American Baptists and American Lutherans) who do not believe that the Scriptures are the inspired and inerrant word of God, that Adam and Eve were individual, historic persons, or in the existence of hell. The figures were alarmingly high.⁵ Please note that some of the fundamental Biblical truths rejected by these liberal-minded people were the same truths abandoned by their spiritual ancestors, the Sadducees.

Not only does the spectre of Sadduceism continue to vex and haunt the denominational world, but that foul spirit of ages past has made its horrid presence known in the Lord's church as well. Those Christians who have a desire to seek the "old paths" (Jeremiah 6:16) have been derided as being moss backs, non-progressives, legalists, knuckleheads and for the purposes of this

article, Pharisees. These accusations have come from the pens of those who have forsaken the church altogether, or have decided to remain in it, though in a state of discontent.

One writer said, "...the Church of Church [sic] has such great faith in the correctness of its position that it has developed a smugness that borders on that holier-than-thou attitude so well illustrated by certain religious sects who receive the most scathing rebukes of Christ in His day."⁶

Another writer put her feelings in print, saying, "All around me it seemed there arose perfect pictures of the Pharisees in almost everything my brethren did."⁷

Again, another brother wrote, "As the Pharisees complicated the law of Moses and missed its purposes, so we have sought to define details through which we think to attain our righteousness, and we have made holy details the center of our religion."⁸

One former evangelist in the Lord's church put pen to paper, saying, "With Jesus, the test of real religion was not how much law one had in his head, but how much love one had in his heart. Like the Pharisee, our walking leg was not as long as our talking leg. So to call attention away from our lack of deeds, we were always eager to point to the errors of others' creeds" (*Emphasis his, SDC*).⁹ (This particular author also said, "Like the Pharisees, we were eager to cross land and sea to make one

proselyte—to convert one Baptist or Methodist, but were less inclined to go across the street to feed the hungry or to clothe the naked."¹⁰

One certain periodical among us, *The Examiner*, has a regular comic strip feature, whose main character is an arrogant, self-righteous preacher named Brother Fairasee. It is evident that *The Examiner* feels faithful gospel preachers are elitist snobs and tries to express this belief through Brother Fairasee.

It is bad enough—but to be expected—when the sects try to overthrow the faith of some. However, it is heart-breaking when stringent voices arise from among *our own selves* to do this.

We who are labeled as Pharisees simply want to please Jesus. Some of us have devastating personal problems. We have great trials. We daily struggle with those besetting sins (Hebrews 12:1). More than anything, we want to go to heaven, thus we desire to live by his heavenly precepts and to do his will. We strive to build our houses on the solid bedrock of Christ's word (Matthew 7:24,25). We realize that without Jesus we would crumble for he said, "Without me ye can do nothing" (John 15:5). Yet liberals have tried to destroy that foundation. As Psalms 11:3 says, "If the foundation be destroyed, what can the righteous do?"

I will gladly give liberals the benefit of the doubt. *Perhaps* they don't realize that in calling us Pharisees, they *them-*

selves have picked up the moldy mantle of the left-wing *Sadducees* of Jesus' era. But what they *do* need to realize is Jesus' warning to those who would cause a believer in him to stumble. In Matthew 18:6,7, he said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone was hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

As the title of this article states, liberals are simply modern-day Sadducees. I humbly hope, if this is read, that it will give them something to ponder.

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ENDNOTES

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⁴Brownlow, Leroy, *Why I Am a Member of the Church of Christ*, Brownlow Publishing Co., Inc., Fort Worth, Texas, 1945, 6th Edition, pp. 51,52.

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⁷O'Dowd, Margaret Edson, "In the Great Hand of God I Stand." *Voices of Concern*, p. 149.

⁸Hook, Cecil, *Free in Christ*, New Braunfels, Texas, 1988, p. 131.

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¹⁰*Ibid.*, p. 36.

"What Can I Do About Liberalism In The Church?"

Tom W. Snyder

Such is a sincere question that comes from a sister in the church. We talk about the problem of liberalism, show its progress into the body of Christ; but what can we do about it? Indeed not everyone can do the same thing. This good lady recognized her limitations within the kingdom. Below are ten things that can be done to various degrees by everyone (some are a must); but this article is directed by and large to those in leadership and preaching positions; for they are the ones who have the great responsibility to stop the flow of liberalism. What can be done about liberalism?

Be not involved in politics. I'm talking about politics in the church, the "you-scratch-my-back-and-I'll-scratch-yours" philosophy. In this, decisions are usually based not on what the Bible

says, but are weighed first by the *probable reactions of others*. The "political" preacher, before he preaches a controversial sermon, will start by considering the advantages and disadvantages. Whom will this upset? Will it upset those over my paycheck—my best friends? If I preach this, will I have to contend with the preacher down the road who doesn't hold this? If I take this strong position will it advance my career? Will I be asked to as many meetings and lectureships? Once you step onto this merry-go-round, where do you stop? Such a ride goes only to hell because it is compromise. Leaders in church politics must ask these same questions and they become men-pleasers instead of God-pleasers. Let us get rid of politics in the church; let God rule.

Be informed. It is not being negative to keep up on what is going on. In fact, how can you warn (Acts 20:31) if you are not aware of the movements which lead astray? Keep a file. I recently was mocked for having a file on a particular false doctrine. Some would lead us to believe such is "negative" and wrong; but all that a file is is an extension of your memory. It is a shame that false movements and teachers are in the world, but they are and they must be dealt with. We must be accurate in confronting them and be able to prove (I Thessalonians 5:21) what is wrong. A file is not wrong. Paul had somewhat of a file, for he recalled Demas (II Timothy 4:10), Alexander the copper-smith (II Timothy 4:14) and others.

Be informing others. All have a responsibility to warn of dangers and

pitfalls. Those who preach and lead especially have a responsibility to warn (I Timothy 4:1-6; II Timothy 3:1-9; Titus 1:9-13). Others may intimidate by crying, "Brotherhood watchdog," but consider the principle God laid down to Israel when he made him a "watchman" to warn his brethren (Ezekiel 3:17-21). Paul recognized this principle, for he declared himself free from the blood of all men in that he declared all the counsel of God (Acts 20:26-27).

Be specific. Name names if need be. This is hated and opposed by liberalism more than just about anything, the reason being that it is the deadliest to liberalism. Being general is good, but to say, "Thou art the church," or "Thou art the man," issues a warning that cannot be ignored. Again, the intimidation comes—you are unloving. To the contrary, it is *because* of love for the one(s) sinning and also for those who could be led away by the sin that this should be done. God's law of fellowship can be honored only when the persons who teach false doctrine are recognized (Romans 16:17).

Be courageous. You must understand that when you oppose liberalism, lib-

eralism will oppose you. You may lose friends, family, job, popularity. If you don't believe me, ask Christ (Matthew 10:33-38); Stephen (Acts 7:54-60); Peter and John (Acts 6:33,40); Paul (II Corinthians 11:23-28). Elders especially need this. The preacher usually has moved in from the outside—he recognizes the reality of moving. Elders, on the other hand, are from among the congregation with long-lasting and close ties in the community. Many times they have families. There is a great amount of pressure from this relationship. Without courage they will choose the world over Jesus.

Be level-headed. This point serves as a warning: Don't assume a liberal-behind-every-bush attitude. There are many in the brotherhood who have not bowed their knee to Baal. Don't become the Elijah who thought he was the only one left. Let each man be judged according to his fruits (Matthew 7:15-20).

Be upholding the hands of those in the fight. Not everyone will publicly contend for the faith (Jude 3; Acts 17:2-3), but we can encourage and pray for those who will and let them know

we appreciate what they are doing. This alone can be a big help.

Be above reproach. This should be obvious; but it must be emphasized. When we involve ourselves in sin we lose our influence and our conscience will not (or should not) let us perform as we should.

Be not inconsistent. I have heard great gospel preaching at meetings and lectureships only to find out that at their home congregations they are weak-kneed, allowing liberalism to continue. Hypocrisy does great harm to the cause of truth. People are always looking for someone to point a finger at and a hypocrite is always an easy target. Make it a policy to preach and practice the word at home and abroad.

"...be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (II Corinthians 15:58). Much more could be said in our fight for the right, but if we all obeyed this passage liberalism would soon end. Let us all do what we can to stop liberalism. To do so will save souls.

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"THAT YE MAY BE TRIED"

Dan Goddard

Jesus spoke of the future for the poor-but-rich saints of Smyrna in Revelation 2:10. These Christians had steadfastly lived and labored in spite of the heartless oppression, humiliation, and misrepresentation of those claiming to be God's people, but who in fact were the servants of Satan. Already afflicted and diminished to poverty they were forewarned of more trouble to come. The immediate future would bring upon them distress, tribulation and incarceration. Because of the One who spoke there was no question about the forthcoming oppression.

Nor, is there any uncertainty about others, of any age, facing severe trials, afflictions, tribulations, and persecution, if they live godly lives.

Jesus warns, in John 15:20, "**Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**" This is a reminder of his warning of Matthew 10:16-27. The warning is concluded in verse 28, "**And fear not them which kill**

the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Paul writes in II Timothy 3:10-11 of his manner and purpose of life and of the persecutions and afflictions which resulted. In verse 12, he warns, "**Yea, and all that will live godly in Christ Jesus shall suffer persecution.**" This axiom applies universally and for all time. The faithful child of God should expect it. Think not that it applies only to those of the first century, and not to those of 1993.

IT WAS ALWAYS THUS

It is most significant that after Paul charged Timothy to "**Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine**" (II Timothy 4:2); in verse 5, he wrote, "**But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.**"

Is it not clear that the faithful, uncompromising discharge of the duty placed upon him by Paul in verse 2 most certainly would bring "afflictions"?

Peter writes, "**If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you**" (I Peter 4:11-12). The "fiery trial" will come to the one who speaks "as the oracles of God." This is the ordinary result that is produced. It is commonplace and always has been.

The wise man of old wrote, "**He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee**" (Proverbs 9:7,8). Those who love iniquity, "**that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought**" (Isaiah 29:21). "**They hate him that rebuketh in the gate, and they abhor him that speak-**

eth uprightly" (Amos 5:10).

The leadership, teaching and rebuke of Moses made him unpopular with the children of Israel. Jeroboam would have done harm to the man of God which had cried against the altar in Bethel (I Kings 13). Jezebel slew the prophets of God (I Kings 18:13). The people of Nazareth desired to cast our Lord from the mountain. Herod had John the Baptist beheaded. His nephew killed James with the sword. Peter and John were beaten. Paul and Stephen were stoned.

PERSECUTION IN DIFFERENT FORM

By the grace of God, we today in this country do not face the types of persecution that confronted Christ and Christians of the first century. But persecution still exists and awaits the faithful Christians who by word and deed imitate the example of our Master.

Today, it seems, most problems come to the faithful gospel preacher from professed Christians. Let him raise his voice against specific sins—an apostasy in worship, a corrupt pet project in the brotherhood, or error connected with a secular school operated by brethren—and he is immediately set upon. The insidious attacks come in the form of

backbiting, misrepresentation, the impugning of motives, and a general effort to discredit and silence. Former preacher friends, fearing the melee, become less friendly or join the persecutors. Good works with which the faithful proclaimer is associated are attacked with a view toward destruction. Elders are encouraged to cancel meetings, drop support, or are pressured to invoke censorship. Often, the ignorant, the hard of heart, and the compromiser will dismiss the preacher as a "radical" or a "hobby rider," or affirm that "his attitude was bad."

Preachers (and all Christians) of today must decide where our loyalty lies—with God or man. We must decide what will be first in our lives. We must decide if we desire the praise of men or the praise of God. We must decide if we will be men of conviction or men of compromise. We must decide if we will preach the word without fear and favor or if we will preach to tickle ears and to be patted on the back. We must decide between softness and steadfastness.

There are basically three paths available to us as we continue our journey to eternity. Only one path leads to heaven with God.

- (1) We can pretend there is no evil, no error, no false teaching, no apostasy, or no problem.
- (2) We can surrender and join the enemy—such ungodly, backbiters and forsakers of our Lord.
- (3) We can imitate Jesus and face the future and every foe, fully confident that with God's help we can handle any situation, and endure all persecution.

It always has been unpopular to stand for truth and right and it always will be. If one wishes to stand for truth and right, he should be prepared for intense, unrelenting, persecution. Let us stand with the apostles, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (I Peter 4:16). Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matthew 5:10).

So let the battles rage, let the trials and afflictions come, let the enemy ridicule and malign, but let Christians unwaveringly contend for the faith, the truth, and the right.

—1400 Troy Road
Collinsville, Illinois 62234

'ABBA' DON'T MEAN 'DADDY'

Jack Tittle

In attempting to discuss various areas of God's personality, we are obliged to say first that certain aspects of God's nature, personality and eternity are beyond our human, limited, intellectual ability. For example, in Matthew 3:9 the Bible says...**"God is able of these stones to raise up children unto Abraham."** John described God's great power by stating a fact about what God was/is able to do. The mechanics of such are beyond our comprehension, but we know that God can do it.

Other aspects of God's nature or personality are easily understood. For example, in Matthew 19:17. Jesus says clearly, **"...there is none good but one, that is, God."** We understand the difference between what is good and what is bad, so we can readily understand that God is good.

Most of what the Bible says about God is in the category of the latter. We can understand certain things about what God is/isn't by simply reading his holy word. For example, Jesus said **"God is a Spirit, and they that worship him must worship in spirit and truth"**

(John 4:24). We understand that God, being a Spirit, has no physical body. He is a person without a physical body; a Spirit. Again, Peter said, **"Of a truth I perceive that God is no respecter of persons"** (Acts 17:34). Easily understood. Paul said, **"For God is my witness, whom I serve with my spirit in the gospel of his Son..."** (Romans 1:9). God, Paul's witness, through the gospel. Again, clearly understandable. Also Paul wrote, **"Who shall lay anything to the charge of God's elect? It is God that justifieth"** (Romans 8:33). God is the justifier. In I Corinthians 1:9, Paul says **"God is faithful."** Again, easily understood. II Corinthians 1:18, **"God is true;"** Ephesians 2:4, **"God, who is rich in mercy;"** I Timothy 4:10, **"God is the Savior of all men"** and the like. All clearly understood and easily discussed.

Certain passages use things we know about to describe God's power or nature such as Hebrews 12:29, **"For our God is a consuming fire;"** I John 1:5, **"...God is light and in him is no darkness;"** and 4:8, **"...God is love."** Because we understand what these things are we then can

know certain things about God's nature, personality and power.

God has given us his word that we might be able, with prayer and study, to be, **"thoroughly furnished..."** (II Timothy 3:16-17).

I am no scholar but I do have a certain amount of intelligence (even if marginal!—and, by the way, I know I should have used the word *doesn't* instead of *don't* in the title). I readily admit to my own inabilities, limitations and mistakes. But, when I hear or read comments saying that the word ABBA doesn't mean FATHER, but means DADDY. I find myself wondering if some of my brethren don't need to be led around by the hand everywhere they go!

I have read a combination of 53 lexicons, commentaries, Bible dictionaries and encyclopedias, tracts, etc., and not the first one has even implied that the word ABBA means DADDY. The word ABBA DON'T MEAN DADDY! IT MEANS FATHER! In the words of Moses E. Lard, "As PATER is in Greek and as ABBA is in

Chaldean, so *FATHER* is in English." *ABBA* and *PATER* are simply two words in different languages, which mean the same thing, *FATHER*—not daddy! Following are some comments which exemplify the rest of the sources I studied:

ISBE: *ABBA* is Hebraic/Chaldean for "Father." In Jewish and Old Christian prayers, a name by which God was addressed; then in oriental churches, a title of bishops and patriarchs. Jesus addresses God as such in prayer in Matthew 11:25,26; 26:39,42; Luke 10:21; 22:42; 23:34; John 11:41; 12:27; 17:24,25. [Notice the word Jesus used, and which is correctly translated in every instance, is "FATHER" not "DADDY"—JT].

VINE'S EXPOSITORY DICTIONARY: *ABBA* is an Aramaic word. In the Gemara (a Rabbinical Commentary), it is stated that slaves were forbidden to address the head of the family by this title. It approximates a personal name. It always appears, "Abba, Father" (*á bba o pater*). It is the word framed by the lips of infants and betokens unreasoning trust. *FATHER* expresses an intelligent apprehension of the relationship. The two together express the love and intelligent confidence of the child.

THAYER'S GREEK/LEXICON: *ABBA* is Chaldean; emphatic state, "*FATHER*"; customary title of God in prayer. Always has the Greek interpretation attached to it; apparently explained by the fact that the Chaldean, *ABBA*, through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek-speaking Jews added the appellative, *FATHER*, from their own tongue.

ARNDT/GINGRICH: *ABBA* is the Aramaic, emphatic state of "*FATHER*"; used in prayer and in the family circle. Taken over by Greek-speaking Christians and trans. "*FATHER*."

ZONDERVAN'S PICTORIAL BIBLE DICTIONARY: *ABBA* is an Aramaic word for "*FATHER*," transliterated into Greek and thence into English. The corresponding Hebrew word is *AB*.

ANALYTICAL GREEK LEXICON: *ABBA* is Chaldean or Syrian for "*FATHER*."

CLARKE'S COMMENTARY: *ABBA* is a Syrian word which indicates filial affection and respect and parental tenderness. Seems to have been used by

our blessed Lord, merely considered as a man, to show His complete submission to His Father's will, and the tender affection of which He was conscious, that His Father had for him.

BARNES COMMENTARY: *ABBA* denotes *FATHER*. It is a Syrian word and is used by our Savior as a word denoting filial affection and tenderness.

GOSPEL ADVOCATE COMMENTARY: *ABBA* means *FATHER*. It is the Hebrew word preserved here, with its translation, *FATHER*, given.

COFFMAN'S COMMENTARY: *ABBA* is the Aramaic equivalent of "*FATHER*" and thus the expression, *ABBA FATHER*, literally means, "Father, Father." Sanday explained the repetition as one of endearment and entreaty, taken from the natural impulse of a child to repeat a beloved name.

Some brethren have become nothing more than copiers, duplicating whatever is put in them, with no apparent sign of the ability to reason—hoses through which the waters of modernism, liberalism and humanism freely flow. Whatever is put in, that's what comes out.

The Bible clearly teaches that one must take care, beware, listen to and truly hear when something is said because of the danger of being deceived. The word *ABBA*, used only three times in the Bible (Mark 14:36; Romans 8:15 and Galatians 4:6) is always translated "*FATHER*," not "*DADDY*." Time and time again we are told that the word *ABBA* is correctly translated "*FATHER*." These copyists say that *ABBA* is a special word—so is *FATHER*. They (somehow correctly) affirm that only family members used the word *ABBA* in reference to the head of the house; the same is true with *FATHER*. They claim that *ABBA* is a personal, proper noun; so is *FATHER*. Anything that can be said of "*ABBA*" can be said of "*FATHER*"; why? because they are one and the same. The word "*DADDY*" is as far from the word "*ABBA*" as the word *NIGHT* is from *DAY*!

Jesus warned his disciples, "**Take heed that no man deceive you**" (Matthew 24:4). He again warned them about listening to the parables, "**Take heed what ye hear: with what measure ye mete, it shall be measured unto you: and unto you that hear shall more be given**" (Mark 4:24). Paul warns, "...as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (I Corinthians 3:10). John writes to the Sardian brethren,

"**Remember therefore how thou hast received and heard and hold fast and repent...**" (Revelation 3:1-6). Right in the midst of all these, Paul told the young Timothy, "**Study (give diligence) to present thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth**" (II Timothy 2:15). These warnings go un-noticed, un-heeded, unlearned by modernists. Worse, however, is the undeniable fact that a growing number of brethren have done the same and therefore are deceived into believing something that simply isn't true. We must take care how we hear what we hear.

Calling God "DADDY" is nothing short of denying God's deity. It is an inevitably vain attempt, through compromise, to make people *feel* closer to God. What better way to accomplish such than to call the God of heaven and earth "daddy"? Reducing the eternal Creator to "daddy" is just another modernistic and ultimately doomed attempt to make God appear more tolerant, benign and loving. "Daddy" in heaven won't be as strict as "God" in heaven. "Daddy" in heaven will make allowances whereas "God" in heaven won't. "Daddy" in heaven won't condemn anyone. "God" in heaven will. No wonder God's children (the church, the body of Christ) are in so much trouble in so many places. No wonder false teachers can get away (temporarily) with their deceitful and damning doctrines. (I am not a prophet, nor the son of a prophet, but I AM SURE THAT NO ONE WILL CALL GOD "DADDY" ON JUDGMENT DAY!)

Finally, if "*ABBA*" means "*DADDY*," why didn't the Greeks or Romans or Jews or Syrians or Chaldeans call God by that name? The reason, because "*DADDY*" is a uniquely 20th century term? No, surely the scholars of ages past could have dreamed up "*DADDY*" just as easily as we did (or some other slang expression). The fact is they didn't. They all understood "*ABBA*" to mean "*FATHER*," not some other humanized or contrived, contorted, non-applicable word such as "*DADDY*." It has been only within the last half-century that this ungodly, irreverent and irrelevant term has been so incorrectly applied to God. It doesn't take a mental giant to see this for precisely what it is—just another attempt to justify compromise and water down the word of God; and faithful brethren must be on guard for such, as well as willing to stand up and refute

such foolishness because it seems that so many are willing to believe, copy and repeat something just because it sounds good and is so easily acceptable.

**"ABBA" MEANS "FATHER"
—NOT "DADDY"!**



John M. Burnett, Vienna, Missouri: "I enjoy your paper so much. I am sending you a copy of my letter to **President Bill Clinton**. If you will, I would like for you to publish it in *Contending for the Faith*.

"I feel every faithful gospel preacher should write the president on this subject... I knew your father... A great man."

The letter that brother Burnett wrote to the President was as follows:

R. R. 1, Box 13-7-10
Vienna, MO 65582

The White House
Pennsylvania Avenue
Washington, D.C. 20500

President Bill Clinton:

I am John M. Burnett, gospel preacher, and have been preaching for over 55 years. At age 81, I still preach for a small congregation named Smyrna church of Christ, 15 miles west of Vienna, Missouri.

I watched on CBS you take the oath of office and become the President of the United States. You put your hand on your grandmother's King James Bible.

You said you would not let any special interest groups persuade you in any way.

You say you are going to lift the ban on gays—homosexuals and lesbians—so they can serve in the military. The unlawful sex act is a sin again God and man. Will you please read what happened to the people of Sodom and Gomorrah in Genesis, chapter 19, the fire and brimstone that God rained down from heaven to destroy the two evil homosexual cities because it is a sin. Now, Bill, please open your Bible to Leviticus, chapter 20, and read verses 10-13. This is what verse 13 says:

"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."

Now turn to the book of Romans, chapter one, verse 27:

"And likewise also the men leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly and receiving in themselves that recompence of the error which was meet."

Mr. President, please read the rest of the chapter. Verse 32 says:

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

You may say I have to keep my campaign promises and lift the ban on homosexuals

and lesbians (gays). Bill, a wise man can change his mind, as *God did change his mind*. Now turn in your Bible to the book of Jonah, chapter 3. God had sent Jonah to preach to the king and people of Nineveh, a wicked city, where homosexuality was going on. God told Jonah to tell them he would destroy Nineveh in 40 days, unless they repented. The king and the people repented in sackcloth, which was a custom then, for the king told the people maybe God would *change his mind*. Jonah, chapter 3:9-10:

"Who can tell if God will turn and repent, and turn away his fierce anger, that we perish not? And God saw their works, that they turned from their evil way: and God repented of the evil he had said that he would do unto them; and he did it not."

Bill, to repent means to change your mind. So please change your mind, as God did, and not lift the ban on homosexuals and lesbians (gays) to serve in the military.

Our country is the greatest country in the world today, because our forefathers and foremothers fought to make it that way. Just take a coin (a dollar bill) and on the back it says "In God We Trust."

Mr. President, I have written to you as a minister and a concerned citizen. Please listen. Your fellow American, (*Signed*) John M. Burnett, gospel preacher, R.R. 1, Box 13-7-10, Vienna, MO 65582 (Phone: 314/422-3137)



Southwest Announces Gary Colley And Joseph Meador To Accept Responsibilities At Southwest

The elders of the Southwest congregation are very pleased to announce that **Gary G. Colley, Sr.**, has accepted the position of preacher and **Joseph D. Meador** has been named as the academic director of the Southwest School of Bible Studies, effective immediately.

Brother Colley and his wife **Maggie** are moving from Tupelo, Mississippi, where they have enjoyed a very successful work for the past three years with the East Main church of Christ. Gary is the son of the late **R. L. Colley**, a noted pioneer Texas preacher. His uncle **A. O. Colley** and his cousin **Flavil Colley** also were pioneer preachers in Texas. His son and son-in-law are presently preaching in the state of Alabama. He has been preaching for 39 years and is a regular featured speaker on many Bible lectureships and gospel meetings throughout our brotherhood.

He is a published author and is a writer for various brotherhood publications. He is a staff writer for the *Firm Foundation*. His wife Maggie is also a noted speaker for many "Ladies' Days,"

women's retreats and Bible classes. Brother Colley received formal training from Freed-Hardeman College, Henderson, Tennessee. He has served as a faculty member for schools of preaching in Elk City, Comanche, and Duncan, Oklahoma. He also has served for four years as a teacher of the Memphis School of Preaching, Memphis, Tennessee, while preaching for the Berclair church of Christ in Memphis, Tennessee. Brother and sister Colley are the parents of three children, **Sherri Elrod**, Memphis, Tennessee, **Gary Glen Colley, Jr.**, Jasper, Alabama, and **Laura Jenkins**, Montgomery, Alabama. They enjoy six grandchildren.

Brother **Joseph Meador** and his lovely wife **Karen** have six daughters: **Rachel**, **Esther**, **Hannah**, **Sarah**, **Lydia** and **Leah**. They are moving to Southwest from their successful work with the Boulevard church of Christ and the Southwestern School of Religion in Las Vegas, Nevada. Brother Meador has served as preacher and as academic dean of the school for some three years.

Brother Meador preached his first sermon in Ripley, Tennessee at the invitation of brother Robert R. Taylor, Jr. He served as associate preacher at the Getwell church of Christ in Memphis, Tennessee, along with brother Garland Elkins. Following a fine work with the Madisonville church of Christ, Madisonville, Kentucky, as preacher and academic director of the school of the Bible, a two-year school of Biblical studies, he assumed his duties at the Boulevard church of Christ, Las Vegas, Nevada. He has been involved in helping to train preachers since 1986. He received his education at the University of Texas (B.A.), the State University of New York Graduate School, and Memphis School of Preaching. He holds a Masters degree in Theology, along with an earned Doctorate degree in Religion from Bethany Theological Seminary. Brother Meador is highly qualified academically for the great work at Southwest, but first and foremost he loves the Bible and the church of our Lord.

The Southwest School of Bible Studies was established in 1978 as a vital work of the Southwest church of Christ. The two-year preacher training program has been recommended by a number of faithful preaching brethren, including brothers **Guy N. Woods, Thomas B. Warren, Curtis A. Cates, Garland Elkins, Dub McClish, Robert R. Taylor, Jr., Goebel Music**, along with many other fine preachers and

elders. The school has trained a good number of qualified men who are now taking the gospel to the lost. The long-standing tradition of training "men of the Book" to remain faithful to "the Book" continues to be the focus of the educational offerings of the Southwest church of Christ.

For further information about the work of the Southwest congregation in Austin, Texas, interested persons or

prospective students should contact the **Southwest School of Bible Studies, 8900 Manchaca Road, Austin, Texas 78748**, or call the church office, (512) **282-2486**. We are always looking for "a few good men."

Both brother Colley and brother Meador plan to be in place by mid-July.—*The Southwesterner*



we express our deep gratitude. An unknown poet once stated our feelings:

*"When good friends walk beside us
On the trails that we must keep,
Our burdens seem less heavy
And the hills are not so steep.
The weary miles pass swiftly
Taken in a joyous stride,
And all the world seems brighter
When friends walk by our side."*

We have given the work at East Main our best effort—not perfect by any means, but the best we knew at the moment. It has been our constant aim to stand for the truth in order to please our heavenly Father (I Corinthians 2:2; Galatians 1:10). For this stand we make no apologies. We have not attempted to oppose personalities but false doctrine. We are grateful to those who have stood shoulder to shoulder with us in the "good fight of faith" (I Timothy 6:12). Many have given the gospel a loving reception and have responded publicly to the Lord's invitation both locally, in the gospel meetings, and lectureships in which we have been involved. It is our prayer that they shall continue faithful unto eternal life!...

We believe, in the elders' choice, that we are leaving you in "good hands" with your new preacher Darrell Beard. Along with his help-meet Betty, we believe they will help you to press on spiritually and numerically.

We would welcome correspondence from our friends! As of July 5, our new address will be 7606 Hawk Eye Drive, Austin, Texas 78749.

May "the Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Numbers 6:24-26).

(Signed) —Gary and Maggie Colley

[NOTE: Two things we are going to miss with the Colleys gone to Texas are 1) those mellifluous tones of Gary's beautiful bass voice on those impromptu quartets he likes to get up and 2) the fragrance of Maggie's home-made bread—both of which are addictive. Perhaps, at least, they can find us some good Mexican food (with a few bass notes thrown in for good measure) when we visit them in Austin! IYR Jr.]



GARY AND MAGGIE COLLEY DEPARTING TUPELO TO UNDERTAKE PULPIT WORK WITH SOUTHWEST CHURCH IN AUSTIN

No doubt the East Main congregation in Tupelo, Mississippi, has mixed feelings toward the Southwest church in Austin, Texas. As brother and sister Gary Colley depart in early July to undertake the pulpit work in Austin, they are the *second* preacher family to move to Southwest/Austin directly from the East Main congregation in Tupelo—the **W. N. "Bill" Jacksons** having done likewise more than a decade ago.

It was not *planned* that way; in the providence of God, it just happened. In any case, *East Main/Tupelo's* loss is *Southwest/Austin's* gain. We are sorry to see the Colleys leave this general area of the brotherhood; however, they surely will strengthen the Southwest work—deep in the heart of Texas.

In their final farewell to the East Main brethren in Tupelo, their statement read, in part, as follows:

AS WE TAKE OUR LEAVE FROM EAST MAIN, TUPELO

Changes in this life are always mixed with joy and sorrow; and that is indeed true as we write this final article for the *EAST MAIN INFORMER!* We have enjoyed the three years of our lives invested in the work of the East Main church of Christ. We will always have an intense interest in the work here and its future progress. Our prayers are that all of the growth and concern for the Lord's cause, which God has blessed us with so richly, will continue to have first place in the thinking of the members of this great congregation. There is nothing too large to stop the progress, unless the membership falls into apathy and indifference! We do not think that will happen.

We are indebted to so many who have helped us in our work and have extended to us their friendship! True friends in Christ are friends indeed! To the elders, deacons, Bible class teachers, visitation teams, our fine secretary Renee Childers, and all others,

Joseph D. Meador To Become Academic Director Of Southwest School Of Bible Studies

When it became known that Gary Colley would be the new preacher for the Southwest church of Christ in Austin, Texas, the next question was who would be heading up the Southwest School of Bible Studies under the same eldership. A sigh of appreciation was heard brotherhood-wide when it was announced that Joseph D. Meador, of Las Vegas, Nevada would be joining the Southwest "team" in this regard.

Writing under date of 23 May 1993, brother Meador had the following to say, in part:

On Monday, May 10th, I received a series of calls on behalf of the Southwest church of Christ in Austin, Texas, regarding my coming to Austin to assume the duties of Director of the Southwest School of Bible Studies. This school has been in operation since 1978 and is excellent in reputation as it is one of the oldest full-time day programs teaching Bible and related courses in the school. After earnest prayer, thought and reflection I have accepted their call to this work.

I am also excited for another good reason in that brother Gary Colley, a widely known and highly regarded faithful evangelist, has been named as the new preacher for the Southwest congregation. He has been a good friend for a number of years, and it will be a pleasure to work with him now on a daily basis at the Southwest congregation. My family and I are indeed delighted to be associated in such a meaningful way with Gary and Maggie Colley! Brother Colley will also become one of our regular faculty members at the school thus adding his great influence as a Bible teacher. He and I will also work together as editor and co-editor, respectively, of *The Christian Worker*, a paper begun in Wichita, Kansas, in 1915, by the late D. T. Broadus and Homer E. Moore. The paper is now published by brethren at the Southwest congregation.

The works of the Southwest congregation are varied as the church produces its own television programs, it sponsors a yearly lectureship, and publishes a hard-back lectureship book... The church also supports an Hispanic congregation also meeting in the Southwest building, in addition to other works in the Austin area. The church is served by four long-time elders.

Of primary concern to me in making this decision was the present state of the Boulevard church of Christ, Las Vegas, as compared with that of just three years ago. Further, my decision was based upon these facts:

1. The Boulevard church has been stabilized and made firm upon the Word.
2. The Boulevard church has been strengthened financially and numerically.



Joseph D. Meador

3. The Boulevard church has been provided with a sound base from which to continue growing: in spirit, in activities, in programs/works, and in number.
4. The Southwestern School of Religion is now an established work of the

church here and the brethren are very interested in keeping it in operation. Through this effort, souls have been saved and brethren throughout our area have been strengthened.

Whenever a move such as this takes place there may be a few who think that something has happened locally to cause such a change. *This certainly is not the case.* My family and I deeply love the Boulevard church and we have been treated exceptionally well by the members. As such, let me emphasize that *I am not leaving for any reason other than because I firmly believe that this move to direct the Southwest School of Bible Studies is the will of God for my life at this time.* My love for gospel preaching and teaching, my personal educational preparation, my writing interests, and my desire to train men (full-time) to preach the gospel will be uniquely focused at Southwest. I hope that my reasoning for accepting this new work is clear. We truly love the Boulevard congregation.

Please pray for us as we begin our new work at Southwest and I will continue to work hard during my remaining time here to make the Boulevard congregation the great church which it is and is continuing to become! Too, I am assisting the leadership here to secure the best man to preach the gospel in the Boulevard pulpit as well as to carry on the many other works of the congregation, including our own Southwestern School of Religion. *To God be the glory!*—(Signed) Joseph D. Meador & Family.

INDEX FOR VOLUME VIII TO APPEAR IN OUR ISSUE FOR JULY

Driving home the crucial need to complete the indexing of all bound volumes of *Contending for the Faith*, one brother preacher informs us that if he had *not* had all the volumes for the past five years, it would have been extremely difficult to have solved some of the problems that had arisen in the congregation he serves. However, *with* the information thus provided, he could pinpoint with ease the cause of those problems.

Indexing for *Volume VIII* now has been completed and is being typeset to appear in our issue for July. Brethren and churches who have not yet secured a complete set of bound volumes for your library, we still can supply these if you don't wait too long. For how to order all inquiries should be addressed to *CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.*

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

THE WALLS OF JERICHO

Roger Jackson

When God gives specific instructions he expects specific exact obedience (Genesis 6:14). These instructions may be of a moral nature or a positive nature. Moral law is given because it is right. Positive law is right because it is given. A positive law has no apparent logical connection between the thing commanded and the result promised. The command to put the blood of a lamb on the door posts and lintel of a house to save someone in the house from death is a case in point (Exodus 12:13). This is the nature of the instructions God gave Israel through Joshua regarding the destruction of ancient Jericho (Joshua 6). The story of Jericho is a story of faith that works (Galatians 5:6).

God specified the **PEOPLE** who were to march around Jericho one time each day for six days and seven times on the seventh day. The Moabites, Ammonites and Canaanites could not take Jericho that way because the instructions were not addressed to them. God specified the city that the Israelites were to conquer by these instructions. They could not take Jerusalem, Gath, Ai, or any other city that way. God specified the order of the march around Jericho. God specified the procedure of marching, blowing horns and shouting as the means for the crumbling of the walls. The Record states that the Israelites followed the instructions exactly and the walls fell.

What if they had not followed the instructions exactly? If these people

had advocated the same attitudes that many in and out of the church advocate today, the original walls still would be standing.

WHAT ARE SOME OF THESE ATTITUDES?

Suppose they had had the attitude, "We can't understand the instructions alike." Can you imagine Reuben saying to Joshua, "We Reubenites understand it differently. We understand them to teach that we must encompass the city seven times each day for seven days." Would that have been acceptable as just another way of "understanding" the instructions, or would it be a "misunderstanding" of them? Suppose Simeon's representative had said, "My tribe believes it another way. We believe the instructions mean to encompass the city seven times the first day and once a day for six consecutive days." Would that have been acceptable as just another "way of believing?" Or would it have been "unbelief"?

It is no hard matter to decipher, but men today want us to believe, "He that believeth and is saved may be baptized if he wishes," is just another way of "understanding" Mark 16:16. No! It is a misunderstanding. Men want us to believe that "Therefore we are buried with him by being sprinkled," is just another way of "believing" Romans 6:3,4. No! It is **UNBELIEF**.

Another attitude that would have left the walls standing would have been, "Now Joshua, in the past we have won victories without marching, blowing

and shouting, and we want to win this one that way. As a matter of fact, Abraham was a great servant of God and he never marched, blew trumpets or shouted. We want to do it like Abraham did." If Jericho had been standing in Abraham's day, do you think he could have taken it like the Israelites were told to take it? Why? We understand that, but many people don't understand it when we tell them they cannot be saved like the thief on the cross (Luke 23:43) for the same reason. He did not live under the instructions that we live under (Luke 24:47). Why be a disciple of a thief?

There are some other cases of salvation in the book of Luke. Why not pick one of them? One man was saved by being let down through a roof in a basket (Luke 5:19,20), a woman by breaking an alabaster box (Luke 7:48) and some were told to sell all they had (Luke 12:33).

Suppose someone had told Joshua, "My tribe believes it is scriptural to run around Jericho ten times to defeat the city. After all, God didn't say not to." Let's see you find the command, "Thou shalt not run around Jericho ten times." Not only that, running is inoffensive to God. He is portrayed as a Father who runs in Luke 15:20. David did (1 Samuel 17:22). There is going to be a lot of running in heaven (Revelation 9:9). We run around our homes all the time and besides, I like it and don't see anything wrong with it! Do you think people like that care anything about the examples

(Continued on Page 3)

Contending FOR THE Faith

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Editorial...

Ignorance Mossed Over And Gone To Seed

An expression of my father's that I often heard him use during my growing-up days back in the '20s and early '30s was "ignorance mossed over and gone to seed." If I did not fully grasp or understand what he meant by it then, I am beginning to do so now. Some of the ratiocinations that we are hearing from pulpits as well as reading from would-be "scholars" among us nowadays vividly illustrate the abysmal kind of ignorance those words were meant to describe.

Enclosed in a letter from **Stanley D. Crews**, who ministers to the Williamston church of Christ, of Williamston, South Carolina, was a singular specimen of such ignorance. Writing under date of June 22, 1993, he said, "I thought you might be interested in the enclosed copy of the bulletin from the University Church of Christ in Murray, Kentucky... The article on the inside right page bragging about the publication *WINE-SKINS* and urging brethren to subscribe is downright disgusting! It is sad and strange how some brethren can be so ignorant of the truth and sell themselves and others on the idea that they are advocating only changing methods, when in reality they are trying to change Biblical doctrines... Feel free to use this any way you see fit to warn brethren!..."

The article brother Crews enclosed reads as follows:

HELP WINESKINS

Through the years there have been hundreds of periodicals published by various individuals and groups associated with the Stone-Campbell Movement in North America. The first of these publications was Elias Smith's *HERALD OF GOSPEL LIBERTY*, first published in September of 1808 at Portsmouth, New Hampshire. Most of these periodicals lasted for only a few years at best. Only a handful have lasted more than a few decades. The best-known of these are the *GOSPEL ADVOCATE* (1855), the *CHRISTIAN STANDARD* (1866), and the *FIRM FOUNDATION* (1884), all of which are still being published.

In May of 1992 another magazine called *WINESKINS* appeared from its home office in Nashville. *WINESKINS* is a professionally-produced and graphically appealing monthly publication which deals in large part with the church in changing times.

Change is painful to many, if not most, individuals and change appears to be especially painful to churches. Certainly, Churches of Christ, in general, have not been seen as change agents. *WINESKINS* takes a look at the changes that are taking place in the larger society of which

the church is but a part. Many of the articles are written to stimulate thought about how the church is to view change in society. The premise is that change is a fact of life that the church must learn to deal with. The only thing that really remains to be decided is what the church is going to do about change.

Some of the church have already decided to "circle the wagons and wait for the buzzards." Adapting to change is unthinkable to them and those congregations will eventually suffer a slow painful demise. Some, at the other extreme, want to change everything overnight and this approach also brings on some long range problems.

WINESKINS is *NOT* about changing basic Bible doctrine for revealed truth can never be changed! No writer for *WINESKINS* advocates changing the message. Many of the writers for the magazine do advocate changing some of our *METHODS*. Keep the message but be willing to adapt to new methods to spread that message. How simple! But how difficult this concept is to so many.

If you are open to reconsidering some of our *METHODS*, you will appreciate *WINESKINS*. If you like thought-provoking articles on church and society, you will want to subscribe to this excellent new publication. A year's subscription is \$14.95 and may be mailed to *WINESKINS*, P. O. Box 129004, Nashville, TN 37212-9004. (Signed) Ernie Bailey

WINESKINS IS NO SUCH THING!

Just who Ernie Bailey, the author of the foregoing "uncertain sound" from the University Church of Christ *Bulletin* may be, we are unaware. Certainly, one such as he should be well advised to withhold his thoughts from publication until he can be sure of his facts. In this case, the very thing he said *WINESKINS IS* is what it is *NOT*; and what he says *WINESKINS* is *NOT* is what it *IS*!

In the outset of his article, Bailey's reference to what he calls the "Stone-Campbell Movement" in North America gives him away. Such a description of the movement to restore Christianity to its original faith and practice comes straight out of the apostate frothings of Leroy Garrett, a greater enemy of the restoration we have not had—until Rubel Shelly, the principal editor of *WINESKINS*!

Note, too, his reference to the *CHRISTIAN STANDARD* right along with the *GOSPEL ADVOCATE* and the *FIRM FOUNDATION*. From what Bailey wrote, one should never suppose but that the *CHRISTIAN STANDARD* was one of "our" papers, which it is not, belonging strictly to the *CHRISTIAN CHURCH*—in no

way related to the churches of Christ!

What difference does it make how "professionally-produced" and "graphically appealing" (appalling?) a supposedly Christian publication may be if it is devoted to the propagation of *doctrinal error* and *not the truth*? It is a slick publication, all right—as slick as "Slick Willie" ever was. But, instead of just dealing with "the church in changing times," *WINESKINS* is trying to *change the church* into something quite different from what God's word teaches.

CHURCHES OF CHRIST NOT AGENTS OF CHANGE

When Ernie Bailey observes that "Churches of Christ, in general, have not been seen as change agents," he clearly implies that they *should* be. Why *should* they be? NO WAY! In its very nature, I Timothy 3:15 declares the church to be the "house of God, which is the church of the living God, the PILLAR AND GROUND OF THE TRUTH." And TRUTH DOESN'T CHANGE.

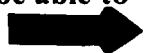
Jesus Christ declared himself to be "the way, THE TRUTH, and the life," saying that "no man cometh unto the Father, but by me" (John 14:6). Jesus Christ, according to Hebrews 13:8, is "THE SAME yesterday, and to day, and for ever." Jesus Christ being "the truth," thus "the truth" is THE SAME yesterday, today and forever.

Note that Bailey does not tell us *why* churches of Christ, in general, "have not been seen as change agents."

Could it be because I Corinthians 1:10 beseeches "that ye ALL speak the SAME THING, and that there be NO DIVISIONS among you; but that ye be perfectly joined together in the SAME MIND and in the SAME JUDGMENT"?

Could it be because Ephesians 4:1ff beseeches us to endeavor "to keep the UNITY of the Spirit in the bond of peace," saying, "There is ONE body, and ONE Spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE faith, ONE baptism, ONE God and Father of ALL, and through ALL, and in you ALL"?

Could it be because II Timothy 2:2 requires, "And THE THINGS that thou has heard of me among many witnesses, THE SAME commit thou to FAITHFUL MEN, who shall be able to teach OTHERS ALSO"?



WALLS OF JERICHO

(Continued from Page 1)

of Nadab and Abihu (Leviticus 10:1,2, or the implications of Hebrews 7:14)?

It is not hard to know and understand what God said to the Israelites in Joshua

6. Apparently they understood him and did exactly what he instructed. The simple lesson of the simple story of the walls of Jericho is lost on a host of people in and out of the church who

have not the faith to span a four-foot baptism; and that is the sole reason they will not do what God says.

—909 North Beaty Street
Athens, Alabama 35611

It is hard to see how we can ALL be UNITED in THE TRUTH, ALL of us endeavoring to KEEP that UNITY, speaking the SAME THING and teaching THE SAME to others and still be the “change agents” Bailey, the University Church (and *WINESKINS*) all teach that we should be.

Once again: NO WAY!

IS WINESKINS ABOUT JUST CHANGING METHODS OR ABOUT CHANGING BASIC BIBLE DOCTRINE?

If you will read Bailey’s article once again, note his contention that “*WINESKINS* is *NOT* about changing basic Bible doctrine...No writer for *WINESKINS* advocates changing the message...” Indeed! Was Andre Resner just changing *methods*—or was it *basic Bible doctrine*—when he implied that Jesus Christ’s conception may have been scandalous, re: his article, “**Christmas at Matthew’s House,**” that appeared in *WINE-SKINS* for November, 1992?

Lest any charge us with quoting this *WINE-SKINS* writer “out of context,” please read the **WHOLE BLASPHEMOUS PIECE**, as it appeared in *WINESKINS*, as follows:

CHRISTMAS AT MATTHEW’S HOUSE

By Andre Resner

I’m at Matthew’s house for Christmas, and Matthew is sneaky. He’s almost too matter-of-fact for me. I need some intonation. I need some exclamation marks. Maybe a couple of winks. A raised eyebrow here and there. A gasp. As he tells the story in his almost documentary style I miss some things. I missed four women in the genealogy. I missed the whole genealogy the first 24 or 25 years that I read Matthew’s account, not to mention Rachel and her murdered children.

It’s intriguing. How do you begin a gospel of Jesus Christ? Each evangelist was faced with the dilemma. How would you frame the beginning? Where does the story of the good news of God’s incarnation best begin? For John you have to go back, way back, before time began. For Luke the beginning of the gospel is a full-fledged musical with sopranos and tenors, altoes and basses all joining in a chorus of angels bending near the earth. For Mark it’s no musical, this gospel. For him the paradox of the good news is that it begins out in the desert, with a voice crying out amidst the hot, dry barrenness of life.

For Matthew it begins in sexual scandal and it ends in political power plays. Before he can tell the scandal of Mary’s “immaculate conception,” he has to subtly remind us of other scandalous women. You remember Tamar, don’t you? The woman who couldn’t wait for the patriarch Judah to come through with his promised third son for her. Seems Judah didn’t want another of his boys dying in her bed. Two was enough. She was bad luck. But he underestimated the seriousness with which she took his promise. It is hard to know what powerful emotions possessed her that morning as she awakened, went to her closet and passed over the widow clothes she had been wearing day after day, week after week, year after year, since she’d been sent away to her father’s house to wait for Shelah to grow

up. He had long since grown up. And she had long failed to see him walking up the dusty road to her house. This morning she took her red dress out and pulled on those fishnet stockings and began gobbing on the make-up. She put on her black, spiked heels and hobbled down the road to Timnah where, word had it, Judah was headed on business. It seems Judah’s wife had died recently and he had fulfilled his mourning duties. After a while she saw Judah coming up the road. And he saw an entrepreneur, open for business. He figured he was making good time and could take a little break, and so after agreeing on a price, and leaving all his Ancient Near Eastern credit cards as collateral, we’re told that he “slept with her, and she became pregnant by him. After she left, she took off her veil and put on her widow’s clothes again” (Genesis 38:18-19). Judah tried to send the promised goat to the “temple prostitute” (although it’s clear that he considered her an ordinary whore earlier) and reclaim his “Everywhere you want to be” pledge. Perhaps he was looking at the experience in religious terms now or maybe he just wanted everyone else to. But no one else seemed to know of her, so the matter sort of blew over.

A few months later Judah received some of the best news he’d ever received. Shelah was safe! Tamar had lost her sexual patience and good sense, had “played the whore” and Judah had the power to pass sentence: “Let her be brought out and burned.” But while being dragged out she held aloft three items, saying, “It was the owner of these who made me pregnant. Take note please, whose these are...” Everyone could plainly see stamped across the bottom of the green one, “JUDAH, MEMBER SINCE 1750 B.C.E.” And it’s Matthew who can’t go three verses without obliquely reminding us that this scandalous story he’s begun to tell began a long time ago, and it too began in scandal.

But Matthew doesn’t stop there. He goes on to break more rules, raise more eyebrows, and make us wonder how much our Puritan Christian heritage has induced us to overlook these furtive reminders of scandal embedded in the text. He reminds us of Rahab. You remember Rahab. Prostitute in the promised land. The first place, interestingly enough, that the Israelite spies went when they went to explore the land. And Ruth...“dear, sweet Ruth.” Well, just what was she doing out there at the threshing floor at Boaz’s feet? And why did he want her to stay there all night, yet leave before daylight, and not let anybody see her? Hmmm.

Matthew’s not done yet. He then brings up the most famous sexual mishap in Hebrew heritage: Bathsheba. He doesn’t mention her by name, choosing circumlocution “the wife of Uriah.” But such a way of referring to her only heightens the scandal, for we are reminded of the lust which led to adultery, which led to deceit, which led to murder, which led to cover-up, which led to a history of these very same things with David’s own children.

Why does Matthew remind us of these people and their embarrassingly scandalous stories? How can “good news” start like this? And how could the early church think that this was the most appropriate way to start the “New Testament”? It could be because the most embarrassing scandal was about to be told and Matthew wanted to show that such an outlandishly embarrassing story was not out of line with the way God had always seen things done in this world. Maybe when God works in this world it is precisely these kinds of persons and events through which

he works his will and grace. Maybe that's part of the good news.

Though we're still quite surprised by Matthew's covert statement "she was found to be with child from the Holy Spirit," Matthew has set us up for it. It's a sort of "Here we go again, folks..." Another sexually questionable woman. And what about Joseph's faith in the face of Mary's story? For it was he, who after a single dream, went ahead and married her. A dream that was real, yes, but still a dream. Could it have been a message from God? Or, could it have been his own imagination, his wanting to believe her so much that his subconscious produced a nocturnal justification for marrying her, even in the face of such an outlandish excuse? But there's Joseph, crawling into bed with her every night the rest of his life, relying on a dream, believing in her word, that she really hadn't slept with another man and used him to cover her shame. If we've paid attention to the women of Matthew's genealogy we're not entirely surprised by Mary's (Joseph's?!) predicament. If God used those of the Messiah's family tree thus, why wouldn't the Messiah himself come from a similar situation?

But that's not all for Matthew. There's more than domestic troubles in Jesus' birth; there are political troubles. It seems that Jesus' birth signalled a conflict of kingship. And it would take a fragile, yet capricious man like King Herod to feel his power and authority threatened by an impoverished tradesman's baby. So, a couple of dreams later, dreams which tricked Herod and put Jesus out of his psychopathic reach, Herod dispatched to Bethlehem troops ready for battle. They surrounded the city and targeted this most recent threat to the empire, all the children two years of age and under. I guess he figured he'd be sure to get Jesus if he expanded the target range to two years and included both male and female babies. Better safe than sorry, after all, when you're dealing with such guerrillas. The Jews had known of such horror before. They had seen their little ones on the ends of spears. Jewish mothers had been forced less than 200 years earlier to wear their dead babies around their necks. But how could it happen now, now that the Messiah had come? How was this "Gospel"? "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, for they were no more."

Well, Herod died. Joseph had another dream and they came back home...well, almost home. Seems another dream landed them in Nazareth.

I'm starting to wonder, "Just how is this Christmas, Matthew?" Just how does this affect our season of anticipation and celebration? Do we want to perhaps flip channels to Luke's musical and be done with Matthew's docu-drama-tragedy, or conflate the two as we've normally done, thus shaving the edge off of Matthew's story? If we hide the remote control and have the courage to listen to Matthew's side of the story, I think our season of anticipation and celebration in faith is given an important cast. For we're reminded that it's not unusual for those rare times when God breaks decisively into this, his world, that it causes confusion, turmoil, great joy, profound understanding, defensive posturing of people in powerful places, dividing even households against one another, and forcing unprecedented and lifelong decisions of faith. Having Christmas at Matthew's house, we aren't to be completely surprised if we experience such upheaval ourselves, but overawed, humbled, and expectant that in such times of tumult God is acting in ways that will forever change the

way humans have viewed him, the world, and the community of faith.

With such a beginning to his story, the cross looms over every scene of Christmas at Matthew's house. The cross isn't alien to Matthew's Christmas. Probably the cross isn't alien to the way most of life is lived in this world. The cross, in fact, gives us a lens through which to dream, to believe, to wail with Rachel and refuse consolation for our loss in this world. For such refusal of consolation in this world places us in a position to both receive what Jesus's first coming meant and lean anxiously toward that which his second coming will bring. As George Steiner has recently suggested, that is the place we, along with most humankind, are in—a place in-between—a place called Saturday: a place between the reality of the cross on the one hand, and all the suffering for sin and failure and power struggles that it embodies, and Sunday on the other hand, with all the hope, resolution, reunion, and rest that it promises.

It could be that, like me, you'll be having Christmas at Matthew's house this year. If so, expect the incredulous, watch out for the paranoid and powerful, and, most importantly, have pleasant dreams...

For further reading:

Alter, Robert. *The Art of Biblical Narrative*.

Steiner, George. *Real Presences*.

ANYTHING DOCTRINALLY WRONG WITH WINESKINS?

Now that you have read the foregoing characteristic article reproduced verbatim from *WINE-SKINS*, let us study to see if *WINESKINS* was "changing basic Bible DOCTRINE" or only "changing some of our METHODS," as portrayed by Ernie Bailey and the University church of Murray, Kentucky?

To lay some groundwork for our study, please do not overlook that "For further reading" suggestion at the close of Resner's article. It's important. It gives you some idea of "where Resner is coming from," as the saying goes nowadays. Who *are* Robert Alter and George Steiner? Christians? Hardly! They are the very type of "any" described in II John 9-11, whom Christians are neither to "receive" nor "bid God speed." Yet, Resner and *WINE-SKINS* do both, recommending them "For further reading!" Perhaps if we *do* read both, we'll have a clue how Resner could come up with such a fantabulous tale as the foregoing.

Second, consider the very *title* Resner chose for his ear-scratching fable (II Timothy 4:3-4). "*Christmas at Matthew's House?*" You can read Matthew from beginning to end, but you will find no "Christmas" either at Matthew's house—or anywhere else! Why? Because even the *concept* of "Christmas" is not a *Bible* concept, being a *Roman Catholic* celebration invented by them several hundred years after Matthew was written. [Study "Christmas" in the *Catholic Encyclopedia*,

and you will come clear on the subject. I know I did so—more than 50 years ago!] Yet, in his closing paragraph, it was evident that Resner was planning to observe this Roman Catholic “day” and was suggesting his readers do the same.

Third, beginning with the words “Matthew is sneaky” and woven all the way through his fable, Resner implies repeatedly that human agency chose the words that Matthew used to present his material. One could never learn from his article that it was the **Holy Spirit** who **chose the words**, not Matthew! Read such passages as I Corinthians 2:13 and II Peter 1:20-21 and you will see why Resner’s—and *WINESKINS*’—basic concept is wrong from beginning to end. Resner asks, “How do you begin a gospel of Jesus Christ? Each evangelist was faced with the dilemma.” Not so, since it was the **Holy Spirit** choosing the words, not the evangelist! Does Resner *really* believe that Matthew and the others “framed” what they wrote? If so, their writings were/are nothing more than strictly *human* documents, not the divinely inspired word of God upon which to build life-saving faith. If I believed what Resner—and *WINESKINS*—clearly do in this matter, I would abandon the churches of Christ entirely making no further pretense of “Christianity” of any kind. Who knows? Maybe that is where they are headed!

Fourth, what were Resner—and *WINESKINS*—trying to accomplish by this article if not to cast doubt on the virgin birth of Jesus Christ? Having now read the whole piece several times, I cannot come to any other fair conclusion. Note their use of quotation marks as Resner refers to what he calls “the scandal of Mary’s ‘immaculate conception’.” Note his use of “other” lumping Mary with “other scandalous women” such as Tamar, Rahab, Ruth and Bathsheba! Not only do I reject all such insinuations as to the virgin birth of my Lord, but the number he tried to do on Ruth... “dear, sweet Ruth,” asking those insinuating questions, commenting, “Hmmm.” Note Resner’s reference to Matthew’s “covert” statement, “she was found to be with child from the Holy Spirit.” What is “covert” about that? The scripture makes a clear, open, uncomplicated statement of fact. The only thing “covert” about it appears to be in Resner’s—and *WINESKINS*’—sexually questionable imagination. Nothing in Matthew’s account would justify their innuendo that “It’s a sort of ‘Here we go again. folks...’ Another sexually questionable woman...”

As to his asking, “And what about Joseph’s faith in the face of Mary’s story?” what is he

talking about? Read Matthew 1:18-25 for yourself and see if she told Joseph *anything*! If so, it is not recorded. It was not Mary, but “**the angel of the Lord**” who told Joseph to “**fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.**” Resner—and *WINESKINS*—undermine what the angel said by emphasizing that it was said *in a dream*, commenting, “A dream that was real, yes, but still a dream...” Reading that part and the words immediately following and one wonders if Resner and *WINESKINS* consider the dream nothing more than a figment of Joseph’s “own imagination, his wanting to believe her so much that his subconscious produced a nocturnal justification for marrying her, even in the face of such an outlandish excuse.” Then his further reference to the women in Matthew’s genealogy, “we’re not entirely surprised by Mary’s (Joseph’s?!) predicament...” His whole discussion attempts to cast doubt on Jesus’ virgin birth.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

If it were just *this one article* that casts doubt on the doctrinal reliability of *WINESKINS*, this would be bad enough, as *WINESKINS* never yet has repudiated it; however, similar digressions from the truth of God’s word continue to be woven through many of the articles published by this slick, provoking publication. Ernie Bailey and the University Church in Murray, Kentucky, may champion its doctrinal depredations—calling them just “changing some of our METHODS”—if they are so minded; but, as Joshua phrased it in the long ago, “**As for me and my house, we will serve the Lord**” (Joshua 24:15).

—Ira Y. Rice, Jr., *Editor*

[*EDITORIAL NOTE: Realizing that we live in a day when many demand “a second opinion” even when it comes to **medical** diagnoses, perhaps an article that originally appeared in Memphis School of Preaching’s **Yokefellow** for January and February, 1993, written by **J. E. Choate**, retired Bible professor of David Lipscomb College, may throw further light on the subject at hand. Brother Choate, who also holds an earned doctorate from Vanderbilt University, deposed in the **Yokefellow**, as follows. IYR Jr.]*

THE BITTER HARVEST OF THE TARES IN THE MIXTURE

J. E. Choate

The kingdom of heaven is like a man who sows good seed in his field, and his enemy comes by night and sows tares (Matt. 13:24-30). Since the 1960’s, our brethren tintured with the new theology have, by stealth, been

sowing the bitter seed of division. This has been done behind the cloak of pious rhetoric and an avowed dedication to the Restoration motto "to speak where the Bible speaks."

Leading liberal spokesmen have crafted a "new hermeneutic" which totally rejects an "apostolic pattern" for the organization, worship, and practices for the New Testament church. A leading spokesman for the "new hermeneutic" alleged in a Christian Conference Scholarship paper that a "rigid pattern theology" must be abandoned. He regards the writings of Luke and Paul as "occasional" documents without particular reference for churches today.

Howard Norton, of the *Christian Chronicle*, paints a dismal picture of troubled churches of Christ. He wrote: "Spiritual men and women to the right and left of center in churches of Christ are concerned about our future. They have never before experienced the amount of turmoil that afflicts so many of our congregations and they are scared..." He continues: "Some say that we have already experienced a split and just need to acknowledge the fact." Another brother is not so worried about a split, but fears a shattering of the brotherhood.

I am convinced that brother Norton's assessment is already a painful reality. It is credibly reported that Texas churches from Dallas, Houston, and through the Panhandle are suffering internal dissent with the exception of one Lubbock church. I do know that the appraisal is an accurate picture of the troubled churches in Middle Tennessee. *This was not the case before Rubel Shelly began peddling his theological wares some ten years ago.*

The Hendersonville church of Christ suffered a bitter split. This was no fraternal division. A rival and competing church was established in the community. I can name several churches inside of Davidson County who are troubled internally. We have a picture of shifting members who leave this church or that one. It is more of an exchange of the liberal element of those supporting the Nashville Jubilee and those opposed. A group in one church pressured the elders to abandon the evening worship in preference of small groups meeting in homes [the Bostonian cultic influence]. The elders did not submit to pressure. The group left, and you might expect they chose the Ashwood church of Christ (Woodmont Hills) as their preference; however, they went to Don Finto's Belmont Church.

The most alarming factor troubling area churches comes from the Nashville Jubilee. The promoters of Jubilee 93 are presently trying to line up an imposing array of supporting churches in the Nashville area. The Antioch church is the 1993 sponsoring church. The Antioch spokesman told gatherings of area preachers that everything is on the table for Jubilee 93. That the Jubilee was the worst thing that had happened to the Nashville churches was put on the table. The "preacher meetings" were discontinued, and next the report comes out that the Jubilee speakers are already chosen.

An Anecdotal Lesson From The Past For Today

The Robert C. Cave Story: One hundred years ago, a news story broke into headlines in newspapers across the nation titled the "CLERICAL SENSATION." It appeared first in the Saint Louis *Republic*, December 8, 1889. Robert C. Cave was then preaching for the Central Christian Church in Saint Louis. In sermons to the church, he made such statements as, "Those old Jews had a conception of God higher than that of the heathen, but still imperfect and frightfully false." He denied the virgin birth of Jesus and

the bodily resurrection. He described the Bible as an evolution, not a divine revelation.

Cave's sermons shocked the church members and forced him to resign. He left the Disciples around the nation shaking their heads. What Cave said would keep the Disciples in turmoil for decades. One result was that the Independent Christian Church and the liberal Disciples were locked in bitter controversy for over forty years. They separated with much bitterness during the Restructure of 1968, with little communication between them even until today.

The Andre Resner Story: Resner's *Wineskins* article did not come through to me on first reading, mostly from disbelief. The message came out precisely the same in other readings. I had experienced a similar reaction in first reading "Christian Unity and the New Birth," written by *Douglas Foster*. This Princeton University doctor, Andre Resner, handles the "virgin birth" in a somewhat facetious manner. What he writes would put the remarks made about the "virgin birth" by Robert Cave on the "back burner." The November issue of *Wineskins* has a common theme, which is not to put "Christ into Christmas," but to put "Christmas" into the liturgical worship and practices of the churches of Christ. That is another story.

There is no doubt in my mind that Resner's article runs on a "double track." He undoubtedly has a rationale in mind to explain that he had something else in mind in addition to what he said. There is a legend dating from the Middle Ages that a German soldier enlisted in a Roman legion stationed near Nazareth fathered the illegitimate son of Mary. Resner begins his story with Matthew's genealogy. He portrays the virgin Mary as being in a long line of "loose" women and even a prostitute. It becomes readily apparent that Resner addresses the "virgin birth" in much the same fashion as Cave.

Resner's reconstruction of the Matthew account must also include elements from Luke's genealogy. We gather that the righteous Joseph learned with mixed feelings of horror and disbelief that Mary was pregnant. He has a "Freudian dream" in which the Lord comes to Joseph assuring him that the child is of the Holy Spirit. Joseph's wish to believe in the virginity of Mary causes him to accept the message in the dream, that Mary might be exonerated. As Resner tells us, Mary comes up with her own "cock and bull" story which re-inforces the message in the dream of Joseph. Even though most readers will not read the Resner article, he pictures Joseph marrying Mary in the face of this outlandish excuse.

And, brother Resner comments: "But there's Joseph crawling into bed with her every night the rest of his life, relying on a dream believing in her word, that she had not really slept with another man and used him to cover her shame."

Brother Resner, you are neither creative nor ingenious in reconstructing this old fable. The pity and tragedy is that pious Christians who are both trusting and naive will believe your story—a story that is wholly incompatible with the accounts of Matthew and Luke. Many are inclined to accept the words of brethren coming out of prestigious universities such as Princeton. I would if I could share the hopeful optimism of brother Norton that churches of Christ have not and will not divide in the future; I am convinced that the process is now *well under way*. I predict a mounting series of "debacles" ahead for the churches of Christ in the next five years. We must keep in mind that

what is now underway has been in stages of fermentation for over thirty years. As to be expected, our brethren are following, as usual, decades behind the liberal Disciples. God help us! we pray.

Note: The article in *Wineskins* cited and exposed by

brother Choate, entitled "Christmas at Matthew's House," is blasphemy. What does running such modernism say about the *Wineskins* editors, Rubel Shelly, Mike Cope, and Philip Morrison? (Signed) Curtis A. Cates [Co-Editor of *Yokefellow*]

MARITAL LEPROSY

Author's Name Withheld

My name, and other personal information are of no importance, significance or consequence. I will state that I was once a gospel preacher with enough years of experience to have gained adequate wisdom and knowledge in what it means to live the Christian life. Everything a believer does must be consistent with the teaching of Christ. The apostle Paul wrote: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

Those who are outside of Christ may not understand many of the specifics pertaining to righteous living; but they are well able to detect inconsistency between what Christians teach and what they actually practice. Brethren too, are able to see if our life is out of harmony with God's word—and especially those of our own household, if they are honest enough to say so.

The Bible teaches that sins and wrongs committed against God and other people must be confessed openly and honestly (I John 1:9; Luke 15:21; James 5:16). Many times the knowledge and effects of our sin travel far and wide, much faster than the news of our sorrow, grief and repentance. Even our best efforts cannot always undo all of the harm that has been done because of sin (Numbers 32:23; II Samuel 12:7-10).

It was some 20 years ago when I was married and entered into the work of preaching the gospel of Christ. I had all of the enthusiasm, zeal and determination of any young man who wanted to achieve and succeed. My good wife was at my side, always there to encourage me in my walk with the Lord. At first, we were very young, idealistic and naive. We were overly eager to find our places, and yet too inexperienced to sort out the frequent problems that usually plague each marriage. Yet we persisted and attempted to maintain our integrity of working for the Master (Psalms 26:1-12).

Speaking as one who was converted to Christ by my mate at the age of 22, I

really did not have the proper role model, or the generations of solid Christian up-bringing to fully ground me in the faith (Colossians 2:6,7). What I did learn came by hard, difficult work, self-learning, and being influenced by godly brethren who saw potential in me. For all of this I was—and still am—very grateful. I owe a debt to those who assisted me during those crucial growing years as a Christian. My only regret is that I failed to heed their advice more fully.

The years continued to pass in my home life and ministry. I knew deep inside that I was slowly losing my grip with God, his people, and with my family. I realize now that our loving wives, like ourselves are human beings with their own special needs, desires and wants. God alone knows what is best in the caring of a wife. Each man who ministers ought to recognize this and be responsive to his wife's tender cries and tears. Some wives are able to understand more than others, but all have the same limitations. I needed to have sat down with my mate and discussed her needs. I should have held her more often and said the right words to her, giving her the reassurance of my love and commitment. I realize now, ever so painfully, that I was often cruel, demanding, insensitive, and controlling. I deprived her of happiness, joy, and the freedom of choice. I did not "dwell with her according to knowledge" (I Peter 3:7). Many long, raging arguments were commonplace in our home. Physical abuse and violence soon followed and yet we dared not reveal or talk to anyone for fear of embarrassing ourselves further, and the congregations with whom we served. My wife and I sought the opinions and counsel of professionals. Our experience was mixed, with some positive expectations, and yet continued frustrations. We struggled to recapture the feelings of trust, admiration, respect, and love for each other. In spite of the months of counseling, severe tensions still filled our home.

For reasons I cannot explain, more physical abuse took place. This home crisis cost me my preaching position, and resulted in a lengthy separation from my wife and family. It was during this period of time that I began to really learn about myself. I had lived a lie. I was a hypocrite and a fraud to my family, friends and brethren. The respect of many was now gone. The only thing left was the incredible sense of guilt and remorse. I have gone down the dead-end road of adultery, alcohol, depression, and even attempted suicide.

In spite of these horrors, I am attempting to find a relationship with God again. I am in treatment for co-dependency, and I have found new friends who help both Christians and non-Christians. Also, my wife has told me that she has forgiven me, as have most of my brethren. I have the assurance that God has extended his forgiveness as well. Yet the consequences of sin remain to haunt me. My marriage and ministry have been taken from me. I am not bitter or angry—this is the fate of the hypocrite and the adulterer (Job 15:34; 24:15-17; Proverbs 23:35; Galatians 6:7,8).

The purpose of this article is not for attention, sympathy, or spite. It is written to sternly warn other brethren to keep out of harm's way. It is penned by one who has been there and knows of what he speaks. Those of you who have played the hypocrite and have had marriages—and you know who you are—please consider your standing. It is impossible to mock the Lord without facing the consequences for your actions. Many brethren are able to see through the facade. Preacher, why do you pick up and move so often? From what are you hiding? Please face the truth and act quickly. Eternity demands it!

[EDITORIAL NOTE: It is the policy of *Contending for the Faith* never to publish anything sent to us anonymously. We have no respect at all for those who have not the courage to sign their names to what they write. Nevertheless, owing to the sensitive nature of the foregoing article, we are withholding the author's name. He wrote an accompanying letter, signing it; so we know who wrote it.—The Editor]

INDEX

CONTENDING FOR THE FAITH

VOLUME VIII/1977

Ira Y. Rice, Jr., *Editor*

TOPICAL INDEX

Abortion

- "The Morality of Abortion"—by John Scott (November/1977, Pages 3-7)
"Abortion Is Still Murder!" (November/1977, Pages 7-8)

Aner

- Article entitled, "A Study of I Timothy 2:8"—by Charles L. Sattenfield (March/1977, Pages 9-10)

Ascertaining Biblical Authority

- "Book, Chapter, and Verse"—by Harry H. McDuffee (June/1977, Page 4)
"Back to the Bible"—by Johnny Ramsey (August/1977, Pages 8-9)

Ashamed (of the Gospel)

- "Be Not Ashamed"—Editorial by Dan Jenkins (July/1977, Page 2)

Attitude

- Article entitled, "Doctrine and Attitude" (April/1977, Pages 3-4)
Article entitled, "Attitude" (July/1977, Pages 10-11)
"Attitudes Are Important"—by Dan Jenkins (September/1977, Pages 1-2)
"Changing Attitudes Toward Divorce and Remarriage"—by John Waddey (September/1977, Pages 6-7)

Balance

- "A Balanced Life"—by Franklin Camp (April/1977, Pages 2-3)

Beauty Shop in Church Building

- Article on this subject by Richard Harp (January/1977, Page 12)

Bethel/Athens, Alabama

Church of Christ

- Article highlights "What A Country Congregation Is Still Doing." (March/1977, Pages 9-10)

Billingsley, Price

- Article entitled, "Penetrating Paragraphs from the Past," with excerpts from Price Billingsley's book, *Springs of Church Might* (April/1977, Page 7)

Blessings

- "Changing Blessings into Curses"—Article by Franklin Camp (July/1977, Pages 1, 3-6)

Calvary

- "What Happened at Calvary"—by John Waddey (September/1977, Pages 10-11)

Care

- "That Which Cometh Upon Me Daily... The Care of All the Churches"—Editorial by Ira Y. Rice, Jr. (October/1977, Pages 2-3)

Cats and Mice

- "Of Cats and Mice"—Editorial by Ira Y. Rice, Jr. (February/1977, Page 2)

Choruses

- "What About Choruses?" by Kerry Cain (June/1977, Pages 3-4)
"Another View of Choruses"—by Donald Musgrave (August/1977, Pages 5-6)

Christian Church

- "Christian Church/Church of Christ—Is There a Difference?"—by Dan Goddard (August/1977, Pages 9-10)
"Christian Church/Church of Christ (Is There Really a Difference?)"—Part II—by Dan Goddard (September/1977, Pages 11-12)
"Christian Church/Church of Christ (Is There Really a Difference?)"—Part III—Dan Goddard (October/1977, Page 6)
"Christian Church/Church of Christ (Is There Really a Difference?)"—Part IV—Dan Goddard (November/1977, Pages 10-11)

Church

- "The Future of the Church"—by Johnny Ramsey (May/1977, Page 5)
"Strength in the Church"—by Johnny Ramsey (September/1977, Page 9)

Church Discipline

- "Discipline and Other Congregations"—by Gus Nichols (July/1977, Pages 8-9)

Church Trouble

- "Things That Trouble Us"—by Price Billingsley (August/1977, Pages 1, 3-4)

Curses

- "Changing Blessings into Curses"—by Franklin Camp (July/1977, Pages 1, 3-6)

Dao-Thornton Wedding

- Marriage of the former Pien Dao to Donald Gary Thornton opens way for two new missionaries to head for American Samoa. (January/1977, Pages 4-7)

Debate

- Deaver-Hogland Debate slated for July 18-21, at Pensacola, Florida (June/1977, Page 8)
"Will Liberals Really Reply?"—by Ray Hawk (June/1977, Page 14)

Doctor of Ministry Degree

- Harding Graduate School's Proposed New "Doctor of Ministry" Degree Poses Major Threat to Cause of Truth—An open letter to Harold Hazelip from Ira Y. Rice, Jr. (February/1977, Pages 1, 3-4)
Should Brotherhood Rejoice Now That Harding Graduate School's Doctoral Program Is Underway? (November/1977, Pages 1-3)

Doctrine

- "Which—Doctrine or Opinion?"—by Michael D. Stone (March/1977, Page 7)
Article entitled, "Doctrine and Attitude" (April/1977, Pages 3-4)

Editor's Desk

- "From The Editor's Desk"—Editorial by Dan Jenkins (June/1977, Page 2). (Also August/1977, Page 2).

Editorship

- "Torch Goes to Dan Jenkins"—Editorial by Ira Y. Rice, Jr., announces Dan Jenkins to be Associate Editor of *Contending for the Faith*, while Editor is overseas. (March/1977, Page 2)

Edmunds, James W.

- "Further Evidence of Spreading Liberalism in Michigan"—article by this title includes correspondence between James W. Edmunds and Ira Y. Rice, Jr. (March/1977, Pages 6-7)

Elders

- "Real Live Elders"—by Ray Hawk (July/1977, Pages 6-7)
"Who Calls The Shots?"—Reply to Reuel Lemmons' editorial by this title by John L. Wheeler (August/1977, Pages 11-12)

Emotions

- "Intellect and Emotions" (April/1977, Pages 4-5)

Enemies of Christianity

- "Unconscious Enemies of Christianity"—by Gerald W. Miles (January/1977, Page 8)
"Enemies of the Cross," by Melvin Elliott (March/1977, Page 7)

Evangelism

- "May I Introduce You to God?"—by Jack Harriman (June/1977, Pages 12-14)

False Prophets

- "We Must Not Be Afraid"—by Frank R. Williams (August/1977, Page 4)

Fellowshipping Error

- What J. W. McGarvey told J. P. Sewell in January of 1902 or 1903 in Dallas, Texas (June/1977, Page 7)
"Questions of Open Fellowship"—by Franklin Camp (September/1977, Pages 3-6)

Finto, Don

"Star-Telegram Advertisement Pinpoints Once Again Don Finto's Apostasy From Truth to Inter-Denominationalism" (March/1977, Pages 8-9)

Generation Gap

"Patronizing Papa"—by Paul Kidwell (March/1977, Page 10)

Great Commission

"The Great Commission Is Binding Upon Every Christian"—by Bill Coss (January/1977, Pages 7-8)

Harding Graduate School

Harding Graduate School's Proposed New "Doctor of Ministry" Degree Poses Threat to Cause of Truth (February/1977, Pages 1,3-4)

Should Brotherhood Rejoice Now That Harding Graduate School's Doctoral Program Is Underway? (November/1977, Pages 1-3)

Harper, E. R.

Reveals that he was mistaken regarding Stevens' eldership—An Editorial by Ira Y. Rice, Jr. (January/1977, Pages 2-3)

Hazelip, Harold

Ira Y. Rice, Jr., letter to Hazelip, re: doctrinal differences with Harding Graduate School (February/1977, Pages 1,3-4)

Hiding

"The Hiding Place"—by Gerald W. Miles (May/1977, Page 11)

"I Will Disguise Myself"—by Gerald W. Miles (August/1977, Page 8)

High Cotton

"What Killed High Cotton?"—by Roy Deaver (February/1977, Page 4)

Hope

"Christ the Real Hope of the World"—by Johnny Ramsey (April/1977, Page 12)

Integrity Magazine

"Integrity or Perversity—Which?" (February/1977, Pages 5-6)

Intellect

"Intellect and Emotions" (April/1977, Pages 4-5)

Jeffcoat, W. D.

Jeffcoat letter to Hoy Ledbetter, re: Jim Sims article that appeared in October/1976 issue of *Integrity* (February/1977, Page 6)

"A Response to a Reaction"—a reply to Jim Sims' article in October/1976 issue of *Integrity* (February/1977, Pages 6-8)

Jeffcoat's further letter to Hoy Ledbetter, re: the Jim Sims article (February/1977, Pages 8-9)

Jenkins, Dan

Editorial by Ira Y. Rice, Jr., announces Dan Jenkins to serve as Associate Editor of *Contending for the Faith* while Editor is overseas (March/1977, Page 2)

"Ira Rice, Jr., Arrives in Taiwan. *Contending For The Faith* Has New Acting Editor"—by Dan Jenkins (April/1977, Pages 1-7)

Keys of the Kingdom

"The Keys of the Kingdom"—by Reg Rogers (October/1977, Page 5)

Knowing

"I Don't Know"—by Roger E. Dickson (July/1977, Page 11)

Law

"What About 'Law' in Letter to Galatians?"—by Frank Morgan (November/1977, Page 11)

Ledbetter, Hoy

Letter from W. D. Jeffcoat to Hoy Ledbetter, Editor of *Integrity*, re: Jeffcoat's response to Jim Sims' article published in October/1976 issue of *Integrity* (February/1977, Page 6)

Ledbetter's article, entitled, "Reactions to Debate Report" (February/1977, Page 8)

Lexington Theological Seminary

Speech entitled, "The Churches of Christ and the Disciples of Christ" by Steve Williams (June/1977, Pages 7-8)

Liberalism

"The Beginning of Liberalism"—by Richard H. Wineinger (January/1977, Page 9)

"How It All Began: They Went Out From Us"—by Ray Hawk (March/1977, Pages 1,3)

"Further Evidence of Spreading Liberalism in Michigan" (including correspondence between James W. Edmunds and Ira Y. Rice, Jr. (March/1977, Pages 6-7)

"Will Liberals Really Reply?"—by Ray Hawk (June/1977, Page 14)

Life

"The Fountain of Life"—by Dean Buchanan (May/1977, Pages 8-9)

Like A Lion: Daniel Sommer's Seventy Years of Pulpit Preaching

New book by Matthew C. Morrison presents Daniel Sommer as a "frontier pulpit giant" (February/1977, Page 10)

Living Messages

New book, entitled, "The Living Messages of the Books of the New Testament"—Edited by Garland Elkins and Thomas B. Warren (January/1977, Page 12)

Loving

Article entitled, "Loving in Deed and in Truth"—by Ray Hawk (May/1977, Pages 11-12)

Marriage, Divorce and Remarriage

"Married, Divorced, Remarried and Baptized—What Then?"—by Dan Jenkins (May/1977, Pages 1-3)

"Changing Attitudes Toward Divorce and Remarriage"—by John Waddey (September/1977, Pages 6-7)

Marry Only In The Lord

New book on this subject by Bruce R. Curd now available. (January/1977, Page 11)

McGarvey, J. W.

"The Churches of Christ and the Christian Church"—by Steve Williams (June/1977, Pages 7-8)

Members

"What Kind of Members Does the Body of Christ Need?"—by M. Gnanakann (May/1977, Pages 4-5)

Michigan Liberalism

"Further Evidence of Spreading Liberalism in Michigan, including correspondence between James W. Edmunds and Ira Y. Rice, Jr. (March/1977, Pages 6-7)

Middle of the Road

"Methodists Take Middle-of-the-Road Stands"—by Pete Hanks (May/1977, Page 12)

Multiple Assemblies

"The Assemblies of the Church of Christ Salute You"—by Ray Hawk (May/1977, Pages 9-10)

New Gospel

"A New Gospel for a New Age"—by Rodney V. Rutherford (October/1977, Page 15)

Newspaper Evangelism

"May I Introduce You to God?"—by Jack Harriman (June/1977, Pages 12-14)

"Evangelize by Using the Newspaper"—by The Editor (September/1977, Page 15)

North Carolina

"Ready to Undertake North Carolina Work"—by Glenn D. Martin (October/1977, Page 10)

O'Hair, Madalyn Murray

"Hair Today and Gone Tomorrow"—by Dan Harless (January/1977, Page 9)

Old Covenant Vs. New Covenant

"How Readest Thou?"—by W. F. Cawyer (October/1977, Page 7)

Osborne, Roy

Editor responds to Cecil and Betty Freeman's request for a full report concerning Roy Osborne to send to the elders of the church at Dickson, Tennessee (February/1977, Pages 12-13)

Preaching

"What Does A Preacher Do All The Time?" (May/1977, Page 10)

"The Right Preacher"—by Ray Hawk (July/1977, Pages 9-10)

Premillennialism

"Premillennialism in the Light of God's Word"—by William Van Winkle (June/1977, Pages 10-12)

"Premillennialism and the Fulness of Time"—by Randall C. Bailey (September/1977, Pages 7-8)

Priorities

"Keeper of the Spring"—by Bert Mercer (July/1977, Page 16)

Proclaiming the Truth

"Protect and Proclaim" (April/1977, Page 5)

Prophets

"Should There Be Apostles and Prophets Today?"—by Keith Marshall (August/1977, Page 14)

Protecting the Truth

"Protect and Proclaim" (April/1977, Page 5)

Questions/Answers

"Bible Questions/Answers from the Boone Plaza Church of Christ" Answered by Steve Williams (September/1977, Page 15)

Randolph, Dale

Misrepresented why East Gadsden's bundle order was cancelled—also why he left East Gadsden (November/1977, Page 13)

Rapture

"THE RAPTURE: Fact or Fiction"—by Ray Hawk (April/1977, Pages 9-12)

Restructuring the Church

"Watchman, What of the Night?"—by Douglas Bickenbach (March/1977, Page 5)

Rice Family Singers

Rice Family Singers' Albums, Tapes Strike Responsive Chord—Brotherhood-wide (October/1977, Pages 8-9)

Rice, Rochelle

"Major Surgery Required—In A Strait Betwixt Two"—by Ira Y. Rice, Jr. (January/1977, Pages 1,3-4)

Sermon Outlines

"Evangelizing The World" by Bill Coss (April/1977, Page 8)

"Digging The Wells" by Randall C. Bailey (May/1977, Pages 6-8)

"Satan" by Randall C. Bailey (June/1977, Pages 5-7)

"Jesus, Elijah, and Elisha: A Sermon Outline"—by Steve Williams (August/1977, Pages 12-14)

Sewell, J. P.

What J. W. McGarvey told brother Sewell in 1902 or 1903 in Dallas, Texas (June/1977, Page 7)

Shipwreck (of Faith)

Fund Contributors Are "Doing Something About It"! (October/1977, Page 15)

Sims, Jim

Perfidious article carried in October/1976 issue of *Integrity*, under heading of "REACTION—Special Report on the Warren-Flew Debate" (February/1977, Pages 5-6)

Sin

"The Unpardonable Sin"—by Dan Jenkins (August/1977, Pages 6-8)

"The Consequences of Sin"—by Ray Hawk (August/1977, Pages 10-11)

Sommer, Daniel

Like a Lion: Daniel Sommer's Seventy Years of Preaching—a new book by Matthew C. Morrison presents Sommer as a "frontier pulpit giant" (February/1977, Page 10)

Special Articles

"Proportionate Giving," reprinted from *The Co-Worker* (February/1977, Page 9)

"What a Contrast"—by Tom Childers (February/1977, Page 9)

"Divers Diseases"—A Sermonette from *Quote Magazine* (February/1977, Page 9)

"Commended and Fired"—by Ray Hawk, reprinted from *The Beacon* (February/1977, Page 10)

"A Preacher Who Wouldn't Do"—Author Unknown (February/1977, Page 14)

"They' Did It"—by Dean Buchanan (July/1977, Page 7)

"Borderline Christians"—by B. C. Goodpasture (July/1977, Page 7)

"And Such Were Some of You, Not Such Are Some of You"—by Quentin Dunn (July/1977, Page 8)

"Winston Churchill's Opinion of Moses"—from *Halley's Bible Handbook* (September/1977, Page 6)

"Don't Say Don't"—by Dean Buchanan (September/1977, Pages 12-13)

"The Death of Elvis"—by Ray Hawk (October/1977, Page 7)

"Gimmickry and Christianity"—by The Editor (October/1977, Page 7)

Spectacular

"The Desire for the Spectacular"—by Dean Buchanan (August/1977, Pages 4-5)

Spiritual Gifts

"A Teenager Speaks on Spiritual Gifts"—a new book by John Mark Hicks (June/1977, Pages 8-9)

Spiritual Sword Lectureship

The Second Annual *Spiritual Sword* Lectureship announced for October 23-27 (September/1977, Page 14)

Teachers' Meetings

"The Importance of Teachers' Meetings"—by Dan Jenkins (September/1977, Page 9)

Tooele, Utah

"Must Christ Die in Tooele?"—by Alvin R. Shafer (June/1977, Page 1)

"Important Letter to the Editor"—J. Loyd Rice responds to Shafer article (August/1977, Page 14)

"Tooele Is Not Unique"—by Roy A. Crutcher (September/1977, Pages 15-16)

Truth

"Showing Respect For The Truth"—by Johnny Ramsey (June/1977, Page 3)

University Church of Christ Denton, Texas

University church elders make "A Statement to the Brotherhood," re: those causing divisions and offences there (February/1977, Page 11)

Version Issue

"The Version Issue, Moderation and the Church-Splitting Contention"—by Robert R. Taylor, Jr. (October/1977, Pages 1,3-5)

"An Unreliable and Perverted Version"—by James W. Boyd (November/1977, Pages 8-10)

Women's Role

"God's Role For Women"—by Frank Chesser (March/1977, Pages 4-5)

"A Study of I Timothy 2:8"—by Charles L. Sattenfield (March/1977, Pages 9-10)

Woods-Franklin Debate

Printed book, re: debate on Holy Spirit now available. (January/1977, Page 3)

World Evangelism

"A Statement About Mission Work in Fiji Islands"—by Robert Martin and Grady Partin (April/1977, Page 6)

"Evangelizing The World"—by Bill Coss (April/1977, Page 8)

Yesteryear

"A Voice of Yesteryear"—by James W. Zachery (July/1977, Page 10)

Youth Outreach

Is there a connection between "National Youth Outreach Campaign" and Bob Miller and his "Youth Outreach Foundation"? (November/1977, Page 12)

AUTHOR INDEX

Bailey, Randall C.

"Digging the Wells"—A Sermon Outline (May/1977, Pages 6-8)

"Satan"—A Sermon Outline (June/1977, Pages 5-7)

"Attitude" (July/1977, Pages 10-11)

"Premillennialism and the Fulness of Time" (September/1977, Pages 7-8)

Bickenbach, Douglas

"Watchman, What of the Night?" (March/1977, Page 5)

Billingsley, Price

"Penetrating Paragraphs From the Past" (April/1977, Page 7)

"Things That Trouble Us" (August/1977, Pages 1,3-4)

Boyd, James W.

"An Unreliable and Perverted Version" (November/1977, Pages 8-10)

Buchanan, Dean

"The Fountain of Life" (May/1977, Pages 8-9)

"They' Did It" (July/1977, Page 7)

"The Desire for the Spectacular" (August/1977, Pages 4-5)

- "Don't Say Don't" (September/1977, Pages 12-13)
- Cain, Kerry**
"What About Choruses?" (June/1977, Pages 3-4)
- Camp, Franklin**
"A Balanced Life" (April/1977, Pages 2-5)
"Changing Blessings into Curses" (July/1977, Pages 1, 3-6)
"The Question of Open Fellowship" (September/1977, Pages 3-6)
- Cawyer, W. F.**
"How Readest Thou?" (October/1977, Page 7)
- Chesser, Frank**
"God's Role for Women" (March/1977, Page 4)
- Childers, Tom**
"What A Contrast!" (February/1977, Page 9)
- Cogdell, Gaston D.**
"Abortion Is Still Murder!" (November/1977, Pages 7-8)
- Coss, Bill**
"The Great Commission Is Binding Upon Every Christian" (January/1977, Pages 7-8)
"Evangelizing the World"—A Sermon Outline (April/1977, Page 8)
- Crutcher, Roy A.**
"Tooole Is Not Unique" (September/1977, Pages 15-16)
- Deaver, Roy**
"What Killed High Cotton?" (February/1977, Page 5)
- Denton, Texas**
University church of Christ elders make statement to brotherhood (February/1977, Page 11)
- Dickson, Roger E.**
"I Don't Know" (July/1977, Page 11)
- Dunn, Quentin**
"And Such Were Some of You, Not Such Are Some of You" (July/1977, Page 7)
- Elliott, Melvin**
"Enemies of the Cross" (March/1977, Page 7)
- Gnanakann, M.**
"What Kind of Members Does the Body of Christ Need?" (May/1977, Pages 4-5)
- Goddard, Dan**
"The Christian Church/Church of Christ—Is There A Difference?" (August/1977, Pages 9-10)
"Christian Church/Church of Christ (Is There Really a Difference?)"—Part II (September/1977, Pages 11-12)
"Christian Church/Church of Christ (Is There Really a Difference?)"—Part III (October/1977, Page 6)
"Christian Church/Church of Christ (Is There Really a Difference?)"—Part IV (November/1977, Pages 10-11)
- Goodpasture, B. C.**
"Borderline Christians" (July/1977, Page 7)
- Halley's Bible Handbook**
"Winston Churchill's Opinion of Moses" (September/1977, Page 6)
- Hanks, Pete**
"Methodists Take Middle-of-the-Road Stands" (May/1977, Page 12)
- Harless, Dan**
"Hair Today and Gone Tomorrow" (January/1977, Page 9)
- Harp, Richard**
"A Beauty Shop in the Church Building" (January/1977, Page 12)
- Harriman, Jack**
"May I Introduce You to God?" (June/1977, Page 12)
- Hawk, Ray**
"Commended and Fired" (February/1977, Page 10)
"How It All Began: They Went Out From Us—I John 2:19 (March/1977, Pages 1-3)
"The Rapture: Fact or Fiction?" (April/1977, Pages 9-12)
"The Assemblies of the Church of Christ Salute You" (May/1977, Pages 9-10)
"Loving in Deed and in Truth" (May/1977, Pages 11-12)
"Will Liberals Really Reply?" (June/1977, Page 14)
"Real Live Elders" (July/1977, Pages 6-7)
"The Right Preacher" (July/1977, Pages 9-10)
"The Consequences of Sin" (August/1977, Pages 10-11)
"The Death of Elvis" (October/1977, Page 7)
- Jeffcoat, W. D.**
"A Response to a Reaction" (February/1977, Pages 6-7)
Letter of January 11, 1977, to Hoy Ledbetter (February/1977, Pages 8-9)
- Jenkins, Dan**
"Ira Rice, Jr., Arrives in Taiwan, Contending for the Faith Has New Acting Editor" (April/1977, Pages 1, 7)
"Married, Divorced, Remarried and Baptized—What Then?" (May/1977, Pages 1-3)
"From The Editor's Desk" (June/1977, Page 2)
"Be Not Ashamed" (July/1977, Page 2)
"From the Editor's Desk" (August/1977, Page 2)
"The Unpardonable Sin" (August/1977, Pages 6-8)
"Attitudes Are Important" (September/1977, Pages 1-2)
"The Importance of Teachers' Meetings" (September/1977, Page 9)
"Evangelize by Using the Newspapers" (September/1977, Page 15)
- Kidwell, Paul**
"Patronizing Papa" (March/1977, Page 10)
- Ledbetter, Hoy**
"Reactions to Debate Report" (February/1977, Page 8)
- Marshall, Keith**
"Should There Be Apostles and Prophets Today?" (August/1977, Page 14)
- Martin, Glenn D.**
"Ready to Undertake North Carolina Work" (October/1977, Page 10)
- Martin, Robert**
"World Evangelism Report—A Statement About Mission Work in Fiji Islands" (April/1977, Page 6)
- McDuffee, Harry H.**
"Book, Chapter, and Verse" (June/1977, Page 4)
- Mercer, Bert**
"The Keeper of the Spring" (July/1977, Page 16)
- Miles, Gerald W.**
"Unconscious Enemies of Christianity" (January/1977, Page 8)
"The Hiding Place" (May/1977, Page 11)
"I Will Disguise Myself" (August/1977, Page 8)
- Morgan, Frank**
"What About 'Law' in Letter to Galatians?" (November/1977, Page 11)
- Morrison, Matthew C.**
Author Talks About Daniel Sommer as "Frontier Pulpit Giant" (February/1977, Page 10)
- Musgrave, Donald**
"Another View of Choruses" (August/1977, Pages 5-6)
- Nichols, Gus**
"Discipline and Other Congregations" (July/1977, Pages 8-9)
- Partin, Grady**
"World Evangelism Report—A Statement About Mission Work in Fiji Islands" (April/1977, Page 6)
- Ramsey, Johnny**
"Christ the Real Hope of the World" (April/1977, Page 12)
"The Future of the Church" (May/1977, Page 5)
"Showing Respect for the Truth" (June/1977, Page 3)
"Back to the Bible" (August/1977, Pages 8-9)
"Strengthening the Church" (September/1977, Page 9)
"Is He a Good Mixer?" (September/1977, Page 11)
- Rice, Ira Y., Jr.**
"Major Surgery Required—'In A Strait Betwixt Two'" (January/1977, Pages 1, 3-4)
E. R. Harper Reveals That He Was Mistaken Regarding Stevens' Eldership—An Editorial (January/1977, Pages 2-3)

"Dao-Thornton Wedding Opens Way For Two New Missionaries to Head For Samoa If Support Is Raised" (January/1977, Pages 4-7)
 "Harding Graduate School's Proposed New 'Doctor of Ministry' Degree Program Poses Major Threat to Cause of Truth"—An Open Letter (February/1977, Pages 1,3-4)
 "Of Cats and Mice"—An Editorial (February/1977, Pages 5-9)
 Full report re: Roy Osborne (February/1977, Pages 12-13)
 "Torch Goes to Dan Jenkins"—An Editorial (March/1977, Page 2)
 "Further Evidence of Spreading Liberalism in Michigan" (March/1977, Pages 6-7)
 "Star-Telegram Advertisement Pinpoints Once Again Don Finto's Apostasy From Truth To Denominationalism" (March/1977, Pages 8-9)
 "That Which Cometh Upon Me Daily... The Care of All the Churches" (October/1977, Pages 2-3)
 "Gimmickry and Christianity" (October/1977, Page 7)
 "Fund Contributors Are 'Doing Something About It'" (October/1977, Page 15)
 "Should Brotherhood Rejoice That Harding Graduate School's Doctoral Program Is Underway?" (November/1977, Pages 1-2)

Rice, J. Loyd

"Important Letter to the Editor" (August/1977, Page 14)

Rogers, Reg

"The Keys of the Kingdom" (October/1977, Page 5)

Rutherford, Rodney V.

"A New Gospel for a New Age?" (October/1977, Page 15)

Sattenfield, Charles L.

"A Study of I Timothy 2:8" (March/1977, Pages 9-10)

Scott, John

"The Morality of Abortion" (November/1977, Pages 3-7)

Shafer, Alvin R.

"Must Christ Die in Tooele?" (June/1977, Page 1)

Sims, Jim

"The Debate of the Century?" (February/1977, Pages 5-6)

Stone, Michael D.

"Which—Doctrine or Opinion?" (March/1977, Page 7)

Taylor, Robert R., Jr.

"Harper on the Holy Spirit Issues in the Twentieth Century" (June/1977, Pages 13-14)

"The Version Issue, Moderation and the Church-Splitting Contention" (October/1977, Pages 1,3-5)

Van Winkle, William

"Premillennialism in the Light of God's Word" (June/1977, Pages 10-12)

Waddey, John

"Changing Attitudes Toward Divorce and Remarriage" (September/1977, Pages 6-7)

"What Happened at Calvary?" (September/1977, Pages 10-11)

Wheeler, John L.

"Who Calls the Shots?" (August/1977, Pages 11-12)

Williams, Frank R.

"We Must Not Be Afraid" (August/1977, Page 4)

Williams, Steve

"The Churches of Christ and the Disciples of Christ" (June/1977, Pages 7-8)

"Jesus, Elijah, and Elisha: A Sermon Outline" (August/1977, Pages 12-14)

"Bible Questions/Answers from the Boone Plaza Church of Christ" (September/1977, Page 15)

Wineinger, Richard H.

"The Beginning of Liberalism" (January/1977, Page 9)

Zachery, James W.

"A Voice of Yesteryear" (July/1977, Page 10)

[EDITORIAL NOTE: Although much time and effort is required to index our BOUND VOLUMES as meticulously as we do, it is our aim to make them as valuable as possible for those keeping abreast of how the church was led back into apostasy over the past quarter of a century.

If you have not secured your set of BOUND VOLUMES for your own reference library, as yet, no doubt you will want to do so. If you cannot afford the \$148.00 to purchase the entire set all at once, we can help you build your set one or two volumes at a time. For information of how to order, please send inquiries to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118 (or telephone 901/363-6498).—The Editor]

Notes & Quotes...

SOUTH TEXAS 6TH ANNUAL SUMMER LECTURESHIP SET FOR AUGUST 12-15, 1993

The 6th Annual South Texas Summer Lectureship, hosted as always by the Adams Street church of Christ, of Beeville, Texas, has been set for August 12-15, 1993, according to Joe E. Cox, local minister and Lectureship Director. The church meets at 1701 North Adams, in Beeville. A great and growing host of faithful brethren from all over the South Texas area gather annually for this outstanding event.

Dr. Rufus Johnson, Abilene, Texas: "Please send me two copies of brother Goebel Music's book, 'Behold The Pattern.' I want to give them to two young preachers. I have a copy that I have read several times already. I can understand why it is so 'hot'...it is the best book I've read in the last three decades. It is a great book indeed. I hope many more copies will go out."

[NOTE: "Many more copies," indeed, are going out. A telephone call to brother Music on July 17th revealed that the NINTH PRINTING of this fabulous book was coming from the press three days later, most of which had been ordered already. By the time this printing is distributed, some 47,500 copies (plus overruns) shall have gone out—all within less than two years! It now appears that a TENTH PRINTING will be necessary just as soon as this one is received! IYRJR.]

'JESUS CHRIST, THE ONLY HOPE OF THE WORLD' SECOND ANNUAL FIRM FOUNDATION LECTURESHIP

"What a great spiritual feast we were able to enjoy," Fred Davis, director of the Second Annual Firm Foundation Lectureship, of Dayton, Ohio, wrote as soon as it was over in June.

"All of the lessons were true to God's word, well prepared and delivered with great courage, conviction, love and enthusiasm. Each speaker took his assigned subject and developed it to make the chosen theme "Jesus Christ, The Only Hope of the World" shine as the noonday sun.

"There were visitors from 14 states. A total of at least 25 cities in Ohio were represented, from at least 26 different congregations...a total of 254 visitors.

"Seven congregations from this area co-

operated by giving financial assistance and food to make this lectureship a great success. For this assistance and support we give thanks to each congregation."

BYBEE BRANCH/McMINNVILLE ANNOUNCES FOURTH ANNUAL BIBLE LECTURESHIP FOR AUGUST 4-8

"Modern Problems With Ancient Biblical Answers" is the theme of the Fourth Annual Bible Lectureship announced for August 4-8, 1993 at Bybee Branch/McMinnville, Tennessee.

Among the speakers this year are Charles Brown, Jane Brown, Winford Claiborne, Jimmy Clark, Gary Colley, Jim Dearman, Daniel Denham, Adron Doran, Thomas Holland, Robert Johnson, George King, Mack Lyon, David Pharr, David Sain, Dorsey Traw, James Watkins and Marzee Woodward.

R. D. Crawford, Jacksonville, Florida: "Please use the little extra as you know best [\$15.05 extra enclosed—IYRJR.]...So glad you are willing and able to continue fighting the good fight.

"We lost a good soldier for the cause of Christ here in Jacksonville, Sunday, April 25. Brother James Medlin died in an auto accident on his way to evening worship at the Oceanside congregation in Jacksonville Beach where he was a member. His lovely wife Eilene was with him but she suffered [only] bruised ribs...with no major injuries.

"Brother Jim was a member of the Board of Directors of the Florida School of Preaching in Lakeland, Florida, for many years and had just resigned because of poor health. He was instrumental in starting congregations of the church of Christ—Dean Road and Oceanside—here in Jacksonville. He was the preacher at Dean Road church for about 12 years plus he also served as an elder at the same time.

"Brother Medlin was a retired Lt. Commander from the U.S. Navy and would have celebrated his 65th birthday in September. He and Eilene served and worshipped in many congregations in the U.S.A., plus a lot of foreign countries during his years in the Navy. His pleasant and easygoing manner made him an instant friend wherever he went. I do not know how many precious souls were taught

the truth and were baptized by brother Jim, but his influence and good name with his love for the brethren and the church will follow for a long time.

"He is survived by his wife Eilene, two sons, Larry and Steve and three sisters. The funeral service was held in the San Jose building in Jacksonville on May 1, 1993, at 2:00 p.m. Brother Wallace Maxwell, his close friend, and fellow board member for many years, conducted the service with about 300 in attendance. Truly a prince and great man has fallen.

"The Board of Directors of the Florida School of Preaching is establishing a 'Jim Medlin Memorial Scholarship Fund' in his honor for the training of preachers of the gospel. All checks should be made to the Florida School of Preaching and mailed to 1807 South Florida Avenue, Lakeland, Florida 33803. Please mark checks for 'Jim Medlin Memorial'."

Merwin L. Greeley, of Glidden, Texas, ordered three copies of brother Goebel Music's book, *Behold The Pattern*, saying, "I need all the help I can get." [Don't we all! IYR Jr.]

Estelle Green, Cloquet, Montana: "I have the book [Behold The Pattern] and it is wonderful... I am really enjoying my book and wish each member of the church had one and would read it."

Lorin & Gerry Poole, Signal Mountain, Tennessee: "We do appreciate all the work you do to spread the gospel and help to keep the church as it was in the beginning."

[NOTE: The Pooles sent in five new subscriptions to *Contending for the Faith* together with their own renewal. Much appreciation. IYR Jr.]

EAST HILL/PULASKI CHURCH HOSTS THIRD ANNUAL "TRUTH IN LOVE" LECTURESHIP

Featuring the theme, "Fundamentals of the Faith," the East Hill church of Pulaski, Tennessee, held their Third Annual Truth In Love Lectureship, May 12-19, 1993.

Comprising 21 Bible-based lessons by 21 outstanding speakers, these included Garland Elkins, David Sain, Robert McAnally, Lester Kamp, Perry Cotham, Buster Dobbs, David Brown, Winfred Clark, Roger Banks, Kevin Beard, Raymond Hagood, Robert Taylor, Jim Laws, Jack Wilhelm, Eddie Whitten, Curtis Cates, Annette Cates, Edwin Jones, Winford Claiborne, Willie Bradshaw and Joe Cox.

Lectureship Director: Paul Sain.

DOES "CHRISTIAN CHRONICLE" ADVOCATE FELLOWSHIP WITH "ONE BODY" AND CHRISTIAN CHURCH?

It seems almost impossible for some to accept, however, evidence is growing that those in positions of responsibility re: the *Christian Chronicle* may already view themselves as in fellowship with the *Christian Church*.

Appearing on Page 19 of the Spring 1992 issue of the *Christian Church's* paper *ONE BODY* was the following statement by the Assistant Editor of the *Christian Chronicle*:

DISCOVERY

I sat down last night and read your latest issues of ONE BODY from cover to cover. I enjoyed them immensely and was really touched by the desire of your fellowship for unity. It was as if I discovered a whole body of fellow believers I didn't know existed.

(Signed)

Lindy Adams
Assistant Managing Editor
The Christian Chronicle
Oklahoma City, Okla.

Cliff Lyons, minister, Eastside/Muskogee, Oklahoma: "We sent \$100.00 to help with

CREATIVE WORSHIP

Brock M. Hartwigsen

"Creative worship" is a concept that more and more people are advocating. These advocates of "creative worship" are trying to create a more inviting and meaningful worship experience—or at least that is what they claim they are doing.

In an issue of *Image* magazine brother Rubel Shelly called for the church to create a better worship atmosphere. He claims that this would attract the "un-churched."

The name "creative worship" is very appropriate. In Genesis we read, "In the beginning God created..." The Hebrew word translated "created" means to form from nothing.

The advocates of "creative worship" are at least true to their words. They are trying to form a new worship style for the church from nothing—a worship style that is formed with no Biblical authorization. They are plucking worship activities from the air and not drawing them from God's word.

I appreciate their honesty in calling it "creative worship." A worship style that is formed from nothing, good for nothing and worth nothing. "Creative worship" should be rejected and thrown out like any other worthless thing.

—1237 Apartment C, Patrick Circle
Cary, North Carolina 27511

postage expenses in mailing *Behold The Pattern* to this area. We have announced the need and hope that individuals will also help."

VERA BARTEE CELEBRATES 90TH BIRTHDAY ANNIVERSARY IN LUBBOCK, TEXAS

Vera BarTEE, your editor's last remaining relative of her generation on either side of the family (aunt), celebrated her 90th birthday anniversary, July 10, 1993, at the Southside church facility, in Lubbock, Texas.

Hosted by her two sons and their wives, Dr. & Mrs. Kyle BarTEE, of Lubbock, and Mr. & Mrs. Jim BarTEE, of Abilene, approximately 100 guests turned up for the happy occasion, including niece Pat Woods, of Portales, New Mexico, and nephew Ira Y. Rice, Jr., and Vada Rice, from Memphis, Tennessee.

William (Bill) Hettick, Nile church of Christ, Box 182 AB, Carthage, Mississippi 39051: "We're looking for someone possibly on social security, we provide a mobile home to live in and around \$500.00 a month. Our contribution averages between \$225.00 - \$250.00 per week. Our building is paid for. Nile is located half way between Kosciusko and Carthage, Mississippi.

"The congregation was started here around 1920 by brother H. D. Jeffcoat and there have been some good preachers pass through the doors such as A. H. Smith, H. C. Harris, John P. Lewis, Marvin Powell and C. W. Brannam, just to name a few.

"Nile started the Kosciusko congregation many years ago as well as the Carthage congregation. The Carthage church hired last

year brother Robert Meredith from Memphis School of Preaching. I think his father-in-law is Virgil Hale.

"If you hear of anyone that fits this and might be interested in a country congregation let me know... Sound doctrine is a must for this area."

Byron Beasley, minister, Star church of Christ, Lometa, Texas: "I wouldn't be without *Contending for the Faith*. If it wasn't for you, some of us Old Knuckled-Heads wouldn't know about some of the things that are happening in our brotherhood. I also get brother Roy Deaver's Biblical Notes. I'm sorry that my name wasn't on the list of faithful brethren standing against these new innovations. I do my very best to stay with the BOOK.

"As I told you in my letter with the check to help with the mailing of BEHOLD THE PATERN, I bought one case and some besides. I bought 22 in all. I sent some to my brethren that I knew were sound in the faith, and I gave some to young preachers that I knew had been to Sunset. And to one that was on his way to Sunset.

"I am enclosing check in the amount of \$31.00. Extend my subscription three years and use the other for whatever you need it for."

[NOTE: "It is wonderful to me that you had bought 22 copies of brother Music's book and were placing them where calculated to do some good," I replied, in part. "We just must not let the initiative pass out of our hands. All that the forces of error require to win the battle is for the forces of truth to do nothing. IYR Jr.]

Allen Rupert, 839 Faustina Avenue, Bucyrus, Ohio 44820: "You probably do not realize what it is like (or maybe you do) to be in areas where 'liberalism' is the standard. I presently work in an area filled with recent graduates from Sunset School of Preaching. At the monthly preachers' meetings they talk about things like 'we need to quit looking at I Timothy 3 and Titus 1 as qualifications and only refer to them as guidelines or we will never have any elders or deacons' (as if we would if they did not meet these qualifications!).

"In one of the prayers one preacher asked God to 'pour out your Holy Spirit on us,' one talked about how that the youth where he preached sold coupons for Burger King to raise money. I thought another preacher was going to fly over the table for more information so the youth where he was could get into this also. (I thought I was back in my childhood days when I attended the church of my parents' choice and this was justified by 'situation ethics'—a family of the congregation needed funds for their child's liver transplant.)

"At a sponsored area retreat which was to be on a Friday, Saturday and Sunday, they had a keynote speaker Charles Hodges and also G. P. Holt spoke once or twice. Because I was new in the area, I went on the Friday night. What an eye-opener! Hodges said the main qualification for an elder or preacher was if he 'tithed' or not. He spent about 45 minutes teaching on tithing and when he finished I thought for sure that I was with a group of 'Baptists' when they applauded and got voiceful at the end. I was surely glad that I hadn't spent good money to stay overnight, because I left during the applause.

"The list goes on and on; but I won't bore you with it. Brother Rice, WHERE, AS THE LORD'S CHURCH, ARE WE HEADED?

"A large number of the group here at Bucyrus are against sound words from God's book; so they have stopped 'laying by' as they have been prospered' and we are now broke. I am not sure whether the rest (about half) of us can survive or not. Prior to this we had been making it with around \$600.00 (\$75.00 short of budget) a week, but now we are less than \$300.00 a week. Several of the faithful brothers have been laid off or plants have closed, causing a great financial strain on us here.

"Do you happen to know some place looking for a mission work to support? If we don't get thrown out on our ear we will have to get outside help for a while. I will get a part-time job. The 'liberals' have always in the past quit giving and then saying they cannot afford a preacher; so the preacher packs up and is gone—but I hope I will be able to stick it out for the 'faithful' ones who have finally taken a stand for 'truth' and plan to if they have to meet somewhere else.

"Upon closing I want only to say 'THANK YOU' for all your GREAT WORK throughout the last 25 years that I have known you which has been through your faithful materials and 20 years ago personally having the pleasure to meet and hear you and upon a few occasions since. Again, keep on 'Contending for the Faith'."

[NOTE: "I do indeed know what it is like to live in an area where 'liberalism' is the standard," I replied, in part, to brother Rupert. "My family and I lived in Nashville for seven years. You would be hard put to find a preacher or a church there which is NOT liberalistic. Those probably were the most miserable seven years I ever spent in my whole life.

"From your description, it sounds like about HALF of your congregation needs to withdraw from the OTHER half—for covetousness! (I Corinthians 5:11). It is one thing for a brother to be doctrinally LIBERAL, quite another for him to just QUIT GIVING. If you did this, you probably would lose the COVETOUS members; however, the scriptures STILL say, with such an one we are 'not to eat.' The Lord cannot bless Bucyrus as long as such is tolerated.

"Your letter... was greatly appreciated." IYR Jr.]

Jack Edmiston, Voca, Texas: "The brethren at Voca, Texas, are sending \$500.00 to Bellview church of Christ for the 'Behold The Pattern' / Special Mailings..."

Joyce Carnell, Nashville, Tennessee: "I don't know how you got my name and address to send me this book **Behold The Pattern**, but I do really appreciate it. I started reading it the day I received it. It is a very wonderful book. I have been going off and on for years to Madison Church of Christ..."

"I am so thankful for your book, because I want to learn all I can about how to become a good Christian again..."

[NOTE: There was more to sister Carnell's letter of a personal nature not included in foregoing. "We appreciated the things you had to say," I replied, in part. "We are confident that there are indeed many wonderful Christians within the membership at Madison. However, we must never put our complete trust in men, but in God.

"One thing we are hoping regarding the Madison congregation is that the elders and brother Flatt may come to realize that it is wrong to invite those who teach and/or practice contrary to the scriptures ELSEWHERE to come speak on the so-called 'Nashville Jubilee.' The name 'Jubilee' itself is contrary to the scriptures, since it was strictly an OLD testament celebration, not a NEW testament celebration—and Christians are supposed to be governed by the NEW testament rather than by the OLD. Also, II John 9-11 teaches us not to 'receive'

'CHRISTIAN ATTITUDES' TO BE GENERAL THEME OF 9TH ANNUAL ROBERTSON COUNTY LABOR-DAY WEEKEND LECTURESHIP, FRIDAY NIGHT THROUGH MONDAY NIGHT, SEPTEMBER 3-6, 1993

"What Ought To Be Our Attitude Toward" 23 different topics will be the general theme of their **Ninth Annual Labor-Day Weekend Lectureship** sponsored by the **Robertson County church of Christ**, Friday night through Monday night, September 3-6, 1993 at their church facilities on Highway 41 approximately 25 miles north of Nashville, Tennessee.

Speakers and their topics will include **Wayne Coats** on "Church Discipline" and "Further on the Jubilee;" **Paul Sain** on "Elders of the Local Church;" **Thomas B. Warren** on "Atheism in the World, and Agnosticism in the Church" and "The 'Unity-in-Diversity' Doctrine;" **Virgil Hale** on "The Truth;" **Bill Cantrell** on "Denominationalism;" **James W. Boyd** on "Our Worship (#1, The Lord's Supper and Giving);" **Keith Mosher** on "The Lord's Return and Judgment;" **Roy Deaver** on "God, Ourselves, and the World (No. 1 and No. 2);"

Ira Y. Rice, Jr., on "Mission Work;" **Curtis Cates** on "Our Worship (#2, Preaching, Praying, Singing);" **Mac Deaver**, on "God—His Existence, Nature, and Attributes" and "The 'One Nation Under God' Program;" **Roy McConnell** on "Fellowship;" **Garland Elkins** on "The Role of Women;" **David Brown** on "Suffering and Death" and "Error in the Local Congregation;" **Roger Jackson** on "The Gospel;" **Fred Clayton** on "Miracles (?) and Miracle Workers (?);" and **Robert Taylor** on "Authority in the Home."

The 23 sessions will include 17 speakers and one Open Forum. At least two of the speakers—Curtis A. Cates and Ira Y. Rice, Jr.—will be leaving from this lectureship for special missionary work in Murmansk, Russia, above the arctic circle.

Directing the lectureship will be **Roy McConnell**, elder and minister of the Robertson County congregation.

those who teach another doctrine neither to bid them 'God speed' for in so doing we become partakers with them.

"Please read and study the book we sent you. It is a clarion call to our brethren to come back to the word of God from which so many have departed." IYR Jr.]

"I've never seen a U-Haul hitched behind a hearse... What shall we leave behind? We'll leave EVERYTHING behind."—Wayne Coats, Annual South Texas Lectures, August 15, 1992, Beeville, Texas.

Betty Freeman, of Cumberland Furnace, Tennessee, sent \$50.00 to help on our big Special Mailing of 4,000 copies of **Behold The Pattern**, saying, "I ordered a case of these and have given them to our elders and preacher and to several other preachers and friends in our area.

"I have meant to write you to let you know about Cecil's death. We found out in May of '91 after being sick since January with severe pain that he had cancer of the spine. He passed away January 12, 1992. I have had a really rough time, but with God's help I am trying to accept it and go on.

"I am planning to continue our support to Far East because I really appreciate your good work. God help you to continue!"

Zellie Daniel, Ferndale, Michigan: "I resigned from the eldership a few months ago. My health prohibited me from being as active as I feel elders need to be; but I am still fighting the liberals—kept **Shelly** and **Lynn Anderson** out of the spring lectureship this spring... I recently baptized my great-grandson..."

"We had an experience that I think is very unusual. On May 30th, I, my son **Charles**, my three grandsons and my great grandson presided at the Lord's table. That is four generations. Of course, they are all Christians... I had asked the elders to let us do this since it was the last Lord's Day for Charles and his family to be with us before their moving. I believe this is almost unheard of.

"Our work at Royal Oak is not prospering. I believe it is because of a lack of definitive

preaching, or maybe I should say doctrinal preaching. I believe it takes the seed of the kingdom to make the kingdom grow..."

[NOTE: "That was wonderful that you could baptize your great-grandson—also that four generations of you could wait on the Lord's table that day," I replied, in part. "We don't have any GREAT-grandchildren as yet; however, our first GRAND-daughter graduated from high school last month. Vada and I got to attend." IYR Jr.]

WAYNE COATS, EDITOR APPEAR ON SATURDAY LECTURESHIP JUNE 26 AT WARDS CHAPEL, NEAR MANCHESTER

In what might be described as a "mini" lectureship, **Wayne Coats** and **Ira Y. Rice, Jr.**, spoke twice each on Saturday, June 26, 1993 at Wards Chapel church of Christ, near Manchester, Tennessee.

Morning lectures included Coats on "The Christian's Attitude Toward Error;" Rice on "The Christian's Attitude Toward Marriage, Divorce and Remarriage."

Afternoon lectures featured Coats on "The Christian's Attitude Toward the Jubilee;" Rice on "The Christian's Attitude Toward Evangelism."

This lectureship was held in connection with a gospel meeting with Rice doing the preaching, June 21-27, at Wards Chapel. **James Cossey** is the local evangelist.

Clark H. Lewis, Blacksburg, Virginia, "Yesterday we mailed 825 copies of the May issue of **Contending for the Faith**... Although there will be some who have received a copy of the May issue previously. I believe our mailing will reach many who have not seen this material before... Many thanks for your help in bringing this to our attention..."

[NOTE: The East Side church of Christ, of Christiansburg, Virginia, enclosed a cover letter together with each copy of **Contending for the Faith** in the above-mentioned mailing. It reads, as follows:

East Side Church of Christ
Post Office Box 509
Christiansburg, Virginia 24073
Phone (703) 382-5292

In February 1993, Dr. Royce Money, President of Abilene Christian University, delivered a speech which raised several important issues concerning the church and Christian education which should be noted and responded to by those in the church who, by reason of biblical studies and experience, are best qualified to discuss the importance of this material for all of us.

DOBBS-TILL DEBATE ON PROPHECY AND INERRANCY OF BIBLE IS FEATURED ON FIRST ANNUAL PORTLAND GULF COAST LECTURES

Highlight of the First Annual Portland Gulf Coast Lectures, May 23-26, 1993, at Portland, Texas (across the bay from Corpus Christi) was the **Dobbs-Till Debate** on prophecy and the inerrancy of the Bible.

Others who spoke on the lectureship included **Curtis Cates**, **Art Catrow**, **David**

Brown, **Don Walker**, **Joe Cox**, **Robert Johnson**, **Shan Jackson**, **Keith Moser**, **Terry Hightower**, **Nils Donnell**, **Dub McClish**, **Jim Snell**, **Tom Bright**, **Gary Stanton**, **Jerry Moffitt**, **Darrell Conley**, **Ira Y. Rice, Jr.**, and **Dave Collier**.

At the 10th Annual Virginia Bible Lectureship sponsored by the East Side Church of Christ, in May, we became aware of Dr. Money's speech and the response by brothers Roy Deaver, Thomas B. Warren and Mac Deaver. And with the help of brothers Roy Deaver and Ira Rice we were able to obtain copies of this issue of *Contending for the Faith* which is devoted to Dr. Money's speech (reproduced on pages 9-12) and the response.

With the help of brother Lowell Altizer's mailing list of some 800 names, we at East Side are pleased to make this copy available to you for your information and study of important problems facing the church today. We realize that some may have received a copy of this issue of *Contending for the Faith*, and if you have received a copy previously, we suggest that you give a copy to a friend.

We believe this speech and response should be given the broadest possible coverage.

Actually, the EAST SIDE/CHRISTIANS-BURG brethren ordered 1,000 copies of this particular issue for May 1993 for such distribution, as did brother ROY DEAVER, also, 1,000 copies. Should other brethren and/or churches wish to "go thou and do likewise," we printed "extra" of this particular issue. We can supply as many copies as you wish to distribute at the rate of \$50.00 per 100 copies, plus cost of packaging and shipping them to you. Such orders should be sent to: **CONTENDING FOR THE FAITH, 2956 ALLSHORE, MEMPHIS, TENNESSEE 38118.** If there is any way at all to head off the apostasy from the truth at Abilene Christian University, now is the time to do it. It may be too late already; but still we must try. IYR Jr.]

Roelf L. Ruffner, ACU Class of '76, 210 Royal Drive, Marlin, Texas 76661: "I appreciate your printing of Roy Deaver's review and response to Royce Money's speech. Brother Deaver did his usual excellent job. It was also good that you reprinted brother Money's speech as it appeared in the *Christian Chronicle*. I doubt if A.C.U. would be as brotherly.

"Surely the Lord's church and the Bible is in a fight for its life. You, as a veteran of many battles, have done the cause of Christ a great favor by this special issue of *Contending for the Faith*.

"I would like to order a bundle of fifteen (15) copies of the May 1993 issue to distribute to friends around the country and to brethren where I preach. Please bill me... P.S. I have written brother Money requesting he accept brother Deaver's challenge to debate."

[NOTE: "All that you said in your letter was greatly appreciated." I replied to brother Ruffner, in part. "I am quite sure that you are correct that ACU would not have bothered to publish the entire speech out of the *Christian Chronicle*, as we did. However, I wanted to hear nothing about quoting Money 'out of context'—and we have not so far.

"Should others wish to order extra copies of our May issue for further distribution, we'll be happy to receive their orders." IYR Jr.]

CENTRAL/BASTROP CHURCH HOSTS ARK-LA-MISS BIBLE LECTURESHP, JULY 22-24

Under the general theme of "Is There Anything New in Religion?" the Central church of Christ is hosting the Ark-La-Miss Bible Lectureship again this year, July 22-24, 1993, at Bastrop, Louisiana.

Speakers this year include H. A. "Buster" Dobbs, on "Keeping the Church Pure in Doctrine" and "What Is Humanism And Its Effects on the Lord's Church?"; **John Bowles**, on "Keeping the Church Pure in Holy Living"; **Joe Nichols**, on "Can the Church Participate With the Denominations in Their Activities?"; **Waymon Swain**, on "The 'New' Hermeneutics"; **Joe Sponagle**, on "The Role of Women in the Church"; **Tommy Doran**, on "What Is Bible Repentance?"; **Garry Stanton**, on "Is Indifference Killing the Church?"; **Freddie Shows**, on "Did the Lord Say Sing or Play?"; **Windle Kee**, on "Do We Have a Crisis in Leadership?"; **Darwin Hunter**, on "How to Determine Bible Authority"; and **Don Smith**, on "Can the Church Grow Again?"

SCOTT, WIGGINS PLAN TO DEBATE A.D. 70 THEORY IN NOVEMBER AT PANAMA STREET, MONTGOMERY

Brethren should be planning to attend a public religious debate between **Jack Scott, Jr.**, of Warren, Ohio, and **Stephen Wiggins**, of Montgomery, Alabama, November 1-2, 4-5, 1993, under the auspices of the Panama Street church of Christ, of Montgomery, Alabama.

The first two nights will be devoted to the following proposition: "Resolved: The Bible teaches that the second or final coming of Jesus Christ occurred in the fall of Jerusalem in A.D. 70." Scott affirms; Wiggins denies.

The latter two nights the proposition will be "Resolved: 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." Wiggins affirms; Scott denies.

Venue for the debate will be at the church facilities, 444 South Panama Street, Montgomery, Alabama.

COMMUNICATING CROSSES

Burt Jones

I sometimes journey along Interstate 77 toward gospel meeting sites down south. I am mesmerized by the rolling foothills and the sweeping mountains. But perhaps my most vivid recollection of these trips is the repeated whisper of three crosses appearing on a knoll here, a sloping hillside there.

Those crosses, likely placed there by some well-meaning soul with more zeal than knowledge, portray the three different lessons taught by each cruciform. One cross represents a thief dying IN sin, and the other a thief dying TO

sin. But the center cross speaks of the Son of God dying FOR sin. Very simply, they divide all humanity into one of two categories—those who reject Christ and subsequently die in sin, and those who believe Christ and die to sin.

Having obeyed Christ, how do we die to sin? We, as twice-born souls, must realize that we are no longer enslaved by its power. Obeying the gospel of Christ, we put to death the sinful lusts of the flesh and the pride of life (1 John 2:16-18). We speak truthfully instead of deceitfully, engage in honest

efforts to help others, check the first shoots of bitterness, and forgive as God has forgiven us.

Those crosses will confront us throughout our years of accountability. Sin's penalty was paid and its power broken on that center cross. By dying daily to our sins (1 Corinthians 15:31; Luke 9:23) we experience the sheer joy of "walking in the light as he is in the light" (1 John 1:7).

—926 East Jackson Street Extension
Millersburg, Ohio 44654

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

Did We Misunderstand Dr. Money?

Dub McClish

Dr. Royce Money, President of Abilene Christian University, delivered a speech at the annual ACU Lectureship, February 21, 1993. Numerous reviews of and responses to it have since appeared. Reportedly, all of the ACU alumni were mailed a transcript of the speech, although I never received one (BA, 1959). However, I did receive a copy from another source a few days after the speech was delivered. It struck dismay, disappointment and disgust to my heart to see the head of the largest school among Christians openly, yea, proudly confessing his agenda of error for the school. (We began writing letters of concern about the direction of the school to administrators at least 15 years ago, at which time at least some of those on "the hill" still expressed concern for keeping the school sound. Perhaps my letters explain why I did not receive a copy of the speech under consideration.)

Several reviews and responses relating to the speech expressed grave concern about several points made by brother Money. These articles were well-documented, well-worded, and stated numerous concerns about the explicit as well as the implicit content of the discourse. When such a statement is forthcoming from one in a position of great influence and when several brethren take issue with said material, often the author or his defenders will cry, "You misunderstood me!" Have we who have unapologetically reacted

negatively to this speech misunderstood brother Money?

The reaction of brother Leroy Garrett will help answer this question. Although brother Garrett no longer publishes *The Restoration Review*, he still publishes "an occasional newsletter" entitled *Last Time Around*. The front page of the June issue was taken up with his article entitled, "Good News (Mostly) From Abilene." For those who are either too young to know or who have been living under a rock for the past 40 years, I give a bit of background on brother Garrett. In his younger years he was a champion of various "anti" positions, including Bible/Christian colleges and located preachers. He published a paper (*Bible Talk*) to advance his hobbies and publicly debated these issues. (In my freshman year at Freed-Hardeman College he made himself so obnoxious on the campus during the annual lectureship [1955] in opposition to the college that he spent a night in the local jail.) During these years he was a "soul mate" to W. Carl Ketcherside and his *Mission Messenger*. However, sometime during the 1960s both of these men swung to the opposite extreme and began to champion "unity in diversity," or, as they sometimes styled it, "fellowship without endorsement." Brother Garrett began *The Restoration Review* to advance his new "fellowship everybody" convictions. Among other things, he believes that "...the Bible does not

teach that baptism is essential to salvation..." (RR, May 82). Even a casual perusal of his now defunct journal (any issue) will find him championing the most liberal positions, frequently depicting the church as a denomination, referring to various denominationalists as "Christians" and/or "brethren," and commending and/or publishing fellow-heretics. He has been on the "cutting edge" of the malignant liberalism among God's people since his doctrinal swing of 30 years ago.

Now, to brother Garrett's review. It is apparent from the title of the article that he received the speech as good news. It also is apparent that if we who reacted negatively misunderstood the speech, brother Garrett's positive reaction to it signals that he also misunderstood it! The speech in question has been rather widely circulated and reviewed, so I need not quote from it. However, I will refer to the things in the speech which caused brother Garrett to jump for joy. [Reproduced, Page 4]

Garrett saw the speech as a signal that "meaningful change... might be in the offing." By this I suppose he means a change from faithfully indoctrinating students in the pure gospel of Christ, rather than opposing it, which was the aim of its founders. Brother Garrett praised brother Money for realizing that "...unity does not mean uniformity of belief..." He also liked Money's statement that "...our enemy is Satan, not each other." He quoted with ap-

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

Much Appreciation To Readers For Keeping Us Informed Of Their Areas And Helping On "Special Mailings"

It amuses us sometimes that many widely assume that *Contending for the Faith* automatically knows everything that is transpiring brotherhood-wide and that we have the answer to all problems.

It is not that way at all. If it were not for concerned readers taking the initiative to keep us informed of what is happening in *their* respective areas, we should have no way of knowing. Also, without the financial sacrifices of many contributing to the cost of our "special mailings," much that we do could never get off the ground. Indeed, we are indebted to everyone assisting in every way.

FINANCIAL ASSISTANCE IS VITAL

As I wrote to many of our readers earlier this month, one reason that the "liberals" are having a field day at the expense of truth among churches of Christ is their willingness to *spend* and *be spent* to promote error. The old saying has it that "error can march around the world, while truth is getting its boots on."

Those huge attendances reported by the liberals' major events such as the "Nashville Jubilee," the "Tulsa Workshop" and the "Greater Northwest Evangelism Workshop" don't "just happen." They result from countless hours of planning, enormous effort and sacrificial giving on the part of the liberals *themselves* in order to *make* them happen.

Take, for instance, Nashville's fifth annual falsely-so-called "Jubilee 93" just completed last month. Liberalistic churches and individuals contributed **MORE THAN ONE HUNDRED THOUSAND DOLLARS** to undergird that event in a financial way. No wonder they could pay for those huge, expensive ads in *The Nashville Tennessean* as well as those slick brochures and programs they scattered among the brotherhood!

How much do you suppose the liberalistic *Abilene Christian University* paid the liberalistic *Christian Chronicle* for that four-page centerfold of **Dr. Royce Money's** speech that they ran in May/1993—the one that was answered in our May issue of *Contending for the Faith*? Knowing how much they charge for space much smaller than that, the cost had to be tremendous!

TRUTH BEING UNDERMINED ON ALL FRONTS

Between Nashville, Tulsa, Abilene and other

brotherhood power centers, the truth of the gospel is being undermined as never before in our lifetime, not just *brotherhood-wide* but *world-wide*. To preserve the truth not only for our own generation but for our children's and grandchildren's generations, as well, it is going to take the strongest, most relentless battle for the minds and hearts of brethren that we can possibly mount.

As you know *Contending for the Faith* has been waging a steady, heavy warfare against these forces of error for almost a quarter of a century. At this time, a RENEWED OFFENSIVE of SPECIAL MAILINGS of *Contending for the Faith* clearly is called for. We need to bring the truth constantly to the attention of all those families at MADISON, WOODMONT HILLS and ANTIOCH—the churches responsible for the “Nashville Jubilee;” to the families at GARNETT ROAD and MEMORIAL, in Tulsa—

the churches who sponsor the “Tulsa Workshop;” to the families of OAK HILLS, in San Antonio, who sponsor MAX LUCADO; to the Boards of Trustees and Regents both of DAVID LIPSCOMB and ABILENE CHRISTIAN UNIVERSITIES and to many, many others now causing the great apostasy from the faith among the churches of Christ.

In order to do this, we must catch up the more than \$10,000.00 we presently are behind on our printing and mailing bills—then mount more massive initiatives among those brethren and churches on behalf of the truth. Whatever you can send, please address it to BELLVIEW CHURCH OF CHRIST, % The Elders, 4850 Saufley Field Road, Pensacola, Florida 32526, clearly earmarked: “SPECIAL MAILINGS.” We shall “reap in due season, if we faint not.”

—Ira Y. Rice, Jr., *Editor*

Did We Misunderstand Dr. Money?

(Continued from Page 1)

proval the Money dictum, “We must realize the powerful dynamics of change.”

As brother Garrett's title indicates, he did not agree with all of the Money speech. He disagreed with Money's characterization of acappella singing and male-led worship as “essential beliefs.” These were a “fly in the ointment!” To brother Garrett, these are “two areas where change is most crucial.” Garrett's full statement on these two points reveals his thinking clearly: “For us to go on implying that acappella singing is essential, as if mandated by Scripture, rather than our tradition or opinion, is counterproductive to meaningful change. And to continue our male-dominated worship services is to bury us in the past. To do either is to perpetuate our failure to come to terms with the relevance of Holy Scripture for the 21st century church.”

Brother Garrett then opined that if brother Money would only listen to some of his own professors he would learn better! As a case in point, Garrett quoted from a recent address to the faculty by an unnamed professor who insisted that in these “times of change” instrumental music cannot be an issue, then with emphasis said, “it never should have been an issue.” Brother Money might also learn somewhat from **Carroll Osborn** on the ACU Bible faculty (if he were not the anonymous professor

quoted above). He advocated the leadership role of women in worship (along with Pentecostal “tongues speaking”) in the 1992 ACU Lectures. Further, brother **Jack Boyd**, a member of the ACU music faculty, has been advocating (and introducing) the use of women in leadership roles in worship, along with choirs and special Christmas, Thanksgiving and Easter services) in the Minter Lane Church of Christ, in which he is an elder, for some seven years!

Brother Garrett tells us that the Money speech was brought to his attention in the following way: “At our church several [ACU alumni] brought me their copy in case I had not seen it.” “Our church” (note the sectarian terminology, DM) refers to the Singing Oaks Church of Christ in Denton, Texas, long in the forefront of liberalism in Denton. (I have been a resident of Denton almost 13 years and brother Garrett's house is only a few blocks from mine.) A large portion of the membership and almost all of the elders and deacons consist of former members of the Pearl Street congregation, with which I have worked since late 1980. In 1979, when they failed in their bid to oust the elders and brother **Goebel Music** at Pearl Street and take it over, the liberal element left and took over the then small Singing Oaks congregation. In 1987 the “Fellowship Church of Christ,” begun in 1974 by a group of apostate brethren in our city,

closed its doors. Brother Garrett had been a leader in it for several years. At least some of its members, including brother and sister Garrett and **Wayne Dockery**, its preacher, were accepted wholeheartedly by Singing Oaks. Brother Garrett has been used as a regular teacher in their education program. This is the background of his reference to “our church.”

After stating his slight objections to the Money speech, brother Garrett concluded: “But still I join my friends at church in giving the ACU president high marks for most of what he did say, **things his predecessors could not and would not have said** [emp. DM].” Please consider the following observations:

1. Brother Garrett understood the Money speech just as I and several other concerned brethren did. The only difference is, we are greatly concerned at the implications of additional and accelerated harmful changes at ACU it portends; brother Garrett is greatly concerned that these changes are not coming fast enough!

2. Brother Garrett correctly perceived that the Money speech was a marked departure from the direction of those who preceded him. (I would draw the line on the Money predecessors about whom this would be true at the administration of the venerable **Don H. Morris**. The perceptible drift began with his respective successors, **John Stevens** and **Bill Teague**, Money's immediate predecessors. The former allowed the perilous doctrinal drift to begin and the latter defended a professor who taught evolu-



An occasional newsletter from Leroy and Ouida Garrett

GOODNEWS (MOSTLY) FROM ABILENE

Royce Money, president of Abilene Christian U., gave oldtimers in the Church of Christ, who have been looking for meaningful change, hope that such might be in the offing. In an address at the recent ACU Bible Lectureship he said that Church of Christ folk must realize that unity does not mean uniformity of belief, and that we can accept those with whom we differ and enjoy fellowship with them without endorsing all that they believe and practice. He also advised that we recognize that our enemy is Satan, not each other. He also said, "We must realize the powerful dynamics of change." The address was mailed to all ACU alumni, to the delight of many. At our church several brought me their copy in case I had not seen it. But they noticed that there was a fly in the ointment in that the president demurred in two areas where change is most crucial. In referring to "essential beliefs" he included acapella singing and male-led worship, and he allowed for a continuation of female subjection — "female subjection but not repression," as he put it, as if some of our people believe in the repression of women. Our most confirmed male chauvinists will settle for the subjection of women!

For us to go on implying that acapella singing is essential, as if mandated by Scripture, rather than our tradition or opinion, is counterproductive to meaningful change. And to continue our male-dominated worship services is to bury us in the past. To do either is to perpetuate our failure to come to terms with the relevance of Holy Scripture for the 21st century church.

The ACU president might have said what some of his own

professors have recently said. I listened (by tape) with appreciation as one professor in an address to the faculty insisted that in these times of change instrumental music cannot be an issue, and he added with fervent emphasis, "and it never should have been an issue." Another professor in a recent publication has reminded us of "Distant Voices" in our own heritage that tell us of the time when we had women preachers, and that some of our leaders, including Alexander Campbell and Tolbert Fanning, the founding editor of the *Gospel Advocate*, believed in women deacons!

But still I join my friends at church in giving the ACU president high marks for most of what he did say, things his predecessors could not and would not have said.

It may not matter all that much what professors or presidents — or editors — say anyway. Our colleges will not take the lead in effecting change, just as they did not in ending segregation. Change will come the way it always does, out in the trenches with the rank and file in the churches. Already we have numerous *avant garde* congregations that are leading the way in ending male-dominated services. One church is on record as making no "sex test" in any area of ministry — and there is a *bonafide* Church of Christ within driving distance of my home that uses instruments in its special praise services! A "praise service" at a Church of Christ? There's change for you!

As Iacocca says on TV, *Either lead, follow, or get out of the way!*

tion as a fact and the Creation account in Genesis as a myth in his biology course. This, of course, created a climate which encouraged the teaching of any and every sort of unorthodox position.)

3. Brother Garrett is not blind to the fact that there are professors in the ACU Bible department who have announced that they hold convictions that contradict two of the "essential beliefs" brother Money enunciated in his speech: acapella singing and "worship led by Christian men." I would

like to hear brother Money explain just how essential these "essential beliefs" really are! Brother Ian Fair, head of the ACU Bible faculty, made a lame response to the Osborn speech (which advocated Pentecostalism and the leadership role of women in worship), mildly expressing disagreement, but also indicating that he was not going to do anything about it. What about the unnamed professor quoted by brother Garrett who believes instrumental music in worship should never have been an

issue? Are these essential enough for brother Money to release them from their duties and let them find employment in sectarian schools, or will he allow them to remain at ACU and hasten its plunge into full-blown sectarianism? (I fear I know the answer!) Brother Money tried to reassure us in his speech that everyone on his faculty believes in the virgin birth of Christ (an obvious response to the deserved outcry against brother Andre Resner's blasphemous "Christmas at Matthew's

House" article in *Wineskins*). If his reassurance is to be believed, he or someone did a spectacular job in converting brother Resner from infidelity on this point in a short time, for it is clear from his article that he did not believe in it at the time he wrote it only a few weeks before the Money speech!

4. If I were brother Money, I would be greatly concerned and embarrassed over a commendation from brother Leroy Garrett. I would feel neither flattered nor encouraged. Without intending any disrespect, but attempting to merely state the fact of the matter, I would count a commendation from brother Garrett on any doctrinal stance a sure indication that I had gone astray. I have stirred brother Garrett's dander a few times in the years I have lived in Denton (not intentionally, but merely in the course of teaching the truth) and I have counted each of these occasions an indicator that I was doing or saying what should be done or said. Now, it will be interesting to see if it matters at all to brother Money that brother Garrett has largely commended his speech and encouraged him to go even further!

5. Brother Garrett has observed that brother Money has "stolen some of his thunder" in announcing his "unity in diversity" and "dynamics of change" agenda for the ACU and the church. However, this is what has been the practice at ACU now for the last three administrations of the school. All sorts of the strangest doctrinal sounds have come from various faculty members

over the past several years. Furthermore, a platform has repeatedly been provided, sometimes with great praise and honor attached, to some of the most blatant false teachers among us. Thus, the enunciation of the "unity in diversity" program is just a vocalization of what has been going on at ACU for a long time. However, now it is to the point where brother Money's dictum may be in danger of self-destruction: there is not really much attention given to diversity by those who plan the ACU lectureships and workshops! They are loaded—literally stacked—with liberals, many of them of the rankest stripe. Oh, they will stoop to invite a token "conservative" or two now and then, but it is just that—a token. (Please understand that I am not seeking an invitation—unless things changed drastically in favor of gospel truth, I would not go if invited.) I contend that this is not practicing what he preaches! Where is the diversity when hardly any but liberals are invited? I charge brother Money and his liberal cohorts with actually practicing unity based on conformity (with liberalism—the very thing he once declared he had tried and that would not work!)

6. I understand why brother Money surrounds himself with brethren of a liberal mindset on his faculty and in the school's special programs. He himself is doctrinally liberal and liberalism is his agenda. He thinks the left-hand bar ditch is the middle of the road and that is where he is proceeding as rapidly as he dares! This is not said to be disre-

spectful or slanderous; it is simply a demonstrable verity. This would be bad enough if he had little or no influence, but his decisions powerfully affect the thinking of many hundreds of trusting young people every day of the school year. We do what we do at the Pearl Street congregation concerning the Annual Denton Lectures for the same reason he does what he does at ACU. We surround ourselves with men on our Annual Denton Lectures each year who believe in the first century Christ, the first century gospel, and the first century church for this and every other century. We would not knowingly invite a liberal to speak on our lecture-ship without the express intent of answering his error with the truth of our Lord. I therefore understand why brother Money does what he does. I just wish he would quit pretending to be conservative. It is sheer hypocrisy to feign a conservative stance while defending and coddling liberals on his faculty and constantly giving other liberals a platform and ready endorsement.

One thing is sure in all of this: the Garrett article proves that we old moss-backed, negative sore-heads (doubtless, liberals would employ these terms to describe the men who founded and served as administrators of ACU through most of its history, were they living today) who took umbrage at the Money speech understood exactly what he was saying!

—908 Imperial Drive
Denton, Texas 76201

Choate Calls Attention to 'Word and Work' Editor's Appraisal of Shelly's 'Wineskins' Exciting Ministry

In a special letter to the brotherhood, written under date of May 29, 1993, brother J. E. Choate, of Nashville, Tennessee, wrote as follows:

May 29, 1993

Dear brethren,

I read in the Saturday *Tennessean* the names of the supporting churches of Jubilee. Herein is a copy of a 1993 April issue editorial which appeared in the *Word and Work* magazine. *Word and Work* was first published in 1926 by R. H. Boll to promote the doctrine of "Premillennialism." The editorial is titled "Something Good, Something New."

The *Word and Work* editor would

bestow the mantle of Leroy Garrett upon the shoulders of Rubel Shelly. He rejoices that *Wineskins* is here to carry on a similar policy as Dr. Garrett's *Restoration Review*. The editorial bestows lavish praise on the Nashville Jubilee. Leroy Garrett began his career as a radical "anti." He has since moved across the religious spectrum to extreme liberal modernism.

I also perceive in the editorial an "interface" connection with Don Finto and the Belmont Church. Two former elders of the "charismatic" Belmont Church are now identified with two of the sponsoring Jubilee churches. The "cultic and charismatic" practices of the Bel-

mont Church are widely publicized in the news media, as is their self-proclaimed "latter day" apostle.

The Churches of Christ in Middle Tennessee have been peaceable and cooperative throughout the course of this century. That began to change about ten years ago. I fear that churches of Christ face imminent division much like the attempted takeover by the "Digressives" in the first twenty years of this century.

I write this letter as a member of the traditional and conservative churches of Christ now under attack. I do so with "malice toward none, and charity toward all." I do so within my constitu-

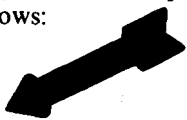
tional privilege to address religious matters to the extent that such should have been made publicly.

Most sincerely,

(Signed)

J. E. Choate

The editorial referred to by brother Choate, that appeared in *Word and Work* for April/1993, is reproduced, in part, as follows:



Something NEW, Something GOOD

By the Editor

It may seem dangerous for a magazine editor to warmly praise another magazine, but that's what I'm about to do. For *Wineskins* has appeared, and it's exciting. I hope a number of you will subscribe to it, and I've already arranged to reprint articles from it occasionally. Leroy Garrett's *Restoration Review* is published no more, as I reported in our February issue. But *Wineskins* is here (it actually began in May '92) to carry on a similar sort of probing, prodding, yet hope-instilling ministry especially to the Churches of Christ.

Here are excerpts from its initial issue: Co-editor Phillip Morrison says,

Wineskins is about change—bold and responsible change. Historically, we have responded to change either by refusing to acknowledge the need for change or by accepting uncritically whatever change someone proposed. One reaction produces slavery to form and tradition while the other produces slavery to one's own wishes and desires. Neither is acceptable . . . We have not always taken kindly to change, yet change has continued to come. Rather than fight change, *Wineskins* seeks to direct it in biblical channels.

our minds. Only 70 years have passed from the uncompromising lessons of Hardeman in the Ryman to the uncertain sounds of the "Jubilee" in the Center. How times have changed!

In the days when Nashville was stronger in the faith, many of the city's then 50 congregations banded together to get the Ryman Auditorium meeting underway.¹ When the meeting began, at least 6,000 people and perhaps 8,000, packed the Ryman and 2,000 more were turned away.² Today the Jubilee attracts 10,000 people³ and some 40 churches of Christ in Middle Tennessee offer volunteers and money to support it.⁴ Perhaps the number of churches that supported the Tabernacle meetings and the number of churches that support today's Jubilee—and of course, the same attendance figures at both events—are the only similarities. Thousands came from all over the United States to laud liberal teachers and shower praise on those who would profane God's word and belittle the church of the Bible. They remind me of those in Isaiah 30:9-11 which says "that this is a rebellious people, lying children 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; Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Would the same brothers and sisters who trek across this vast nation to come to the Nashville Jubilee also be drawn to this city in order to hear unshakable, truthful, firm and soul-saving sermons coming from an orator of Hardeman's caliber? I would be a cynic to say no. But I would be a fool to say yes. I wonder if the majority of Jubilee devotees have even heard of Hardeman or know that his stirring sermons were preached in the building just across the street from the Convention Center? Knowing the sharp contrast between what was taught then and now, I wonder if they even care?

Lest the reader be left with the wrong impression, I am *not* saying the Ryman is holy ground. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). Nor am I trying to praise Hardeman above measure. He was simply but a man, subject to the same passions as we all and certainly not infallible (Romans 3:23). Yet, I must frankly concur with my friend's poignant statement. The Jubilee, with its

A Slap in N. B. Hardeman's Face

Steven D. Cline

My best friend is Warren L. Good. In 1972 he taught the gospel to me while we both were college students in Virginia. When he and his family came to Nashville to visit, my wife and I tried to be gracious Southern hosts and entertain them. One of the places to which we took our guests was the famed Ryman Auditorium, better known as the Grand Ole Opry House. This splendid building, which was the home of the Opry until 1974, also was the sight of the superb Tabernacle meetings conducted by brother N. B. Hardeman in 1922 and following years.

While the Ryman is a mecca for the Country Music enthusiast, Warren was more interested for its role in the history of the churches of Christ in Tennessee. For him, it was more of a thrill to walk across the same stage that Hardeman did than it was to be on the spot where Hank Williams or Minnie Pearl once stood.

Across the narrow, three-lane street from the Ryman (5th Avenue North) looms the ultra-modern Nashville Convention Center. The road is so narrow

that a person can stand in front of the Center and easily talk with another person standing in front of the Ryman. There are certain times of the day when, quite literally, one building is sitting in the shade of the other. As brother Good and I stood on the concrete steps of the Ryman, I nodded to the Convention Center and told him that it was the building in which the annual Nashville Jubilee is held. My friend remarked, with a touch of sadness, "It's almost like a slap in brother Hardeman's face."

Let us consider his insightful comment for a moment. Nearly 100 years separates these fine buildings, so close in physical proximity, yet so different in architectural style. The Ryman was built in 1891 and the Center in the late 1980's. Facing each other, they are two buildings from two different eras and are as incongruous as the rock-solid sermons of Hardeman were to what is now heard at the Jubilee. At one time Nashville and Middle Tennessee brethren stood for something; but now a circus atmosphere seems foremost in

closeness to the Ryman, is indeed a slap in N. B. Hardeman's face.

—2846 Colonial Circle
Nashville, Tennessee 37214

ENDNOTES

¹West, Earl Irvin, *The Search for the ancient Order*, Vol. 4, Religious Book Service, Germantown, Tennessee, 1987, p. 102.

²Hardeman, N. B., *Hardeman's Tabernacle Sermons*, Vol. 1, Gospel Advocate Company, Nashville, Tennessee, 1977, p. 11.

³Waddle, Ray, religious editor, "Not everybody jumps for Jubilee," *The Tennessean*, Sunday June 20, 1993, p. 1-A.

⁴*Ibid.*, p. 2-A.

I Get So Tired...

Jimmie B. Hill

I read an article the other day on brotherhood issues and fellowship. The author's point was that we should not be concerned with minor issues but should only be concerned with bringing people to Christ.

I get so tired of brethren who are willing to overlook what they deem "minor" sin in an effort to forgive what they consider to be "major" sin. If these so-called "minor" sins are not important, then why does God command repentance be made by an erring brother or before the alien sinner be brought to Christ?

I get so tired of brethren who are willing to dismiss truth for the sake of liberalism. They point out the division over the one-cup issue, church co-operation, orphans homes and the fact that we are divided over expedient matters. They fail to point out, however, that it is not the expedients that are causing the divisions but the *binding* of these expedients *as law*. If these things were simply viewed as expedients there would be no division. Such is not the case, but these brethren try to convince others that their liberal practices *also* are just matters of expediency. Instrumental music in the worship of the church is not an expedient; baptism is not an expedient; truth and liberalism are not expedients. God gave us the truth. Truth is *neither* conservative *nor* liberal. It is *absolute* and we must walk therein to be pleasing to God. While it is true that we have certain liberties in Christ, we dare not loose where God has bound nor bind where God has loosed. To do so is sin.

I get so tired of brethren who want unity (actually mere union) at the sake of doctrine.

I get so tired of brethren who constantly think of fellowship as "visiting, eating, and playing together" with the brethren.

I get so tired when I hear brethren say, "God is not concerned with our perfection, as much as our direction."

I get so tired of hearing the brethren say, "Well, it may not be exactly what God wants, but I like it."

Yes, I get so tired of these things and many more such things in our brotherhood. But then I think of my wonderful brethren who stand tall for the truth and endure this same tired feeling. I think of Paul and how tired he must surely have been being beaten and imprisoned as he stood for truth. And I think of Jesus who was certainly tired after being beaten, spat upon, mocked,

ridiculed, scourged, slapped about the head, and then falling from the weight of the cross—and I don't feel so tired anymore.

I guess many have been tired through the ages. Truth always has had its foes, and its champions surely grew tired. But truth will prevail; so I will go on teaching and trying to get others to obey the Lord in every way. I get so tired—but I know that someday there will be rest for me—321 Lynwell Drive
Orlando, Florida 32809-3007

THE GREAT SEPARATOR

Wayne Price

Have you noticed how that "sin" causes humans to change their normal behavior? When a person moves toward middle age, at times behavioral changes are noticeable, visibly so. When a person, man or woman, develops a new "love" interest (possibly to assure himself or herself that each has "what it takes" and that one is not yet "over the hill"), he/she usually can be heard to say: "I need more time to myself." That supposedly is to be understood to mean "I want to be alone," but *alone* usually is not the way it really is.

As often is the case, when one finds a new "love" interest, he/she immediately begins to find fault with the companion. Small things are magnified out of proportion, and the innocent partner is made to feel guilty. All of a sudden the marriage "has never been what it should be," as the guilty attempts to besmirch the character of the innocent partner. It is the same old, out-worn process of the guilty attempting to justify sinful actions. You can be sure of this one thing: Though "fools make a mock of sin," "be sure your sin will find you out" (Proverbs 14:9; Numbers 32:23).

"Sin" is the great separator. It separates a husband from the wife. When couples separate, it does not stop there. Divorce is right around the corner, and usually that means a "new set of friends." After all, people who knew the couple when they were together would naturally "take sides" with one or the other. Years ago, after the divorce of some of our close friends, we were told that they (the divorced couple) would now be developing new friends. We knew what that meant—former friends would be "shown the door." Yes, sin is a great separator.

Worst of all, sin separates one from God (Isaiah 59:21)! The prodigal son

was in a hurry to leave for that "far country." He, too, developed new friends who cared nothing for his soul. Eventually he "came to himself" and was willing to confess his sin. But repentance, with far too many people, is a path they are unwilling to travel. The prodigal son had to hit the bottom, before he realized what he was doing, and was willing to admit: "I have sinned." He had to enter the hog-slopping business before facing the reality of the course of his actions. I fear that with many today, they have not yet endured "hog-slopping" (figuratively speaking).

The wages of sin have never been lowered (Romans 6:23). We need to realize that, and deal with our problem before hitting rock bottom. Why can we not learn from the mistakes of others? Why must we make all the mistakes ourselves? Why deal treacherously with the wife of your youth, especially when you know that "God hates divorce" (Malachi 2:14-16)?

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BEAM'S BEAM IS "OFF THE BEAM"

Tom L. Bright

"Welcome to the most exciting and most terrifying decade of the twentieth century." Thus begins an article entitled "Evolution, Eccentrics, and Evangelism" in the Jan/Feb 1993 issue of *Image*, authored by Joe Beam of Augusta, Georgia. It is another example of the magazine's preoccupation with changing the New Testament Church.

Early on he introduces a current "buzzword," *paradigm* (pair-uh-dim). He writes, "Its current usage often refers to the boundaries we set in our own minds of how things ought to be." Affirming we all have paradigms, he explains three ways man reacts when confronted with something he is not used to or is not ready to accept.

First, our mind simply refuses to recognize it. It just does not register. Second, after a thing happens enough, we have to recognize that it does exist, though we do not want to accept it. Third, if we advance in our thinking, we finally concede the new thing as a reality. We then begin the process of learning how to conduct our lives with it.

He explains, "But acceptance doesn't come easy. Some folks simply will not grow past the first and second levels. The majority passes them by and, left behind, they become living idiosyncrasies. For a while they are interesting to watch and talk about. After a little longer, people forget they exist."

WHAT ARE PARADIGMS?

Beam then states "Paradigms are the set of rules an individual lives by, and that person becomes emotional and unstable when those paradigms are threatened." This statement is a classic example of "begging the question." That a person might become "emotional" when the rules he lives by are challenged, there can be no doubt. However, is it true that they will become "unstable"? Is this an absolute rule? I deny it! It is merely a subtle attempt to condition a person to accept what is said. After all, such indicates "instability."

If his statement is true, we must conclude that Joe Beam will become unstable if he reads this article. I affirm that his *paradigm* is illogical, unreasonable, and opposed to all that is sensible. In fact, in matters dealing with the destiny of the soul, he is using a

principle that he would not accept in any other field of existence. I ask Beam: *Are you now unstable because I am challenging your paradigm?*

He gives as another example an occasion when he participated in a business seminar on the campus of Lincoln Christian College and Seminary (Independent Christian Church). While there, he "embroiled one of them in debate. I reeled in shock when he began arguing on the basis of Bible authority and the meaning of the word *psallo* in Ephesians 5:19. He used my arguments before I could and drew exactly opposite conclusions. I was so disordered by this trickery that I withdrew and engaged another of their faculty just down the hall." In his own words, he did no better with the second man.

I do not know what Beam *really* believed about mechanical instruments of music at that time. I do know this. There is no Christian Church man who can take the arguments that I would make on Ephesians 5:19 and turn my advocacy into utter confusion! He might attempt to maintain his case by using *false* arguments on the passage; but he will not be guilty of using *my* arguments!

Nonetheless, Beam states that he had been misinformed about them (Christian Church people). "They were good people who loved God and wanted to do right. Our disagreement is in our rules (paradigms) of interpretation." This statement is the key. He clearly sets forth his philosophy. There are as many different *paradigms* of interpretation as there are people. Everything, with few exceptions, is merely a matter of opinion, based solely on one's paradigm of interpretation.

ARE MECHANICAL INSTRUMENTS OF MUSIC IN WORSHIP SINFUL?

Would Beam stand and emphatically state that even though "these were good people who loved God and wanted to do right," that they are guilty of sin when they employ the use of mechanical instruments of music in their worship? I am not asking if such would be sinful for *brother Beam*. I am asking if he believes that *Christian Church* people are guilty of sin when *THEY* use mechanical instruments of music.

Would brother Beam answer this question: Is it sinful for "whomsoever"

to use mechanical instruments of music in worship? Though running the risk of being classified as a "living idiosyncrasy," I will answer with one word: Yes! I affirm that mechanical instruments of music in worship are sinful. I maintain that they cannot be classified as "matters of opinion." And if any person who is not a "living idiosyncrasy" would like to show that this position is not biblical, I would be glad to hear from him.

Beam mentions his personal change. If he once lived by what he referred to as "the paradigms of the 1950s, or even the 1970s," did he use "convoluted logic"? If he did, has he repented of it? Moreover, is he sure that ten years from now, his 1990s logic will not be considered by him as "convoluted logic"?

ADAPTING OUR METHODS?

Continuing with the above quotation, he declared, "But the work of God goes on. Learning to adapt our methods... and to keep our minds open to Him without filtering his Word too much through our paradigms... is hard work." [Shades of "Unity in Diversity!" I shut my eyes and hear W. Carl Ketcherside almost 20 years ago!]

In his book *The Twisted Scriptures*, Ketcherside stated that the word of God has a meaning and can be understood. However, such understanding can only result from diligent investigation by earnest students who apply rules of logical interpretation (*Beam's paradigms*). And when proper examination has been made, free from preconceived bias, the result must be conceded to be the doctrine of Christ. But, because such conclusions depend in part, or in whole, upon deductions made from the Scriptures, thus representing the sacred oracles *as filtered through human rational processes*, "the conclusions cannot be constituted conditions of union or communion, or tests of one's relationship to the Father" (pp. 176-177). What is the difference between the two statements? Not one whit!

[Brother Beam, you have reached a conclusion that we are to keep our minds open to him without filtering his Word too much through our paradigms. We ask, how can we know that you have not filtered his Word too

much through your *personal paradigm* in reaching this conclusion? How can we know when we have done such?

Are you absolutely sure this statement is valid? Is there any possibility that this conclusion is wrong? Is it conceivable that you have reached a conclusion that God did not intend for you to reach? Whose *paradigm* is to determine the answer of these questions? Which way do we go?]

LET'S HAVE CHANGE

The whole treatise was a subtle crusade for *change*, for *renewal* in the church today. The following quotation shows from whence our brother is coming. He wrote, "God hasn't changed. His Word hasn't changed. Human nature hasn't changed. But times have." The implications of this statement are far-reaching.

There must be change, says Beam. This change simply involves "learning to adapt our methods." Who would argue that if there are better (and scriptural) methods, they should not be used? But the implications of the article are that Beam equates "methods" with such things as mechanical instruments of music. Such items are not "methods!" What we teach and practice in worship are not "methods." "Premillennialism" is not "methods." "Grace only" is not "methods." Women leading men in public prayer is not "methods." Mechanical instruments of music in worship is not "methods." Brother Beam has confused "methods" with "doctrine."

Webster defines *method* as "1. a way

of doing anything; mode; procedure; process...regular, orderly arrangement" (page 1134). If God has specified a "method," this is the way it is to be done. However, if no "method" is stated by inspiration, man may adapt various "methods" to fulfill the requirement.

Times indeed have changed. Such may call for us to change our "methods." But "methods" are not the **one faith** (Ephesians 4:5). "Methods" do not constitute "**the faith which was once delivered unto the saints**" (Jude 3). One can change "methods" without changing the doctrine of Christ. It is possible to "adapt our methods" while not altering "**the word of the truth of the gospel**" (Colossians 1:5).

A FETISH FOR "PARADIGMS"

The word "paradigms" appears more than a dozen times in Beam's article. He says, "Its current usage often refers to the boundaries we set in our own minds of how things ought to be." Not one time does he ever refer to *God's* "paradigm" for man. In fact, to order one's "paradigm" by which Beam says, you get the impression that any "paradigm" is acceptable so long as *your* "paradigm" allows you to get along with everyone else, regardless of *their* "paradigm." The only *correct* "paradigm" is one that accepts any change and renewal. And that because times have changed!

He states that he is much more interested "in interacting with loving people who are students of the Word than with non-loving people who long

ago ceased to be anything but defenders of their own beliefs." This is another subtle attempt to make one feel guilty if he opposes anything. He wants to deceive us into thinking that EVERYTHING we believe is merely a result of our own private paradigm. He would have us to believe that there is *no absolute truth* from God.

Never once does he mention that God has given us a "paradigm." At no time is the reader told that if our "paradigm" is not based upon the "paradigm" that God has given, then our "paradigm" must be changed!

God's *paradigm* can never be changed with his approval. It can only be emasculated and dismembered. And one way to do this is to inform people that every *paradigm* held by any person is their own personal *paradigm*—and that each *paradigm* must allow acceptance of every other *paradigm*. After all, God gives every person a right to choose his own *paradigm*. And if my *paradigm* does not agree with your *paradigm*, we just go ahead loving and accepting everyone with open arms. After all, in selecting paradigms, surely God is "pro-choice"!

Times indeed have changed. Methods certainly can be changed with the changing times. But the "one faith," the once-for-all-delivered faith is *unchanging* and *unchangeable*. And when our *paradigm* is at odds with the will of God, our *paradigm* must be unselfishly cast aside, it must be repudiated. My *paradigm* must agree with God's *paradigm* for me.—Post Office Box 218511
Houston, Texas 77218

OLD-FASHIONED WICKEDNESS

Shan Jackson

We read the pages of history, and for as far back as we can go we will find the same styles of wickedness already old-fashioned. Historians are shedding much light on this idea, and, judging from what they tell us, if we could transplant one of Pharaoh's courtiers through the streets of any major modern city we might find him yawning and saying, "We had all of this in Egypt even before the pyramids were built." Or if one of Nebuchadnezzar's nobles were escorted through the back alleys of sin and vice he might sleepily say, "You know, we did this openly in the streets of Babylon." Or if we could transport a Roman soldier from the

days of the Empire to some scene of debauchery today, he might even complain of the rather tame aura he sees.

Sin began in someone's perverse imagination. It was new then but it is far from new today. For as far back as we know there were sin and sinners. Jeroboam, for instance, simply set the style for a thousand imitators, and he had only copied his lifestyle from some before him. Wide always has been the gate and broad always has been the way that leads to destruction. Herod, Agrippa, Cain, Judas, Jezebel—only the *names* have changed. They all simply fall into the same gait that those before had traveled. Regardless of what we

call it, sin is sin and is against the very nature of God.

But there are people in this world, thanks be to God, to whom the experiences of life have not been teaching that loathsome lesson. Those who have allowed God to lead them in paths of devoted service. Honest workmen who fulfill their daily task with godly purpose. This is a lesson which the ages also have been teaching.

The question then is not who or why, but *which*? Which style of life shall I choose? Shall I choose the world or the Word? Shall I choose sin or the Savior?

—Post Office Box 904
Palacios, Texas 77465

EMERSON J. ESTES:

A Legend In His Own Time

Garland Elkins



From a background that includes: a manager of an insurance company, and working in the funeral business, emerges a "giant" among the preachers and leaders of this generation. **Emerson J. Estes** was born June 17, 1903 in Tippah County, Mississippi. He attended the schools of his day, and later he studied at the Montgomery Bible College (now Faulkner University), in Montgomery, Alabama. However, his formal training was only a part of his education. He is exceedingly well educated in "life's experiences." Brother Estes became a Christian in 1923. He now has preached for 64 years. From the time of his first sermon until the present he has preached "The Old Jerusalem Gospel" in a most effective manner.

Brother Estes has preached the gospel to thousands, and he has converted hundreds of people to Christ. He has preached in 25 states, Canada, and the Bahamas. The phenomenal success of his preaching can be explained only on the ground that his sermons are sound, fearless, and scriptural. Through the years he has been in great demand, and seldom has one man preached to so many, over such a long period of time. Brother Estes preaches "**Jesus Christ, and him crucified**" (I Corinthians 2:2). He knows that the gospel of Christ "**is the power of God unto salvation**" (Romans 1:16). Therefore, he follows the instructions of the inspired apostle Paul to "**Preach the word**" (II Timothy 4:2).

His command of the English language is marvelous indeed. His preaching is simple, yet profound. He opposes with all of his being those who would seek to corrupt minds, "**from the simplicity and the purity that is toward Christ**" (II Corinthians 11:3). He always preaches the truth. He both knows and believes the following scripture: "**For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel**" (I Corinthians 9:16). He does not pervert the gospel of Christ, for he is well aware that those who do so, will bring a curse upon themselves (I Corinthians 9:16; Galatians 1:8,9).

Brother Estes has served as one of the Board of Directors for Montgomery Bible College, Childhaven Orphanage, and Mid-South Christian Nursing Home. In 1983 he was made an honorary Lieutenant Colonel on the staff of **George Wallace**, then the governor of Alabama. For years he wrote articles

for newspapers, and he also published a gospel paper entitled, *Way of Life*, for a period of four years.

He did his first full time preaching in Birmingham, Alabama, and followed that with preaching in Montgomery, Alabama. He subsequently became the first full time evangelist of the Getwell Church of Christ in Memphis, Tennessee, in which capacity he served for eight years. While working with Getwell, he began the *Truth In Love* radio program on WHBQ. This program is likely the oldest continuous radio program in the area. During his years as speaker, he received and answered hundreds, perhaps even thousands, of questions about the Bible, and what it teaches. On more than one occasion, he invited preachers who opposed what the Bible teaches to appear on his program. He allowed them to state their views, and then kindly, gently, but firmly, refuted their error. He conducted one of the most interesting and informative radio programs to which I ever listened and perhaps, one of the most unusual, and distinctive ever aired. Tremendous good resulted from brother Estes' radio work.

Emerson J. Estes is of the "Old School" of evangelists. He believes the Bible and preaches it. Like **William Jennings Bryan**, he is "a silver tongued orator," though he moves his audience to obedience, and action, through a sincere, fervent, earnest appeal to the scriptures. He speaks "**as the oracles of God**" (I Peter 4:11). Sometimes reference is made to "a southern gentleman." Brother Estes symbolizes that description, but more importantly he epitomizes a truly great "Christian gentleman." His physical appearance is strik-

ing and commanding. He stands as erect as an arrow. His beautiful grey hair immediately attracts one's attention. He has a wonderful sense of humor, and though he was 90 years old on June 17, 1993, his mind is alert, quick, and active. This remarkable man still serves as the full time evangelist for the Merton Street Church of Christ in Memphis, Tennessee; and this he has done for many years. He also serves as one of the elders of the congregation.

Emerson J. Estes has been married for 65 years to **Mildred Sams Estes**. Through the years she has stood by his side, and truly has been a great "help meet." Their two lovely daughters are: **Mrs. Sylvia Estes Harville** of Memphis, Tennessee, and **Mrs. Wanda Estes Kindred** of Burlington, Kentucky. Brother and sister Estes have three grandchildren.

When David was giving his final charge to Solomon he said, "**Be thou strong therefore, and show thyself a man**" (I Kings 2:2). The poet wrote:

"Lives of great men remind us we can make our lives sublime, And departing leave behind us footprints on the sands of time."

The life of brother Emerson J. Estes is a most excellent example of the foregoing beautiful sentiments. Men of his type and character are far too few. We are made to wonder whether those of fewer years will measure up to the high standard set by his kind. To fail to appreciate such men while they live, and to perpetuate their memory after they are gone, would be an injustice, not only to such men, but to many yet unborn who may be encouraged and

motivated by reading the stories of their lives. Emerson J. Estes is one of those great men, and it is our great, and exalted privilege to give, "honor to whom honor" (Romans 13:7) is due!

Many of brother and sister Estes' brethren and friends who read this may wish to write to them, or else call them. Their address is: **Mr. and Mrs. Emerson J. Estes, 1846 Downing, Memphis, Tennessee 38117.** Their phone number is: **(901) 685-0178.** —1190 State

Memphis, Tennessee 38119

[*EDITORIAL NOTE: Having been impelled to write obituaries for an endless stream of departed, faithful gospel preachers over the past two or three years, what a pleasure it is to publish such a fitting eulogy to one so deserving as brother Estes, while he and sister Estes both still are alive and able to enjoy it! God bless them both—Ira Y. Rice, Jr. Editor*]

We Don't Have A Problem With It!

Steve Miller

Recently, during a Bible class discussion, a statement was made by a member of the church concerning the issue of instrumental music in worship. The statement was: "I am tired of hearing about instrumental music. We don't have a problem with it here, so why should we discuss it again?"

Statements like this are made because many members of the church do not realize the implications of what might happen if we waited to discuss a problem after it infected the congregation. I wonder if this same individual is tired of hearing the gospel plan of salvation? Or maybe he is tired of hearing that the Bible is the all-inspired Word of God. It is a proven mistake to wait to address an issue until you have a problem with

it. When we prepare for the Lord's Supper, or study I Corinthians 11, do we avoid discussing the perversion of the Lord's Supper as the Corinthians did, because, "we do not have a problem with it"? Should we avoid talking about the gospel and how we can be saved from hell, since we don't have a problem with hell at the present time?

Attitudes like this help in keeping people ignorant of what God's Word says! If you want to stay in the dark and eventually be eaten by Satan's wolves, just bury your head in the sand and continue saying, "we don't have a problem with it."

—9874 Knowlton Road
Garrettsville, Ohio 44231

Understandest Thou What Thou Readest?

Robin W. Haley

This question comes from the interview Philip had with the man from Ethiopia while on the Gaza highway, southwest of Jerusalem (Acts 8). Philip's question about understanding was not concerning the eunuch's ability to comprehend the words he was reading. His question was regarding whether the man knew the proper application/interpretation of what Isaiah had written. Knowing the correct application or interpretation of any Bible passage is a matter of at least fair concern.

Sometimes it takes plenty of work and research to come to understand what is meant by what is said. Peter even confessed that some scripture written by our beloved brother Paul was hard to understand (II Peter 3:16). But Peter tells us why some of Paul's material was hard to understand. In that same verse he says that misunderstanding and misapplication (wresting of scripture) was due to ignorance and unstedfastness.

Ignorance is simply a lack of knowledge of any one subject. This is remedied by study. There is *never* an excuse for ignorance. "Ignorance is bliss," some might say. Brethren, regarding spiritual matters, "ignorance is no excuse for the law." We shall not be excused from our responsibility nor judgment because of

our ignorance. Therefore, study!

But ignorance is often due to unstedfastness, which is nothing more than laziness. If a Christian is ignorant of the doctrine of Christ, it is because he has not studied. If he does not study, it is because of laziness. This person ought to repent, or he/she will suffer the due penalty of ignorance. "**My people are destroyed for lack of knowledge**" (Hosea 4:6). Consider these warnings against ignorance: Acts 17:30; Ephesians 4:18; I Peter 1:4; Romans 11:25; I Corinthians 10:1; I Thessalonians 4:13; Romans 1:13; I Corinthians 12:1; II Corinthians 1:8; II Peter 3:8. What is the outcome of wresting scripture due to ignorance and unstedfastness? *Destruction!* Remember what Paul told Timothy, "**Study to show thyself approved unto God.**" Can we see that if we do not study, we shall not be approved of God and we need to be ashamed? Thus, we can see that there is a difference between comprehending the words and understanding their meaning.

This is where the subject of Bible translations comes in. Some people are much too concerned with "readability" rather than accuracy. Yes, we need a Bible we can read...but understanding is a matter of study and discernment; it

is a matter of growth and maturity. This is exactly what is addressed in Hebrews 5:11-14.

Some, in attempting to find "readability" have sacrificed reliability and accuracy. The so-called "easier to read" versions are called such because they have put God's words into "other words." Easier to read? Maybe, since they are phrased in either a fourth- or seventh-grade level. But *understandable*? Not always!

Brethren, it is always better to have to study and dig and research to gain some meaning of what God intended. Let us not assume the "easier to read" versions are teaching what God intended. Most of the time the meaning of God's word has been lost due to the "theology" of the translator or publisher.

The bottom line is: the more "readable" a "Bible" is, the more *inaccurate* it becomes! Let us always choose *reliability* over so-called "readability." Let us not be lazy in our study of God's word. Understanding will not come instantly, but it will come and come accurately if we will study a reliable translation of God's word.

—912 East Teresa
Sapulpa, Oklahoma 74066

A Thief Broke In Last Night

Jesse Whitlock

As I write these words, it was a week ago last night that a burglar broke into the church building, destroyed property and stole a little cash. Now, I am pondering some words of my secretary. The day I discovered the robbery my secretary kept on saying, "If only I had known we were going to be robbed...!" But that is the point: A thief does not want anyone to know "of that day and hour" (Matthew 24:36). A thief does not announce his coming—and neither does Jesus Christ!

We live in a time that is saturated with false teaching concerning the return of Christ. Many false teachers are still trying to predict the time when Christ will come again. Another segment of false teachers asserts that he has returned already! Both extremes are equally removed from the truth. Both of these false positions abuse, misuse and pervert Matthew, chapters 24 and 25.

TWO SEPARATE SUBJECTS INVOLVED

Two distinct and separate subjects are under consideration in these two chapters. That is why Christ said, "...take heed that no man lead you astray" (Matthew 24:4b). Many have read the disciples *out* of the text and themselves *into* it. Any text taken out of its context ceases to be a text and becomes a mere pretext.

In Matthew 24:4-35, Christ discusses the destruction of Jerusalem (which took place in 70 A.D.). Then Christ enumerates "signs" so that the disciples could know when that desolation was approaching (Matthew 24:6ff):

(1) Verse 14 was fulfilled prior to 70 A.D. Note Paul: "But I say, did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the end of the world" (Romans

10:18). Again: "...hope of the gospel which ye heard, which was preached in all creation under heaven..." (Colossians 1:23c).

(2) Verse 15, many think, is in *our* future. But this prophecy (Daniel 9:25ff) referred to the destruction of Jerusalem, and the "great tribulation" was fulfilled in the death of about one and one-half million Jews!

(3) Verses 29-33 have convinced many that Christ speaks of the end of the physical world. However, Christ uses the language of Isaiah and other old testament prophets as they spoke of the end of nations, empires, and the like. Between A.D. 30 and A.D. 70, these "signs" *did* take place.

(4) Verse 34 proves that these events would be fulfilled in the lifetime of those *then* living, not ours! The destruction of Jerusalem *did* take place in 70 A.D. Millions of people today are looking for "signs" for Jerusalem's destruction seeking to apply such to the coming of Christ; but THERE ARE NO SIGNS!

When men refuse to read what the Word says, they will create false doctrines. Christ concludes his discussion of the destruction of the Jews' temple in verse 35. In verse 19, he uses the words, "in those days." In verse 22, twice he states: "those days." In verse 29, "those days." *What* days? The days of the destruction of Jerusalem. "TAKE HEED THAT NO MAN LEAD YOU ASTRAY" (Matthew 24:4).

TIME OF 2ND COMING NOT REVEALED

Put your ear down here: "BUT OF THAT DAY AND HOUR KNOWETH NO ONE, NOT EVEN THE ANGELS OF HEAVEN, NEITHER THE SON, BUT THE FATHER ONLY" (Matthew 24:36). Henceforth, our Lord refers to

"DAY" and/or "HOUR"—no longer "those days"! There will be NO SIGNS of our Lord's coming in judgment!

Christ uses several illustrations to make this point crystal clear, *i.e.*, Noah and the flood (37-39); the ten virgins (25:1-13); the parable of the talents (25:24-30); the judgment scene (25:31-46); and, of course, the THIEF (25:43-44).

Each illustration is designed to show that men will be unaware of the *time* of the Lord's return. The idea that the "signs" were intended to warn man is without Biblical basis. Watch this! "WATCH THEREFORE: FOR YE KNOW NOT ON WHAT DAY YOUR LORD COMETH. BUT KNOW THIS, IF THE MASTER OF THE HOUSE HAD KNOWN IN WHAT WATCH THE THIEF WAS COMING, HE WOULD HAVE WATCHED, AND WOULD NOT HAVE SUFFERED HIS HOUSE TO BE BROKEN THROUGH. THEREFORE BE YE ALSO READY; FOR IN AN HOUR THAT YE THINK NOT THE SON OF MAN COMETH" (Matthew 24:42-44).

The thief that broke into our building did not announce in advance his coming. Neither will the Lord announce his return. *We* cannot know for *he* does not know the time (Matthew 24:36).

If we had known the thief was coming that fateful night, we would have been on guard. You see the point, don't you? We have no idea as to when the Lord will return. We must *prepare now* and be *always* ready! If we are prepared at *all* times for the Lord's return, then the TIME of his return will not matter. Are you ready for that day to come?

—Central Church of Christ
607 McLish Street
Ardmore, Oklahoma 73401

Why Despise The Warning?

Nils Donnell

"The Killer Bees Are Coming" declare numerous headlines in almost every conceivable publication for several years now. Frequent updates are released showing the progress of these vicious bees in their migration toward

the United States. Sightings of their swarms were announced as these entered into south Texas.

Why were officials and media reporters expending so much effort in alerting people to the invasion of these bees

into our region? Simply because they recognized the potential threat these bees represented to the well-being of people in the area.

WAS IT JUST HYSTERIA?

Some scientists attempted to down-

play this invasion as mere hysteria. Let them try to convince the Texas man who unwittingly disturbed a hive of these killer bees while mowing and received 18 vicious stings. Let them explain their views of the need to relax and basically forget about the bees to those in Mexico who lost both human and animal life because of the bee attacks.

I unashamedly admit that I am concerned and that I have paid careful attention to the reports about these bees. I have a family that I am responsible for and I appreciated the early warnings responsible journalists and officials gave me. Because of that, we have been able to discuss the threat these bees pose and how we are to deal with them. These bees resemble the almost peace-loving honeybee—and therein lies one critical reason for being alert. It is too easy to fail to distinguish one from the other and the consequences can be deadly.

There are those who have dealt with these bees and can offer advice on how to deal with them. To these people I will gladly listen. And if I find a swarm of these bees in my neighborhood, I will alert others and we will do our best to stop their menacing advance.

SOME CANNOT BE WARNED

I guess all of this cannot make much sense to some of my brethren, because in spiritual matters they are quite determined that there be no early warnings given about false teachers and false doctrines that are advancing

through the churches and destroying souls. They become irate at faithful and compassionate brethren who because of their deep love for souls will attempt to warn others so they will not be caught off guard by the ungodly doctrines many now are advancing.

One godly elder related how some in his home congregation would chastise him for ever bringing up false teachings being taught elsewhere. They would tell him that it was none of his business as long as it wasn't taking place where he was an elder. His response to that was he would probably leave it alone if the false teachers would isolate their error and keep it to themselves in their congregation. "But," he stated, "they are not doing that. They are sending out bulletins and writing in publications. They are holding meetings and speaking at lectureships. And some of our members visit there. And others get hold of the written materials. And their members visit here and bring it with them. So it is my business!"

CAN IT HAPPEN HERE?

But many don't agree. Some want to stifle warnings because their own ears are itching for the very error these men are spreading (II Timothy 4:3). Others are naive enough to believe those errorists are really not dangerous and, even if they were, "it can't happen here!" One older member once told me that "We had never heard of the 'anti' movement. By the time we did, it was almost too late!" Yes, it can happen there.

To the naive, I ask, do you listen to weather bulletins that warn about impending hurricanes, tornadoes or other dangerous weather conditions? If so, why? Why not forget taking any kind of precaution and just wait until the tornado is in your yard, tearing at your house? Don't warn the family. Don't protect your kids and property. Just sit back and let come what may. But if you *do* heed warnings, why would you despise the warnings concerning a danger far greater than any natural calamity? The tornado might destroy your house and even take your life, but error will destroy your soul!

Those who choose to can ignore the warnings and even hate the warnings, but they should not be surprised when they and their loved ones are led off into apostasy.

As for me, I'll go on reading *Contending for the Faith*, and I will listen when preachers warn us about a false doctrine being spread. I'll listen and I will be thankful to those who care enough about souls to sound the warning that we might not be caught unawares and who offer us help in knowing how to deal with these bringers of spiritual death and destruction. I'll listen to the warnings. I'll alert my family. I'll watch out for these invaders. I'll take my stand to try to stop their advance. And I'll always love and appreciate those who sounded the warning for I may indeed owe them my very soul!

—1022 Pasadena
Alice, Texas 78332

WHAT SHALL I WEAR?

Benita E. Crumley

In recent years, Christian men and women have become lax in their attention as to what is considered proper dress for those "professing godliness." From the time when man became aware of his unclothed state until now, our God has been concerned, and has given instructions to guide us in the way we clothe ourselves.

Numerous considerations have entered in to determine styles: many cultures, variations of weather conditions, and numberless areas of the world where man was destined to live. People in hot climates, of necessity, would not dress in the same clothing as the Eskimo. Neither would the South Sea

Islanders, nor those in the jungles, dress in the same manner as those in areas with the four distinct seasons, such as we experience in America.

But taking all of these things into account, there was always to be a distinction between the sexes. God said, "the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination to the LORD thy God" (Deuteronomy 22:5). Today, it is often difficult to distinguish between the sexes, due to their hair and clothing styles.

Clothing greatly influences the behavior of the wearer. One has but to

notice the difference when a young lady dresses in feminine dresses, and then switches to faded jeans, sloppy sweat shirts and soiled sneakers—she becomes a different person altogether. Numerous studies have been done in order to determine the effects that clothes and hair styles have upon children's behavior, and the findings apply to adults as well.

In one such experience of mine, where I was involved with a kingergarten class in a Campbell, California public school, the little bully of the group had long, shaggy, unkempt hair, which all but covered his eyes. His clothing was equally as bad. The other children

picked on him; they didn't really like him, and he fought back with a vengeance!

As a last resort (when all else had failed with this child), I said, "Danny, before you come to school on Monday, tell Mommy you need a hair-cut and some clean clothes." The teacher was mortified, and quaked in her boots for fear of repercussions! But on Monday, a totally new little boy came to school. He had been transformed! He had a radiant face, beautiful, big, brown eyes, and a grin from ear to ear. The kids all gathered around him, and were pleased with his new look. They couldn't believe their own eyes! Danny's belligerent and unacceptable behavior never returned, and even his learning problem improved. What made the difference?

God gave us a positive message as to how we must dress in order to please him. However, in later years, too many of us have been unfavorably influenced by a fashion world that is largely ruled by homosexual designers, and patronized by the rich, vain and bored (both men and women), who set the pace in dress for the equally bored-idol-worshipping and publicity-seeking rest of us.

In our headlong dash to be like the pack, we have lost sight of proper decorum, seemliness, decency, dignity, etiquette, a sense of what is proper or correct, to say nothing as to what God requires of us. To our shame!

The second rule speaks of modest dress, "as becometh women (and yes, men, BEC) **professing godliness**" (I Timothy 2:10). Men's attire can be just as immodest as women's—and when they stand before the congregation to lead in any way, with trousers so tight that nothing is left to the imagination, then that is immodest. But anything that meets these two requirements may be worn.

Since clothes do give identity to the wearer, one needs to ask oneself, "How do I wish to be known?" In Bible times certain garments identified a widow, a harlot, a priest, a prophet (e.g., John the Baptist), a ruler (king or queen), those in mourning, the wedding garment for invited guests, to mention the most familiar.

In our time, the rule still holds—our clothing identifies us most of the time. A uniform could indicate a soldier, policeman or policewoman, nurse, doctor, UPS person, a chef or a waitress, and the like.

There are dress clothes, formal clothes (how many would be admitted

to a dinner at the White House dressed like many Christians come dressed to worship?), wedding clothes, casual clothes, sports clothes, school clothes, play clothes and night clothes. We even have laws concerning those, and if you don't think so, try going shopping in your night gown, or men in their pajamas.

Consider the following words which describe and suggest clothing, and see if immediately you don't also associate them with people: gaudy, modest, immodest, sloven, neat, hippie, tasteful, appropriate, sloppy, dainty, coarse and suggestive. How we dress fairly well tells people the kind of person we are, and what we stand for.

The most important place we go, and for which we should be properly dressed (both men, women and children) is

when we assemble for worship. We tend to forget, if indeed we ever knew, that we are coming into God's presence. This is not a casual affair—whereby we can approach it in whatever way suits our fancy. God laid down strict rules for the children of Israel at such times, and the principles have never been altered for us: "And the LORD said unto Moses, Go unto the people, and SANCTIFY them today and tomorrow, and let them wash their clothes, and be ready against the third day; for the third day the LORD will come down in the sight of all the people upon mount Sinai" (Exodus 19:10). But lest any should argue that such command does not apply to us, consider Matthew 18:10: "For where two or three are gathered together in my name, THERE AM I IN THE MIDST OF THEM."

You Are Invited To A

RELIGIOUS PUBLIC DEBATE

Between

Jack Scott, Jr.
(Warren, Ohio)

&

Stephen Wiggins
(Montgomery, Alabama)

DATE: November 1-2, 4-5, 1993

TIME: 7:00 p.m.

PLACE: Panama Street Church of Christ
444 South Panama Street
Montgomery, Alabama 36107

PROPOSITIONS

1. RESOLVED: *The Bible teaches that the second or final coming of Jesus Christ occurred in the fall of Jerusalem in A.D. 70.*

AFFIRM: JACK SCOTT, JR.
DENY: STEPHEN WIGGINS

2. RESOLVED: *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.*

AFFIRM: STEPHEN WIGGINS
DENY: JACK SCOTT, JR.

TWELFTH ANNUAL DENTON LECTURES

DUB McCLISH, DIRECTOR

STUDIES IN 1, 2 KINGS & 1, 2 CHRONICLES

NOVEMBER 14-18, 1993

TWELFTH ADL SCHEDULE

STUDIES IN 1, 2 KINGS & 1, 2 CHRONICLES

SUNDAY, NOVEMBER 14

9:00 AM Robert Dodson
10:00 AM Al Brown

11:00 AM Tom Wacaster

12:00 PM Lunch Break
2:00 PM Tom Ayers

3:00 PM Discussion Forum
Robert Taylor

3:45 PM Dinner Break
Bobby Liddell

5:00 PM Roy Deaver

9:00 AM Bubba Phillips

10:00 AM Eddie Whitten

11:00 AM Robin Haley

12:00 PM Lunch Break
2:00 PM James Boyd

3:00 PM Discussion Forum
Curtis A. Gates

3:45 PM Dinner Break
Garland Elkins

5:00 PM David P. Brown

8:00 PM Gary Summers

10:00 AM Howard Horton

11:00 AM Tony Smith

12:00 PM Lunch Break
Joe Gilmore

3:00 PM Discussion Forum
Mac Deaver

3:45 PM Dinner Break
Thomas Warren

5:00 PM Darrell Cooley

Steven Lloyd
Dub McClish
Gary Summers

Lunch Break
Tim Nichols

3:00 PM Lester Kamp

1, 2 Kings and 1, 2 Chronicles—An Introduction
Great Lessons from the Unheralded Prophet, Micahiah
Early Kings of Israel and Judah; Elijah Challenges Ahab
(1 Kin. 14:1-18:46)

Answering False Doctrines Relating to 1, 2 Kings and 1, 2 Chronicles: Are the Promises to David regarding the throne and kingdom to be given to his son or reference to the reign of Christ from David's actual throne over an earthly political kingdom per premillennialism (1 Chr. 17:14-14)? Does God's sanction of idolatrous music worship in the Old Testament apply to its use in the New Testament church (1 Chr. 16:4-6, 42; 2 Chr. 7:6, 28-29)?

Different Passages in 1, 2 Kings and 1, 2 Chronicles: Why is the account of David's sin concerning Bathsheba and Uriah (2 Sam 11:1-12:25) omitted in 1 Chronicles 20:2? Who provoked David to number Israel, God or Satan (1 Chr. 21:1; 2 Sam. 24:1)? Why was all of Israel punished for David's sin (1 Chr. 21:7-17)? How could Ahab be described as "perfect all his days" (2 Chr. 15:17), yet be condemned for his Syrian alliance and for throwing Harnani into prison and oppressing others (18:1-10)? How can we harmonize the statement that Jehoshaphat "took away the high places and groves" (2 Chr. 17:8) and "the high places were not taken away" (20:3)

David's Death and Solomon's Entrenchment (1 Kin. 4:34)

Goebel Music Times of Glory and Shams for David (1 Chr. 17:1-20:8)

Judah Under Abijah, Ase, and Jehoshaphat (2 Chr. 13:1-20:37)

MONDAY, NOVEMBER 15

Difficult Passages in 1, 2 Kings and 1, 2 Chronicles: How can the episode with David and Abigail be explained and/or justified (1 Kin. 1:1-4)? Did Jeroboam or Rehoboam have a choice in what they did (1 Kin. 11:30-34; 12:12-15)? Why did God kill the Judean prophet for believing a lie, but not the old prophet for lying (1 Kin. 13:1-32)? Who was the "lying spirit" who was volunteered to deceive Ahab? How is God's use of lies and liars to deceive Ahab reconciled with His perfect moral nature (1 Kin. 22:19-23)?

The Final Years of Judah (2 Chr. 33:1-36:23)

Marvin Weir
Ken Gossett

Solomon Builds and Dedicates the Temple (1 Kin. 5:1-8:28)

Must We Respect the Silence of Scripture as Well as Its Statements? Questions from the floor on Discussion Forum topic

Elijah's Mighty Works Continue, Jehu's Just Slayings (2 Kin. 6:1-10:36)

The Guardian of Solomon's Reign, the Kingdom Divided (2 Chr. 7:1-12:16)

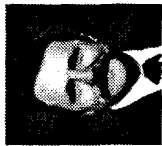
Great Lessons from Hazekiah 1, 2 Kings and 1, 2 Chronicles—A Summary



D. BROWN



R. DEAVER



HALEY



LLOYD



MUSIC



TAYLOR



WHITTEN



A. BROWN



M. DEAVER



GOSSETT



LIDDELL



MOORE



SUMMERS



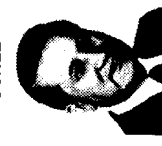
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CONLEY



GILMORE



KAMP



MOFFITT



SMITH



WEIR



BERARD



COLLEY



ELKINS



HORTON



MEADOWS



PHILLIPS



WARREN



AYERS



CATES



DODSON



HIGHTOWER



MCCLISH



NICHOLS



WACASTER

TUESDAY, NOVEMBER 16

Difficult Passages in 1, 2 Kings and 1, 2 Chronicles: How can God's destruction of children for an apparently childish prank be explained (2 Kin. 23:23-24)? How can we explain or justify the deceptions of Elisha and Jehu (2 Kin. 6:19; 8:10; 10:19)? How did David get by with being displeased with God (1 Chr. 13:11)? Why was the ark taken to Jerusalem instead of to the tabernacle in Gibeon (1 Chr. 16:39)?

Solomon's Fame, Apostasy, Death, the Kingdom Divided (1 Kin. 10:1-13:34)

Elijah's Ascension and Elisha's Early Works (2 Kin. 1:1-5:27)

Is the Restoration Plan Valid? Questions from the floor on Discussion Forum topic

Solomon's Early Acts—the Temple Finished and Dedicated (2 Chr. 1:1-8:42)

The Kingdom God Promised to David

WEDNESDAY, NOVEMBER 17

Genealogies from Creation to Captivity and Saul's Death (1 Chr. 11:1-10:14)

Answering False Doctrines Relating to 1, 2 Kings and 1, 2 Chronicles: Is it wrong to seek the help of medical doctors or should we merely pray for the "Christian Science" cult (2 Chr. 16:12)? Does God have an "umbrella of grace" that covers our sins when we do not repent of them and faithfully obey Him (2 Chr. 30:19)?

The Last Light Before Darkness for Judah (2 Kin. 21:1-25:30)

Elijah Discouraged, Elisha Anointed, Ahab's Final Exploits (1 Kin. 19:1-22:53)

The Worship of God—Our Way or God's Way? Questions from the floor on Discussion Forum topic

David Numbers Israel, Charges and Crowns Solomon, Dies (1 Chr. 21:1-29:30)

Reigns of Various Kings of Judah and Israel, Elisha Dies (2 Kin. 11:1-15:38)

THURSDAY, NOVEMBER 18

Men Who Understand the Times and Know What God's People Ought to Do

Great Lessons from Josiah, the Restorer King The Early Days of David's Reign (1 Chr. 11:1-16:43)

The Reigns of Wicked Ahab and Righteous Hazekiah (2 Chr. 28:1-32:33)

Should We Seek Unity in Diversity or Conformity? Questions from the floor on Discussion Forum topic

Great Lessons from Hazekiah 1, 2 Kings and 1, 2 Chronicles—A Summary

BOOK AND TAPES OF LECTURES AVAILABLE

PRESENTED BY CHURCH OF CHRIST

312 PEARL ST. DENTON, TX 76201 817/387-1429

DAILY DISCUSSION FORUMS ON CONTROVERSIAL SUBJECTS •

Each Christian, young or old, male or female, is the only Bible the world reads, and it is of utmost importance that we set proper examples. The objection is raised thus: "But, if we have to be so strict we will be freaks." Hardly! Our women will be the lovely, feminine, dainty, desirable, adored creatures they were meant to be—the climax of God's creation. Our men will be Christian gentlemen, proud to be

seen with us, and our women honored to be seen with them!

We are children of the King! We are kings and priests unto him! (Revelation 1:6). What an honor! Let's not disgrace ourselves, nor bring reproach upon him, because of our thoughtlessness and careless regard for what is proper dress for those professing godliness.

—2265 Tulip Road
San Jose, California 95128

members already, I added a few more and sent in a check for several more Contending for the Faith devotees..."

[NOTE: In my reply to brother Jones, I said, in part, "More and more, it seems to me, great numbers of the brotherhood are caring less and less for the restoration principle. Somehow we just must keep on contending FOR the faith as it was once for all delivered to the saints." IYR Jr.]

Reg Rogers, Tulsa, Oklahoma: "I really appreciate getting your paper each month. Also, I am having great responses from my 'WAIT A MINUTE.' We may lose a few battles along the way, but the war will not be affected. The victory is sure. I just want to have a small part in it and to be able to stand beside him whose garment is dipped in blood."

Margaret Spear, Canon City, Colorado: "Our world is going down the drain, isn't it! Without God."

Neal Allison, Jr., of Antioch, Tennessee, requested his name be removed from my mailing lists, saying, "My continued goal is Jesus and I wish to influence in a positive way others to become Christians. I believe you are losing sight of the ultimate goal by nit-picking and criticism of others..."

[NOTE: Single copies of "Behold The Pattern" are \$7.50; or by the case of 16 copies, \$96.00. Please address all orders to GOEBEL MUSIC, 5114 MONTCLAIR, COLLEYVILLE, TEXAS 76034. IYR Jr.]

Notes & Quotes...

SECOND ANNUAL "TRUTH FOR THE WORLD" MISSION FORUM

The Second Annual "Truth for the World" Mission Forum will take place at Knight Arnold church of Christ, August 27-29, 1993.

Some of the speakers are Dorsey Traw, Billy Bland, Rod Rutherford, Jim Dearman, David Jones, Ted Wheeler and John Grubb. Ed and Tina Crookshank will be honored at an appreciation dinner. Ira Y. Rice, Jr., will lead the congregational singing Friday and Saturday nights.

Write to Knight Arnold for a schedule of activities emphasizing evangelistic work in Thailand, Ghana, South Pacific, Russia and China.—Curtis A. Cates

[NOTE: Knight Arnold's church address is 4400 Knight Arnold Road, Memphis, Tennessee 38118. IYR Jr.]

Irene Jarrett, of Waverly, Tennessee, enclosed \$100.00, saying it was for "anything you need." [NOTE: Mostly, these days, we need all we can rake and scrape for POST-AGE, re: "Special Mailings" of Contending for the Faith to the families of churches trying to lead the churches of Christ into apostasy. It costs us almost as much to MAIL the paper as it does to PRINT it! IYR Jr.]

BURKBURNETT CHURCH OF CHRIST TO HOST THIRD ANNUAL NORTH TEXAS LECTURESHIP IN SEPTEMBER

With "The Christian Home" as the general theme, on September 10-12, the Burkburnett (Texas) Church of Christ will host the Third Annual North Texas Lectureship.

Speakers and topics will include Gary Colley, on "What Is a Christian Home?" and "Christian Grandparents;" David Brown, on "The Church's Role in the Home," "The Husband-Wife Relationship" and "Making God a Part of Your Home;" Dave Rogers, on "The Christian Husband" and "Children Are to Obey Their Parents;" Mac Deaver, on "The Christian Mother" and "Will Our Children Go to Heaven?;" Bubba Phillips, on "The Need for Proper Communication in the Home" and "Questions That Have to Be Answered Before Marriage;" Ken Hope, on "The Christian Wife" and "Solving Differences in the Home;" and Bill Lockwood, on "What Is a Christian Marriage?" and "The Christian Father."

The church at Burkburnett meets at 204 North Avenue C. Should you need to write, address Burkburnett Church of Christ, 204 North Avenue C, Burkburnett, Texas 76354. Telephone: (817) 569-2693. Video tapes may be ordered from Joe McDonald, 4924 N.W. 18th, Oklahoma City, Oklahoma 73127. Audio tapes may be ordered from Burkburnett Church of Christ.

Tim Hunt, Granbury, Texas: "I hope your trips to Russia and Latvia help Christ's cause in a wonderful way. We're thankful for your work for Christ."

C. L. Burton, Murray, Kentucky: "Thank you for sending me the book 'Behold The Pattern.' This book was recommended to me by a dear friend in Jacksonville, Florida. The first several chapters justify the purchase..."

Burt Jones, minister, Millersburg, Ohio: "We couldn't send much, but we just sent some money to Bellview [to help on the ACU/Special mailing]. Also, in addition to the number of subscriptions earmarked for our

12TH ANNUAL DENTON LECTURES PLANNED

The Pearl Street Church of Christ of Denton, Texas will host its twelfth major annual lecture-ship November 14-18, 1993. The TWELFTH ANNUAL DENTON LECTURES will be devoted to a study of the books of I & II Kings and I & II Chronicles. A wide variety of material will be covered by 35 outstanding speakers from all parts of the nation, delivering 36 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 I Corinthians, Studies in Hebrews, Studies in the Revelation, Studies in Acts, Studies in Galatians, Studies in I, II, III John, Studies in I, II Thessalonians and Philomon, Studies in II Corinthians, Studies in James, Studies in I, II Samuel, and Studies in Ezra, Nehemiah, and Esther).

A daily "Discussion Forum" (Monday-Thursday) will feature controversial subjects. The subjects this year will be: "Should We Seek Unity in Diversity or Conformity?;" "Is the

Restoration Plea Valid?;" "The Worship of God—Our Way or God's Way?;" and "Must We Respect the Silence of Scripture, As Well As Its Statement?;" After a lecture on each of these subjects on their respective days, questions from the audience will be encouraged. This year's speakers will be Tim Ayers, Bob Berard, James Boyd, Al Brown, David Brown, Curtis Cates, Gary Colley, Darrell Conley, Mac Deaver, Roy C. Deaver, Robert Dodson, Garland Elkins, Joe Gilmore, Kenneth Gossett, Robin Haley, Terry Hightower, Howard Horton, Lester Kamp, Bobby Liddell, Steven Lloyd, Dub McClish, James Meadows, Jerry Moffitt, Jim Moore, Goebel Music, Tim Nichols, Bubba Phillips, Toney Smith, Gary Summers, Robert R. Taylor, Tom Wacaster, Tom Warren, Marvin Weir, Jesse Whitlock, and Eddie Whitten.

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.

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

FAITHFUL SINGAPORE CHURCHES WITHDRAW FELLOWSHIP FROM DAVE HOGAN—DOCTRINAL 'FRUIT' BY WHICH HGS 'TREE' IS KNOWN

Ira Y. Rice, Jr.

Before **Dave Hogan**, the son of **Gordon Hogan**, entered Harding Graduate School, in Memphis, Tennessee, in the late '70s, he stopped by our home, in Memphis, to inquire why he should not do so. Up until then, as far as I know, brother Dave believed and taught the truth of the gospel just as it reads in the word of God.

Sadly, I told him of others who had been true to the word *before* attending Harding Graduate School, who *afterward* had turned from their former faith and no longer could be depended upon to teach the truth. Several of these had brought their erroneous doctrines into Southeast Asia, thus undermining the careful foundation we had laid for the *one true church* of our Lord in that part of the Far East.

Certain that at least *he* would not be misled into error, brother Dave ignored my warnings, took his graduate work at Harding Graduate School, and, surely enough, was so compromised doctrinally that he has been of almost *no use* to the truth of the gospel since then. He returned to Singapore, devoted himself surreptitiously to spreading false doctrine that he had learned, thus undermining the faith of brethren both at the Moulmein Road church of Christ, where he preached, but even sought to do the same thing among our students at Four Seas College, where he taught. FSC had no choice but to let him go.

Shortly after Dave was dismissed from teaching at Four Seas College, he published an "apology" for the offences and divisions that he had caused; however, he made *no attempt whatever to correct* his false doctrine and went *right on teaching error* just the same. Since there clearly was *no repentance or correction* on his part, we could not accept him back to teach at Four Seas College; thus he, together with those he influences, have been at variance with the *faithful* brethren and churches in Singapore ever since.

Among the faithful brethren in Singapore who refused to countenance Dave Hogan's false teaching was brother **Kwan Tai Choom**, who ministers to the *Lim Ah Pin Road* congregation there. Under date of November 20, 1987, brother Kwan addressed the following letter to brother Dave Hogan:

Kwan Tai Choom
Blk. 140, #11-19
Potong Pasir Ave. 3
Singapore 1335

November 20, 1987

Dave Hogan
% Church of Christ
131 Moulmein Road
Singapore 1130

Dear brother Dave,

For a long time now faithful brethren have been concerned as to where you stand *doctrinally*. Therefore, we request that you let the churches in this general region know exactly what your convictions are, and whether you are now teaching those convictions, (although you have already done so on a few issues such as Holy Spirit baptism, and all life is worship). Would you please give us answers to the following questions?

1. Do you believe that the Bible teaches not only explicitly, but also implicitly?
2. Do you believe that all life is worship? If yes, does it mean that everything that we do is worship?
3. Is Isaiah 7:14 a dualistic prophecy, *i.e.*, other than finding fulfillment in the person of Christ, does it also find fulfillment in the days of Isaiah?
4. Do you at this point of time believe that every believer in

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Editorial...

Harding Graduate School And Christian Forbearance

The editorial staff and writers for *Contending for the Faith* are just as conscious as others regarding the Biblical teaching of Christian forbearance.

For instance, there is what Paul wrote in Ephesians 4:1-3, about our walking "worthy of the vocation wherewith ye are called, with all lowliness and meekness, and with longsuffering, **FORBEARING ONE ANOTHER** in love: endeavoring to keep the unity of the Spirit in the bond of peace."

Then again, what he wrote in Colossians 3:12-13, about our putting on, as the elect of God, "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering: **FORBEARING ONE ANOTHER**, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

DOES FORBEARANCE REQUIRE PARTICIPATION?

There is a difference, of course, between Christian *forbearance* and unChristian *participation* in other men's sins. The same apostle Paul who wrote the two passages cited immediately foregoing, *also* wrote, in Ephesians 5:11. "And have **NO FELLOWSHIP** with the unfruitful works of darkness, but rather **REPROVE** them."

II John 9-11 says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, **RECEIVE HIM NOT** into your house, **NEITHER BID HIM GOD SPEED**: for he that biddeth him God speed is **PARTAKER OF HIS EVIL DEEDS.**"

DOES FORBEARANCE REQUIRE ACCEPTANCE?

Certainly Christian forbearance does not require acceptance of heretics. Titus 3:10-11 teaches, "A man that is an heretick after the first and second admonition **REJECT**; knowing that he that is such is **SUBVERTED**, and **SINNETH**, being **CONDEMNED OF HIMSELF.**"

Also, Romans 16:17-18 requires that brethren "**MARK** them which cause **DIVISIONS** and **OFFENCES** contrary to the doctrine which ye have learned; and **AVOID** them. For they that are such **SERVE NOT** our Lord Jesus Christ, but their **OWN BELLY**; and by **GOOD WORDS** and **FAIR SPEECHES** deceive the hearts of the simple."

HGS IS CAUSING DIVISIONS AND OFFENCES IN SINGAPORE, MALAYSIA AND SOUTHEAST ASIA

Starting on Page 1 of this issue, the heart-rending story of faithful brethren and churches in Singapore having to withdraw fellowship from **Dave Hogan** is set forth. If ever there was an example of Christian forbearance, it has to be the restraint shown by the sound and faithful brethren in Singapore relative to the false teaching and practices of this heretical brother. If they are to be faulted *at all*, it would have to be for *overdoing* forbearance almost to the point of dereliction of duty to mark and avoid.

However, the *taproot* of brother Dave Hogan's heretical departures from the truth did not begin with himself, but with **HARDING GRADUATE SCHOOL, of Memphis, Tennessee**, where he studied in the late '70s. No sooner had he graduated from HGS than he returned to Singapore sowing the multifarious false doctrines that he had been taught while there.

HOW LONG, O LORD, HOW LONG?

What is there about "our" supposed-to-be graduate schools that *most* of them—in fact, almost *all* of them—feel that they must teach a *different doctrine* from what the *Bible* teaches to say nothing of what the *churches of Christ in general* teach?

How is this supposed to help us spread the truth of the gospel worldwide or to build up the kingdom of our God? The simple fact is that it has exactly the opposite effect—and wherever the influence of *most* of our graduate schools is felt the cause of truth deteriorates rather than improves.

The one single source of more doctrinal error than almost all of our other graduate schools combined is **HARDING GRADUATE SCHOOL, of Memphis, Tennessee**. They led **Samuel Miao** into error, back in the '60s—and when he brought that same error back to Four Seas College, in Singapore, we had to let him go. The same was true of **Dave Hogan**, in the late '70s—and when we discovered his false teaching in the early '80s—and he refused to correct it—we had to let *him* go.

WHY KEEP SENDING YOUNG PREACHERS TO HARDING GRADUATE SCHOOL FOR FALSE TRAINING?

If such false teaching and training at Harding Graduate School were of recent vintage, it would be bad enough. However, what is there about "us" that we *keep on* sending young would-be preachers there for training year after year just to lose them to the cause of truth as fast as they graduate? It makes no sense at all!

And what good is it for faithful brethren in far-off Singapore to (finally) decide that they have to withdraw fellowship from another HGS graduate, if the brethren on *this* side of the water are going to continue aiding and abetting this false school instead of withdrawing from it, too! It makes even *less* sense to have fellowship with the *source* of Dave's error than to fellowship Dave while he continues teaching the error he learned from that source. Is it that we just don't care *what* is being taught any more?

ATTENTION ELDERS: COULD YOU PASS THE TEST?

As a test, any elders who may be reading this editorial, please look back to Page 1 and study the 15 questions that **Kwan Tai Choom** put to Dave Hogan, which eventually led to his withdrawal. Would YOU have any difficulty answering those same questions? Would YOU hire a preacher who either could not or else refused to answer them? If the preacher you already have either could not or else refused to answer them, would YOU keep him on? If your answer to one or more of *these* three questions is "yes," then how can you watch for the souls of those that have been committed to your charge?

If doctrinal truth is to survive the present generation among the churches of Christ, it is long since past time for us to forgo so-called Christian forbearance any longer and start laying the axe to the root of the trees that are bearing such rotten fruit.

—Ira Y. Rice, Jr., *Editor*

FAITHFUL SINGAPORE CHURCHES WITHDRAW FELLOWSHIP FROM DAVE HOGAN—DOCTRINAL 'FRUIT' BY WHICH HGS 'TREE' IS KNOWN

(Continued from Page 1)

- Christ received Holy Spirit baptism at the point of his conversion?
5. Do you believe that all the baptisms of the book of Acts were Holy Spirit baptism?
 6. Do you believe that it is possible that some people today may have Holy Spirit baptism?
 7. Do you believe that it is possible that some people today can perform miracles?
 8. Do you consider those in the religious world at large to be lost?
 9. If a person understands the gospel plan of salvation differently (as a consequence of his culture) and thus fails to either believe, or repent, or confess, or be baptized, do you believe that God will accept him on that basis?
 10. If a man is sincere, but uses the mechanical instrument of music in worship today, will he be condemned eternally if he dies in that condition?
 11. Do you believe that the "perfect" of I Cor. 13:10 has reference to Christ's second coming?

12. Do you believe that the Holy Spirit operates upon saints and sinners directly, *i.e.*, separate and apart from the word of God?
13. Do you believe that we can scripturally extend fellowship to those of the Christian Church who treat the use of the instrument as a matter of expediency?
14. Do you subscribe to the philosophy commonly called the "Crossroads" or "Boston Church" concept?
15. Do you subscribe to the "Boston House-Church" concept?

Brother Dave, I will appreciate your attention as soon as possible. If you have any difficulty understanding any of these questions, please don't hesitate to call me.

In the Cause of Truth,

(Signed)

Kwan Tai Choom

After waiting more than six weeks—and no reply—brother Kwan tried again. Under date of January 7, 1988, he wrote, saying,

January 7, 1988

Dave Hogan
% Church of Christ
131 Moulmein Road
Singapore 1130

Dear brother Dave,

More than a month has already passed. Hope you have got the answers to those questions given you on the 23rd of November 1987. We are anxiously waiting for your answers. We certainly do appreciate your immediate attention.

The answers to the same questions, if answered by me, will be as follows: (in sequence)

1. Yes, and they are equally binding.
2. No
3. No, it finds fulfillment in the person of Christ only.
4. No, no person today receives the baptism of the Holy Spirit, or Holy Spirit baptism, whether miraculously or non-miraculously.
5. No
6. No, not in any form.
7. No possibility
8. Yes
9. No
10. Yes, for it is a sin to do so.
11. No
12. No, He operates only through the Word of God.
13. No, not at any level or degree and no compromise.
14. No
15. No

Brother Dave, we will appreciate a reply within two weeks. If we do not receive a reply within this time, we have to assume that your stand is opposite to that as stated above. Please do understand that we need then to take the appropriate Scriptural action for the Truth.

Thank you.

In the Cause of Truth,

(Signed)

Kwan Tai Choom

Four *more* months went by. No response. Then, under

date of 16th May 1988, by registered letter, the following message was sent:

16th May 1988

Moulmein Leaders
Church of Christ
131 Moulmein Road
Singapore 1130

Dear brethren,

Bro Dave Hogan has yet to answer the fifteen questions given him late last November. A reminder with our sample answers were posted to him in early January 1988.

Please do remember that during the 23rd November meeting, Bro Tat Chuen asked Bro Dave to answer those fifteen questions, which can then be circulated to all concerned. His failure to answer them is a major barrier to our ever working together. It is our hope that the Moulmein leadership will take the necessary steps to remove this barrier.

The Lim Ah Pin leadership needs to answer to the congregation. The time has been long delayed.

Please be advised that within a short period of time, if there is no response, we may take necessary action in defence of the Truth.

Thank you.

In the Cause of Truth,

(Signed)

Kwan Tai Choom
for Lim Ah Pin Leadership

Two and a half more *years* went by—and *still no reply* either from Dave Hogan or from the Moulmein Road church of Christ. Then, under date of 6th November 1991, a joint letter on behalf of two sound, faithful congregations in Singapore, was sent by registered mail, as follows:

6th November 1991

SEC/910010
Bro Dave Hogan
% Church of Christ
131 Moulmein Road
Singapore 1130

Dear Bro Dave,

On behalf of the leaders of Lim Ah Pin Road Church of Christ, Bro Kwan Tai Choom has written to you twice (on 20/11/87, and again on 7/1/88) to enquire as to where you stand, *doctrinally*, in the faith. To date, you have yet to answer these fifteen questions enclosed in the first letter. Many faithful brethren, both in Singapore and Malaysia, are also very concerned about your stance in the faith. The leaderships of Lim Ah Pin and Jurong congregations have recently met together to discuss this matter. In this meeting, we resolved to once again urge you to let us know as to where you stand in the faith by answering those fifteen questions (just in case you have misplaced that letter, we are again enclosing these fifteen questions).

We would appreciate if we could have your response by *30th November 1991* either in writing, or, if appropriate, a meeting could be arranged to do the same. Please feel free to contact the undersigned in this regard. For the sake of the unity of the brotherhood, please do not delay in replying us.

In His Cause,

(Signed)

Lau Jeng Sang
for Lim Ah Pin Leadership

(Signed)

Eddy Ee
for Jurong Leadership

Copy to: The Leaders, Moulmein Road Church of Christ.
In our (LAP and Moulmein) meeting on 23/11/87, you have agreed to ask Bro Dave to answer those fifteen questions. We will appreciate if you will act accordingly.

Two and a half *more* months passed. No response. Then, under date of 18th January 1992, yet *another* registered letter was sent:

18th January 1992

SEC/920004

Dear Bro Dave,

Greetings in the name of our Lord Jesus Christ.

To date, we have yet to receive a reply from you to our letter date 6th November 1991. We would once again urge you to do so. If you think it is unloving of us to ask you to answer those fifteen questions, we would be glad to sit down in a discussion with you. In whatever way you choose to do it, we would appreciate it if we could have your response by 7th February 1992.

We believe that this has dragged on for too long a time. The brethren in Malaysia and Singapore are very concerned about the present state of the church here. If we still do not hear from you by the above date, we will write an open letter to them to inform them of the present situation of the church here. For the unity of the church, please do not hesitate to reply us.

In Christ We Serve,

(Signed)

Lau Jeng Sang
for Lim Ah Pin Leadership

(Signed)

Eddy Ee
for Jurong Leadership

cc: The leaders, Moulmein Road Church of Christ

Still having received *no response*, under date of 18th May 1992, the following open letter was sent to all the churches of Christ in Singapore, Malaysia and Indonesia:

18th May 1992

To: Churches of Christ in Singapore, Malaysia, Indonesia

Dear brethren,

Greetings in the name of our Lord Jesus Christ.

For a long time now, the leaderships at Lim Ah Pin Road and Jurong churches of Christ have problems with Bro Dave Hogan with regards to his *doctrinal* stance on issues such as "All life is worship" and "Holy Spirit Baptism." Numerous attempts were made to resolve the situation, but were generally met with a wall of silence.

The first attempt was made on 20th November 1987. On behalf of the Lim Ah Pin leadership, Bro Kwan Tai Choom wrote a letter to Bro Dave. In it, he included a list of 15 questions (see attached) and requested Bro Dave to answer them.

On 23rd November 1987, the leaderships of Lim Ah Pin and Moulmein met together with Bro Dave. During this meeting, Bro Dave was again given a copy of the questions. Moulmein leadership agreed to ask Bro Dave to answer those questions. But no reply came.

On 7th January 1988, Bro Kwan wrote another letter to Bro Dave. In it, he included his answers to those questions. Again, no reply.

On 16th May 1988, Bro Kwan wrote a letter to Moulmein leadership to remind them to ask Bro Dave to answer those 15 questions. Still, no reply.

The matter was left hanging, unresolved, for some time.

Late last year, the leaderships of Lim Ah Pin and Jurong met together. An outcome of the meeting was another letter (dated 6/11/91) to Bro Dave, asking him to answer those 15 questions (which were also included). There was no reply.

Yet another letter was sent on 18th January 1992. Again, there was no response.

To date, there was still no response and we do not believe any is forthcoming. Many faithful brethren in Singapore, Malaysia and Indonesia are concerned about this matter. As such, we are duty bound to inform them of the situation.

With the problems dragging on for so long, certain misinformation has arisen. We would now like to set things straight.

Firstly, the problems with Bro Dave arose because of his *doctrinal* stance. It is *not* a personal conflict between him and Bro Kwan, as some would have you believe. The initial letters were penned by Bro Kwan, but they have the concurrence of the Lim Ah Pin leadership. To avoid further suggestions that the problem is a personal one, later letters were neither written nor initialled by Bro Kwan.

Secondly, some would have us believe that the problems *must* be resolved by applying Matthew 18:15-17. Clearly, this is *not* true, as this passage applies to a *personal*, not doctrinal, conflict. Verse 15 says it clearly, "...if thy brother shall trespass against thee..."

Thirdly, the 15 questions were not designed to trap or ensnare Bro Dave. All these questions can be answered with straightforward "Yes" or "No" answers. Bro Kwan answered them in this manner and included his answers in the letter dated 7th January 1988.

We believe we are exercising true Christian love by trying to resolve the problems that hinder Christian fellowship. We have *nothing* personal against him and are not out to get at him. Instead, we have demonstrated *excessive* patience. Four over years is certainly not a short time. We present this letter to you, and you be the judge.

For the Cause of Truth,

(Signed)

Lau Jeng Sang
for Lim Ah Pin Leadership

(Signed)

Eddy Ee
for Jurong Leadership

c.c. Bro Dave Hogan,
Moulmein leadership

[NOTE: Enclosed with each letter to each church was a duplicate copy of the original 15 questions to brother Dave Hogan, which, thus far, he still had refused to answer.]

At long, long last, under date of 17th December 1992, the following registered letter was sent to brother Dave Hogan:

17th December 1992

Bro Dave Hogan
Church of Christ
131 Moulmein Road
Singapore 1130

Dear Bro Dave,

For the past five years, and even before, many faithful brethren have tried to discuss and persuade you away from your false doctrines. However, up to this present time, you have shown no sign of repentance. It is now our unpleasant duty to inform you, that as from this day forth, the Lim Ah Pin Church of Christ can no longer extend our fellowship to you. We continue to urge you to abandon your false doctrines in order that this fellowship might be restored.

In the service of Christ,

(Signed)

Kwan Tai Choom
for Lim Ah Pin's leadership
c.c. Churches of Christ (Singapore and Malaysia)

Finally, under date of 1 March 1993, the following follow-up letter was sent to all the churches of Christ in Singapore and Malaysia:

CHURCH OF CHRIST
20 Lim Ah Pin Road,
Singapore 1954

1 Mar 93

Leaders of the
Churches of Christ,
Singapore and Malaysia

RE: DISFELLOWSHIP OF DAVE HOGAN

Dave Hogan returned to Singapore after the death of Annis Yankaya. He joined the faculty of Four Seas College.

Sadly speaking, Dave gave out uncertain sounds and the following concern us:

a. Kwan Tai Choom confronted him for teaching dualism in the prophecy of Isaiah 7:14. His father urged him to stop teaching the false doctrine.

b. Dave taught 'all life is worship' in a series of articles in the Four Seas College 'Evangelist' periodical. The Board of Directors of the college was concerned. He was later dismissed by them even though he apologized for the confusion caused by his articles. Apology is not the same as repentance or withdrawal of one's false doctrine.

c. He also believes that a penitent sinner who believes and is baptized is also simultaneously baptized in the Holy Spirit basing it on John 3:5. He believes that the one baptism of Ephesians 4:5 refers to two aspects of baptism—i.e., physical aspect of water baptism and spiritual aspect of Holy Spirit baptism.

Dave is a graduate of Harding Graduate School of Religion. Knowing the liberal inclination of this college, the church at Lim Ah Pin Road wrote to him a series of questions hoping to clarify his position and to have an open brotherly discussion. The leaders of the church at Moulmein were informed of our intention. We had a formal meeting in 1988. They (especially Tat Chuen) said that he would persuade Dave to reply. But there is no reply even to this day.

Prior to this meeting, Dorsey Traw had quite a long

discussion with Dave on his 'Holy Spirit Baptism' position. Dave held to his position.

As a gospel preacher, or even any child of God, Dave is obligated to give an answer to the hope that is in him (1 Peter 3:15). We seek his clarification but all efforts to do so ended in vain. We seek clarification on matters of faith and certainty.

After 1988, a few of the leadership in the Klang congregation discussed with Dave hoping to help him admit that he did not believe in 'all life is worship' but to no avail. He refused to sign a letter prepared by them for circulation.

Again, four letters were sent, two of them were drafted by Jurong and Lim Ah Pin leadership. As usual, no reply from Dave.

In end 1992, Henry Kong of Pasir Panjang told the Lim Ah Pin leadership that he would try to persuade Dave to answer the said questions but again to no avail.

Meanwhile, the churches of Christ in Singapore and Malaysia knew of the problem of Dave. However, a few leaders or members prefer to cloud the issue by telling a LIE that the problem is basically a personal conflict between Dave and Kwan. We hope they do so ignorantly. The issue is DEFINITELY a DOCTRINAL one.

There are congregations that remain silent over the whole issue and hope for the best. However, there are also congregations who prefer to compromise rather than break a tie. Can faithful congregations simply remain silent or compromise?

We hope that this letter is sufficient to provide all relevant informations. Please read the attached for past correspondence.

May God bless every one of you. Thank you.

Yours in the Service of Christ,

(Signed)

Soo Kok Leong
for the Leadership of
Lim Ah Pin Road Church of Christ

[EDITORIAL NOTE: I would to God that none of the foregoing ever needed to be published. However, from time to time, whether in the *Christian Chronicle*, the *Gospel Advocate* or some other periodical widely read among the churches of Christ, we see glowing reports to the effect that the church is "alive and well" in Singapore. It is just not so. It has not been so for a long, long time.

Not only did brother Dave Hogan return to Singapore some 13 or so years ago teaching the false doctrines that he had learned at HARDING GRADUATE SCHOOL, but he has zealously spread these doctrines, causing divisions and offences both in Singapore, up and down the Malaysian peninsula and even into Indonesia. It is hard to conceive how one so young as he, could do so much in such a short time to set brother against brother and congregation against congregation. But he *has*—and now, finally, stands withdrawn from by the faithful in Singapore for his doctrinal heresy. Such is the doctrinal fruit of the tree known as *Harding Graduate School* in Memphis, Tennessee. IYR Jr.]

Gospel Preachers, Have You Met One Lately?

Howard R. Horton

We live in a day and age when all sorts of speakers fill the pulpits of the Lord's church. Yes, they are moral men, good fathers and good husbands. However, are all of them gospel preachers?

I have met some "marriage counselors," some "philosophers," some "businessmen," some "gameboys," some "religionists," and, then, every once-in-a-while, I meet a rare man indeed. I meet a "gospel preacher!" I meet a Bible-studying, Bible-speaking, Bible-reading, Bible-preaching, and Bible-loving man of God!

Let me "clue you in" on how you can identify one of these "rare breeds."

I. He Holds Bible Studies

Preachers in the kingdom of God have got to *do* what it is that they are preaching. We have to strive to "set up Bible studies!" Pulpit preaching is important; however, one-on-one Bible studies have done more to further the borders of the kingdom of God than pulpit preaching alone. I know of preachers who think that their only work is to preach a sound lesson on Sunday morning and Sunday evening. And, that is indeed commendable, wonderful, and necessary. However, there must be time spent in Bible study throughout the week, as well.

"Going house to house" may be trite, worn out, and silly in the business world; however, it still works when it comes to evangelism.

No, it doesn't work all of the time. Our friends, the Mormons and Jehovah Witnesses, have really hindered this avenue of evangelism. But, you don't know if your area has been hindered or not until you get out there and at least try! I am persuaded that what was a good method of teaching and preaching in the days of Jesus Christ and his apostles, is still worth attempting today!

II. His Sermon Is Bible, Bible, Bible!

I heard a preacher the other day; he was speaking on a lectureship (not one of the better known lectureships) and he used only two verses of scripture! The rest of the "sermon" was nothing but stories! One after the other. Then, his "invitation" was a sad story about a child on a conveyor belt who tumbles

(to the great sadness of the child's father) over the end and into a burning furnace!

No, he didn't preach any error; however, there wasn't enough Bible in his lesson to feed anybody.

(I haven't heard preaching like that in many, many years.) If a preacher is trying to "touch the hearts" of his listeners, he needs to tell the story of Jesus, he needs to tell the story of God's Son on the cross! (Isaiah 53:1-12; Acts 2:1-37; Hebrews 2:1-18; Mark, chapters 14, 15, 16; I Corinthians 1:17, 18, 23.)

III. His Bible Addresses Issues

I am not a marriage counselor; and, quite frankly, neither are some of my brothers who preach the gospel. I don't know of any degrees that some of my brethren have which certifies them to be marriage counselors, youth counselors, drug counselors, sex counselors, old age counselors, airplane pilots, shuttle and submarine commanders!

We preachers need to be men who are ready to listen, patiently listen, to our hurting brethren. Then, have a Bible study concerning the hurting brother or the hurting sister's problem. I would no more prescribe medicine and practice medicine than offer counseling in an area which I have not been trained and licensed. However, 24 hours a day, there are plenty of us gospel preachers who will gladly study the Bible with someone who is laboring under the tremendous weight of guilt and sin.

IV. He Is Aware Of His Absence

I received a questionnaire the other day from a congregation who wanted to know where I "stood" on some subjects. It was one of the most encouraging and refreshing things I had ever received from an eldership. One of the questions dealt with how many lectureships, gospel meetings, and the like did I think a preacher ought to have?

Well, (and, I know that this is opinion) I put down that a preacher ought to have at least, two weeks-four weeks for vacation and then a couple of weeks for lectureships/gospel meetings. That is at least six weeks (six Sundays) when the located preacher would be gone. Some, on the other hand, want to be gone 15 to 20 weeks out of the year

for speaking engagements! It doesn't take a degree in mathematics to see that such *located preachers* would be gone almost 30% to 40% of the time. How can the local preacher address the needs of the congregation when he isn't there that much of time! A preacher (located preacher) should, at least, be careful and cognizant of his time.

V. He Isn't A Hireling

Some preachers work in direct proportion to their pay and pay raises. If I get a raise, I will put out a little more effort.

How can we (preachers) tell if we are ever bordering on that kind of attitude? By "falling back" on this old saying, "They (the church) don't pay me enough to endure this!"

It is very true that the church doesn't pay a man enough, however whatever it is that we are getting paid is more than Jesus and his twelve received!

Some of the saddest sentences I have ever read were written by preachers in the 1800's. Some brethren would "strike a deal" with a gospel preacher, and then the brethren wouldn't make good on it! Yet, the gospel preacher, true to his work, his vocation, still preached and labored in the service of the Lord!

Surely, many brethren are going to hear some heavy words when Jesus Christ has something to say to them about the way they have withheld from a preacher and his family.

This isn't an exhaustive article about the life of a gospel preacher. However, it does address some things which seem to be lacking in some areas today. Why? Because some preachers may have forgotten that being a gospel preacher isn't a job, it isn't a career, it isn't a profession either! What is gospel preaching then? It is *a way of life!* It always has been, it is today, and it will be tomorrow.

Gospel preaching: It isn't something you *do*; it's something you *are*.

312 Pearl Street
Denton, Texas 76201



Lillian R. Robinson, Gainesboro, Tennessee: "I look forward to each copy of your wonderful publication and it is most alarming to watch false teachers walk in unchallenged—even in most instances welcomed—and regarded so highly."



“Monkey See, Monkey Do”—Or Just Because Other Congregations Hire False Teachers As ‘Youth Ministers,’ Must All Make Same Mistake?

Just one more evidence of why this “Jubilee” thing in Nashville is such a threat to the truth of the gospel was reported by Staff Writer **Ray Waddle** in the July 3, 1993 issue of *The Tennessean*. Entitled, “Like, Lose The Old Church Lingo, Dudes!.” Waddle’s article (see photo-reproduction) reports “youth minister” **Johnny Markham**, of Lebanon, Tennessee, advising adults to change their so-called “Christian-ese” way of speaking.

Calling in question our use of such Bible words as “sanctification,” “blessing,” or “righteousness.” Markham referred to this as some sort of older folks’ “speech impediment”? Whatever happened to 1 Peter 4:11? “If any man speak, let him speak as the oracles of God...” There is just NO WAY for folks, whether young OR old, to speak “as the oracles of God” and speak as the vulgar, secular language that some (maybe most) teenagers seem to prefer these days. Instead of replacing *Biblical* language with *teenage-secular* jargon, would it not be better to replace such false advisers as Johnny Markham with someone who advocates the truth?

The simple fact is that what molds and forms the churches of Christ into what God’s word teaches is the very WORDS that Markham would replace. Change the WORDS and you no longer have the churches of Christ as revealed in the scriptures.

As for what **Ronnie Norman**, of First Colony Church of Christ in suburban Houston, had to say, this was just to

ignore Norman’s roots in “Crossroadism.” another overt effort to change the churches of Christ into something else entirely. He was trying to do this even before he left Lakeland, Florida, causing all kinds of confusion and offences among the faithful brethren and churches in that area. From what he was advocating at the “Jubilee.” his Crossroads views remain intact.

And **Joe Spivy** basking in the uncritical atmosphere of “Nashville Jubilee” may be “refreshingly positive” to him, “not negative, emphasis on faith questions,” but what does this do to *Jude 3*, which *still* exhorts, “that ye should earnestly **CONTEND** for THE FAITH”? Once we stop contending FOR the faith, the floodgates are opened for any and all those who contend AGAINST it—“Like, lose the old church lingo, dudes!” By featuring such false advocates as Markham, Norman and Spivy, the smooth-word-fair-speech “Jubilee” is trying to do exactly what the apostle warned against in Acts 20:29-31, wherein he said.

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 everyone night and day with tears.

Such brethren would not have found Paul’s way “refreshingly positive”—but, then, he would not have been invited to speak on the “Jubilee,” either!—*The Editor*

A Review Of “Standing To Change/Changing To Stand”

Robin W. Haley

When I saw this book authored by **Danny André Dixon** advertised in the *Christian Chronicle* (I was not surprised that it was promoted there), I figured it was another piece for brother **Alvin Jennings’** collection of garbage. I was right. This book is 122 pages of very little worth reading. A babe in the faith may learn something about the fruits of “higher education,” but such fruit as this is not very palatable. About the only positive thing I can say about the book is that it was printed on a much higher quality paper and binding than usually comes from Star Publishing.

Dr. Terry Bell gives us warning from his foreword of this book saying, “Do not read this book if you are afraid of being challenged.” What a gross overstatement! It makes me wonder if Dr. Bell even read the manuscript for this book. He used such words as “powerfully,” “courageous,” and “controver-

sial.” He whets our appetite with such statements as “...it is the kind of courageous writing that is needed if we are going to be able to make the kind of changes necessary to survive as a fellowship.” These criers for *change* and the doom-and-gloomers if we do *not* change never get around to telling us what we need to change, nor do they tell us *from* what *to* what we are to change. Either I am especially dense (which some may conclude from my writing or preaching) or this book would well fit one of the descriptions *Jude* used in his little book, “clouds without water” (verse 12). The bottom line is: this book and Bell’s weighty (?) statement regarding it is just so much hullabaloo about nothing. **FROM CROSSROADS TO LIBERALISM**

The subtitle for this book suggests it to be a “guideline for unity in the body of Christ.” It is no such thing. Basically, this book is an apology of one who has

come out of what brother **Wayne Coats** rightly calls the “Bossroads” cult. I am glad that Dixon came to his senses and removed himself from this damnable heresy, but I fear he has done little to improve himself otherwise.

Although his title exhorts us to buck-up and make some changes, ceasing to bind opinions, and to do so that we may remain saved, he really suggests nothing new that has not been offered by liberals for many years. What he does offer can be summed up in nine statements and with nowhere near the labor he has put into it. What substance can be found within this palaver could have used far less paper and ink than did this book. In fact, this one article will sum up what he concludes in this book. I will do so in the order in which he presented his material. (I would have arranged it differently.)

First, he concludes that any baptism

Like, lose the old church lingo, dudes!

Jubilee speaker wants to reach teen-agers

By RAY WADDLE

Staff Writer

Churches will never reach teen-agers until the adults start speaking their language and drop the "Christian-ese," according to a Lebanon youth minister.

Churches should also use unexpected secular video sources — sports, blooper footage, sitcom situations and documentaries — to teach teens that moral lessons can pop up anywhere, youth minister Johnny Markham said.

"Then they'll see there are spiritual meanings to real, everyday life," Markham told a group during the Church of Christ-related Jubilee '93 assembly here yesterday.

About 10,000 people have gathered at Nashville Convention Center this week for the annual Jubilee, a convention of dozens of lectures, workshops and singfests designed to rekindle excitement for Christian faith and help people wrestle with contemporary issues facing churches.

Jubilee, sponsored this year by Antioch Church of Christ, ends today.

Markham, a minister at College Street Church of Christ in Lebanon, said pastors who throw around traditional church words like "sanctification," "blessing" or "righteousness" soon lose youngsters who need church but don't emotionally connect with the old lingo.

"We older folks have a speech impediment called Christian-ese," Markham, 30, told a group of about 40 youth ministers and other pastors.

"The word 'sanctification' to teen-agers is Greek. Use words that both the teacher and the teen understand. Get a Bible translation into their hands that they'll understand. ... Probe truth by asking them to put it in their own words."

He suggested the New International Version Student Bible as one effective Bible version for teen-agers.

As for the use of videos, Mark-

FROM PAGE 1B

ham said sports bloopers, for example, can be a fun way to teach that everybody fails and falls short but they must get up, persevere and try again.

Another speaker offered practical advice to churches preoccupied with in-fighting and suffering from a lack of vision.

One remedy might be as simple as starting a food drive for poor people — something to get their minds off their malaise and back

"We older folks have a speech impediment called Christian-ese."

JOHNNY MARKHAM

30-year-old youth minister

on ministry to others, said Ronnie Norman, minister at First Colony Church of Christ in suburban Houston.

"It's hard to be at odds when you're serving God," he said.

Norman said newcomers, especially educated baby boomers, should be allowed breathing room in small group study classes to raise questions about faith.

Small groups are a proven entry point in a church.

"Then they already have a network of relationships by the time they get into the [baptismal] water," he said.

One West Virginia minister said he traveled to Nashville to attend Jubilee to get ideas for "finding a vision that gets my congregation outside the building."

"It's a nice, comfortable suburb and it's easy to overlook problems in other parts of town," said Joe Spivy, a minister at a 100-member congregation in Fairmont, W.Va.

Spivy said Jubilee offers him a refreshingly positive, not negative, emphasis on faith questions.

"It's nice to hear what God's word says instead of what it doesn't say. It's nice to talk of Jesus as if he's alive right now and not someone who died 2,000 years ago," he said. ■

RESULTS in forgiveness of sin regardless of the PURPOSE for which one was baptized, and regardless of what that one knew and understood at the time of his/her baptism. (No wonder, he cites Jimmy Allen's book on re-baptism in his bibliography!)

Second, only the "core gospel" (the death, burial and resurrection of Christ) matters. All else is "fringe" or "peripheral."

Third, elders have no authority to bind their decisions on the church.

Fourth, we need not bother ourselves or the "brotherhood" with trying to determine who is a Christian. God already has done so. (This is the faulty ecumenism of the "we're not the only Christians" crowd.)

Fifth, to teach with conviction on Biblical matters is to be closed-minded, legalistic and dogmatic seeing as convictions are mere matters of opinion arrived at through faulty inferences.

Sixth, examples are not binding. His error here is using the term "example" as an "account of an action." (Thus, he lumps those actions of the first century church which really are examples as just so much incidental information

which is not binding on us today. We may copy these "examples" in our lives, he says, but we are not bound to repeat them. They are not a *must*.)

Seventh, we are saved by grace alone.

Eighth, baptism is "in" the Spirit. Thus, all Christians have various non-miraculous gifts (?) of the Spirit today.

Ninth, the term "Christian" may have been applied as a term of derision by enemies of Christ and his Way. A careful exegesis of Acts 11:26 (which he boasts of his ability to perform) would show him this simply was not the case.

To sum up, he spends his whole book going the long way around to show that any baptism that a person receives is just as valid as the one who was taught to understand his baptism was "unto the remission of sins." He labors for three chapters with circumcision at the end of the book to show the "principle" that Paul was really trying to get across in Holy Writ. (Paul could have used Dixon's help, it seems.) Paul's point, he alleges: "Don't make any command binding on one who wants to obey the 'core gospel' of Christ." This is a good statement as it stands, but within the context of this

book, Dixon is implying that to teach that one must know that his baptism is "for forgiveness of sin" is binding something God has not bound. This does not even address the point that one cannot rightly separate the "core" of the gospel from any other part of it with God's approval! My advice, brethren, is to ignore this book and the pabulum he spews within it. He offers no changes and certainly there is never a need to fear that "we as a fellowship" will not survive!

—912 East Teresa
Sapulpa, Oklahoma 74066

Mrs. Ann Sullivan, of Antioch, Tennessee, asked us to remove her name from our mailing list, saying, "I feel your approach is causing much harm within the brotherhood that probably will take three or four generations of love and understanding to overcome. ... I believe my time would be better spent reading my Bible and sharing the teaching of Jesus and the supreme sacrifice he made for me, a sinner, with my friends who do not know him. I have some that I try to teach..."

[NOTE: We deleted sister Sullivan's name, of course. She is a member of the Antioch church of Christ, of Antioch, Tennessee, which sponsors the unscriptural, so-called "Jubilee" in Nashville. How she can even hope to win others to Christ while upholding something as unscriptural as the "Jubilee" is beyond all comprehension. IYRJR.]

WE SHOULD HAVE KNOWN!

Lynn Blair

Looking over some old notes recently, I came across some material on **Carl Ketcherside**. He was an "anti" against many things—even to the point of located preachers!—back in the '50s. Then he started to change. He swung so completely liberal that he would accept just about *anybody* with *anything they taught* as a faithful brother in Christ. I heard him only one time—at Abilene. It was the first time I ever heard people clap after a sermon! If only I could have realized that speech and its reaction was to be the coming thing in the brotherhood! To our beloved brotherhood's shame that it is so.

First, many liberal brethren will not teach (because they don't believe) against such things as instrumental music, women teaching over a man or leading him in prayer, premillennialism, evolution (theistic or otherwise), and such like. Many of these same liberals will not preach about the one church and the pattern by which it was built because they really don't believe it! This is the same old Ketcherside teaching!

Least I fail to give a complete picture in this article, let me just give some

proper scriptural power (Romans 1:16) to the above subjects:

1) Instrumental music—Ephesians 5:19; Colossians 3:16-17; I Corinthians 4:6; and Revelation 22:18-19.

2) Women teaching over a man or leading him in prayer—I Corinthians 14:23,34; and I Timothy 2:11-12.

3) Premillennialism—Mark 9:1; Colossians 1:13; and Revelation 1:9.

4) Evolution—I Corinthians 15:45; Matthew 19:4; Genesis 1; and Exodus 20:11.

5) The pattern—Romans 6:17; and II Timothy 1:13.

Second, clapping of hands has become popular among most of the liberal element. Of course we have no more authority for this practice than for having a pope. Some people seem to want to see how far they can go. (Instead we should simply stay with the word—I Corinthians 4:6; II Peter 1:3; II John 9-11.)

Third, that speech and its reaction was a sign of things to come with our beloved Abilene Christian University, also. I finally quit attending their lectureships a number of years ago. I felt that I had all the psychology I needed for a while. I wasn't getting

much, if any, Bible. It had come out that two of their science professors had taught evolution and referred to the Genesis account as myth! Later an article came out about one of their professors leaving Abilene and going to England in some denominational capacity. The article that appeared in the *Abilene Reporter News* quoted him as saying he would baptize infants by sprinkling or immersion! (*Cf.*, Matthew 18:1-4 and Romans 6:3-4). He, of course, said he would be using instrumental music over there! His picture (and I've got the newspaper to prove what I am saying) was taken on ACU campus and he was in his flowing robes of denominational garb!

Of course since then the floodgates have opened and ACU is unashamed and unwilling to admit any of their mistakes really are major blunders.

Some of us should have known something that day back in the early 1970's in Abilene when Ketcherside got through with his "accept everybody into fellowship" speech and so many folks started clapping.

—Post Office Box 96
Redwater, Texas 75573

"WE WOULD RATHER HAVE OUR GOURD"

Eddy Gilpin

The inspired story of Jonah has been a part of the memory of many from a very early age. Like the creation, the flood and the plagues upon Egypt, this Old Testament event was often the central theme of our earliest remembrances of Biblical subjects. But, as we grew older, the book of Jonah became more than just a vivid story of a man being swallowed by a fish. Great study revealed valuable lessons about God's will, man's prejudice, God's power, the result of disobedience, the love and mercy of God and many other enduring themes.

Not the least of the lessons which we may glean from this magnificent book is its teachings about world evangelism (yes, world evangelism) and our attitude toward it. Jonah was given a mission

from God, "**Go to Nineveh...and cry against it**" (Jonah 1:2). The church has been entrusted with the mission to "**Go into all the world and preach the gospel to every creature**" (Mark 16:15). This is not just a command to the "church as a whole," but to every individual Christian.

With little enthusiasm and after a thorough demonstration of God's power, Jonah proceeded to the city of Nineveh. His thinking was typical of the Jewish mindset of his day. God was the God of the Jews only. The Gentiles were a heathen group who would not listen or conform to the ways of morality and truth. And, even if they did see the light of truth, they were not worthy of the efforts of the blessed people of God.

At Jonah's preaching, the people of Nineveh repented of their wrong, turning to God (Jonah 3:5-9). Enraged by their obedience and outraged by God's subsequent mercy, Jonah proceeded to the outskirts of Nineveh, constructed a booth and waited, in hopes that God would yet destroy the city (James 4:5). God then provided a gourd vine which grew up in the night and provided a relieving shade for Jonah from the heat of the day. Jonah, though undeserving of this gift from God, was greatly pleased by it (Jonah 4:6). But, then, as an object lesson to Jonah, God sent a worm which destroyed the gourd vine and an east wind which caused Jonah no little discomfort (Jonah 4:7,8). Jonah was greatly concerned over his own discomfort (Jonah 4:8,9). Yet, Jonah

had not been concerned at all that a vast number of souls would have been consumed in their disobedience (Jonah 4:9-11). In essence, then, in the choice between seeing disobedient people turn to God and receive forgiveness and having the comforts of a trivial vine, Jonah's attitude was "I would rather have my gourd."

Just how far removed is the thinking of the church today and individual members thereof from that of Jonah? Like Jonah, we have been given a mission (Matthew 28:18-20). We are quick to criticize Jonah in his flight from responsibility. But, have not we, many times, boarded a ship bound for Tarshish? The Lord told Jonah to go to Nineveh. But, he turned to another place. The Lord has told us to "Go" and "Preach." But, too often we "Build" and "Add on." We "build" our booth and "add on" the gourd. Jonah's attitude that "God is the God of Israel alone" is, at times, reflected in the attitudes of elderships who give little to

no attention to the world beyond the boundaries of "home." Perhaps, like Jonah, their thinking is that either "those people" will not listen or that, even if a few did, the effort is not worthy of our attention. So, when it comes to a choice between the comforts of home or the evangelization of the world, "we would rather have our gourd."

Individual Christians sometimes have this same attitude. Some possess the "I-gave-at-the-office" syndrome. To them, their oftentimes token contribution on the Lord's day should forever quell any request upon them for any sort of individual sacrifice to assist with a scriptural effort. Above and beyond their "dollar on Sunday" they should not be asked to give. After all, they "gave at the office." Yet, when the desire for a bigger and better boat, car or whatever captivates their minds, their actions proclaim ever so loudly that "we would rather have our gourd."

Jonah was an unusual preacher, to

say the least. He actually did *not* want his message to receive response (Jonah 4:1,2). He literally wanted to fail in this attempt. "How sad," some eldership would exclaim, as they themselves provide meager morsel to feed the cause of world evangelism while watching a hefty bank account grow even fatter. Do not we show the desire to fail, even as Jonah, when such actions we portray?

This particular missionary has been greatly blessed to be supported by many wonderful congregations, elderships and individuals. Yet there are others who have not fared so well. Brethren, we must adopt the mind of our Lord who is "**not willing that any should perish, but that all should come to repentance**" (II Peter 3:9). In order to do so, we must have the proper attitude and make the proper choices when it comes to our "gourds" and God's commands.

—Chimale Mission and Hospital
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Raising The Banner Of Error

Kevin Cauley

We are constantly engaged in spiritual warfare. The war is between truth and error—between right and wrong. There have been times when there was peace in the church; the war was with the world; the war was with infidels and skeptics; the war was with denominations. However, now the war is raging both with these, and inside the church as well.

Paul told Timothy, "**Fight the good fight of the faith...**" (I Timothy 1:12). Paul further said, "**This charge I commit unto thee my child Timothy, according to the prophecies which led the way to thee that by them thou mayest war the good warfare**" (I Timothy 1:18). Hot on the heels of this statement was the rebuke of two members of the church: "**Hymenaeus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme**" (I Timothy 1:20).

The Lord said, "**Think not that I came to send peace on the earth: I came not to send peace, but a sword**" (Matthew 10:34). Remember also the words of Joel when he spoke in prophesy about the spiritual warfare of the church, "**Proclaim ye this among**

the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong" (Joel 3:9,10). Thus, the Christian has the God-given responsibility to fight—to make war—against the enemy! However, some want to say, "Let's fight!"—and all the while they are toting around the flag of the enemy.

Some in the church today are *raising the banner of error*. They may be sincere; they may be well-meaning; they may have good intentions. Nonetheless, they *promote error*—and when this error is questioned, they act as if they have been personally attacked and that apologies are in order.

Let's be specific. Let's bring it to home. Some local congregations put out bulletins in which there is sound teaching. They may pride themselves in their stance against error. They may teach against certain false doctrines. But right across the page they may have an advertisement for the A.C.U. Lectures, or for the Tulsa Workshop, or for that loud-mouthed group of

musicians, "A Cappella." "**Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet**" (James 3:11,12).

Where are the guardians of the flocks when it comes to the *advertisements*? The elders of these congregations are supposed to "**be able to exhort in the sound doctrine, AND to rebuke the gainsayers**" (Titus 1:9). However, by advertising these things they are not rebuking the gainsayer and are doing the very thing that John warned against—bidding them God speed! (Cf., II John 10,11). These folks may *seem* to be on the side of truth, but actually they are *raising the banner of error*.

The enemy wants us to put down our sword and shield and raise up his banner and acquiesce. He wants us to *apologize* for "**fighting the good fight of the faith**." This we will not do. Truth will not stand idle while the propagation of error is being sent out. We will continue to defend the truth and attack the error.

—8900 Manchaca Road
Austin, Texas 78748

Denominational Radio Errors Exposed

Dan Goddard

[The radio air is filled with error. It is pathetic that this great channel for preaching the truth is so corrupted. This article is to call attention to some errors emphasized by speakers on most denominational programs.]

"BORN A SINNER"

This means that the little baby you see the mother hold tenderly in her arms, is a sinner. If it does not mean this, pray tell me what it means. The idea is taken from two statements by David about 1000 years before Christ. Is found in Psalms 51:5; 58:3. In one passage it says, "**Behold, I was shapen in iniquity, and in sin did my mother conceive me,**" and the other says: "**The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.**"

A casual look at both of these references will convince any honest minded person that the baby was not a sinner when born. The second passage shows that the baby was large enough to speak—therefore not a baby going astray from the mother's womb. To get a direct operation of the Holy Spirit into the theme somewhere, most denominational preachers will twist almost any scripture. The baby is not lost. His/her tender traits show some of the characteristics of the kingdom of heaven (Matthew 18:1-4). He/she does not need to be baptized. In fact, such cannot be. A baby has no sins to be remitted, and Acts 2:38 tells us that baptism is for that purpose. A baby cannot believe, but Mark 16:16 tells us that one should believe before baptism. It is presumption, and solemn mockery to try to baptize a baby.

SAVED INSTANTANEOUSLY

The direct verbatim quotation is: "*The moment you believe, you are instantaneously transformed into a son of God.*" There could be only one reason for preaching such, and that is to get around God's command to be baptized for the remission of sins. Yes, we are saved *by faith*, but not by *faith alone* (James 2:24). We are justified by faith (Romans 5:1), but not by faith alone. Any passage that sectarian preachers use to "prove" that we can be justified by faith only, would have to prove also that we can be saved without the blood of Jesus, repentance, or confession. In fact, it takes all to save.

Man accepts God's plan, and thus "saves himself" (Acts 2:40). Suppose a man is in a well. A rope is extended. He accepts by taking hold. He is drawn out. What saved him? The rope? Yes. The man at the top of the well? Yes. The man saved himself by taking hold. Yes. God gave his Son to die. He made the plan of salvation. Man in his sins must "take hold" by obedience. There is no record at all of any man being saved as it is preached over denominational radio programs.

Some seem to think that one can be saved in "a moment, in the twinkling of an eye," not stopping to investigate the scriptures. This simply refers to our being changed from mortal to immortal at the appearing of Jesus when the resurrection day comes. No man can claim God's promises out of Christ, because every one of them is found in him (II Corinthians 1:20). Baptism puts one into Christ (Galatians 3:26,27; Romans 6:3). Better read and heed these warnings from God's word.

What if a tree falls on a man when he starts to be baptized? Why ask that? Did you ever hear of such? I have yet to hear of it. If it should happen, the man just almost got there. *Question:* What if a tree falls on a man as he starts to the mourner's bench to "pray through?" Why quibble? Why not obey the truth *now*? It alone will make you free (John 8:32).

TO BE PRAYED FOR— TO BE BORN AGAIN

One man said: "Not a soul has been born again who has not been prayed for." I wonder where he got this? I wonder just what prompted him to make such a statement to such a large audience! Could it possibly be that he has never read the Bible? Is it possible that he has the ability that he seems to have, and yet can make such a blunder? It is strange that men who make such statements will claim God called them to preach and that he put the words in their mouths. If God put these words in their mouths (which, of course, he did not) then it contradicts what he put into the mouths of his apostles in Acts 2:38 and kindred passages.

The Holy Spirit guided the apostles into all truth, but nowhere did he guide them to tell sinners that they were saved *the very instant they believed*. In

Acts 16 when a man cried out. "**Sirs, what must I do to be saved?**" they told him to *believe* on the Lord, then they *baptized* him and his house. Certainly the Holy Spirit did not give the plan given 1900 years ago and change to this modern plan that we hear so much over the radio! They contradict each other. Nowhere did any inspired man tell alien sinners to get down and pray and tarry for Holy Ghost baptism or anything else. A *child of God* (not an alien sinner), was told to "repent and pray" (Acts 8:22). I know he was a Christian because he *believed and was baptized*. Jesus had said. "**He that believeth and is baptized shall be saved**" (Mark 16:16).

THERE'S NOTHING A SINNER CAN DO TO BE SAVED

One radio preacher said: "*It is not do, do, do, but done.*" In other words, he said that Jesus did everything for us, and left us nothing to do. This is in direct opposition to the teaching of the Spirit of God. Jesus said one must do his will to enter the kingdom (Matthew 7:21); that a man is foolish to refuse to do his sayings (Matthew 7:24-28); that those closest to his heart were the ones who would do his Father's will (Matthew 12:50). The apostles, guided by the Holy Spirit, told the people what to do to enter the kingdom on Pentecost (Acts 2). They were exhorted to "**save themselves.**" Paul said we are saved by "**grace through faith**" (Ephesians 2:8,9). Not grace alone; not faith alone; but **both**: grace (God's part) **AND** faith (man's part).

A simple illustration will show this clearly. All agree that God gives us bread. But how? By grace through faith. How is this? He simply gives soil, seed, and harvest time. Man prepares the soil, sows the seed, and reaps the growth. Thus we have bread by grace through faith.

Suppose two men are in a field, and one says: I have more faith in God than you do. I will wait on God to give me bread by faith and prayer. The other says he prefers to obey God's natural law to plant the seed and reap. We leave the two in the field till harvest time. Which one will have the yield? Is this not limiting God's power, says the objector? No. God does it himself in this respect. He has placed the power in

the seed. He *could* give bread directly from heaven, but *will* he? God gave his only Son, and his only Son gave the word. In that word is the plan of God for saving the world. He gave all by his wondrous grace (favor—that which we could not do for ourselves). The seed of

the kingdom is the word of God (Luke 8:11). If we are saved it will be because we had the seed fall into our hearts that brings forth fruit unto God.

Yes, there is something for us to do. Let us heed God's commands to "**try the spirits**" (1 John 4:1) because many

(yea thousands) of false prophets are out in the world. This man-made scheme of holding up your hand, or falling right down before the radio, is not God's way.

—1400 Troy Road
Collinsville, Illinois 62234

BEING INFLUENCED BY RADICALS

Joe W. Nichols

Dr. Royce Money's (President of Abilene Christian University) speech at the 1993 ACU Lectureship is a very interesting one. What he is saying and the direction of the university do not agree—there is apparent contradiction.

In brother Money's speech, "On This Rock I Will Build MY Church," he advocates a "middle of the road" direction for the church. He seems also to visualize himself as in the "middle of the road" and the university following him. However, *desire and reality* can be *two very different things*. It might be good for brother Money to look back to see if the university is in sight on the road he is pleading for—"Shall two walk together, except they have agreed?" (Amos 3:3).

WHO ARE THE RADICALS?

Brother Money states, "We must stop being influenced by radical voices on either side." (A *radical* person is an *extremist*!) It would be nice for brother Money to identify these "radical voices" of the two sides. Does he consider **Rubel Shelly, Jim Woodroof, Max Lucado, Mike Cope, Carroll Osburn, Marvin Phillips, Randy Mayeux, Jeff Walling** and **Lynn Anderson** to be "middle of the road," or radical voices on one side? (He *should* be viewing them as radical voices; but to the

contrary these are some of ACU's featured speakers!) Does he consider **Roy Deaver, Thomas B. Warren, Mac Deaver, Buster Dobbs, Curtis Cates, Ira Rice, Garland Elkins** and others who are challenging ACU's liberal direction (see *Contending for the Faith*, Vol. XXIV, Nos. 3-5) to be radical voices on the other side? (Evidently he does, unbelievable as it is!)

Much Modernism (Liberalism) is detected in the published works of ACU's faculty: *Discovering Our Roots, The Worldly Church, The Cruciform Church*; and especially, *Christmas at Matthew's House*. (Are these the "middle of the road?")

It is clear to those of us still adhering to the "old paths" that Shelly, Woodroof, Lucado, Cope, Osburn, Phillips, Mayeux, Walling, and Anderson are working to divert the church into *Modernism* and *Denominationalism*. (Their mouths betray them—"Sibboleth.") Likewise, it is clear that Deaver, Warren, Deaver, Dobbs, Cates, Rice, Elkins and others are pleading for the university to adhere to the initial charter drafted by its founding fathers and to hold to the path of conservative New Testament Christianity. (Their speech is the same speech heard from the inception of the Restoration plea—

"Shibboleth.")

ACU'S LIBERALISM CAUSES ALARM

Many have invested much in building ACU as a Christian educational facility for the benefiting of the church. The liberal problem identified at ACU should be viewed with alarm and addressed properly and promptly. Publications from ACU fostering *Agnosticism, Theistic Evolution* and *Open Fellowship with Denominations* must stop immediately. Speakers and faculty members "selling out the church" to *Calvinistic* beliefs must cease. The mouths of those encouraging the placing of women into *unauthorized leadership roles* must be reprovved. If voices of concern for the liberal direction of ACU fall on deaf ears, then further support and recommendation should be withheld.

A speech for correct direction and concern for radical voices may be pleasing to the ears of some, but how can it be commended until the *real* problem is addressed? We have heard the *speech* of brother Money, but unless there is a change in the *direction* of ACU, we **must** challenge the sincerity of what was said!

—Post Office Box 853
Vidalia, Louisiana 71373

Notes & Quotes...

Lloyd E. Gale, Jr., preacher/elder, Lebanon, Tennessee: "I personally wish that everyone would substitute 'doctrinal belief' for 'personal belief.' That is if it is the doctrine of Jesus Christ..."

"How anyone can distinguish between being 'devoted to Jesus' and being 'devoted to the cause he started,' I fail to comprehend. Would it be possible to be devoted to Jesus and not be devoted to the 'cause he started?' ...

"The more I read liberal gobbledygook the more I appreciate what Peter wrote by inspira-

tion, 'if any man speak let him speak as the oracles of God.'"

[NOTE: "You are right that 'doctrinal belief' would be better than 'personal belief.'" I replied to brother Gale, in part. "What we believe PERSONALLY is no standard to go by; but what is taught DOCTRINALLY surely is. If there is any distinction to be made between devotion to CHRIST and devotion to his CAUSE, I, for one, fail to see it. It is all one and the same, it seems to me. Folks who are always making

distinctions where there is no difference do not contribute to clear understanding..." (YRJR.)

Verlie Morrow, Nashville, Tennessee: "I am enjoying the book **Behold The Pattern**. I haven't read it all yet, but I scanned through it and recognized some names. I think I will be in agreement. I would like to thank you for sending it to me and I'd like also to thank the one responsible for your sending it..."

[NOTE: "Actually, there was no one individual who sent you the book you received," I replied, in part. "Brother Goebel wrote and published the book. I was supplied the names and addresses. Numerous brethren contributed money to make the mailings possible. And it was the Bellview church members who did the actual work of address-

ing, packaging and putting the books into the mail. At this point, the Bellview members alone have mailed out more than 5,000 copies. However, at last count, more than 42,000 copies have gone forth...

Since the foregoing was written, brother Music had to order a NINTH printing of BEHOLD THE PATTERN, bringing the total to date to 47,500 plus overruns. And the demand keeps on growing! IYRJR.]

CLIFF LYONS ANNOUNCES ANNUAL EASTSIDE/MUSKOGEE LECTURESHIP FOR NOVEMBER 5-7, 1993

With the central theme of "Christian Living and Current Issues" being emphasized this year, the annual Eastside/Muskogee (Oklahoma) Lectureship is slated for November 5-7, 1993, according to Cliff Lyons, Director.

Beginning at 7 p.m., Friday, November 5th, Garland Elkins will discuss "Breaking the Alabaster Box," followed by Robert Taylor, at 8 p.m., on "History of the 'New Hermeneutic Movement'."

On Saturday, the 6th, Don Deffenbaugh will speak at 9 a.m. on "What Constitutes New Testament Worship?," and Tom Bright, at 10 a.m., on "What Can Local Congregations Do in Opposing the Current Apostasy?" At 11 a.m., questions and answers will be handled by Elkins, Taylor and Bright.

After lunch (provided at the building), special classes will be offered at 1:30 p.m.—two for women and one for men. For the women, Irene Taylor will teach on "Women's Biblical Role Reemphasized;" and Marty Lyons on "Ladies, Young to Old, a Frank Look at Purity." The men's class will be taught by brother Taylor on "Women's Biblical Role Reemphasized."

Lectures will resume at 2:30 p.m. with John Ballard speaking on "The Challenge of Living a Joyful Life;" Leon Brashear, at 3:30 p.m., on "Humanism and Values Clarification;" Wayne Price, at 4:30 p.m., on "Our Hope as Christians;" and Howard Horton, at 5:30 p.m., on "How Can We Help Our Young People."

On Lord's Day, the 7th, Joe Gilmore will speak at 9:30 a.m., on "Overcoming the Influence of Hollywood;" followed by David Brown, at 10:30 a.m., on "Everyday Christianity."

After lunch (on your own) lectures resume at 2:30 p.m., with brother Brown speaking on "Current Efforts to Restructure the Church;" Richard Melson, at 3:30 p.m., on "Our Faith and Christian Evidences;" Ian Terry, at 4:30 p.m., on "Personal Evangelism in the 90's;" and Ron Cosby, closes at 5:30 p.m., with "Proving Your Love of God, His Truth, and His 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.

[NOTE: In writing to brother Lyons, I expressed my personal hope that brother Joe Gilmore would be recovered sufficiently to speak at the time announced. He was dreadfully ill in the early part of 1993 and still sounded weak when I talked with him last on the telephone. However, hopefully, he'll be able to make it. IYRJR.]

Alex Rehardt, Wollongong, NSW, Australia: "I was most impressed with the comments made in the January issue of brother Thomas B. Warren's book, 'The Bible Only Makes Christians Only and the Only Christians.' It must indeed be a powerful work for the salvation of souls and, hopefully, the restoring of others.

"The church here is now so depleted that there is only one lady and self in regular worship but we still have a bank account. Would it be possible to have 12 or 16 copies sent so our evangelizing can be speeded up by

sending a copy to erring brethren and for those who are interested in spiritual matters with whom I am having discussions, please? ...

"...may the Lord give you more power to correct erroneous doctrines. We have a case in Queensland where a church withdrew fellowship from its evangelist and an elder over the 70AD teaching. They immediately set up another congregation some three or four miles distant. No wonder people are confused when even the body of Christ is dismembered[!]"

[NOTE: After checking with the Post Office, we found that we could send 15 copies at a much cheaper rate than if we sent 16—so that is what we did.

"You mentioned the situation of the church there now as being 'depleted'." I replied to brother Rehardt, in part. "It is wonderful to me that you have not lost your zeal, in any case. I never cease to be amazed when brethren wander off. It's almost as if they do not realize the value of their own soul.

"We continue trying to call departing brethren back to the truth. I noted the intrusion of the A.D. 70 teaching near you. Of all the near-crazy notions our brethren have come up with, it seems to me that this one is completely 'nuts' (as McAuliffe replied to the German general who wanted him to surrender in World War II)... " IYRJR.]

Gideon C. Rodriguez, evangelist, Quezon City, Metro Manila, Philippines: "After eight weekly Bible studies, eight souls were baptized into Christ in March. Five responded to the gospel invitation on the 14th and three on the 28th. These new Christians consistently listened to the Word being taught in the house of Mr. Frank Ingles, Sr., at Don Antonio Heights, Quezon City. Mrs. Bertha Van Hoven, Frank's mother, asked me to teach his son the gospel. Later the number extended to his neighbors and friends... Brother Ingles and his family were devout Catholics until they heard the gospel. Studies will continue in their house with more neighbors and friends to be invited.

"Meanwhile, gospel teaching in other homes is in progress. My wife and I have been going to the home of sister Hilaria Bautista every Saturday afternoon to teach the gospel to her neighbors and relatives. There have been four to five visitors each meeting. Arrangements are being made to start Bible sessions in the home of another sister, Lilian Catubig, whose husband died in February. Some of her relatives and friends became interested to know more about the church, having heard of the preaching and singing of the Metro Manila church of Christ during the funeral services.

"In addition to home/family Bible studies, I am also trying to reach out to certain individuals who were contacted through referrals, tracts, Bible courses, and other advertisements of the church.

"Three Sundays of the month I preached before the Samar Avenue congregation. Our Sunday morning average attendance has gone up to 80, with about 12 visitors each week...

"On the third Sunday of this month, I went to Balanga, Bataan, where we have just started a new congregation. As mentioned in my last report, the Metro Manila church of Christ sponsors that work and partially supports brother Moises Estigo, Jr., as evangelist there. However, I have been asked to continue going there and preach at least one Sunday a month which I believe is necessary while the church is still young.

"I spent the last few days of March in preparing speeches for the Visayan Lectureship in Bacolod City on April 7 to 9. This lectureship is hosted by the congregation in Bacolod City which is in the Negros island in the Visayas. It is at least 22 hours from Manila by boat and 50 minutes by plane. I have been assigned to speak on the subject of 'Unity of the Faith' (morning lecture) and on 'Conditions of Salvation' (evening evangelistic message). The Bacolod brethren also asked me to preach in their Sunday morning and evening service. I

am hoping that much good will come out of this lectureship in the face of the dangers posed by liberalism that has crept into the brotherhood in the Philippines.

"Aside from my lectureship engagement in Bacolod, I have also been invited to speak in a gospel meeting in Munoz, Nueva Ecija, on April 21-23. Munoz is about 150 kilometers north of Quezon City. To my knowledge, there is no church of Christ there. The brethren in Tarlac, where brother Jovencio Gundayao preaches, sponsors that meeting. We have hopes that the gospel seed also will thrive in that town or even the province of Nueva Ecija..."

[NOTE: It is wonderful that brother Rodriguez has entered so whole-heartedly back into the work of evangelizing the Philippines since returning to his homeland after graduating with top honors from Memphis School of Preaching a year ago. His principal need just now is more efficient transportation. He can purchase a Philippines-made "Jeep" for approximately \$4,000.00. His sponsoring elders at Marlow, Oklahoma, are making up this fund. Anyone wishing to help on this, please mail your check to MARLOW CHURCH OF CHRIST, % The Elders, Post Office Box 322, Marlow, Oklahoma 73055. Please earmark it clearly: RODRIGUEZ JEEP FUND. IYRJR.]

Marvin L. Schermer, of Janesville, Wisconsin, enclosed \$50.00 for us to use in this work, saying, "I look forward to the coming of Contending for the Faith. There is so much unfaithfulness in the brotherhood. Thank you for the good work you are doing."

Herbert N. Hurd, Aromas, California: "Thanks for keeping the 'Contending for the Faith' going and all that you are doing. You are in our prayers and think of you all the time. May God grant you many more days. Also the Firm Foundation is keeping me informed. The church is going and almost gone to the Devil. We have lived in a time of compromise and we have heard more ways of destroying the word of God and leading his people to sin like I Kings 14:16. He gave Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. We have a lot of Jeroboams today..."

Lera Bennett, Nashville, Tennessee: "I am a concerned Christian; and it concerns me that some of you seem to try your hardest to stir up controversy among us Christians. You seem to make big issues over things that I feel are matters of opinion and not a 'thus saith the Lord.' I pray that you will change your thinking and spend your time in building up the Lord's Kingdom instead of trying to tear it down."

Joseph Meador, director of Southwest School of Bible Studies, 8900 Manchaca Road, Austin, Texas 78748: "Please be assured that you and your great works continue to be in our daily prayers."

Mozell & Bob Riggs, of Fountain Hills, Arizona, enclosed \$40.00 for us to "spread God's word according to his word." Also, they asked for information re: Milton Jones, who preaches at Northwest/Seattle, Washington.

[NOTE: In my reply, I said, in part, "... Although he himself claims not to be either 'Crossroads' or of 'Bostonism,' strangely enough the heirarchy of the Boston heresy endorses his book on 'The Multiplying Ministry' practically without reservation.

"He has a concept of 'discipling disciples' nowhere taught in the New Testament. In the Great Commission, we are taught to 'teach all NATIONS,' i.e., 'DISCIPLE all nations,' NOT—repeat NOT—disciple disciples! Also, he has a scheme worked out, which would put Jesus immediately over just Peter, James and John. Then Peter would be over three apostles; James would be over three; and John would be over three—also not taught in the New Testament. Even though this changes the New Testament order, it is necessary to his concept of 'discipling' the 'disciples.'

"I will say this much for his concept—it really works in the short run winning lots of folks to his efforts in a short time. However, in the long run, it is a system of 'mind control,' causes much psychological guilt among his 'converts,' and in the end produces something quite different from Christians and churches of Christ who are taught strictly according to the New Testament.

"Between Crossroads, Boston and Milton Jones, large numbers are being led AWAY FROM rather than TOWARD the 'old paths.' It would be my advice to stay as far away from him and his teachings as possible. It can lead only to disillusionment and heart-break farther on down the line... Thanks for asking." IYR Jr.]

Walter L. Porter, Ph.D. of Harding University, Searcy, Arkansas, ordered a complete set of bound volumes of Contending for the Faith (\$148.00) and added \$300.00 extra as a contribution to our work, continuing, "I want you to know how grateful I am for your labor in the Lord, and for your vigilance in keeping the faith. It is a good service that you are providing by informing us about some of the problems in the brotherhood. I discovered your fine journal only a couple of years ago, and I now look forward to receiving each copy. I am encouraged by knowing that there are others who are both troubled by the error that is gradually infiltrating the churches and who are trying to do something about it.

"Nevertheless, in the words of our beloved Savior, '...I have this against you' (Rev. 2). I do not always see the same spirit of brotherly love expressed in the words of Contending for the Faith that I find in the letters of the New Testament. After reading some of the comments made by other readers (which you have, in all fairness, printed), I am not alone in this perception. And many have, in effect, slammed their doors in your face.

"I know the pain of seeing people turn their backs on you when you are trying to serve the Lord by telling them the truth. I also know how ineffective my own efforts to teach the truth have been when I was too aggressive with my words. The power of the truth is weakened when applied with too much ferocity. A surgeon needs to be delicate and gentle with his scalpel lest his treatment cause more harm than good. The following are some scriptures that have helped me temper my own tongue:

A soft answer turns away wrath, but a harsh word stirs up anger (Pro. 15:1).

A gentle tongue is a tree of life, but perverseness in it breaks the spirit (Pro. 15:4).

The wise of heart is called a man of discernment, and pleasant speech increases persuasiveness (Pro. 16:21).

With patience a ruler may be persuaded, and a soft tongue will break a bone (Pro. 25:15).

Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer every one. (Col. 4:5-6).

"I realize that the purpose of your journal is 'contending' for the faith, and I know that Jesus and his disciples were sometimes aggressive toward their opposition. I also recognize that there are some types of people who need to be disciplined more severely. Paul instructed Titus to 'rebuke sharply' the Cretans because they were '...always liars, evil beasts, lazy gluttons' (Titus 1:12). However, the Bible teaches that in most cases we should be gracious; imitating the 'meekness and gentleness' (2 Cor. 10:1) of Jesus; and not be contentious. Paul warned about this in several places:

And the Lord's servant must not be quarrelsome but kindly to every one, an

apt teacher, forbearing, correcting his opponents with gentleness (2 Tim. 2:25).

Do not rebuke an older man but exhort him as you would a father; treat younger men like brothers, older women like mothers, younger women like sisters, in all purity (1 Tim. 5:1-2).

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord (Eph. 6:4).

"Jesus praised the church at Ephesus, saying, 'I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary' (Rev. 2:2-3). However, of the seven churches mentioned in Revelation, they and Laodicea faced the greatest danger of being rejected (unless they repented). It was true: they worked and toiled, they patiently endured, they opposed evil men and exposed false ones. Nonetheless, in spite of all this they lacked one vital quality—they had 'abandoned the love' (Rev. 2:4) they had at first.

"Near the time of his departure Jesus told his apostles, 'A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another' (John 13:34-35). Our love for the brethren (all of them) is as much an indication of our authenticity and of our acceptance to God as is our obedience to his other commands. We must be as zealous for the Spirit of Christ as we are for the Truth of Christ. If our brethren do not see love in our actions, our effectiveness in serving the Lord for them will be in vain; no matter how much knowledge of the truth we may have they will correctly judge us to be '...a noisy gong or a clanging cymbal' (1 Cor. 13:1).

"Grace be with all who love our Lord Jesus Christ with love undying." (Eph. 6:24)"
Your brother in Christ,

(Signed)

Walter L. Porter, Ph.D.
P. O. Box 889
Harding University
Searcy, Ark. 72149

[NOTE: "What a pleasure it was to open your letter of May 28, 1993, and find your order for a full set of bound volumes of CONTENDING FOR THE FAITH and also your \$300.00 contribution to our Contending for the Faith Fund," I replied under date of June 3, 1993. "The bound volumes were sent to you via U.S. Postal Service on yesterday; and the contribution is being relayed to Bellview Church of Christ, Pensacola, Florida, which handles this fund for us. You should receive an official receipt from them, Lord willing, shortly. Much appreciation!

"Regarding your letter, thank you for what you said of our journal. We do look upon it as a service to the brotherhood. We try to encourage everything that is right and to discourage all that is wrong.

"As to your feeling that my forthright dealing with the issues involved may be too abrasive at times, this, at least in my view, would have to be a judgment call. If I truly thought so, I would try to correct it. I learned long ago that most folks cannot understand a hint. If you do not come right out and say what you mean, they mistake it for something else. On the other hand, if you do speak plainly, some will be offended. There seems to be no 'happy medium' wherein understanding and easy human relationships both are concerned.

"In my own study of the scriptures, I have noted (after 61 years of preaching) two

things as to how the Lord and his apostles proceeded in such matters: 1) when dealing with others regarding human weakness, they were gentle and kind in their approach. However, 2) when dealing with those guilty of willful sin or deliberate error, they were quite different in what they had to say and how they said it. In the latter cases, I cannot recall a single instance when they did not come straight to the point. I try hard to pattern my own approaches after theirs.

"That I could stand some improvement goes without saying. However, in a brotherhood wherein even most elders and supposed-to-be gospel preachers seemingly are determined to follow false teachers into error, any contending for the faith is viewed as altogether negative. My general attitude is expressed by Paul in Galatians 1:10, where Paul asked, 'For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.'

"Even though I may not be fully persuaded of what you were trying to get me to see, brother Porter, nevertheless I did enjoy your letter and appreciate your writing.

"There seems to be some misapprehension on the part of some, re: the new testament principle of 'love.' Those who have the most to say about love these days, for the most part are speaking and writing perverse things to lead the disciples astray after their own selves. (Acts 20:30) I do not recognize this as love. Jesus said, 'If ye love me, KEEP MY COMMANDMENTS' (John 14:15). While LOVING, such might try loving THE TRUTH, which most among us now appear to have abandoned. Paul warned of those who 'receive not THE LOVE OF THE TRUTH, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness' (II Thessalonians 2:10-12).

"In any case, thanks for writing and for what you are doing to help us contend earnestly for the faith as it was once delivered to the saints..." (Signed) Ira Y. Rice, Jr.

Joyce Lowery, Old Hickory, Tennessee:
"...Your writers are 'Contending AGAINST the Faith,' not for it, and they are downright mean!

"I am a member at Madison. I fully support Bro. Steve Flatt, Jubilee, and the Madison elders. The church is growing, not decreasing in numbers. People are not leaving in droves. Your sources are 'wrong. You are the false teachers.

"If I receive another of these papers I will file a complaint with the U.S. Post Office."

[NOTE: "I am sorry, sister Lowery," I replied, in part, "that you mistake our contending FOR the faith as contending AGAINST it, saying that our writers are downright mean. If you could sit down with any one of us personally, I feel sure your appraisal would change.

"As for our sources being wrong that people are leaving Madison in droves, well, some are members there *right now* and some are *former deacons* of the Madison church. We *know* of some who have left (*in our own right*); we believe those who informed us of others *knew what they were talking about*. Sometimes it is hard for you to know what is happening right under your own eyes unless you have someone well informed to point it out.

"In any case, we do not rejoice that some are leaving Madison—rather we are saddened by their *reasons* for doing so. Were the Madison church continuing in the 'old paths' as in *former* days, we *all* could rejoice. But as long as Madison continues to invite false teachers to appear on your 'Jubilee' programs, such rejoicing would be inappropriate." IYR Jr.]

GOD'S PLAN FOR CHRISTIANS

Shan Jackson

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:19). With these words Paul culminates his instructions concerning the riches of God's grace and thereby gives in outline his inspired sketch of a Christian. He notes that the whole family of believers can be characterized by power, faith, knowledge, and love in a marked degree; indeed, that they may be "filled" with these qualities "with all the fulness of God."

That is the measure of the filling—an overflowing filling, which indicates that in order to meet the requirements of Christianity it is necessary to have power, to an overflowing of power, or faith, to an overflow of faith, or knowledge to an overflow, and love as well. In a word, God's plan through Paul is for a Christian to be determined, overflowing in all the qualities of a Christian life and character.

The point now made is one of resources. In God's plan for Christians we find the promise of resources, of an adequate reserve, in the expression "fulness of God." God overflows from boundless resources. He overflows in power, love, knowledge. He therefore plans that every Christian shall overflow with these qualities which go into his spiritual make-up, and these qualities, as here set down, are power, faith, knowledge, and love.

THE OVERFLOW OF POWER

This means that a Christian's whole moral nature must remain in touch with God, and so strengthened by that contact as to be the expression of God's power. The first great question for everyone to settle is, Am I a Christian? But after that is settled the next question

must be. How strong a Christian? Am I, we must ask, living at a poor and starving rate, only paying moderate respect to my worship of God, or am I possessing a reserve of power, putting my shoulder to the Christian wheel, and giving it the irresistible movement that ought to characterize it?

THE OVERFLOW OF FAITH

Faith removes mountains. It has always done so and will continue to do so. The victories of faith are tremendous feats but victorious faith is not a sentiment, not an enthusiasm, nor idle dreaming, but conviction in action. It belongs within the Christian but it demonstrates its reality and virility in the world. The faith of an architect as seen in his plans is only demonstrated in the completion of the structure. The activity which realizes the forecasts of faith is the overflow of faith.

THE OVERFLOW OF KNOWLEDGE

Any Christian who is responsive to the touch of God upon his soul is a larger man, made so by the touch. He has knowledge, not possessed by the world, but benefited by the Father. He comprehends all that is essential in this life, and more importantly, in the life to come.

What we need is breadth of mind to grasp the plan of God. We have been supplied the pattern in Christ, and heaven at last is only the working out of the details of the plan into the lives of Christian men and women. In scripture we have an outline study of what we must become, and are destined and determined to become, in the increase of knowledge. Oh, for an overflowing of knowledge, so that man might see in what direction the best forces of life, progress, and greatness lie.

THE OVERFLOW OF LOVE

Creativeness, activity, design—none of these represent God's greatest attribute, for, as the Bible says, "God is love." Love, in actuality, stimulated God's creativeness, activity, and design. It is written, "Whoso dwelleth in love, dwelleth in God and God in him." He who loves the Father as well as his fellowman receives God's love as realized in God. No, creativeness is not God's greatest attribute for it is also written, "love passeth knowledge," it exceeds it, exceeds it in all its achievements. Philosophy does not redeem the world, nor science, nor any other man-designed, man-conceived lines of thought. In fact, secular education has not in itself one factor of saving power. "The world by wisdom knew not God." But love saves. "For God so loved the world that he gave his only begotten Son" to save.

Now, into this plan for a Christian love enters, and it must be exercised. Only as there is in us an overflow of love, that is, a love flowing out into all the world and giving its inspiration to a passion for evangelism will we conquer sin and destroy the deeds of the evil one.

In conclusion, how shall we be filled with all the fulness of God? Pray for it! Thus the apostle did, for our text is his fervent prayer. Prayer "moves the arm that moves the world" as the poet writes. No man can comprehend the possibilities of his life until he accepts God's plan. "Eternity has no gray hairs, no wrinkles chiseled on the brow, and he who builds character for eternity, after God's plan, hath undying youth."

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

IS THERE BIBLE AUTHORITY FOR CHURCH SUPPORT OF GYMNASIUMS?

Gary L. Grizzell

SECTION I: ESTABLISHING BIBLE AUTHORITY

In undertaking the subject at hand, which is to determine if there is Bible authority for church support of gymnasiums, it is necessary to establish just how anything is authorized by the Bible. The New Testament of Christ is the testament that men now living are under, so it will be necessary to establish how a thing is authorized by the New Testament (Colossians 2:14; Hebrews 8:8).

There can be no doubt that in matters regarding salvation, Christianity and religion, we must have Bible authority today. The apostle Paul in writing to the church at Colossae in the first century said, "**And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him**" (Colossians 3:17). Sir Walter Scott once stated that in the Bible there are facts, commands and promises. He said that the facts are to be believed, the commands are to be obeyed and the promises are to be enjoyed. The reader will note that Colossians 3:17 is a command. It is not a fact, nor is it a promise! The only way to the promises of God (and that is what we all should want for it includes eternal life) is to believe the facts and obey the commandments. If one is to have eternal life he must OBEY this command to produce New Testament authority for what he does in religious areas. Paul said to "**prove all things, hold fast that which is good**" (I Thessalonians 5:21).

But not only must there be a *respect* for Bible authority, there must also be a knowledge of *how to determine* Bible authority. There are three ways to determine Bible authority for a thing:

- 1) Command
- 2) Account of Action (Example)
- 3) Implication

Understanding this matter is simply to acknowledge the need to "rightly divide" the word of truth (II Timothy 2:15).

An example of this matter of determining whether a thing is authorized or not may be thus illustrated:

"Is there New Testament Authority for the church to build a modern-day church building and worship therein?"

All one has to do to determine the answer is to find a command (which is binding on men living today), an account of action (example), or implication to prove his practice of worshipping in a building scriptural. The command to *assemble* is found in Hebrews 10:25. The Hebrews writer tells Christians to practice the assembling of the saints and not to cease this practice (it is commanded). In the verse itself it is not stated as to where the assembling is to take place (and in no other passage in the New Testament is a special place to assemble explicitly commanded, nor is there a binding account of action, example, of Christians building and meeting in church buildings given). But, it is IMPLIED (implication above) that Christians may meet to worship God (in fulfillment to this command to assemble) anywhere they desire, *i.e.*, provided it is done decently and in order (*cf.*, I Corinthians 14:40). Christians may meet in homes, by a riverside, or in a church building. This also is called generic authority.

Bible Authority?

Having shown the need to have Bible authority, and having shown how to determine Bible authority, we now must point out that there is absolutely NO BIBLE AUTHORITY for the church to build and maintain gymnasiums for the enjoyment of members of the church (in particular, the young people).

The reason this is the case is because there is, first, no command (binding on men now living) to build a gymnasium. There was no command for any congregation of God's people to build a gymnasium in the first century.

Second, there is no example (account of action binding on men today) of the early church, the example church, building gymnasiums.

(Continued on Page 3)

Contending FOR THE Faith

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Editorial...

The Deaver/Warren/Deaver Review and Response to Money's ACU 1993 Lectureship Speech Now Appears In Book Form

When Roy Deaver, Thomas B. Warren and Mac Deaver published their significant review and response to President Royce Money's 1993 ACU Lectureship speech in the May issue of *Contending for the Faith*, numbers of our readers felt this material needed to be reissued in permanent book form.

In discussing this with the Deavers and brother Warren, they thought so, too; therefore, in August, it was put into a new, permanent, 62-page book, beautifully printed in larger type and bound in a royal purple cover with gold lettering.

FIRST INTRODUCED AT ROBERTSON COUNTY LECTURES

When this new book was first introduced at the Robertson County (Tennessee) Lectures in early September, the immediate response was electric. Brethren began snapping up copies of it not only for their own private study, but numbers purchased them in quantity in order to have enough on hand to present to others.

It seems good to us to recommend this extraordinary publication both to churches as well as to individuals—brotherhood-wide—to assure the *widest possible distribution*. All orders should be addressed to **Roy Deaver/Biblical Notes, 7401 Glenhaven Path, Austin, Texas 78737**. For single copies, please enclose \$3.00 each (plus \$1.00 for postage and handling). For **two** copies enclose \$5.00 (plus \$1.00 for postage and handling). Or, for **five** copies, enclose \$10.00 (plus \$1.50 for postage and handling).

CHURCHES SHOULD ORDER THE BOOK IN QUANTITY

Seeing that the churches of Christ in general are being victimized by the false teachings being foisted upon the brotherhood by ACU, it would be good if local churches would order this booklet in quantity for mass distribution. [NOTE: *Please write to brother Deaver for a special discount on larger-quantity orders.*]

We suggest that churches order enough so that each family in your congregation may have at least *one* copy—then order enough *more* copies to give to parents who may be considering sending their children to ACU for training.

Certainly all brethren or sisters known to be

thinking of including ACU in their wills need to be supplied a copy. There is just no point in continuing to support Abilene Christian University, if ACU is determined to continue harboring false teachers on its faculty, publishing false books by its professors, and featuring heretics as speakers on its lectureships and other programs. This new book can have its intended effect if we'll use it.

—Ira Y. Rice, Jr., *Editor*

GYMNASIUMS?

(Continued from Page 1)

Third and last, there is no implication in the New Testament giving the Lord's church today the authority to build and maintain gymnasiums.

In view of the above we must ask those in the Lord's church, and those in denominationalism who profess that they have built their gymnasiums to the glory of God—where is your book, chapter and verse for doing such? (*Cf.*, Colossians 3:17; I Peter 4:11; II Timothy 3:16).

It must be remembered that only one of these three ways to prove Bible authority will do. However, those who practice the building of gymnasiums cannot find even one of the three to justify their actions.

SECTION II: IS BUILDING GYMNASIUMS THE WORK OF THE CHURCH?

The work of the Lord's church is three-fold:

- 1) Edification
- 2) Benevolence
- 3) Evangelism

One of the three works of the church is that of edification. By edification reference is made to the building up of the body of Christ. This edification is a spiritual building up as opposed to a physical building up. The apostle Paul wrote:

"For bodily exercise profiteth little: but GODLINESS is PROFITABLE UNTO ALL THINGS, having promise of the life that now is, and of that which is to come."
(I Timothy 4:8).

The teaching program of the church wherein the word of God is studied is designed to build up the church spiritually. Paul told the Ephesus elders that he commended them to God and to the word of his grace which was able to "build" them up (*cf.*, Acts 20:8).

Secondly, the work of the church is that of benevolence (*cf.*, Acts 4:32-34; Acts 6:1-6).

Thirdly, the work of the church is to preach the gospel to every creature (*cf.*, Mark 16:15-16).

In view of the above it must be asked, "Does the building of gymnasiums by the church, *i.e.*, financed from the church treasuries, aid the fulfillment of any three of these divinely authorized works?" If not, then there is absolutely no Bible authority for the church to build a gymnasium.

SECTION III: RECREATION, ENTERTAINMENT, GADGETS AND GIMMICKS

The work that God has given the parents (the home) is that of the education and the entertainment of the children.

The work that God has given the church is limited to that of evangelism, edification and benevolence.

Since it is the case that the basic problem involved is that of a blurring of the roles of the church and the home, it is of interest to observe some comments of other brethren in regard to this matter. The following excerpts are not quoted to constitute some kind of authority in religious matters, but simply to set forth the same truth which the author believes as it relates to the heart of this issue.

Dan Jenkins has commented:

"There are those who are determined for the church to build gymnasiums and pay for them out of the Lord's treasury... There are still members of the church who have a great devotion to truth, and for one to announce that a gymnasium is to be built would immediately cause alarm as they remember truths they have heard since their youth. A new label must be discovered to overcome these objections. That label is "Family Life Center." However, such does not change the truth about these projects, they are still gyms and there is no Biblical authority for them.

...our God has limited the area in which the church can work...It is time that we clearly focus on two divine institutions, the home and the church...There is nothing wrong with Christians being involved in youth camps, sports activity, banquets, etc. There is nothing wrong with them using their money to accomplish anything that is not sinful. However, when money is given to the church it becomes special, for then its use is limited TO THE AREAS IN WHICH THE CHURCH IS AUTHORIZED TO WORK! Consider Acts 5 and the money of Ananias and Sapphira. Peter said to them, "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?" The answer is obvious. Before it was given to the church it was under the power (authority) of those who had it. But after it was given it was under the authority of the church! There is individual activity, there is home activity and there is church activity.

The heart of the matter is this. If we truly are devoted to a 'Thus saith the Lord,' to speaking where the Bible speaks and remaining silent where the Bible is silent, to the principle of neither adding to nor taking from the Scriptures, to speaking only as the oracles of God, then WE MUST HAVE BIBLE AUTHORITY FOR THE BUILDING OF GYMNASIUMS. Where is it? How can we consistently call men back to Bible names, Bible worship, Bible baptism, Bible morality while at the same time advocating that it is right for the church to build gymnasiums? To call a gym a 'multi-purpose building' or a 'Family Life Center' does not change its nature, nor its true function; and it certainly does not make it scriptural.

However, in recent years some have arisen who either have a false concept of the work of the church or little regard for Bible authority and now want to usher in a new age for the church, complete with gymnasiums."

Under an article entitled, "The Gospel or Mundane Methods?" Leon Cole stated:

"Young people today are not dumbbells. You cannot woo them into the church with a basketball and a coke machine, then subtly try to squeeze in unconsciously a little religion and expect it to captivate them. No, they are intelligent enough to participate in the good time and skip the religion. As the lamented John D. Cox declared, 'If you hamburger them to get them into the church you will have to hamburger them to keep them there'."

Brother Harold Bigham, in his article entitled: CAPS, CLOWNS AND COMEDIANS, from *THE BIBLE WAY*, April 1987, page 4, spoke about the church's involvement in entertainment:

"Entertainment is not the drawing power of God (John 6:44-45).

So many in the brotherhood would rather 'play ball' with the denominations on the softball field than to take up the sword of the Spirit and wield it against their pernicious ways! What have we accomplished if we win the Church League trophy from the denominations? All we have proven is that we are better ball players than they are!

Did Peter, Paul, Luke and others ever put on their caps and gloves and play softball against the Pharisees, Sadducees and others? Where is the authority for the 'Church of Christ Angels?'

Brethren, when we erect our 'Family Life Centers' to draw sinners to Christ, we are erecting a sandy foundation that will prostitute the power of God (John 6:26). Let us ever remember that it is the home's duty to provide entertainment for the physical appetite and the church's duty to provide the spiritual for the soul. The Lord's church is not in the entertainment business but we are definitely in the soul-saving business of bringing sinners to Christ to meet their Maker at the Judgment (Matthew 28:18-20). Let us leave the caps, clowns and comedians at the house!"

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When Did We Start Going To Denominations To Learn How To Build The Lord's Church —Or To Save Souls!?

O. B. Porterfield

I recently received a letter that I assume was mailed to all, or at least most, of the gospel preachers in this area. It was an invitation for my wife and me to attend a Birmingham, Alabama, church of Christ to learn how to build the church. The preacher who wrote this letter expressed that he and another preacher had recently attended a seminar in a northern state and came home excited, challenged and more committed than ever to win souls.

He said they attended a church that had grown from 0 to 17,000 members in just seventeen years. The astounding claim was that 80% of their growth was due to conversions and not transfers. The letter continued that it would be a shame for us to miss out on this information since we lived so close.

I thought, oh how great this is! I wasn't aware that the Lord's church had a congregation with anywhere near this size membership or that could claim such outstanding growth.

I called the number on the letter in order to talk with the preacher. He was out, but a young man who, as I recall, said he worked with the youth talked to me.

NOW BRACE YOURSELF... I identified myself, the congregation and city I was from and told him that I was interested in learning more

about this visit and this fast-growing church. HERE IS WHAT I FOUND OUT...

First, the young man said something like, "I am nearly scared to talk to someone I don't know and some who I do know." Why would he make such a statement? I wouldn't have any reservations discussing any event at Seibles Road. He talked to me, though, and I believe I understand his fear in talking about the seminar.

These brethren had not been to a congregation of the church of Christ. They had attended a seminar at a denominational church called the **Willow Creek Community Church** near Chicago. These men shouldn't be afraid of talking about going to a denominational church to learn their methods and inviting brethren to hear about it. **THEY SHOULD BE ASHAMED!** Denominational churches and their false teachers are a curse making havoc of Jesus' prayer for unity in John 17:20-21.

Upon my questioning, this young man said that there were some fundamental differences between this church and the church of Christ. For instance: they sprinkled for baptism in the winter and encouraged the people to be immersed in the summer. Have you ever heard of anything more ridiculous?

"GIMME THAT NEW-TIME RELIGION"

I have in my possession a copy of USA WEEK-END which is an insert in the Detroit News and Free Press. It is dated April 13-15, 1990. The cover titled "Gimme That New-Time Religion" refers to a story inside entitled "McChurch."

The writer of the article says, "One place getting a lot of attention these days is Willow Creek Community Church in South Barrington, Illinois.

"Pastor Bill Hybel's answer for getting 30 and 40 year-olds into the tent: Marketing. Ask consumers what they want then let them (as they say at Burger King), have it their way.

"At non-denominational Willow Creek, that means a slick, show biz service where drama and soft rock are served up on a stage washed in pink and blue spotlights. A soft-sell sermon is delivered by Hybels from a Lucite lectern.

"His marketing approach recognizes boomers don't have their parents' denominational loyalty — they shop around: 'The 45-and-under generation has a consumer-oriented mindset. They patronize the restaurants and stores they like, and they'll attend a church for the same reason.'

"At Willow Creek they have drama, humor and pop music, not archaic hymns."

The article reports that the Sunday service in part is a baited hook for the shopper and, once landed, people are invited to the core group that

meets mid-week for Bible-focused sermons including weekly communion.

Well, what we have here are a lot of gimmicks instead of Bible preaching and teaching. Many of these gimmicks have slipped into some congregations of the Lord's church and we can now see where these ideas originate. Certainly not in the Word of God!

We have the book of Acts that tells us how to build the church. We don't need a group of people who teach error like the Willow Creek Community Church to instruct those in the Lord's church how to teach the Truth.

What do you suppose is going to be next?

Christians should study the Word of God to know and understand it and be able to teach it to others.

The church of Christ tells the world that the Word of God is sufficient and that it is all that we need. It seems that some, though, just aren't satisfied with the Bible way of doing things. They have to add some man-made ideas to draw a crowd. If the Word of God won't draw the crowds and if it isn't the Word of God that people obey, **WHAT GOOD IS IT???**

God never told anyone to shop around to find what pleases them in religion. We are to study to find out what God commands and render obedience.

If people would be satisfied with God's Way, denominations would cease to exist and the Lord's prayer in John 17 would become a reality.

541 Seibels Road
Montgomery, AL 36116

EDITOR'S NOTE: I have listened to J. Wayne Kilpatrick (Homewood Church of Christ, Birmingham, AL) tell of his visit to Willow Creek Community Church. He says he makes a point to attend lectureships that are not conducted by folks that are a part of our fellowship. He said there has to be something "better" than attending "our" lectureships where error is exposed and heresy is put down. He describes contending for the faith as "babbling." He attends denominations' lectureships to learn something inspiring and some "good stuff" that he can bring home and share. He did say he had some major problems with some of the things they do. But the question is, shall we do evil that good may come? (cf. Rom. 3:8) OBP

Seek The Old Paths — January 1993

Why The Church of Christ Does Not Take Part In Denominational Evangelistic Campaigns

Dan Goddard

The question has been asked several times here of late. Why did not the church of Christ take part in the Denominational Evangelistic Campaign? There were several denominations of our city which took part in a recent campaign.

There are several New Testament congregations of the church of Christ in our area. Each congregation is independent within itself with elders and deacons as the only officers of each congregation. The members, together with their preacher, minister, or evangelist, work with each other and under the supervision of the elders. Those of us who preach are not pastors, Reverend, or Doctor, but just preachers, ministers or evangelists. The church of Christ is not a denomination in any sense. We do not take part in so-called "Denominational Evangelistic Campaigns" such as was conducted at the auditorium here recently.

These denominational groups teach different doctrines—each one contradicting the other. They all teach instru-

mental music in church worship. I personally could not have part in the song service in such a service. There are two kinds of music—vocal and instrumental. Our Lord has commanded vocal music. In Ephesians 5:19 Paul said, "**Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.**" Again, in Colossians 3:16, "**Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**" Now notice the reading of Hebrews 13:15, "**By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.**" Churches of Christ use the kind of music authorized in the New Testament.

Reason with me concerning the case of Nadab and Abihu recorded in Leviticus 10 of the Old Testament. These two men offered "strange fire" unto God, which he had not commanded them.

and were punished with death. How do we think that God will be more tolerant toward such presumptuous transgression of his word today? God commanded the use of fire *from the altar*. They used *other* fire.

God has commanded vocal music; these denominational groups use instrumental music. No truer parallel example of disobedience and corruption of worship can be found on the pages of the Bible. The principle violated is the same. Can a just God who is no respecter of persons justify people today when he punished Nadab and Abihu for the same sin? The New Testament is silent regarding instrumental music in the worship of the church. If these denominational bodies would be "silent where the scriptures are silent," that alone would eliminate instrumental music. They could just as well burn incense in worship. If not, some one please tell me, why not?

All of these denominational groups observe *special days* such as Easter, Mother's Day, Christmas, and such

like. There is no more scripture for Easter being the resurrection day of Christ than there is for eating the Lord's Supper on Thursday night, although some of the digressive ones among us have done this very thing. Needless to say, churches of Christ do not observe the Lord's Supper on Thursday night or celebrate Easter as the resurrection day of our Lord. The apostle said to the Galatians, "**Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all**" (Galatians 4:10-12).

I believe you can begin to see some of the many reasons why the churches of Christ cannot take part in these so-called "Denominational Evangelistic Campaigns." But we call your attention to some other errors taught by these groups. For instance, one of these bodies teaches that *John the Baptist* founded the church. Let us see what God's word teaches about the foundation of the church. In the 14th chapter of Matthew's gospel, verses 10-12, we have recorded John's death, how he was beheaded by Herod. Jesus promised to build his church *after John was already dead and buried*. In Matthew 16:18, he said, "**And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**" The time represented in Matthew 16:18 is a later date than Matthew 14. We read in Acts 10 about *John's* disciples having to be *rebaptized* after Christian baptism came into force. John was *the Baptist* and not *a Baptist*. The word Baptist means baptizer or immerser. There has never been but one and he was beheaded as we have learned in our study thus far.

Also they teach that we are saved by "faith alone." I would like for you to read carefully James, the second chapter. In this chapter we learn that faith without works is dead. Also Hebrews 11 teaches us the faith that saves is the faith that obeys. Faith is made perfect by works.

They also teach that repentance comes before faith. To substantiate this they quote Mark 1:15, which reads, "**And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**" What is the gospel? In I Corinthians 15:1-4 we learn that the gospel is the death, burial and resurrection of Christ. The facts of the gospel being the death, burial and

resurrection of Christ, then the people before the cross could not believe the gospel in its fulness. Therefore, *before* the cross they were told to repent and believe the gospel—*when it came*. *Since* the cross, faith comes first and repentance afterward—Hebrews 11:6. Repentance is mentioned first in Acts 2:38 but these people had already become believers and to these believers the inspired Peter tells them to "**repent and be baptized in the name of Christ for the remission of sins...**"

These denominational groups teach that baptism is not essential to salvation and some practice open membership. Let us see what the Bible teaches relative to the importance of baptism. Our Savior said that baptism is to fulfill all righteousness and that we must believe and be baptized to be saved (Mark 16:16). Our Lord said to Nicodemus, "**Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God**" (John 3:3). Some argue that the water in this passage refers to the natural birth. This cannot be the natural birth for Jesus said, "**we must be born again.**" If this refers to natural birth, then those who teach that baptism is not essential to salvation must admit infants into membership. Peter states that baptism is "**for** (in order to) **the remission of sins**" (Acts 2:38). Paul says we must be baptized into Christ (Galatians 3:27). If we can be saved without baptism, then we can be saved without a Savior, for baptism puts us into Christ, who is our Savior. Peter states that baptism saves us (I Peter 3:21). Baptism is for believers and not infants (Mark 16:16). Infants have no sins of which to repent and cannot understandingly confess Christ. Infant membership has been borrowed from Roman Catholicism.

These denominational groups tell us one cannot fall from grace. God's word teaches that wilful sin causes us to fall (Hebrews 10:26). The Apostle saw the danger of falling away, as is stated in I Corinthians 9:27. We read in I Corinthians 10 about the fall of the Israelites, and Paul states, "**these things happened unto them for examples and they are written for our admonition, upon whom the ends of the world are come.**"

In Exodus 14:30 we read that, "**Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.**" In Hebrews 3:19, concerning the same people, the writer says, "**So we see that they could not enter in because of unbelief.**" Then in chapter

four, and verse eleven, the inspired writer exhorts us in these words: "**Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**" So we can see that the church of Christ could not fellowship with, and take part in, a "Denominational Evangelistic Campaign" like the recent one held in our city, because the Bible openly and plainly contradicts the doctrine—"one cannot fall from grace." If we did a thing like that we would be taking part in something we didn't believe and something the word of God doesn't teach.

Last, but not least, we did not and could not take part in such an endeavor because in so doing we would compromise scriptural truths and bid men Godspeed who do not preach the truth of what to do to be saved and how to worship God acceptably. "**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds**" (II John 10-11). Needless to say, the church of my Lord has no part in such compromise affairs and refuses to fellowship any man who does not preach the truth of God's word.

These are only a few reasons why we cannot participate in such affairs. If denominational men preach different doctrines, the world says that's all right. But what would people say if one man were to preach all these different doctrines? Then the world would say something is wrong with the man. He is contradicting himself. So in order to be consistent, we must preach the truth, leave it as it is and not contradict ourselves in our teaching. The apostle Peter says (I Peter 2:9), "**But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.**" We are peculiar in NAME, in RULE OF FAITH AND PRACTICE, and in WORSHIP.

—1400 Troy Road
Collinsville, Illinois 62234

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"The church *is* the plan of salvation!"
—Foy E. Wallace, Jr.

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INDEX

CONTENDING FOR THE FAITH

VOLUME IX/1978

Ira Y. Rice, Jr., *Editor*

TOPICAL INDEX

Abbott, Cornelius C.

Carrollton, Texas gospel preacher calls attention to apostasy of church at Central/Irving, Texas, and their preacher, David R. Reagan (November/1978, Pages 7-9)

Abortion

"Is Abortion Murder?"—by Gaston D. Cogdell, an answer to John Scott's article on "The Morality of Abortion" (April/1978, Pages 1,3-7)

"Questions for Those Who Do Not Think that Abortion Is the Willful and Pre-Meditated Destruction of Human Life" (April/1978, Pages 6-7)

Accepting Jesus

"Accepting Jesus and Owning Him As Lord"—by W. L. Totty, reprinted from *The Informer* (July/1978, Page 6)

Apostasy

"Where Are We Being Led?"—by Pat McGee (September/1978, Pages 5-6)

Banowsky, William S.

"OU Regents Name Banowsky President"—by Jim Killackey, reprinted by permission of the *Oklahoma Publishing Company* (September/1978, Pages 1,3)

"Banowsky Withdrawal Tied to Salary"—by Warren Vieth, reprinted by permission of the *Oklahoma Publishing Company* (September/1978, Page 4)

"Young Preacher—You'd Better Get Used to Your Salary"—by William S. Banowsky, reprinted from the *Gospel Advocate* (September/1978, Page 4)

Batey, Richard A.

John Scott's upholding of Richard A. Batey even after Batey was ousted as a false teacher from Harding Graduate School. (January/1978, Page 4)

Lindenwood Christian Church invites public to Christmas Eve Service with Richard A. Batey giving a "meditation" on "Candles, Carols, Communion" (January/1978, Page 4)

Batey interviewed for *Press-Scimitar* article, entitled, "Christmas Wasn't Celebrated Until 4th Century" (January/1978, Page 5)

It was after Batey was let go for false teaching at Harding Graduate School that Ralph Sweet, under the editorship of Everett Ferguson, of Abilene Christian University, published Batey's *Commentary on Romans* as part of the *Living Word Commentary* series (January/1978, Page 5)

Battle for Truth

"Battle for Truth Among Churches of Christ Continues As We Head into our Ninth Year" (January/1978, Pages 1,3)

Biblical Authority

"Biblical Authority"—by Foster L. Ramsey, reprinted from *The Watchman* (June/1978, Page 2)

Blaney Avenue

Blaney Avenue church of Christ, of Cupertino, California, changes name to BLANEY AVENUE CHRISTIAN COMMUNITY (January/1978, Pages 1,4)

Bryant, Anita

"Anita Bryant's Victory Over Gays Has Her Singing the Financial Blues"—by George Vescovy (April/1978, Page 10)

Carter, Herman & Catherine

The Herman S. Carters, of Dearborn Heights, Michigan, Launch Move To Buy Bill & Mae Coss a House for Their Sunset Years. (October/1978, Page 5)

Church

"The Foundation of the Church"—by Dean Buchanan (July/1978, Page 10)

"The Church and Good Works"—by John Waddey (August/1978, Pages 3-4)

"Majority Rule or Elder Rule—Which?"—by Kenneth Jarrett (August/1978, Pages 6-7)

Church Support

"Should Churches Support A Non-Religious Program?"—by Fred House (July/1978, Page 7)

Contending-for-the-Faith Fund

"Contending-for-the-Faith Fund is Growing" (January/1978, Page 16)

"Fund Contributors Enter into Our Labors" (February/1978, Page 16)

"Contending-for-the Faith Fund Holds Up Well Even While Editor Evangelizes in Far East" (September/1978, Page 5)

Dallas Morning News

Jim Reynolds is headlined as "Maverick Pastor Leads Congregation of Church Defectors" (January/1978, Pages 3-4)

Debating

"Changing Attitudes Toward Public Debating"—by John Waddey (April/1978, Page 9)

"The Warren-Matson Debate"—Reported by Terry M. Hightower (August/1978, Page 10)

Dickson Tract

Roger E. Dickson's New Gospel Tract Combats Encroachment of Calvinism Among "Us" (October/1978, Page 15)

Distinctive Preaching

"Why Do Elders Not Require Sound, Distinctive Preaching?"—by W. N. Jackson (June/1978, Page 8)

Divorce

"No Fault' Divorce"—by Wayne Price, reprinted from *The Messenger*, of Altus, Oklahoma (February/1978, Page 10)

"Divorce Papers"—by Rod Cicchetto (October/1978, Page 8)

Divorce and Remarriage

"Who May Remarry After a Divorce?"—by Donald E. Davis (May/1978, Page 6)

Ecumenicalism

"Ecumenical Fellowship"—by Roger E. Dickson (July/1978, Pages 8-10)

Editorials

"What Is It With Some Brethren Who Will Not Be Convinced Regardless of the Evidence?"—Editorial by Ira Y. Rice, Jr. (January/1978, Pages 2-3)

"Mission Journal Threatens Us With Lawsuit for Reproducing Scott Article on Abortion"—Editorial by Ira Y. Rice, Jr. (February/1978, Page 2)

"Should Churches of Christ Continue to Support *Herald of Truth* Even If Sponsoring Church Remains in Error?"—Editorial by Ira Y. Rice, Jr. (March/1978, Page 2)

"Should Our First Loyalty Be to Schools—or Christ?"—Editorial by Ira Y. Rice, Jr. (July/1978, Page 2)

"Men and Brethren, What Shall We Do?"—Editorial by Ira Y. Rice, Jr. (August/1978, Page 2)

"Will Banowsky's Leaving California for OU Presidency Help Peppertine?"—Editorial by Ira Y. Rice, Jr. (September/1978, Page 2)

"Proper Use of Bus Program Among Churches"—Editorial by Ira Y. Rice, Jr. (October/1978, Pages 2-3)

False Teachers

"Protective Cloak' Over the False Teacher"—by W. N. Jackson (July/1978, Pages 3-4)

Ferguson, Everett

It was after Richard A. Batey had been let go for false teaching at Harding Graduate School that Ferguson, as editor of the *Living Word Commentaries*, published by the *Sweet Publishing Company*, included Batey's *Commentary on Romans* in this series. (January/1978, Page 5)

Finto, Don

Finto Continues to Draw Away Disciples After "Perverse Things" in Nashville (January/1978, Pages 6-7)

Florida School of Preaching

Fourth Annual Florida School of Preaching Lectureship set for January 22-25, 1979 (November/1978, Page 16)

Fort Worth Lectures

"Premillennialism—True or False?" is theme of the Fort Worth Lectures for January 15-19, 1978 (January/1978, Page 15)

"Premillennialism—True or False?" Is Theme of Annual "Fort Worth" Lectures; Book Is Definitive Answer to "Kingdom Question" (February/1978, Page 10)

The 1979 Fort Worth Lectures: "THE HOLY SCRIPTURES"—by Wendell Winkler (November/1978, Pages 10-11)

Goodpasture, B. C.

Second Annual *Spiritual Sword* Lectureship Volume Re: *The Living Messages of the Books of the Old Testament Is Dedicated to Brother and Sister B. C. Goodpasture* (January/1978, Page 8)

Hampton Place

Hampton Place church of Christ, of Dallas, Texas, changes name to Southwest Church of Christ. (January/1978, Page 1)

Harper, E. R.

"Brother E. R. Harper is Accorded Unique Television Opportunity Provided Support is Available" (January/1978, Page 11)

Hazelip, Harold

Hazelip/*Highland* (Memphis) invite at least three known false teachers (maybe more) on 1978 Memphis State Seminar, including Landon Saunders, Stanley Shipp and John Wilson (January/1978, Page 7)

Herald of Truth

"Reasons Why I Cannot Support the *Herald of Truth* in Its Present Condition"—by Walter W. Pigg, Jr. (March/1978, Pages 1, 3-7)

"Should Churches of Christ Continue to Support *Herald of Truth* Even if Sponsoring Church Remains in Error?"—An editorial by Ira Y. Rice, Jr. (March/1978, Page 2)

Highland/Memphis Church of Christ

Harold Hazelip/*Highland* (Memphis) invite at least three known false teachers (maybe more) on 1978 Memphis State Seminar, including Landon Saunders, Stanley Shipp and John Wilson (January/1978, Page 7)

Holy Spirit

"Ephesians 3:16-17 and the Work of the Holy Spirit"—by John Mark Hicks (May/1978, Pages 9-10)

"Direct Operation of the Holy Spirit in Conversion and Sanctification"—by Roger E. Dickson (June/1978, Pages 1,3-7)

"Baptism of the Holy Spirit"—by Frank Chesser (August/1978, Pages 4-5)

International Gospel Hour

"International Gospel Hour Moves to Brown Trail (Hurst-Bedford) Fort Worth, Texas" (October/1978, Pages 6-7)

Isaiah 7:14

"Jewish Editor Explains Isaiah 7:14"—by Archie W. Luper (February/1978, Pages 1, 4-6)

Junior Churches

"Junior Churches"—by Floyd Decker (November/1978, Page 2)

Liberalism

"The Threat of Liberalism to World Evangelism"—by Ira Y. Rice, Jr. (May/1978, Pages 1-3)

"Is Liberalism Infecting the Dallas Area Right Under the Noses of Elders, Preachers Who Should Be Concerned? Why No Hue And Cry?"—by Ira Y. Rice, Jr. (November/1978, Pages 7-9)

Living Messages

"Second Annual *Spiritual Sword* Lectureship Volume Re: *The Living Messages of the Books of the Old Testament Is Dedicated to Brother and Sister B. C. Goodpasture*" (January/1978, Page 8)

Lord's Supper

"The Loaf Which We Break"—by Rod Cicchetto (September/1978, Page 6)

Mission Journal

"Mission Journal Threatens Us With Lawsuit for Reproducing Scott Article on Abortion"—Editorial by Ira Y. Rice, Jr. (February/1978, Page 2)

Letter from Don L. Baker, attorney for Mission Journal, Inc., threatening lawsuit for reproducing Scott article on abortion (February/1978, photo-reproduced, Pages 3-4)

I Corinthians 6:1-8 Especially Dedicated to *Mission Journal* (February/1978, Page 4)

Mixed Marriages

"Mixed Marriages"—by Billy Moore, reprinted from *For A Better Understanding* (June/1978, Page 8)

Note-Burning Ceremony

Rex A. Turner, Sr., assisted by Gary Bradley burn the last note of a \$187,500.00 indebtedness in Montgomery, Alabama (May/1978, Page 10)

Orlinsky, Harry M.

"Jewish Editor Explains Isaiah 7:14"—by Archie W. Luper (February/1978, Pages 1, 4-6)

"Raid On Orlinsky's Speech"—by Don Preston (October/1978, Pages 1,3)

Orthodoxy

"Watch Dogs of Orthodoxy"—by Max R. Miller, reprinted from *Journal of Truth* (August/1978, Page 11)

Out of Print

Book of Revelation, by Foy E. Wallace, Jr., and *Arkansas Angels*, by Boyd E.

Morgan, now out of print. Also a tract, entitled, *Are the Churches of Christ Narrow Minded?*, by Phil Risinger. (January/1978, Page 11)

Pep Rallies

"Ecclesiastical Pep Rallies"—by Wayne Price (July/1978, Pages 7-8)

Preaching

"Are We Tired of Preaching the Gospel?"—by Dean Buchanan, reprinted from *Bible Voice*, of Henderson, Kentucky (August/1978, Pages 8-9)

Premillennialism

"Premillennialism—True or False?" is theme of the Fort Worth Lectures for January 15-18, 1978 (January/1978, Page 15)

"Premillennialism—True or False?" Is Theme of First Annual "Fort Worth" Lectures; Book is Definitive Answer to "Kingdom Question" (February/1978, Page 10)

Reagan, Dr. David R.

Central/Irving, Texas church, where Reagan preaches, features several Christian Church preachers to speak on "Renewal in Worship" program (November/1978, Pages 7-9)

Reynolds, Jim

Dallas *Morning News* article describes Jim Reynolds as "Maverick Pastor Leads Congregation of Church Defectors" (January/1978, Pages 3-4)

Stanley Shipp publicly endorsed Reynolds' utterances on the direct operation of the Holy Spirit at Abilene Christian College's World Missions Workshop (January/1978, Page 3)

"Reynolds Not Only Believes and Teaches Direct Operation of the Holy Spirit, But Practices Inter-Denominational Fellowship" (January/1978, Pages 4-5)

Risinger, Phil

Risinger's Tract, "Are The Churches of Christ Narrow Minded?" Now Back in Print (October/1978, Page 15)

Sanctification

"The Doctrine of Sanctification"—by John Mark Hicks (November/1978, Pages 1,3-6)

Saunders, Landon

Saunders is one of three (maybe more) known false teachers that Harold Hazelip and *Highland/Memphis Church of Christ* included on their 1978 Memphis State Seminar (January/1978, Page 7)

Scott, John

Scott continued to uphold Richard C. Batey even after Batey was ousted as a false teacher from Harding Graduate School (January/1978, Page 4)

"Is Abortion Murder?"—by Gaston D. Cogdell, an answer to John Scott's article on "The Morality of Abortion" (April/1978, Pages 1, 3-7)

Sermon Outline

"Are We Going to Take the BACKBONE Out of the Church?"—by Bill Coss (October/1978, Pages 4-5)

Shipp, Stanley

Stanley Shipp publicly endorsed Reynolds' utterances on the direct operation of the Holy Spirit at Abilene Christian College's World Missions Workshop (January/1978, Page 3)

Shipp is one of three (maybe more) known false teachers included by Harold Hazelp and *Highland*/Memphis Church of Christ on their 1978 *Memphis State Seminar* (January/1978, Page 7)

Special Articles

"Who Will Cleanse The Temple?"—by Frank Morgan (January/1978, Page 9)

"Woodbury Needs Immediate Help in Sending Langfords to Hawaii"—by T. Pierce Brown (January/1978, Page 9)

"Waterproof, But Not Bulletproof"—by Robert Taylor (January/1978, Page 10)

"The Immorality of Abortion"—by Rod Cicchetto (January/1978, Page 11)

"The Padded Cross"—Musings of a Would-Be Disciple" (January/1978, Page 16)

"Don't Be Afraid to Be Different"—by Bill Coss (February/1978, Page 6)

"Sterlington, Louisiana Seeks Gospel Preacher"—by Larry McClain (February/1978, Page 9)

"Leave It Alone"—by John G. Shaver (March/1978, Pages 7-8)

"A 'Salvation Without Works' Scheme—Beware!"—by Frank Morgan (March/1978, Page 8)

"The 'Chorus' Question"—by Don W. Tarbet (March/1978, Pages 9-10)

"We Can't Stand That Type of Preaching Here"—Winston C. Temple (March/1978, Page 10)

"Parable of the Life-Saving Station"—by W. Eugene Springer, reprinted from *Church Bulletin*, Bloomington, Indiana (March/1978, Page 10)

"Hard to Believe"—by Bill Coss (March/1978, Page 11)

"Watchman, What of the Night?"—by Foy E. Wallace, Jr. (April/1978, Page 2)

"The ACME Church Revisited"—by Ray Hawk (April/1978, Page 7)

"Can Churches Support Colleges?"—by Rodney Cicchetto (April/1978, Page 8)

"Whether Those Things Were So"—by Gerald W. Miles, reprinted from the *Defender* (May/1978, Page 3)

"They Took Nothing With Them (John 1; John 2:19)"—by Lee Anderson (May/1978, Page 4)

"An Exegesis of I John 3:9"—by Winston Temple (May/1978, Page 4)

"Intellectual Self-Righteousness"—by Dean Buchanan, reprinted from *Bible Voice* (May/1978, Page 5)

"2-Percent Will Destroy You"—Reprinted from *The Informer* (May/1978, Page 6)

"Let's Teach Our Children"—by Garland Elkins, reprinted from *The Spiritual Sword* (May/1978, Page 8)

"Does the Trumpet Need to Be Blown?"—by Thomas A. Willess (May/1978, Page 9)

"Remember Those Who Have Gone Before Us!"—by Donald E. Davis (June/1978, Pages 9-10)

"Is It A Mark of Mediocrity to Read the Bible?"—Reprinted from *North Federal Messenger* (June/1978, Page 10)

"The Bread Which We Break"—by Glenn W. Caldwell (June/1978, Pages 11-12)

"Do They Voice Your Views?"—by Roy H. Deaver, reprinted from *Knight Arnold News* (June/1978, Page 12)

"We Have No Right to Change the Gospel"—by Bill Coss (July/1978, Pages 1-3)

"They Know Not What They Know"—by Annis R. Yankaya (July/1978, Pages 5-6)

"What Caused the Roman Empire to Fall?"—Reprinted from *Truth Bulletin*, of East Gadsden, Alabama (July/1978, Page 10)

"It Takes Time"—Reprinted from *Bulletin*, Phenix City, Alabama (July/1978, Page 11)

"Satan-Proofing Our Youth"—by Roger Thomas (July/1978, Page 15)

"A Bag of Feathers"—by Maurice Crowley (August/1978, Pages 1,3)

"Dollar Bill Not What It Used to Be—But It Still Helps"—by Nokomis Yeldell (August/1978, Page 11)

"Sound (?) But Dead"—by Bobby Witherington (August/1978, Page 13)

"Your Preacher's Worth"—by Michael D. Stone (September/1978, Page 8)

"No Nail Prints"—Author Unknown, reprinted from *The Marion Messenger* (September/1978, Page 10)

"Oh, God"—by Joe David Neely, reprinted from *Truth*, East Gadsden, Alabama (September/1978, Page 13)

"Oh, God"—by Ray Hawk (September/1978, Pages 15-16)

Marlin Writes Foreword for Wallace's Latest Book—"The Present Truth"—by J. T. Marlin (September/1978, Pages 15-16)

"Are You Sure?"—by E. R. Harper (October/1978, Pages 7-8)

"Restoration Vignettes"—by Reg Rogers (November/1978, Page 6)

"Wouldn't It Be Wonderful?"—by Ward Hogland (November/1978, Page 10)

Spiritual Sword Lectureship

"Second Annual Spiritual Sword Lectureship Volume Re: *The Living Messages of the Books of the Old Testament Is Dedicated To Brother and Sister B. C. Goodpasture*" (January/1978, Page 8)

"Reflections Relative to the 1977 *Spiritual Sword Lectureship*"—by Robert R. Taylor, Jr. (February/1978, Pages 7-9)

Sunset/Lubbock Church of Christ

"Will Sunset Start a Chorus?"—by Ed Casteel (April/1978, Pages 8-9)

Sweet, Ralph

It was after Richard A. Batey had been let go as a false teacher from Harding Graduate School that Sweet Publishing Company included Batey's *Commentary on Romans* in their *Living*

Word Commentary series (January/1978, Page 5)

The Present Truth

"A New Book by Brother Foy E. Wallace, Jr."—by Pat McGee (October/1978, Page 16)

Tooele, Utah

"Tooele Is Not Unique"—A Response"—by Bernard Barton (April/1978, Page 16)

Wallace, Glenn L.

"A Giant Has Fallen"—by Pat McGee (September/1978, Page 7)

Wilson, John

One of three (maybe more) known false teachers included by Harold Hazelp and *Highland*/Memphis Church of Christ on their 1978 *Memphis State Seminar* (January/1978, Page 7)

Witnessing

"What Is Wrong With Witnessing?"—by Paul Brown (July/1978, Page 4)

World Evangelism

"The Threat of Liberalism to World Evangelism"—by Ira Y. Rice, Jr. (May/1978, Pages 1-3)

"Is Utah a Mission Field?"—by Charles A. Sanders (May/1978, Page 15)

Youth Worship

"Reflections on Current Youth Worship"—by Dale I. Royal (May/1978, Pages 7-8)

"Youth Worship: A Reply to Some 'Current Reflections'"—by R. Shawn Jones (August/1978, Pages 5-6)

AUTHOR INDEX

Anderson, Lee

"They Took Nothing With Them (John 1; John 2:19)"—by Lee Anderson (May/1978, Page 4)

Author Unknown

"The Padded Cross (Musings of a Would-Be Disciple)" (January/1978, Page 16)

"No Nail Prints"—Reprinted from the *Marion Messenger* (September/1978, Page 10)

Baker, Don L.

Threatening letter from attorney for *Mission Journal* photo-reproduced (February/1978, Pages 3-4)

Banowsky, William S.

"Young Preacher—You'd Better Get Used to Your Salary"—Reprinted from *Gospel Advocate* (September/1978, Page 4)

Barton, Bernard

"Tooele Is Not Unique"—A Response" (April/1978, Page 16)

Brown, Paul

"What Is Wrong With Witnessing?" (July/1978, Page 4)

Brown, T. Pierce

"Woodbury Needs Immediate Help In Sending Langfords to Hawaii" (January/1978, Page 9)

- Buchanan, W. Dean**
 "Intellectual Self-Righteousness"—Reprinted from *Bible Voice* (May/1978, Page 5)
 "The Foundation of the Church"—Reprinted from *Bible Voice* (August/1978, Pages 8-9)
- Caldwell, Glenn W.**
 "The Bread Which We Break" (June/1978, Pages 11-12)
- Casteel, Ed**
 "Will Sunset Start a Chorus?" (April/1978, Pages 8-9)
- Chesser, Frank**
 "Baptism of the Holy Spirit" (August/1978, Pages 4-5)
- Cicchetto, Rod**
 "The Immorality of Abortion" (January/1978, Page 11)
 "Can Churches Support Colleges?" (April/1978, Page 8)
 "The Loaf Which We Break" (September/1978, Page 6)
 "Divorce Papers" (October/1978, Page 8)
- Cogdell, Gaston D.**
 "Is Abortion Murder?"—An Answer to John Scott's Article on "The Morality of Abortion" (April/1978, Pages 1, 3-7)
- Coss, Bill**
 "Don't Be Afraid to Be Different" (February/1978, Page 6)
 "Hard to Believe" (March/1978, Page 11)
 "We Have No Right to Change the Gospel" (July/1978, Pages 1,3)
 "Are We Going to Take the BACKBONE Out of the Church?"—A Sermon Outline (October/1978, Pages 4-5)
- Crowley, Maurice**
 "A Bag of Feathers" (August/1978, Pages 1,3)
- Davis, Donald E.**
 "Who May Remarry After A Divorce?" (May/1978, Page 6)
 "Remember Those Who Have Gone Before Us!" (June/1978, Pages 9-10)
- Deaver, Roy H.**
 "Do They Voice Your Views?"—Reprinted from the *Knight Arnold News* (June/1978, Page 12)
- Decker, Floyd**
 "Junior Churches"—Reprinted from the book, *Why I Left* (November/1978, Page 2)
- Dickson, Roger E.**
 "Direct Operation of the Holy Spirit in Conversion and Sanctification" (June/1978, Page 1,3-7)
 "Ecumenical Fellowship" (July/1978, Pages 8-10)
- Elkins, Garland**
 "Let's Teach Our Children"—Reprinted from *The Spiritual Sword* (May/1978, Page 8)
- Harper, E. R.**
 "Brother E. R. Harper Is Accorded Unique Television Opportunity Provided Support Is Available" (January/1978, Page 11)
 "Are You Sure?" (October/1978, Pages 7-8)
- Hawk, Ray**
 "The ACME Church Revisited" (April/1978, Page 7)
 "Oh, God" (September/1978, Page 13)
- Hicks, John Mark**
 "Ephesians 3:16,17 And The Work of the Holy Spirit" (May/1978, Pages 9-10)
 "The Doctrine of Sanctification" (November/1978, Pages 1, 3-6)
- Hightower, Terry M.**
 "The Warren-Matson Debate" (August/1978, Page 10)
- Hogland, Ward**
 "Wouldn't It Be Wonderful!"—A letter to Ira Y. Rice, Jr. (November/1978, Page 10)
- House, Fred**
 "Should Churches Support A Non-Religious Program?" (July/1978, Page 7)
- Jackson, W. N.**
 "Why Do Elders Not Require Sound, Distinctive Preaching?" (June/1978, Page 8)
 "A 'Protective Cloak' Over the False Teacher" (July/1978, Pages 3-4)
- Jarrett, Kenneth**
 "Majority Rule or Elder Rule—Which?" (August/1978, Pages 6-7)
- Jones, R. Shawn**
 "YOUTH WORSHIP: A Reply to Some 'Current Reflections'" (August/1978, Pages 5-6)
- Kenyon, Bill**
 "Maverick Pastor Leads Congregation of Church Defectors"—Reprint from *Dallas Morning News* (January/1978, Pages 3-4)
- Killackey, Jim**
 "OU Regents Name Banowsky President"—Reprinted by permission of the *Oklahoma Publishing Company* (September/1978, Pages 1,3)
 "Top Candidate for Post as OU Leader Bows Out"—Reprinted by permission of the *Oklahoma Publishing Company* (September/1978, Page 3)
- Luper, Archie W.**
 "Jewish Editor Explains Isaiah 7:14" (February/1978, Pages 1,4-6)
- Marlin, J. T.**
 Marlin Writes Foreword for Wallace's Latest Book—"The Present Truth" (September/1978, Pages 15-16)
- McClain, Larry**
 "Sterlington, Louisiana Seeks Gospel Preacher" (February/1978, Page 9)
- McGee, Pat**
 "Where Are We Being Led?" (September/1978, Pages 5-6)
 "A Giant Has Fallen—Glenn L. Wallace (1907-1978)" (September/1978, Page 7)
- "E. R. Harper on TV in Abilene" (September/1978, Page 14)
 "A New Book by Brother Foy E. Wallace, Jr." (October/1978, Page 16)
- Miles, Gerald W.**
 "Whether Those Things Were So" (May/1978, Page 3)
- Miller, Max R.**
 "Watch Dogs of Orthodoxy"—Reprinted from *Journal of Truth* (August/1978, Page 11)
- Morgan, Frank**
 "Who Will Cleanse The Temple?" (January/1978, Page 9)
 "A 'Salvation-Without-Works' Scheme—Beware!" (March/1978, Page 8)
- Neely, Joe David**
 "Oh, God"—Reprinted from *Truth*, East Gadsden, Alabama (September/1978, Page 13)
- Pigg, Walter W., Jr.**
 "Reasons Why I Cannot Support The Herald of Truth In Its Present Condition" (March/1978, Pages 1,3-7)
- Preston, Don**
 "Raid on Orlinsky's Speech" (October/1978, Pages 1,3)
- Price, Wayne**
 "'No Fault' Divorce" (February/1978, Page 10)
 "Ecclesiastical Pep Rallies" (July/1978, Pages 7-8)
- Ramsey, Foster L.**
 "Biblical Authority"—Reprinted from *The Watchman* (June/1978, Page 2)
- Reed, W. A.**
 "A Reporter Goes to Church: Be Still to Hear God, Speaker Says"—Reprinted from *The Tennessean* (January/1978, Page 6)
- Rice, Ira Y., Jr.**
 "Battle for Truth Among Churches of Christ Continues as we Head Into Our Ninth Year" (January/1978, Pages 1,3)
 "What Is It With Some Brethren Who Will Not Be Convinced Regardless of the Evidence?"—An Editorial (January/1978, Pages 2-3)
 "Mission Journal Threatens Us With Lawsuit for Reproducing Scott Article on Abortion" (February/1978, Page 2)
 "Should Churches of Christ Continue to Support Herald of Truth Even If Sponsoring Church Remains in Error?"—An Editorial (March/1978, Page 2)
 "The Threat of Liberalism to World Evangelism" (May/1978, Pages 1-3)
 "Should Our First Loyalty Be to Schools—or Christ?"—An Editorial (July/1978, Page 2)
 "Men And Brethren, What Shall We Do?"—An Editorial (August/1978, Page 2)
 "Will Banowsky's Leaving California For OU Presidency Help Pepperdine?"—An Editorial (September/1978, Page 2)

- "Proper Use of Bus Programs Among Churches of Christ"—An Editorial (October/1978, Pages 2-3)
- Rogers, Reg**
"Restoration Vignettes" (November/1978, Page 6)
- Royal, Dale I.**
"Reflections on Current Youth Worship" (May/1978, Pages 7-8)
- Sanders, Charles A.**
"Is Utah A Mission Field?" (May/1978, Page 15)
- Shaver, John G.**
"Leave It Alone" (March/1978, Pages 7-8)
- Schick, Tom**
"Christmas Wasn't Celebrated Until 4th Century"—Reprinted from the *Press-Scimitar* (January/1978, Page 5)
- Springer, W. Eugene**
"Parable of the Life-Saving Station" (March/1978, Page 10)
- Stone, Michael D.**
"Your Preacher's Worth" (September/1978, Page 8)
- Tarbet, Don W.**
"The 'Chorus' Question" (March/1978, Pages 9-10)
- Taylor, Robert R., Jr.**
"Waterproof, But Not Bulletproof" (January/1978, Page 10)
"Reflections Relative to the 1977 Spiritual Sword Lectureship" (February/1978, Pages 7-9)
- Temple, Winston C.**
"We Can't Stand for That Type of Preaching Here" (March/1978, Page 11)
"An Exegesis of I John 3:9" (May/1978, Page 4)
- Thomas, Roger**
"Satan-Proofing Our Youth" (July/1978, Page 15)
- Totty, W. L.**
"Accepting Jesus and Owning Him As Lord"—Reprinted from *The Informer* (July/1978, Page 6)
- Vecsey, George**
"Anita Bryant's Victory Over Gays Has Her Singing the Financial Blues" (April/1978, Page 10)
- Vieth, Warren**
"Banowsky Withdrawal Tied to Salary"—Reprinted by permission of the *Oklahoma Publishing Company* (September/1978, Page 4)
- Waddey, John**
"Changing Attitudes Toward Public Debating" (April/1978, Page 9)
"The Church and Good Works" (August/1978, Pages 3-4)
- Wallace, Foy E., Jr.**
"Watchman, What of the Night?" (April/1978, Page 2)
- Willess, Thomas A.**
"Does the Trumpet Need to Be Blown?" (May/1978, Page 9)
- Winkler, Wendell**
"International Gospel Hour Moves to Brown Trail (Hurst-Bedford) Fort Worth, Texas (October/1978, Pages 6-7)
"The 1979 Fort Worth Lectures: *THE HOLY SCRIPTURES*" (November/1978, Page 10)
- Witherington, Bobby**
"Sound (?) But Dead" (August/1978, Page 13)
- Yankaya, Annis R.**
"They Know Not What They Know" (July/1978, Pages 5-6)
- Yeldell, Nokomis**
"Dollar Bill Not What It Used to Be—But It Still Helps" (August/1978, Page 11)

The Price Of A Good Meal

Robin W. Haley

In Genesis 3 we see a perversion of God's law in a *three-letter lie* when the serpent told our mother "**thou shalt NOT surely die.**" We also have a provocation of God when Eve committed that first *three-sided sin* of looking at the fruit of the knowledge of good and evil as being good for food, a delight to the eyes and desirable to make one wise. She fell for that which plagues us all. "**Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world**" (I John 2:15-16). Again, we have set before us the pretense of those *three puny pleas* of excuse. Adam said it was the woman's fault; Eve said it was the serpent's fault. Thus, we have recorded the penalty: separation and death.

Death in scripture is of two kinds: spiritual (loss of well being before God) and physical (separation of the spirit from the body). We see both in the text of Genesis 3. The loss of spiritual well-being before God (spiritual death) came at the first couple's disobedience. The

consequence of this disobedience is seen in Eve's pain at childbirth and in Adam's need to toil and sweat and be fatigued and finally die physically.

The principal penalty, however, was not the pain and toil, but was the separation caused by the sin. That separation was from God's favor and from the right to eat of the tree of life. Death is the consequence of this separation. Physical death did not come because of eating the forbidden fruit, but came as the result of the penalty of separation, which came because of disobedience.

Eternal sin could not be tolerated (Genesis 3:22)! If Adam and Eve stayed in the garden, having sinned, they could eat of the tree of life and live in sin forever. Thus, God had to separate them from the tree of life until such time as they had regained the right to eat thereof. This was not to come in their lifetime—nor in our's. But it shall come to all who will overcome the evil of this world. Jesus said, "**He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise**

of God" (Revelation 2:7).

Until that time, physical death can be seen as a blessing in that it 1) limits the sinner in his evil work and 2) limits the pain of the sufferer. Physical death is not the end; neither is it the punishment for sin, else why do sinless babies die? Death is the consequence of sin's disobedience. There is blessing in death for those who are faithful children of God (Psalms 116:15; Revelation 14:13).

Before death comes to us, we still have this blessed hope (see II Corinthians 4:16-5:5). What took place in Genesis 3 shows us that, as Adam and Eve were "covered and clothed" with that first animal sacrifice (3:21), so we as Christians are covered and clothed by our sacrifice, Jesus (Romans 4:7; Galatians 3:27). Therefore we go from being dead in sin (Ephesians 2:1) to dead to sin (Romans 6:11)—and that by going through a form of death (Colossians 3:3) when we are "**crucified with Christ**" (Galatians 2:20; Romans 6:3,4). How much we can learn from Genesis 3!

—912 East Teresa
Sapulpa, Oklahoma 74066

The Maze of Mormonism

Wayne Price

Let's do some supposing for a few moments.

Let's suppose a 15-year-old boy who went into the woods to pray, later told that a strange power seized him. His tongue was bound, darkness was all about him, and he thought that he was going to die.

Let's suppose that he then saw a pillar of light, and two figures, one of whom called him by his name, and the other said, "This is my beloved son, hear him." Let's suppose that when this boy asked which church group he should join, he was told that he should join NONE of them, and then the personage quoted Matthew 15:9. When others heard of the vision, they were not impressed by the story.

Let's suppose that in the same year this 15-year-old was to have received his vision about the golden plates, he claims to have found a "seer stone" in a well. Let's suppose this boy soon acquires a reputation for being a "money digger" or "treasure hunter."

Let's suppose that charges are brought against the young man, now 20 years of age, because of his "peep-stone" activities. Suppose he was accused of having used this "peepstone" for the last three years to try (usually unsuccessfully) to find such things as hidden treasure, lost property, money, gold, a salt spring, and a buried trunk. Suppose he was found guilty of disorderly conduct and of being an imposter. Let's further suppose that the justice of the peace records of Bainbridge, New York, still in existence, show that three witnesses testified against him, and the court costs were listed at \$2.68.

Let's suppose that this fellow had other visions when he was 18 years of age. Suppose that he claims he was in the bedroom, and an angel appeared to him, telling him of some gold plates, and two stones which were to be used as "seer" stones to translate the plates.

Let's suppose that when he informed his father about his visions, the father told him that he ought to obey the angel. Suppose the young man claims to go to a certain hill, and uncovers a box of cement or stone, and in the box are some plates. He looks in, but is forbidden by the messenger to touch the plates. He is instructed to return to

the same site a year later for further instructions.

Let's suppose that the young man, now married, claims that the messenger, whom he said was named Moroni, turned over the plates, the breastplate, and the seer stones to him.

Let's suppose that the young man, now aided by an associate, dictated as his helper wrote down what our young man (whom we shall call "Joe") told him to write. Let's further suppose that it took a total of 75 days to complete one book. About half of the plates remained untranslated, but they were all sealed, and the plates were returned to the angel, so no proof can be given that such plates ever existed (except the testimony of some eleven men) who claimed they had seen the plates.

Let's suppose that it was said of these witnesses that they were of unchallenged honesty... (and) remained true to their testimonies throughout their lives without deviation or variation." However, let's also suppose that Joe, who started this entire affair, gives a supposed revelation from God in which one of his witnesses was labeled as "wicked." Suppose this witness belonged to five different religious groups before claiming to be a witness to these gold plates. Suppose that he later was excommunicated by this religious movement, and joined a total of eight more religious groups before his death.

Suppose that Joe also declared another of these witnesses to be a person who gave "false revelations." Suppose one of the witnesses had his own "peep stone," and claimed to receive his own revelations, and that our young friend who first laid claim to an angelic visit now claims that Satan had deceived this second witness who testified the gold plates really existed.

Suppose now that another of the witnesses accused Joe of adultery, lying and teaching false doctrines. Next suppose that Joe retaliates against this witness of the gold plates by him (and three other of the witnesses) "too mean to mention."

Suppose another of these "reliable" witnesses to the plates later recants, saying "If you believe my testimony...; if you believe that God spake to us three witnesses by his own voice, then I tell you that (later) God spake to me

again by his own voice from the heavens, and told me to 'separate myself from among (this religious group)'."

Suppose that one of the original three witnesses had experience in blacksmithing. Suppose he later was accused by his own people of having joined a gang of counterfeiters. Suppose it was just coincidence that he was one of the ones claiming to have seen these gold plates himself.

Suppose that Joe's own mother, Lucy, wrote that when Joe was 18 years old, he used to amuse his family by describing "the ancient inhabitants of America, their dress, mode of traveling, and the animals they rode, their cities, buildings, mode of warfare, and their religious worship."

Suppose Joe, realizing he could never make his mark in history by deceiving gullible people that he was able to "divine" and find treasures for them through the power of his "peep stone" decided to embark on a more grandiose venture. In his drive for fame and power, suppose that Joe also had an overactive imagination. Suppose Joe decided to claim that God had spoken to him, and he was to start a new religious movement.

Suppose that most of the witnesses who joined Joe in his claiming to have some plates with a new revelation from God inscribed on them, later disavowed their earlier testimony. Suppose that Joe then accuses them of lying, giving false testimony, and the like.

Now, let's suppose that some of Joe's followers, a few hundred years later, knock on your door with the above story, but they don't tell you the fact that those original witnesses later changed their story. Let's suppose they try to get YOU to accept the original story.

We have just described for you some of the claims made by **Joseph Smith**, and some of his associates, back in the previous century. They now advertise nationwide that they want to give you, free of charge, "another testament of Jesus Christ." And what is this supposed later testament? **THE BOOK OF MORMON**, that supposedly came from the plates that no longer are available for inspection.

Concerning the translating of this book, one of those original witnesses

said: "By aid of the seer stone, sentences would appear and were read by the prophet...and if correctly written, that sentence would disappear and another would appear in its place, but if not written correctly, it remained until corrected, so that the translation was just as it was engaven on the plates."

If that is true, then why are there more than 4,000 changes in this book from when it first was published in

1830? Why is it so difficult for you to get a COPY of that first edition when ordering from their bookstore in Utah? Why do people leave that group when getting hold of a copy of that original publication and compare it with what they publish today?

"The best method of eradication of error is to publish and teach the truth."
—Church of Christ
McLoud, Oklahoma

the ideas of others about what I *ought* to do or *not* do. How can they expect me to submit myself to their "think so's" and "opinions" about which there is not a right or wrong? There is no ultimate reality according to atheism.

Sixth, if atheism is true, why does Humanism blame religion for the practices and beliefs of some people? If materialism be true, beliefs are ONLY the result of moving molecules. Whatever man believes is therefore only the product of these wigglements and cannot be blamed for what conclusion they wiggle to. How can religious beliefs be held *responsible* for any ill-effect since there is no such thing as responsibility in atheism. Does one hold Mrs. O'Leary's cow morally responsible for kicking over the lantern?

Seventh, if atheism be true and there is NO TRUTH, why do atheists think we should have a society of "free-enquiry?" Who will, or can, *freely* inquire if matter is the sole reality? Will matter DECIDE between truth and error? If evolution be true, why teach it to our children in schools, since, *if it be true*, it makes no differences whatsoever? Why teach it if, *if it be true*, there is NO TRUTH? Does one try to prove by reasons and evidence atheism to be true and the Bible to be false to a horse?

If atheism is true, atheism is false.

—Post Office Box 322
Marlow, Oklahoma 73055

IF ATHEISM BE TRUE

Bill Lockwood

Atheists are in the habit of ridiculing Christianity while making many high-sounding claims for themselves. For instance, "Modern science discredits such historic concepts as the 'ghost in the machine' and the 'separable soul.' Rather, science affirms that the human species is an emergence from natural evolutionary forces." (*Humanist Manifesto II*, pp. 16-17). The old German, however, spoke to the point when he told an atheistic lecturer that he was worse than a fool—and he proved it by saying "the Bible says, 'The fool hath said in his heart, There is no God.' But you blab it right out!" The atheistic position involves one in a bundle of contradictions with oneself.

First, atheists think we all "ought to" become atheists. But this is absurd if atheism itself be true. For, atheism thinks there is nothing more to our brain than "molecules in motion," and that *thinking* is only the outcome of atoms in our skull which arrange themselves in a haphazard way. If this is all there is to thought, however, it is useless and irrational, since it is only the product of twitching impulses. It is worse than foolish for an atheist to insist that this quivering mass of gray matter in our head OUGHT TO accept atheism as true. Do we tell a rock that it OUGHT NOT to roll down a hill or chastise it for so doing?

Second, atheists continually appeal to moral law when demanding we recognize their "evidence." But if atheism be true, there is NO moral law. There is no reason one *ought* to or *ought not* to accept or believe anything! Again, one does not avoid falling rocks by moral exhortation to the rocks themselves.

Third, if atheism be true, that matter in motion is the sole reality, our moral judgments are inevitable. Our thoughts of God are determined only by certain impulses or vibrations in the juice within

our head and we cannot help believing in God any more than a star can stop itself from falling from the sky.

Fourth, if atheism be an accurate portrayal of reality, then there is no reason not to kill atheists for a mere pastime. Does it violate the law of the land? But why should I *not* violate it? It might be painful in the end for me to violate it, but there is certainly no *moral or ethical reason* to obey it. Besides, I could defend my actions by saying that "atheism being true, matter in movement is the sole reality and I could not help myself or restrain myself by ethical reasons."

Fifth, if atheism be true, and I murdered a number of atheists, upon what would atheism charge me with a crime? U. S. law? But that law is only

OLAN HICKS' "PHARISAISM"

Robin W. Haley

While glancing through the latest issue of *One Body*, I noticed a letter to the editor from **Olan Hicks**. I presume that his letter was published only in part. It read as follows:

"I'm sure you know of the two adversarial "halves" now prevailing among a *capella* churches of Christ. The half that is friendly to your cause is represented in *Image* and *Wineskins*. The other half are an embodiment of all that constitutes the great attitude problem of our generation. I am encouraged that so many brethren are sick of the Pharisaism and are definitely looking in a better direction with open minds."

While Olan Hicks' fraternization with sectarians is neither unusual nor surprising, I found it interesting that he considers the Christian Church denomination to be a "better direction." What really is better about the Christian Church or any other denomination?

For that matter, what does he consider the Christian Church "better" than? I wish that he and those of like mind would simply finish going over to that side of the digression that began a century and a half ago.

WOULD "ONE BODY" ALLOW WINESKINS' TRASH?

Another point I found of interest was his observation that *Image* and *Wineskins* are "friendly" to the Christian Church denomination's "cause." I wonder if **Victor Knowles** agrees with this? I wonder if he would allow such trash as was (and continues to be) found in *Wineskins* like "**Christmas At Matthew's House**" to be published?

If these two divergent magazines are really "friendly" to the Christian Church denomination, what does this say about their goals and publication points of view? What does this say about those

who support such garbage as has been found in them?

TO WHAT DOES HICKS REFER?

Finally, though it is obvious that Hicks does not know what he is talking about, he says that those who are not in cooperation with such as *Image* and *Wineskins* are "the embodiment of all that constitutes *the great attitude problem* of our generation" (my emphasis, rwh).

To what attitude problem does he refer? The refusal to compromise? The rejection of the moronic "hermeneutics" that *Image* and *Wineskins* represent? The attitude of adhering to "thus saith the Lord"? The truth of the matter is: the "great attitude problem" of our day is *materialism*. It is the refusal of the majority to call evil evil and stand for what is good and right! *This is not Pharisaism!*

What condemnation did Jesus ever

pronounce over the Pharisees for being such? Absolutely none! But, he did reject their behavior, which was binding where God has not bound. So, it all comes back to the same, old, tired charge that **Olan Hicks, Cecil Hook, Denny Boultinghouse and Rubel Shelly** have brought against so many: "You people keep binding your traditions on others!" So, again we ask, "What traditions have we bound?" And I can almost guarantee no one will answer. These liberals can never put their perverse fingers on any such evidence as they lay claim to. And when one of them gets really brave and actually mentions something *they think* is a bound tradition, they will not step into the polemic arena to prove their false accusations. Hicks is one of these. Some day some of these may get brave.

—912 East Teresa
Sapulpa, Oklahoma 74066

going to allow you the academic freedom you desire to change the church of Christ. How about some good old-fashioned academic honesty? Do you gentlemen believe that I Peter 3:15 still applies today? If so maybe a public discussion is in order.

PROPOSITION: The Bible teaches that mankind can read the Bible and come to the knowledge of the truth, and that we can know that we know the truth.

Affirm: (Signed) Darrell L. Broking
Deny: _____

PROPOSITION: The Bible teaches that mankind can only hope to come to a mere consensus of understanding God's will.

Affirm: _____
Deny: (Signed) Darrell L. Broking

PROPOSITION: The Bible will not allow unity within diversity on matters of the faith.

Affirm: (Signed) Darrell L. Broking
Deny: _____

PROPOSITION: The Bible teaches unity within diversity on matters of the faith.

Affirm: _____
Deny: (Signed) Darrell L. Broking

The truth has nothing to hide and nothing to fear. If you gentlemen stand for truth and right then let us discuss these matters publicly. With the Berean attitude much good can be done for the cause of truth and right. The parents supporting your institution have the right to know exactly where you stand.

In His Service,
(Signed)
Darrell L. Broking
John 3:30

cc: Kevin Cauley
cc: Cleo Reeder
cc: Roy Deaver

Under date of August 6, 1992, Ian A. Fair, dean of the College of Biblical Studies, at Abilene Christian University, replied to the foregoing letter and challenge, as follows:
August 6, 1992

Mr. Darrell Broking
608 Barrus Pl.
Casa Grande, Arizona 85222

Dear Brother Broking:

I am in receipt of your letter dated July 31, 1992.

Our commitment in the College of Biblical Studies is to the Lordship of Jesus; to the inspiration of His Word, the Bible; to the church for which Jesus died; and to a sound method of Biblical interpretation based on a grammatio-historical method of interpretation.

We believe very deeply that it is possible to know the truth of God's Word. Our commitment to these principles is widely known.

I commend you for your interest in pursuing truth, and encourage you to continue your study of God's Word in the hope one day of maturing in that knowledge and in your desire for reaching and saving a lost world.

I pray that your passion for, and effort to reach, a dying world with the saving gospel is equal to your passion for saving.

Sincerely in Christian love,
(Signed)

Ian A. Fair, Ph.D.

[NOTE: "It astonishes me," I replied, in part, "that at least one of the very ones quoted from in that special edition of DIRECTIONS IN MINISTRY contends that we cannot really know anything—yet here is Ian Fair saying just the opposite that 'we believe very deeply that it is possible to know the truth of God's Word.'"

"Whether they will agree to public discussion, no matter how many cages are rattled, I seriously doubt. From their viewpoint, they would have everything to lose and nothing to gain thereby. But we shall see..." IYR Jr.]

Notes & Quotes...

You Are Invited To A RELIGIOUS PUBLIC DEBATE Between

Jack Scott, Jr. & Stephen Wiggins
(Warren, Ohio) (Montgomery, Alabama)

Dates: November 1-2, 4-5, 1993

Time: 7 p.m. each day

Place: Panama Street church of Christ
444 South Panama Street
Montgomery, Alabama 36107

PROPOSITIONS:

1. **RESOLVED:** The Bible teaches that the second or final coming of Jesus Christ occurred in the fall of Jerusalem in A.D. 70.
AFFIRM: Jack Scott, Jr.
DENY: Stephen Wiggins

2. **RESOLVED:** 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.
AFFIRM: Stephen Wiggins
DENY: Jack Scott, Jr.

Darrell Broking, gospel preacher, of 608 Barrus Place, Casa Grande, Arizona 85222, received something called *Directions in Ministry* from Abilene Christian University. After studying it carefully, he wrote the following letter to Abilene challenging whom-ever was responsible to debate:

July 31, 1992

Directions in Ministry
Editorial Committee
ACU Station, Box 8429
Abilene, Texas 79699-8429
Gentlemen,

After careful examination of your special edition of *DIRECTIONS IN MINISTRY* my observations of your course and attitude toward the truth is solidified. For some time now I have been listening to various speakers on your lectureship program and reading various publications coming forth from the ACU press. I realize that you profess to wear the name of Christ, however your actions and statements do not line up with the Word of truth.

Will Mr. Allen and Mr. Reese please tell us

the areas of diversity wherein we find unity? Please have the courage to come forth, come out of the closet, bring it down to the level of all the moms and dads supporting your institution. Yes, we can disagree on matters of doctrine and still be brethren, however apostate brethren will be eternally lost without repentance, confession, and prayer (Acts 8:22)! Some brethren are simply not in fellowship (I John 1:7), or do you believe that the transition from the first century to our day has changed the truth in this area as well?

In my judgment the effort and direction of your special edition publication was to counteract the effects of **THE WORLDLY UNIVERSITY**. Your efforts certainly confirm the evidence contained in **THE WORLDLY UNIVERSITY**. The church has much to be thankful for with men of courage and dedication, men such as brothers Reeder and Cauley. When will ACU return to the old paths?

This letter is not intended to be sarcastic or mean spirited. I am deeply concerned for the young minds you are influencing. You gentlemen must realize the fact that your teaching, written or verbal, does not override God's inspired Word. Those of us who still study the Book and know the truth are not

POST OFFICE BOX CLOSED

Although sponsorship of my work both as a missionary as well as editor of *Contending for the Faith* was transferred to Bellview/Pensacola almost 15 years ago, we continued receiving mail through our Post Office Box 26247 in Birmingham.

Please note that this post office box now has been closed. Those who had been using that address, please note that future mail should be addressed % The Elders, Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526 or to me personally: Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.

Clay Middlebrook, APO, AE 09824: "On June 3rd of this year I received an assignment to Dyess AFB, TX. My family arrived here at Incirlik, Turkey, on the 4th of June 1990. We have had some good times and some rough times during this three year assignment..."

"There are many frustrating aspects of the military that are a little more apparent when stationed overseas, and having to work within the confines of the military and the host nation. Turkey, of course, is a Muslim nation and it is illegal to try to convert a Muslim from his religion. On base is almost as bad since the military community will not allow door-knocking, mass mailings, etc.

"...I am anxious to get back to the States and begin worshipping with a congregation with faithful elders who are willing and able to uphold the truth as revealed in the scriptures. I read of godly elderships in some of the publications that I subscribe to, **Contending for the Faith, Firm Foundation**, etc. I am anxious to be involved and working with that type of congregation.

"There are no elders here at Incirlik, as there are no scripturally qualified men. We are a small congregation of about 25 at present. We have been at a high of approximately 65 at one time, but the military keeps people moving around, and they sometimes forget to replace leaving Christians with other Christians. We also from time to time lose brethren as they apostatize, and it is not a pleasant experience. If it is not the saddest thing I have seen, I am not aware of what is. Leaving a small congregation like this leaves a little feeling of guilt, as if you are abandoning the cause of Christ and are going to greener pastures. I pray that this small congregation will grow and be a great influence for the cause of Christ in this part of the world.

"It is a sad and exciting time for our family, sad that we are leaving the family of Christ here, excited because we are going to another congregation of God's family! I am very hopeful that the providence of God will direct other Christians this way to help encourage and strengthen this congregation of God's people..."

[NOTE: We wish brother Middlebrook well. We could hope that his being stationed in the area dominated by the apostatizing Abilene Christian University does not become the doctrinal frustration we are persuaded it will be. Time was when ACU was a bulwark of doctrinal strength; however, starting from the mid-'60s, it has so compromised with error that today it has become as weak as water. If he were to ask us to recommend a congregation in the greater Abilene area, such as he described, where could we tell him to go? Certainly it would not be any of the congregations following the leadership of Royce Money, Ian Fair and ACUI IYR Jr.]

Leroy & Frances Wright, Tulsa, Oklahoma: "Take our name off your mailing list. Takes too much of our time between the mailbox and the garbage can. If you would spend your time starting new churches and evangelizing the world you would do a lot more good and be more pleasing to God than running people in the ground. That book you sent also went to the garbage can."

[NOTE: After deleting the Wrights from our mailing list, I wrote, in part, saying, "It astonishes me that all you see in our publication is 'running people into the ground,' as you phrased it. This is NOT what we are doing. Rather we are doing our best to call attention to those who are leading those, who formerly followed Christ, into error."

"Time was when my own father, Ira Y. Rice, Sr., was most welcome among the churches of Christ in Tulsa. (Me, too, for that matter!) He taught singing schools among many of the churches in the Greater Tulsa Area back in the '30s and '40s, as well as preached in many gospel meetings

there. The doctrine of Christ that he and I taught and preached then has not changed; however, many of you in the Tulsa area no longer either believe or teach it; otherwise you would not be inviting the many false teachers you do to speak on the Tulsa workshop year after year.

"As for your suggesting we spend more time starting new churches and evangelizing the world, evidently you yourselves have not a clue as to whom we are. I began going into foreign countries to do this very thing 38 years ago this past March—and I am still at it! Are you? I leave two weeks from today to help establish the church in Murmansk, Russia, above the arctic circle. I shall not ask you to pray for me. You keep too busy carrying truth such as the book we sent you to the garbage can! Take care that your prayers be not hindered..."

"P.S. Your name now has been deleted from OUR list. When God deletes you from HIS, then what?" IYR Jr.]

KNIGHT ARNOLD CHURCH OF CHRIST CONDUCTS 2ND ANNUAL "TRUTH FOR THE WORLD" MISSION FORUM

August 27-29 was a thrilling time for the Knight Arnold church of Christ, in Memphis, when their 2nd Annual "Truth for the World" Mission Forum centered on the major theme of "Bringing In The Sheaves."

Preparatory to the evening services both on Friday and Saturday nights, Ira Y. Rice, Jr. conducted 30 minutes of congregational singing using missionary songs. Glenn Wilson led the singing during the speaking services on both those two nights as well as on Lord's Day.

Keynoting the event on Friday night, Steve Ellis, of Memphis, spoke on "Bringing In The Sheaves."

Saturday morning, Ted Wheeler, of Ghana, discussed, "Bringing in the Sheaves in Ghana;" Billy Bland, of Coldwater, Mississippi, "Bringing in the Sheaves in Russia; and Dorsey Traw, of Chiangmai, Thailand, "Bringing in the Sheaves in Thailand."

The Knight Arnold ladies served lunch for everyone Saturday noon; after which Bland, Traw, Grubb and Ed Crookshank served as panelists for a panel discussion of missionary matters from 1 p.m.

At 5 p.m., a catered dinner was given in honor of Ed and Lina Crookshank in recognition of their 30 years of service as missionaries in Zambia and the South Pacific.

Brother Crookshank also spoke at the 7:30 session on "Bringing in the Sheaves in the South Pacific."

During the 9:30 session on Lord's Day morning, Rod Rutherford, of Memphis (who is writing a book on the subject), presented a fascinating account of "Harvesters of the Past." John Grubb, of Indianapolis, Indiana, followed at 10:30 a.m., with "Bringing in the Sheaves in China." And Jim Derman, also of Memphis, concluded the forum at the 6 p.m. service, with "Bringing in the Sheaves Using the Media."

Theme for the 3rd Annual "Truth For The World" Mission Forum will be "The Gospel Is For All." Dates are set for the last weekend of August. Be making your plans to be on hand.

Zellie R. Daniel, Ferndale, Michigan: "My son Charles and I are thinking about putting together **Contending for the Faith** beginning with '80 or '81 to 1990... We thought to use a note book with maybe two years in each book, and, of course, index for each. Let me know how best to go about this..."

[NOTE: We worked with brother Daniel helping him to fill in the gaps. It is a compliment and great encouragement to us that they saw fit to undertake such a project. Meanwhile, we are binding each year in a separate volume for those wishing to put these in their library and have indexed the first nine volumes thus far. Those interested in purchasing these bound volumes, please

address inquiries to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.]**

Leanne Eanes, San Antonio, Texas: "I want my name taken off your mail list immediately! You are just wasting your postage! Anything else I receive, I will return back. I do not appreciate getting this material. Please stop this harassment immediately!"

[NOTE: We took her off, of course. But how strange it is that some call our work "Harassment," whereas others call it "contending for the faith" (Jude 3)! IYR Jr.]

Wynema Chenault, Lawndale, California: "Thank you for your bulletin. I enjoy it very much."

When Roy Deaver saw the article "Good News (Mostly) From Abilene" that Leroy Garrett published in his occasional newsletter "Last Time Around," he sent a copy of it to Royce Money together with the following covering letter:

July 20, 1993

Dr. Royce Money, President
Abilene Christian University
ACU Station
Abilene, TX 79699-8429

Dear Dr. Money:

Throughout most of our preaching/teaching/writing years brother Thomas Warren and I have furiously fought both the "anti-ism" and the "liberalism" of Carl Ketcherside and Leroy Garrett—including their "unity-in-diversity" doctrine, the very heart and soul of liberalism.

It is a phenomenon indeed when I find myself and Leroy Garrett in agreement. But it is the case that he and I AGREE on the matter of what you are saying and what you are doing with regard to both ACU and the church of our Lord.

If this "compliment" from Garrett doesn't get your attention, nothing will.

Sincerely,

(Signed)

Roy Deaver
7401 Glenhaven Path
Austin, TX 78737

[NOTE: When I saw what brother Deaver had written (per foregoing) to brother Money, I wrote to brother Deaver, in part, saying, "I doubt, of course, that Money even acknowledged your letter, much less answered it; however, if he does, I'd like to know his response. The supporters of ACU may not be able to see through Money's ratiocinations; however, Leroy and Ouida had no trouble at all!" IYR Jr.]

John T. Griffin, Moore, South Carolina: "I am an evangelist looking for a good, biblically-sound congregation to labor with. I would truly be grateful for any information concerning a congregation that is looking for an evangelist. My address and phone numbers are:

John Griffin, (803) 574-9910 Home
173 Griffin Road (803) 582-6716 Work
Moore, S.C. 29269

P.S. Thank you for your help. Keep up the good work that you are doing with **Contending for the Faith**."

Albright Goodgion, gospel preacher, Florissant, Missouri: "It seems ages since Nell and I first met you in the later 50's here in St. Louis. Then again at the Gainesville, Florida Lectures in March of 1987. Your stand for the truth has been an inspiration for me through the years. May the Lord continue to bless you."

Charles & Vera Gage, Tahlequah, Oklahoma: "We want our name off your mailing

list. Your paper goes into recycle and your Book (Goebel Music's **Behold The Pattern**) go too. I do not read them or want to see them."

[NOTE: "Your request to have your name taken off our mailing list has been carried out," we wrote, in reply. "We are hoping the Lord does not ALSO delete your name from the 'Lamb's book of life,' which appears to be likely.

"In your note, you boasted that our paper goes into the 'recycle' and the book we sent you did, too. Both the paper and the book were intended to pluck you as brands from the burning. You at least should have read them before recycling them!

"Reading your note helped me to understand Proverbs 29:1 and Luke 23:34. I suggest you read both passages—then before 'recycling' this letter you might think it over lest HE recycle YOU!" IYR Jr.]

Herbert N. Hurd, of Aromas, California, enclosed \$20.00 to help with our work, saying, "Thanks for the information in Contending for the Faith. I, for one, like to know where and who the enemy is and his latest method of creeping in unawares... May those that have departed repent and turn again before it is too late."

Don & Grace Noblin, of Cardwell, Missouri, enclosed \$10.00, saying, "We appreciate your work and love for the truth."

Sam G. Roach, Memphis, Tennessee: "At the time I became involved with the deaf community in 1945, there were only three congregations of the Lord's family in all the world, who were including the deaf in their efforts for God. These were Austin, Texas, and Knoxville and Nashville, Tennessee.

"Perhaps the reason why people in the Lord's family fail to include the deaf in their efforts for God is because they do not know and understand much, if anything, about the deaf community."

[NOTE: My heart aches for Sam and Ruth Roach, who have tried so hard to return to the Philippines to resume their work among the deaf there and in other parts of the Far East. They would go in a minute if only some sound, faithful church would send them! IYR Jr.]

Lloyd Gale, preacher/elder, Powell Grove church of Christ, Lebanon, Tennessee: "It is now abundantly clear that David Lipscomb University and a large number of churches of Christ in the Nashville area intend to ignore all warnings of false teachers and their false doctrine. These have joined together to celebrate their liberation from the New Testament law of liberty and intend to pursue and promote the false doctrine of unity in diversity in deed as well as in word. When one remembers the strong faith of the founders of the Nashville Bible School and the elders and preachers of the past who labored so faithfully at these same congregations it troubles one's soul.

"HUMANEUTICS"

Brock Hartwigen

The ill wind of Humanism is blowing in the brotherhood today. It is called a "New Hermeneutics," but in reality it is nothing but Humanism.

Webster defines Humanism as "a doctrine, attitude or way of life centered on human interests or values." Humanism elevates man and devalues God. Humanism is not new. Paul addressed it in Romans 1:22,25, "**Professing themselves to be wise, they became fools...changed the truth of God into a lie and worshipped and served the creature more than the Creator.**"

Humanism puts man at the center and determines right and wrong by man's experiences, knowledge and desires. This concept is recorded in Judges 17:6 and 21:25, "**...every man did that which was right in his own eyes.**"

The advocates of the "New Hermeneutics" reject viewing the Bible as the pattern for their lives. Instead of letting the word of God interpret right and wrong in their lives, they let their experiences and knowledge interpret the Bible. They do not look to the Bible to direct their lives. They look to their lives to direct their understanding of the Bible.

This is not a *new hermeneutics*. It is in fact nothing but "*humaneutics*."

—Post Office Box 688
Apex, North Carolina 27502

"These self-willed apostates callously ignore God's word and warnings in II John 9-11 as they become the blind leaders of the blind. I see no difference in their attitude toward biblical authority and those of the Christian Church who departed from God's word some time ago. There is no doubt that the Devil is having a "Jubilee" in Nashville, Tennessee.

"The advertisement in the Saturday, June 26, 1993 *Tennessean* even had the endorsement of the RIVERGATE ASSEMBLY OF GOD. There are, however, a few names that were somewhat of a surprise to me and may also be to you..."

Jesse Whitlock, gospel preacher, Ardmore, Oklahoma: "Continue your good fight of the

faith. We are going to need many valiant soldiers of the cross to defend against this growing heresy among us."

Steve Miller, gospel preacher, Garrettsville, Ohio: "The recent issue of Contending for the Faith is excellent. The exposing of the error at Abilene and Royce Money's speech will no doubt help in revealing to the faithful what our colleges are doing to us..."

Clyde Lacquement, of Emmett, Idaho, requested ten copies of back issues to introduce Contending for the Faith where he preaches.



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 Sausley Field Road, Pensacola, Florida 32526
FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

THEY'RE ON A "JOURNEY TOGETHER" ... TO DESTRUCTION!

As our 24th continuous year of "earnestly contend[ing] for the faith" as it was "once delivered unto the saints" (Jude 3) winds down, it had been our hope that by now heretical brethren and churches could see the folly of humanly devised plans for Christian unity and return to THE FAITH which is the *only* basis for the unity that Jesus Christ taught and for which he died.

Such, alas, was not to be. Misguided brethren continued to advocate heresy and practice division—calling it "unity in diversity"—which it manifestly is NO SUCH THING!

On Pages 3 and 4 of this issue, we are photo-reproducing a newspaper story from the Florence (Alabama) *Times-Daily* for September 25, 1993 which is but the most recent example illustrating human wisdom, re: unity, attempting to supplant and override the word of God.

When O. B. Porterfield, longtime minister to the Seibles Road Church of Christ, of Montgomery, Alabama, saw this piece, he reprinted it in his October 17th issue of the Seibles Road weekly bulletin, under the following caption:

**THEY'RE ON A
"JOURNEY TOGETHER" ...
TO DESTRUCTION**

Commenting on the article, brother Porterfield had the following to say:

More members of the church of Christ have drifted or totally abandoned the Truth than we would care to admit. We continue to hear of unscriptural practices and doctrines being taught in congregations of the Lord's church.

It wasn't with a little amazement, though not totally surprising, to see a few bulletins of the local churches of Christ carry an announcement of a service at the local Methodist Church. Where can that lead? Read the following article entitled "Historic Event" from a recent North Alabama newspaper to see how far some of our brethren have gone. We are reprinting the article in its entirety so there can be no misunderstanding or thought of misrepresentation. I am embarrassed as a member of the Lord's church to expose such shameful behavior...

[NOTE: After reprinting the referenced article, which we also are reproducing (photographically) in its entirety on Pages 3 and 4, brother Porterfield resumed his comments, as follows]:

After you have read the article, consider the following...

Notice that brother VanDyke says, "We're here to say that there's some-

thing greater that we share in common than anything that would divide us." Now, let's see about that.

The Methodist Church teaches the unscriptural notion that the church is composed of many branches of which the Methodist Church is one. Jesus promised to build *only* His church (Matthew 16:18). The saved are added "to the church" (Acts 2:47). There is only one body (Ephesians 4:4). The body is the church (Ephesians 1:22-23). "But there are now many members, yet but one body" (I Corinthians 12:20). The church of Christ can be read of in the Bible (Matthew 16:18; Romans 16:16). Mention of the Methodist Church cannot be found anywhere in the Bible!

Faithful members of the church of Christ do not agree with the Methodist Church's message of salvation. The Bible plainly teaches that the alien sinner must hear the Word (Romans 10:17); believe it (Hebrews 11:6); repent of sins (Luke 13:3); make the good confession (Acts 8:37); and be baptized, immersed, in water for the remission of sins (Acts 2:38; Romans 6:3-4; Acts 8:38; Mark 16:15-16). Can you name a single congregation of the Methodist Church that teaches the Bible plan of salvation?

Brother VanDyke said that God chooses those who will travel with you. That's exactly right...and he condemns division as well. Study the prayer of our Lord in John 17:20-21 and His words in Matthew 15:13. How can we travel together with Methodists when we consider the following (Amos 3:3)?

(Continued on Page 3)

This Completes Volume 24— No Paper In December

Contending FOR THE Faith

Volume XXIV, No. 11 November/1993

Ira Y. Rice, Jr., Editor

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Editorial...

Joe VanDyke Divides Alabama Church; Holds Joint Meeting With Florence Methodists

When Joe VanDyke was let go by the *Chisholm Hills*/Florence, Alabama elders earlier this year, the principal issue was instrumental music. Other issues led up to the final decision; but when he refused to preach on Bible authority for non-use of mechanical instrumental music in Christian worship, that was the last straw. So they fired him.

Rather than going peaceably, VanDyke split the Chisholm Hills church, taking more than half the members with him, starting a new congregation named the *Magnolia Church of Christ*.

This was offense enough (Romans 16:17-18); however, when VanDyke and Magnolia initiated joint worship with the North Wood United Methodist Church—also of Florence—such was so newsworthy that even the local newspaper, *The Florence Times Daily*, under date of Saturday, September 25, 1993, ran a special feature on it (photo-reduced on opposite page).

STRESSES THINGS IN COMMON, NOT DIFFERENCES

Although Jesus died for *his* church—not *John Wesley's*—and Methodist baptism does not put one into Christ (Romans 6:3; Galatians 3:27). VanDyke just assumed that the Methodists and the churches of Christ are “on a journey together.” He did acknowledge that the two religious bodies are not agreed on everything; but why should this prevent their journeying together?

Never mind that Amos 3:3 asks rhetorically, “**Can two walk together, except they be agreed?**” What would Amos (a prophet of God) know about it? VanDyke said they could!

He never did explain how those *inside* Christ could unite with those *outside* Christ. He just assumed unity and went on from there.

AREA ELDERS/PREACHERS UNITE AGAINST ERROR

From the initial inquiry made by *Contending for the Faith*, it is our understanding that the elders and preachers of the Florence area are incensed that VanDyke and his heretical Magnolia Church of Christ should thus have ignored New Testament teaching, having fellowship with those who “**bring not this doctrine**” (II John 9-11).

Already at least one area-wide meeting of these elders, preachers and others from surrounding churches of Christ has been conducted on the matter—the united concensus being that it was

biblically wrong for VanDyke/ Magnolia to take part with those contrary to the faith.

[But don't let Rubel and those standing with

him in Nashville hear about it; they'll want to do the same thing!]

—Ira Y. Rice, Jr., *Editor*

4B TimesDaily, Saturday, September 25, 1993

Religion



Stanley Clark, left, minister of North Wood United Methodist Church, and Joe VanDyke, minister, Magnolia Church of Christ, left photo, greet each other with a handshake prior to their churches joining for a service of celebration at North Wood last Sunday night. JIM HANNON/Staff

Historic event

Church of Christ, Methodist church hold joint meeting

By Lucille Prince
Staff Writer

FLORENCE — A joint celebration of worship by Magnolia Church of Christ and North Wood United Methodist Church last Sunday night is considered a historic occasion, say ministers Joe VanDyke, Church of Christ, and the Rev. Stanley Clark, Methodist.

Attendance was estimated at approximately 500 with numerous chairs added to increase the seating capacity of the pews in the sanctuary at the Methodist church.

"We're not here together tonight to say that we agree on everything there is to discuss," VanDyke said in his sermon. "We're here to say that there's something greater that we share in common than anything that would divide us."

On journey together

VanDyke mentioned the greater things as including the message of salvation, the death of Jesus on the cross, the resurrection and the commandments to love the Lord God with all our might and to love our neighbor as our-

selves. The lesser things include doctrine.

"We're on a journey together," he told the congregation at one point in his sermon. "The Church of Christ is not on a journey by itself. Neither is the Methodist. One of the strange things about being on a journey with God — when you link yourself with God — he chooses those who will travel with you. We'd like to pick our fellow travelers, but God tells us he will do the choosing."

Referring to Ephesians 4, VanDyke talked about Paul's message to be diligent in one body and one spirit.

"It seems that Paul was telling us there are things of great importance and things of lesser importance," he said, "and if you want to talk about preserving the unity of the Spirit in the bond of peace, you'll have to put yourself in override and come over some of those differences and focus on those things that you hold in common."

VanDyke said that one purpose of the joint meeting was to affirm, not only for the church members to "see, hear and enjoy," but for the

entire Shoals community.

"There are people in the Shoals area who are concerned with moral, uprightly and godly living and walking in the pathway of the Lord," he said, "and these people are able to lay aside what the world views and even what some of us view, as pettiness and say there's something greater and more crucial at stake than those things that divide us."

VanDyke: Many see division

VanDyke said he believes that in the Shoals area of 150,000 people, many see division over things they don't even understand when they look at the religious world.

"There are people who are wondering how this meeting of the Church of Christ and the Methodist is coming out tonight, but there are also people who couldn't care less," he said. He said there are people who need to understand that there is a God in heaven who sent his son, Jesus, into world.

"These people need to know that Jesus died on the cross for the sins of the Shoals and they

need to see a religious world united around that event," VanDyke said.

"The message we should take to the Shoals is 'Hey, don't look at us, don't listen to us, but look at who lives in us and look at the unity and strength and power that can come into an individual's life and a body of people because they say, 'I love God with all my heart, soul and strength and my neighbor as myself.' Those things are the sum and substance of all the others — everything else depends on all of this."

Then VanDyke quoted Jesus, "By this will all men know you are my disciples, by the love you have for one another."

VanDyke said that his theory is this: "If religious fellowships can focus on the supreme, that which they hold highest in common, and believe in God through his son, there will be no time to notice those things that have caused differences and divisions in the past."

He stressed that the answer the Shoals area is looking for is the message of salvation borne **Continued on 5B**

Church of Christ, Methodist church hold joint meeting

Continued from 4B

in Jesus on the cross and the power of the resurrection with the empty tomb standing as a silent witness today that God is alive and that his spirit dwells in those who are his people.

VanDyke said that prior to the meeting, some members of Magnolia Church were talking about times in their young life when various churches held meetings together.

"We're calling it an historic meeting, yet it's not really that," he said. He added that his own father, a minister, had carried his family to different churches on some occasions.

"We're not here to point a finger, but something happened in between times you and I were kids," he said. "There was some stiffness that developed in the religious world and we began to focus on those things that divide us rather than on things that unite us."

Both churches take part

Members of both churches took

part in conducting the service. The organ was played during singing of half of the hymns and the other half were sung without musical accompaniment, in respect to the traditions of the denominations.

Song leaders were Donald Kennedy, North Wood Church; Glenn Rikard, Lanny Wright, Magnolia.

Those reading scripture and offering prayers included Pete Glover, Frank Sharp, North Wood, and Raymond Isbell, Gary Shannon, Billy Ray Warren, Magnolia.

Landon Ezell, chairman, Magnolia administrative committee, said members of the Church of Christ had parking problems when they began meeting in the Little Angel kindergarten building across from North Wood Methodist some five months ago.

"We used to stand in front of the building and say, 'That's sure a nice parking lot the Methodists have.' Then we were delighted when you offered to let us share it. We have

come tonight to thank you for letting us use your parking lot," Ezell said.

Clark, the son of a minister, presented his personal testimony, telling of his Christian walk that began when he was a child. He said that the meeting was the first annual North Wood Methodist-Magnolia Church of Christ gathering.

The service closed with the singing of "Blest Be the Tie that Binds" and "I Love You with the Love of the Lord."

After the meeting, refreshments and fellowship were enjoyed by the two congregations.

Marie Wright, the mother of a Methodist minister and member of North Wood Church, said, "I think this was a wonderful service. I believe all Christians should love each other and be able to worship together. After all, we are all trying to do what our savior wants us to do. I praise the Lord that he loves each of us and has no favorites."

A young visitor from College Church of Christ, Perry Cox, said, "This is a monumental occasion. I enjoyed it tremendously. To have a church put focus on the positive in worship to God is an awesome thing."

Church because it cannot be read of in all the Bible and does not exist by divine authority. It will be rooted up according to Matthew 15:13 and not one drop of the precious blood of our Lord was shed to purchase this human denomination. Brother VanDyke would have us to overlook the differences that exist between the true church and man made churches. Well, brothers and sisters, God hasn't given him, you or me the authority to do so. The things that divide the religious world are not petty in the sight of God; they are an abomination!

Brother VanDyke says that "these people need to know that Jesus died on the cross for the sins of the Shoals and they need to see a religious world united around the event." Well, we surely can't unite until we agree on a common standard of authority. Faithful members of the Lord's church agree that the Bible is the only authority while the Methodists must use their Discipline. If they were to discard their Discipline, shed their denominational trappings, and accept the Bible as their only authority then we would have a basis for unity as Christians only!

Brother VanDyke mentions that various churches have had meetings together in the past. He is evidently referring to meetings of churches of Christ with denominational churches. I can also remember two congregations of the church of Christ in different places that met with denominational churches and both were characteristically weak in Bible knowledge and religious conviction. Too often members and so-called gospel preachers of such congregations ignorantly have a greater desire to please men than to please God.

Notice that the article reports that they used the instrument with some songs and sang others acapella. It doesn't seem that either side has any conviction on the issue of using the instrument in worship, do they?

When those who call themselves gospel preachers go to outlandish denominational churches such as the Willow Creek Community Church to learn how to build the Lord's church, you can readily see where some of "our" preachers are leading the people today.

Why is this shameful behavior allowed to go on? Many times the membership does not study the Word of God and simply doesn't see the error. Some who know what's right don't have the backbone to stand for

JOINT MEETING

(Continued from Page 1)

1. Methodism was founded by John Wesley. Christianity was founded by Christ.

2. The Methodists teach that it makes no difference as to what name church members wear. The Bible doesn't agree. The new name was prophesied to be given when salvation went out from Jerusalem and the Gentiles saw His righteousness (Isaiah 62:1-2). The new name, Christian...not Methodist, was given in Acts 11:26. King Agrippa knew the name..."Christian" (Acts 26:28). Consider also I Peter 4:16 and Acts 4:12.

3. The Methodists teach that the church is to be governed by a General Conference which has full power to make rules and regulations for the church. The New Testament church is purely congregational in its form of government. A plurality of elders oversees the local congregation. Never does an elder oversee a plurality of congregations (Acts 14:23; Philippians 1:1; Titus 1:5). It is not the duty of the church to make laws but to obey the laws given by the Head of the church...Christ (Colossians 1:18; Matthew 28:18). The Methodists don't know what they are going to be called on to believe in the future because their Discipline is changed at different times. The Bible, though, remains the same (Matthew 24:35).

4. The Methodists teach that the officers of the church are Presiding Elders, Circuit Riders, Class Leaders, Stewards, etc. The New Testament names only two classes of church

officers over the local congregation (Philippians 1:1; I Timothy 3:8; I Peter 5:2).

5. The Methodists teach that man is justified by faith only. Consider what the Bible teaches in James 2:17; James 2:19; James 2:24.

6. The Methodists teach that baptism is not essential to salvation. Look at what the Bible teaches in Acts 2:38; I Corinthians 12:13; Galatians 3:27; I Peter 3:21; Mark 16:15-16. Remember that we must obey Christ in order to be saved (Hebrews 5:8-9).

7. The Methodists teach three modes of baptism: sprinkling, pouring and immersion. The Bible teaches only one (Ephesians 4:5).

8. The Methodists teach that it is not necessary to observe the Lord's Supper each week. They commune once each quarter. Read Acts 2:42 and Acts 20:7.

No, the Methodist Church and the church of Christ are not on a "journey together." Brother VanDyke needs to read and obey Ephesians 5:11, which says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Brother VanDyke mentions that "among the greater things is the commandment to love the Lord God." Do you suppose that he is even aware of I John 5:3, "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

Notice that brother VanDyke refers to Paul's message to be diligent in one body. He evidently isn't aware of Ephesians 1:22-23 that teaches that the body is the church. There is only one true church. It is not the Methodist

the Truth and defend it. Some don't want to offend anyone and try to keep everyone happy.

Those faithful members of the church of Christ must speak up, loudly and clearly, and support others who do the same.

While I don't personally know brother VanDyke and have no intention of making a personal attack, I do know that the activity reported in this article is sad, sinful, ridiculous, disgusting and an embarrassment to the Lord's church.

I hope he has the wisdom to repent and make the effort to put those he has led astray back on the right path.

—541 Seibles Road
Montgomery, Alabama 36116

★ ★ ★ ★ ★ ★

Meanwhile, although brother Porterfield's suggestion (second paragraph above) was not published until October 17th, on the day *before* (October 16th), in harmony with Ephesians 5:11, some 14 of the local congregations in the Shoals area already had gotten together

and published a full-page ad in the Florence *Times-Daily* disavowing any fellowship with the Magnolia church's joint service with the Methodists, but rather reproofing the same.

In order to present it all on a single page of *Contending for the Faith*, we had to photo-reduce it more than 50 per cent. However, we think you still should be able to read most if not all of it. Please study carefully what these 14 churches of Christ had to say and see if you do not agree, as follows:

ADVERTISEMENT

ATTENTION

We the undersigned congregations of the Church of Christ, with upmost love for the souls of men, must address the newspaper article of September 25th concerning the joint worship service of the Magnolia Church of Christ and North Wood United Methodist Church.

The Plea of the Church of Christ has been, and still is, to practice pure undenominational christianity. We do all things based upon God's Word, our sole authority. Any plea for unity must be based upon this authority. We must "speak where the Bible speaks and be silent where the Bible is silent".

Each congregation of the Church of Christ is autonomous. No one congregation speaks for all. Our only headquarters is in heaven where Christ sitteth on the right hand of God.

We regret to state that the actions of the Magnolia Church of Christ do not represent all congregations of the Church of Christ. We do not agree with Joe Vandyke's statement that doctrine is one of the lesser important things. This contradicts II Timothy 4:1-4; I Timothy 4:16; and II John 9-11.

We disagree with quoted statements of Joe Vandyke in his sermon of September 19th as reported in the TimesDaily. We disagree with the statements concerning unity, doctrine, and fellowship. We also disagree with the actions of the Magnolia Church.

We regret to have to publish this statement; but, because this was done publicly, we must respond publicly. This is done out of our love for souls. Our fervent prayer is that those involved will repent. Revelation 2:4, 5 and Ephesians 5:11.

WESTSIDE CHURCH OF CHRIST
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LEIGHTON CHURCH OF CHRIST
COLBERT HEIGHTS CHURCH OF CHRIST
LIMEROCK HEIGHTS CHURCH OF CHRIST

THE ONE TRUE CHURCH

ITS FOUNDER — CHRIST

He is purchaser, Acts 20:23 He is builder, Matt. 16:18
He is head, Eph. 5:23
He is lawgiver, Acts 2:36
He is savior, Eph. 5:23

DID JESUS CHRIST ESTABLISH YOUR CHURCH?

ITS FOUNDATION — THE SON OF GOD

"This rock — the Christ of God," Matt. 16:18
The "laid" foundation, I Cor. 3:11
The "tried" foundation, Isa. 28:16
The apostolic foundation, Eph. 2:20

IS CHRIST OR MAN THE FOUNDATION OF YOUR CHURCH?

ITS ORIGIN — A.D. 33 IN JERUSALEM

After hades tried but failed to hold its builder, Matt. 16:18; Acts 2:31
While apostles lives, Mk. 9:1
When Holy Spirit and power came, Mk. 9:1; Acts 1:8; 2:1-4
When the "word of the Lord" went "forth from Jerusalem," Isa. 2:2, 3; Lk. 24:49

DID YOUR CHURCH BEGIN AT JERUSALEM ON PENTECOST, A.D. 33

MARKS THAT MATTER PLUS THE PERSONAL TEST

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH; PROVE YOUR OWN SELVES" — 2 Cor. 13:5

ITS DOCTRINE — THE NEW TESTAMENT

Christ is the Lawgiver, Eph. 4:7-16; 5:24
The Holy Spirit is the Revealer, I Cor. 2:13; Eph. 3:1-6
The apostles' teaching is its manual, Acts 2:42; Eph. 2:20

IS THE DOCTRINE OF YOUR CHURCH THE APOSTLES' WORD ONLY?

ITS UNITY — UNDENOMINATIONAL

The Savior prayed for it, Jno. 17:20, 21
The apostles pled for it, I Cor. 1:10
The apostles present the plan of it, Eph. 4:4-6
ONE body — unity in organism (parts), Rom. 12:4, 5; I Cor. 12:12-27
ONE Spirit — unity in life, I Cor. 1:10; Gal. 5:22-24
ONE hope — unity in trust, I Thess. 4:13-18; I Pet. 1:3, 4
ONE Lord — unity in authority, I Cor. 8:5, 6b
ONE faith — unity in message, Gal. 1:6-12
ONE baptism — unity in practice
As regards subjects — believers, Acts 8:12
As regards action — a burial, Col. 2:12; Rom. 6:4
AS regards design — salvation, I Pet. 3:21
ONE God — unity in worship, I Cor. 8:5, 6a
The faithful perpetuate it, Eph. 4:1-3

IS YOUR CHURCH A DENOMINATION?

ITS UNIVERSALITY — ALL NATIONS

The commission of its heralds is world-wide, Matt. 28:18-20
Its scope involves every race, color and tongue, Mk. 16:15, 16
Its invitation is to all, Rev. 22:17
Its duration is age lasting, I Cor. 15:23-26
Its fellowship is for the obedient, I Jno. 1:7
Its benefits are eternal, II Pet. 1:10, 11; Rev. 22:2

ITS DESIGNATIONS — BY APOSTOLIC AUTHORITY

Christ called it:

- "My church," Matt. 16:18
- "My kingdom," Lk. 22:30; Jno. 18:36
- "The kingdom of heaven," Matt. 16:19
- "The kingdom of God" Jno. 3:5; Lk. 22:16

Apostles called it:

- "The church," Col. 1:18; Eph. 1:22; 3:10; 5:23-32
- "The church of the Lord," Acts 20:28
- "The church of God," I Cor. 1:2; Gal. 1:13
- "Churches of Christ" (Sing. — "church of Christ"), Rom. 16:16
- "The house of God," I Tim. 3:15
- "The household of God," Eph. 2:19
- "The household of faith," Gal. 6:10
- "The Kingdom of God," Acts 28:23, 31
- "The Kingdom of God's dear Son," Col. 1:13
- "A Kingdom which cannot be shaken," Heb. 12:28

IS YOUR CHURCH MENTIONED BY THE APOSTLES?

ITS MEMBERSHIP — PERSONS WHO:

- Hear the word of the gospel, Rom. 10:17; Acts 18:8
- Believe the gospel, Acts 108, I Cor. 1:2
- Repent of their sins, Acts 2:38, 47
- Confess the Christ, Acts 8:37; Rom. 10:10
- Are baptized:

- Buried, Rom. 6:4; Col. 2:12
- In water, Acts 8:36-39; 10:47, 48
- To wash away sins, Acts 22:16
- For remission of sins, Acts 2:38
- To be saved, I Pet. 3:21
- Into Christ, Gal. 3:27
- Into the one body, the church, I Cor. 12:13

HAVE YOU MET THESE CONDITIONS?

ITS WORSHIP —

"IN SPIRIT AND IN TRUTH"

- Communion, I Cor. 10:16; 11:20-30; Acts 20:7
- Singing, Eph. 5:18, 19; Col. 3:16
- Praying, Acts 2:42; I Thess. 5:17, 25
- Giving, I Cor. 16:1, 2; II Cor. 9:7
- Teaching, Acts 2:42; I Tim. 3:15

DOES YOUR CHURCH WORSHIP ONLY IN THESE ACTS?

ITS WORKS — SAVING SOULS

- Preaching the gospel, I Thess. 1:8; II Cor. 11:8; Phil. 4:14-18
- Providing for its poor, Acts 4:34, 35; 6:1-7; I Tim. 3:16
- Edifying itself, Eph. 4:11-16

IS YOUR CHURCH WORKING THE WORKS OF GOD OR MEN?

ITS ORGANIZATION — CONGREGATIONAL

Organically independent of every other local church
Self-governing under Christ, the heavenly bishop, Acts 14:23; I Pet. 5:4; 2:25; Phil. 1:1

With bishops (elders, pastors, presbyters) who feed, tend, oversee, and rule the flock among them, Acts 20:17, 28; I Pet. 5:2-4; I Tim. 3:1-7; Heb. 13:17

With deacons to serve, I Tim. 3:8-13
With members who minister in word and deed, I Cor. 12:24-27

DOES YOUR CHURCH HAVE AN ORGANIZATION GREATER THAN A LOCALIZED ARRANGEMENT?

IT'S ENABLING GRACE — ETERNAL LOVE

- Gives the Lamb's body for sacrifice, Heb. 9:26-28
- Gives the Lamb's blood for atonement, Heb. 9:14
- Gives the Priest to intercede, Heb. 7:21-28
- Gives the Prophet to teach, Heb. 1:1, 2; Acts 3:22, 23
- Gives the King to rule, I Tim. 6:15
- Gives the Judge to reward, Matt. 25:31-46
- Gives heaven as its hope, I Cor. 15:19; I Pet. 1:3-5

DOES YOUR CHURCH LOOK HEAVENWARD FOR HELP?

ITS DESTINY — HEAVEN

- By heaven's wisdom it was purposed, Eph. 3:10, 11
- By heaven's love it was purchased, Eph. 5:25; Acts 20:28
- By heaven's grace it is kept, Rom. 5:2; Eph. 1:7; Heb. 4:16
- For heaven's glory it hopes, II Tim. 2:10; Heb. 2:10; I Pet. 5:1, 10
- To heaven it will go, I Pet. 1:4; Col. 1:5
- In heaven it will remain, I Thess. 4:17; I Cor. 15:24
- In heaven it shall rest, Heb. 4:8-11

IS HEAVEN THE DESTINY OF YOUR CHURCH?

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED, SHALL BE ROOTED UP" — Matt. 15:13

IS YOUR CHURCH UNIVERSAL IN TIME AND MEMBERSHIP?

ITS MESSAGE — THE GOSPEL

Facts to believe:

- Death of Christ, I Cor. 15:1-3
- Burial of Christ, I Cor. 15:4
- Resurrection of Christ and its evidence, I Cor. 15:4-9

Commands to obey:

- Believe in Christ, Mk. 16:16; Acts 16:31
- Repent of sins, Acts 17:31; 2:38
- Be baptized, Mk. 16:16; Acts 2:38; 22:16; I Pet. 3:21

Promises to enjoy:

- Remission of sins, Acts 2:38; 3:19
- Communion of the Holy Spirit, II Cor. 13:14
- Eternal life, Rev. 2:10; 22:14

DOES YOUR CHURCH PREACH THE PURE GOSPEL?

ITS GOVERNMENT —

AN ABSOLUTE MONARCHY

- In heaven is its head, Eph. 1:19-21; 4:8-10
- From heaven came its law, Eph. 1:22; 4:11-16; Rom. 8:2

- Under heaven it serves, Eph. 5:23, 24
- Toward heaven it worships, Jno. 4:24; Acts 12:5

IS THE GOVERNMENT OF YOUR CHURCH FROM HEAVEN OR MEN?

ITS LIFE — DEVOTION

To the word of Christ

- As the eternal word, Matt. 24:35; I Pet. 1:25
- As the inspired word, II Tim. 3:16; I Cor. 2:13
- As the life giving word, Matt. 4:4
- As the infallible word, Psm. 119:160
- As the saving word, Jsa. 1:21
- As the complete word, II Tim. 3:16, 17
- As the sufficient word, II Tim. 3:16, 17
- As the powerful word, Heb. 4:12; Rom. 1:16
- As the comforting word, I Thess. 4:14-18
- To the example of Christ, I Pet. 2:21
- Toward His family, Lk. 2:51; Jno. 19:26, 27
- Toward His heavenly Father, Jno. 5:30; 6:38; 8:29; Lk. 22:42
- Toward civil government, Matt. 22:15-22
- Toward His enemies, Matt. 5:43-48; Lk. 23:34
- Toward lost men, Matt. 18:11; Lk. 15
- Toward the church itself, Eph. 5:25

IS YOUR CHURCH DEVOTED TO THE WORD AND EXAMPLE OF CHRIST?

JIM OLIVE/JACKSON PARK CHALLENGE NASHVILLE'S WINESKINS/JUBILEE

Saturated as they are with the spirit of "get along, go along," some of us had begun to wonder what it would take for almost any of the churches of Christ in Nashville, Tennessee, to rise up in defense of the gospel as once would have been the case.

When even Andre Resner's "Christmas at Matthew's House" article that appeared in the November 1992 issue of *Wineskins* questioning the virgin birth of Christ failed to elicit a local response, it began to look like doctrinal concerns among the churches in Nashville were practically a lost cause.

But wait. Finally,—at long last—*Wineskins* came out with something that got the attention at least of Jim Olive and the Jackson Park church of Christ. In his column, "From the Preacher's Desk," under date of October 14, 1993, beginning on Page 1,

brother Olive responded, as follows:

WINESKINS, Volume Two, Number One, May, 1993 has just been distributed. On the front cover is the picture of three women with this wording: "And when they came up out of the water... she went on her way rejoicing." Managing Editor Phillip Morrison in his "After Glow" explains that two of the women taught and baptized the third. After describing the preparations, he said, "So, late one afternoon, with a small group of friends including two Woodmont Hills elders and me, Margaret and Joan baptized Irina. As always, I sat in reverence and awe as Jesus' precious name was confessed and his death, burial, and resurrection were so beautifully portrayed. But this time I sat wondering why I had lived so long without witnessing what seemed so natural and appropriate..."

The rest of the WINESKINS issue is given to pushing hard for a change in the role of women in the church.

The other writers felt compelled to belittle everyone from Rush Limbaugh (p.9) to F. LaGard Smith (pp.21-23) and of course there is the problem of a man named Paul who happened to be inspired by the Holy Spirit who had said some time ago: "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission as the law says" (I Corinthians 14:33) and the pesky little verse, "I do not permit a woman to teach or to have authority over a man; she must be silent" (I Timothy 2:12). The arrogance of the WINESKINS writers assures us that they understand more than all of the scholars who have gone before. We now need

them to tell us why Paul did not mean what he said or say what he meant. He was talking about husbands and wives in instructing Timothy and now we have Rubel Shelly (p.6) and Anna Griffith (p.13) to explain to us something that had completely slipped by David Lipscomb, N. B. Hardeman, Batsell Barrett Baxter, Ira North and all of those who had gone before our present time.

About one hundred years ago the church in Nashville faced this same kind of assault. It is time for us to evaluate those who continue to try to force this kind of thinking and change on us through WINESKINS and the Nashville JUBILEE. Phillip Morrison is the new director of JUBILEE as well as Managing Editor of WINE-SKINS. Will women do the baptizing at JUBILEE '94? Will women be appointed to positions of leadership at sponsoring churches of JUBILEE? If those sponsoring elderships are consistent, they will have to start allowing women leadership roles in their home churches. Do those who advertise in WINESKINS endorse the new teaching? They are helping to sponsor it and if they wish to receive support from faithful churches will our bookstores and publishing houses continue to endorse the new teachings of WINE-SKINS-JUBILEE by being present and financially supporting these efforts? Do they deserve the patronage of faithful congregations if they do?

All of these are questions that will have to be answered very soon. Howard Publishing has just released Dr. Robert E. Hooper's *A Distinct People: A History of the Churches of Christ in the 20th Century*. There are a couple of

quotes from Hooper's book that need to be thought about seriously now. When the Missionary Society chose Nashville for its meeting place in October 1892, brother Lipscomb wondered, "Was Nashville the logical place for the convention or did the society simply wish to embarrass the nonsociety churches?" Hooper says that "W. H. Trimmons, a fellow elder with David Lipscomb at the South College Street Church, wrote that was likely the sentiment of many: 'Brethren, the call has come to us. You must take sides. The cause is ominous. There is no use to cry peace, peace, when there is no peace'" (p.31).

In 1918 it was another issue that was addressed by M. C. Kurfees, an editor of the GOSPEL ADVOCATE and Louisville preacher:

"When men thus persist in teaching and spreading divisive opinions—things which God does not require, and from teaching which they could properly refrain—there is but one proper thing to do, and that is to oppose them with all our might with the word of God. Let them be faithfully pointed out and marked as false teachers and schismatics" (p.91).

The following week, on October 21st, brother Olive continued, as follows:

"No man preaches the gospel who does not tell man correctly how to become saved... The gospel has facts to be believed, commands to be obeyed, and promises to be enjoyed." Lemmons, Reuel, FIRM FOUNDATION, 1965, p. 564 as quoted in Hooper, Dr. Robert E., *A Distinct People: A History of Churches of Christ in the 20th Century*. (West Monroe, LA, Howard Publishing Co., Inc. 1993)

It is amazing but true that there are people occupying the pulpits of our land today who have a great deal of education who do not hold the view brother Lemmons expressed above. How could a person be a "gospel" preacher who cannot understand Acts 2:38. Some of our schools employ professors who do not believe that a person must be baptized "for" the remission of sins in order to become a Christian. When a person begins to question the Biblical reason for baptism he is not far from questioning the "form" or "mode" and hence the necessity of it disappears all together.

Far too many of us are looking toward "what works" or what sustains growth or keeps members instead of what the Bible says about various issues. So we have teachers and preachers who evidently believe that they are wiser than God. God said an elder must be the husband of one wife (I Timothy 3:2; Titus 1:6), but we have prominent preachers who say that in their opinion a single man could relate better to single members and a divorced man who is remarried could relate better to divorced people. Do you not suppose that God knew that we would have a lot of single and divorced people in 1993 when he gave the scriptural qualifications for elders? The only conclusion that we can draw is that there are folk today who believe they are wiser than God.

If we have reached the place that we cannot be sure what a person must do to be saved and that we are not sure what the scriptural qualifications are for elders, we are no longer a distinct people and we will become an extinct people.

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UNCOLA AND THE "UNCHURCHED"

Robert Lawrence

You recall the UNCOLA ad campaign of a few years back for a colorless, lemon-lime carbonated beverage. The drink was not a cola—never had been, never would be. In competition with all the popular cola beverages, the UNCOLA wanted the world to know that it contained none of that needless caramel coloring.

This raised an interesting question! If it was an *uncola*, what relationship did it have to a *cola*? That which is clear is always clear. Truth, for exam-

ple, remains truth and cannot be colored with any added ingredient. An uncola was never at one time cola with its cola removed to make it clear. When truth becomes untruth, it bears no resemblance to truth—it is a lie from the beginning. The same thing can be said of Satan.

WHAT DO THEY MEAN— "UNCHURCHED"?

Now, elitist agents of change have given us a *new* word: the "unchurched."

But in this coinage, the convenience of the English language can rise up to smite the inventors of this bewildering term. After all, modifiers can make a statement *seem* plausible when it is not. Most of us have a general idea what the word "church" means. Even so, a few years ago, a specialized usage of the word "churched" meant that an errant and unrepentant Christian was dismissed from a congregation. That usage of the word "churched" seems to have run its course. But now we have a form

of the word reappearing with an “un” serving as a prefix.

Modified terms serve the essential purpose of allowing their users to make a statement without actually making it. It is a *pre*-statement, if you will. Put more sensibly, it is a *preconditioning* statement. Agents of change have placed it into our language to precondition a pattern of thinking. The term “unchurched” in its imprecision works very well for those with this purpose in mind. But a two-part test serves to examine the validity of the term: what does it mean? and, can it be said a better way using standard English?

HOW ‘CHURCH’ CAME INTO ENGLISH

The word “church” made its way into English by way of a meandering path through early languages. Near history finds it in Middle English as “chirche,” but it traces back through the Old Slavic word “cruky” to the Latin “cavus,” which means a hollow—more toward *cave*. Surely we know that those who use the term “unchurched” do not mean someone who has been uncaved, that is, tossed out of their cave.

Historically, humankind has seen the *building* as a holy place or sanctuary. As a result, the English word “church” is purely accidental as a substitute for the more perfectly constructed Greek word “ekklesia.” Since the Greek word is made up of “ek,” meaning “out of,” and “kaleo,” which means “to call,” we see a small sermon in the word “ekklesia.” It is through the blood of Jesus Christ that we are called out of a sinful world. The Greek word maintains the tone of this wonderful event, whereas the English word *church*, as it has in its history, points toward a place rather than an action. All too often we simply say we are “going to church,” as though in that usage “church” means that to which we go. The Greek construction cries from the housetops that Christ paid the price to purchase us from the ravages of sin in a sinful world. It is from our own former condition that we are called. The natural effect of this *calling out* is our sense of duty in assembling ourselves together as a body of believers to give honor to him who provided us with the pathway of salvation (Hebrews 10:25).

ARE “UNCHURCHED” UN-CALLED-OUT?

If we have the “unchurched,” can we likewise have the “un-called out?” If we can correctly use such a term—and there should be no reason why we cannot if the word “unchurched” is

valid—then do we correctly use this newly coined term when we speak of lost sinners in the world, whether in or out of a “church?” If one is un-called out, (a ridiculous way of saying “unsaved”), then is he not in a lost condition regardless of a so-called church affiliation?

But of course this is not the meaning those who so freely use the term “unchurched” intend. To them, our purpose as Christians is to reach those who are not part of any religion. As they see it, we are to confine our efforts only to those who do not *already* “belong to the church.” This is expressly selective.

We must wonder why. Why are we called upon to center our attention on only a select group of people who profess no religion? Does this mean that we find the unsaved only in an *unchurched* condition? If so, what do we say of those who are followers of other religious practices? Do we consider them saved? Or, since we human beings do not count in the equation, does God consider them saved? What is it about those who are “churched” that precludes our interest in them? Have these also been called out from a world of sin into the body of Christ? Are they part of the ekklesia?

DO WE PRACTICE SPIRITUAL TRIAGE?

If we direct our efforts toward only the “un-ekklesiaed” (if they will allow me a foolishness), do we practice a sort of spiritual triage? That is, do we go to these terrible, churchless sinners *first* because they need us far more than those who are already churched? Or, do we go to the “churched” at all? Could it be that the term “unchurched” teaches that we must accept as *already*

saved those who are part of other religious groups? Do we accept in the usage of the term “unchurched” the idea that religions such as the Baptists, Methodists, Episcopalians, Presbyterians, Lutherans, Roman Catholics, Seventh-Day Adventists, Mormons and the like, though they do not speak the same things we speak, are equal to us in salvation? For whom, then, did Christ die? Are we all diversely of Apollos, and Paul, and Cephas? (I Corinthians 1:12). Of course not.

It would be a marvelous thing if those who use the term “unchurched” would simply define it according to their intended meaning. It doesn’t take much mental dexterity to see through this thin cloud of smoke to know what these men teach with the word “unchurched.” With the word “unchurched” they teach that doctrinal differences among the various churches mean nothing (the church of Christ included), and that we are all brothers and sisters in Christ. If this is what they mean when they use the term “unchurched,” God knows it. He knows what’s in their hearts. This being true, they should tell us as well. That way we might teach them in time to make an emphatic difference in their spiritual judgment.

Having nothing to say in plain English that would stand the test of common sense and Biblical proofs, these agents of change invent words for their own gain. When one of these misleaders uses the word “unchurched” in your presence, you witness the foolish lengths to which he will go to plant the seed of confusion and error. Nothing about what these men say and do resembles the clarity of an uncola. In a Biblical sense, what they say and do are decidedly unthings.

Reflections On The Life Of C. B. MIDDLETON

Charles A. Hess

Charles B. Middleton was born January 20, 1908, the 13th child of **Robert** and **Clarinda Middleton**, who then was 44 years of age. Altogether, that made five boys and eight girls in the family.

Charles passed from this life on September 27, 1993, at the age of 85. He outlived all his brothers, but two older sisters are still living. He is survived by his loving wife **Alma**, a

daughter **Margaret Charlene Boknevit**, four grandchildren and five great grandchildren.

Had he lived 13 more days, Charles and Alma would have celebrated their 67th wedding anniversary. The three-fold secret of their staying together all those years was summed up by C. B. in three words: commitment, forgiveness and communication. Alma was always his “Wild Irish Rose” and he often sang



Charles Middleton
Minister

that song to her—especially on wedding anniversaries. He had planned to sing it again on October 10.

DOCTOR PREDICTED HIS PREACHING

When the doctor held baby Charles up to his 50-year-old father, he said, "Mr. Middleton, here is a Christian preacher." By example and word, his parents taught him morality, the Bible, prayer and how to work hard.

At about five years of age, Charles was impressed with brother **R. C. Ledbetter**, a gospel preacher. He determined then that he, too, would become a preacher and even during his teenage years he never lost that desire. Two of his brothers also became preachers.

Lighting in those days was by kerosene lamps and lanterns. The Middleton family had no electricity. Occasional refrigeration was by block ice. Water was carried 200 yards to the house. Laundry was done on rub-boards. Wash water was heated in the back yard in a large, black, cast-iron pot. From animal fat and lye, his mother made soap. She canned literally 100s of jars of vegetables and fruits each year.

Charles was known by many as C. B. He heard his first radio in 1927; saw his first television in 1945. He and Alma did not own a television set until moving to California in 1951.

At the age of eight, at Cleburne, Texas, he rode his first automobile and saw his first Victrola with a big horn featuring a black-and-white dog with perked up listening ears. This was in 1916.

CHARLES LEARNED TO WORK EARLY

Charles learned to work in his father's store and later on the farm. When he was ten years old, the Texas family moved from town to the country. There Charles walked many miles behind plows, double shovels and a Georgia stock.

On a neighboring farm a family of interest to Charles resided. That family was especially fascinating because it included a teenage daughter named Alma. At age 15, she already had begun cooking for a hotel, as well as for ranch hands at Jacksboro, Texas. C. B. met her in his uncle's grocery store. From their first meeting, he kept thinking, "She will be my wife." When he rode a horse named "Old Bess" to go courting, they sometimes were chaperoned by her brother John who rode Old Bess while they walked.

MARRIED IN A MODEL T FORD PICKUP TRUCK

Charles' brother Jim enticed him to go to West Texas for the cotton harvest. Soon after leaving, Alma wrote Charles that her father had died. He wrote back that he would be after her right away. His friend John Brown took him by car to get Alma. They drove all night through 75 miles of slick, muddy roads, arriving at noon on Sunday to pick up 15-year-old Alma. His mother gave them four quilts, two sheets and one pillow—but that was all right because they would sleep close anyway!

Charles and Alma were married in a Model T Ford pickup truck on October 10, 1926. When 18-year-old Charles asked the preacher how much he owed, he said, "Whatever you think she's worth." He had only \$2.60. He gave the preacher \$1.00. They spent their wedding night on a narrow hospital bed at his sister's home in Wichita Falls. The remainder of the honeymoon was spent picking cotton (his record was 425 pounds) twelve miles south. They slept on a straw mattress thrown on a hard floor.

Alma continued cooking at Jermyn, Vernon, and Aledo, Texas, while Charles worked outside on fences and other ranch jobs. Pay varied from \$30 to \$50 per month, sometimes with a house and board.

BAPTIZED BY E. W. MCMILLAN

Brother Middleton was baptized

under the preaching of **E. W. McMillan**, May 1, 1929, at Weatherford, Texas. That same year one of his sisters and his father died of cancer.

He left the Fort Worth-Weatherford area and began digging ditches with pick and shovel on a pipeline for \$4.50 per day, 50 cents of which went for lunch. When the Big Crash came in October of that year, he was working in a department store in Vernon, Texas. Once more, Charles and Alma went back to picking cotton. For meat, they ate squirrels and rabbit chili.

His first gospel sermon was preached on March 9, 1930, approximately a year after he was baptized. He memorized chapters of the Bible while plowing or when awake at night. He became director of the young preacher's training class in Vernon. Several of the young men became full-time gospel preachers. By the fall of 1931, he and Alma had helped start a congregation in the Masonic Hall at Gibtown.

HARD SCRABBLE DURING GREAT DEPRESSION

On August 8, 1930, the Middleton's house and belongings burned to the ground. Charles began working for \$7.00 per week for a man named **Lanham Curtis**. On the side, he and Alma were able to pick beans, black-eyed peas, cream peas and crowder peas, some of which they ate, some they preserved and traded.

Charles drove their Ford roadster 24 miles to Jacksboro and 50 miles to Graham, Texas, in order to peddle watermelons, cabbage, onions and other produce. He once sold a 52-pound watermelon for five cents! Chickens went for 25 to 50 cents each. Going shopping in 1931 at Leonard Brothers, in Fort Worth, they bought 50 pounds of flour for 48 cents, sugar for five cents a pound, bacon for 15 cents, bread for ten cents.

In this same Depression year, however, Charles quit farming forever. Back at Vernon, he worked with the young preachers' training class again and preached part-time for the church.

OLNEY, TEXAS—HIS FIRST FULL TIME WORK

Soon afterward, brother Middleton was offered his first full time work as a gospel preacher—at Olney, Texas. They paid him \$9.00 per week. House rent was \$4.00 per week. Charles and Alma had a Model T Ford, but could not afford the eight-cents-per-gallon gasoline to drive it!

Nevertheless, their work prospered.

In less than a year, Charles had baptized 60 converts into Christ.

That same year he held a mission meeting in Buffalo, Texas, with two baptisms resulting. The home congregation, some 250 miles away, did not pay them anything during this meeting—and he received only \$2.00 for the work in Buffalo. A flat tire cost them \$1.50, and gasoline was nine cents per gallon.

Another meeting was conducted at Sand Lake, four miles away, in which ten were baptized. Receiving a generous \$15.00 for that meeting, with \$7.00 of it C. B. traded in their 1923 Ford for a 1925 Chevrolet.

After a third meeting, at Hightower, he was paid \$18.00—and their bigger car was filled with foodstuffs. They felt rich indeed!

EARLY PREACHING CAREER

In the early '30s, Charles and Alma left Olney in December and moved to McAlester, Oklahoma, where they worked with **Harbert D. Hooker** and his wife **Orlena**, a wonderful Christian couple with a zeal for lost souls.

The work in the Oklahoma counties of Hughes and Pittsburgh was demanding, with Charles conducting nightly Bible studies and preaching as many as five times on Sunday.

While at McAlester, the Hookers became life-long friends. Sister Hooker died in the early 1970s. After preaching 62 years, brother Hooker was taken home in July, 1985. Charles considered it one of the greatest honors in his life when he was called to preach brother Hooker's funeral.

Throughout his life, Charles effectively used the phrase, "as many as" were baptized into Christ, in Hooker style, to show how many were made sons of God by faith in Christ Jesus (see Galatians 3:26,27).

Other people whom Charles admired were brother and sister **A. M. Burton** and the eminent evangelist **G. C. Brewer**.

In addition to his demanding work at McAlester, Charles held nine mission meetings. For one or two of these he was paid nothing. At one place they gave him gasoline for the car. Other meetings grossed \$3.50 and \$9.00. [Beyond question, these were the hardest years of the Great Depression.]

EARLY DEBATING A SUCCESS

It was in 1933 that C. B. had his first two debates with Baptist preachers. One opponent left after the first night never to return. Charles just continued on preaching in a gospel meeting and baptized five. In all, he held over 40

public debates, attesting to his strong and brilliant mind.

On March 24, 1933, the Middletons adopted a beautiful 13-day-old baby girl with golden red hair; they named her Margaret Charlene Naomi.

That September, they accepted full time work at Collinsville, Texas, the home of two well-known preachers, **George Stephenson** and **George B. Curtis**.

While there, at the age of 25, he met the Nazarene "warhorse" **B. Freeland** in public debate. The distinguished **J. W. Chism** said of Freeland, "He'll not recover from this one." When Freeland boasted about having met older and more seasoned men such as **C. R. Nichol** and **Joe S. Warlick**, George Curtis quipped, "You let a boy wool you tonight."

REMOVING THE ROPE DURING HOGAN'S MEETING

After brother Hooker moved to Okmulgee, Oklahoma, he asked C. B. to preach in his place while he was away in several gospel meetings. During this period, Charles worked along with a young black brother **R. N. Hogan**, who held a protracted meeting under a large arbor. Hogan baptized 192 people during that meeting—both black and white—including six denominational preachers.

In those days, a rope was usually stretched to separate the blacks from the whites. To the glory of God, the rope was removed during that Hogan meeting.

In 1935, Charles and family moved to Abilene, Texas, where he enrolled in Abilene Christian College. They rented a six-room house for \$15.00 per month.

After completing one year of college, he accepted the works in Seymour, Bonham and Harlingen, Texas. In the fall of 1937, while there, he spoke on a radio program from Weslaco.

The work prospered in Harlingen. Chairs had to be placed in the aisles to accommodate the crowds.

In one of his debates, at nearby Raymondville, his opponent insisted on a vote to see who won. Of about 1,000 attending, 16 hands went up for the sectarian preacher, who turned to the audience, pointing to Charles, and said, "That shows that you are as crazy as he is."

EVANGELIZING IN WESTERN STATES

About 1937, brother Middleton performed the wedding ceremony for the parents of **Alan Highers**, the present editor of the *Spiritual Sword*.

In 1939, he began work in the oil

town of Hobbs, New Mexico. From there, in 1940, they moved to Seminole, Texas, some 30 miles away. Salary now was \$35.00 per week plus house and utilities. They relocated, in the sleepy town of Sheridan, Wyoming, the following year—and, in 1943, moved on to Boise, Idaho, to help Charles' brother **Jim**.

Later that year, the young family settled in Lewistown, Montana, where a work was started in nearby Livingston, in 1944. In 1945, another work was launched—in Bozeman, 28 miles away. After that, Helena, Montana became home base for several years. C. B. preached in Drummond and Missoula.

In 1947, he started the church in Great Falls, although his family had not moved there, as yet.

C. B. particularly enjoyed the hunting and fishing in this sportman's paradise; but mainly it was his desire to preach the gospel in the many places where it was not known.

MORE COLLEGE—THEN CALIFORNIA

In 1948, C. B., Alma and Margaret Charlens (Naomi had been dropped from her name) moved back to Abilene, Texas. After another year of college, they moved to Pierre, South Dakota. Moving back for more years in Helena, Montana (six in all), they next worked in Safford, Arizona—and then, in 1951, they finally moved to California.

Both C. B. and Alma worked at various places in California. At first he preached in El Cajon City. Later he started five congregations in the area—including Salton City, Ramona, Crest and Coronado. Reviving the work in Imperial Beach, he preached there for several years.

In the '50s, he conducted a weekly radio program. Once when a couple in their 70s wanted to buy real estate in Salton City, he lost a commission because he discouraged them from buying. He thought it unwise for them to move there because the town lacked facilities such as a hospital.

The church in Coronado was started in 1953 in the VFW hall. One Wednesday night the only people to attend were non-members—**Bill** and **Fran Carlson**. They learned the truth and were baptized into Christ. Sister Carlson brought **Penny Alley** to a mid-week class and helped her learn the truth. Penny told her husband, He, too, was baptized. The Alleys' son **Gene** preached at National City last Sunday. Both Gene and his wife **Patty** were among the singers at the memorial service.

HE NEVER MADE TENTS, BUT...

While living in San Diego, Charles went to San Gabriel to help the church. He started the work in Hesperia in 1956. He went to Victorville and healed a broken fellowship. He preached there for two years. Later he "filled in" at Fallbrook for several weeks. He preached at National City and at Linda Vista in a building he helped to construct.

All in all, brother Middleton preached over 63 years—46 of which were every Lord's Day in succession. He never made tents, but he farmed, painted houses, picked cotton, sold shoes, clerked in department stores, auctioneered, drove a laundry-and-dry-cleaning truck, ran a bread route, worked at Convair, sold freezer food plans, taught real estate classes, dug ditches, baled hay, worked with threshing crews, followed a chuck wagon, picked chickens and iced box cars. No matter what kind of work he did, he talked to people about Christ.

In 1979, Charles earned his PhD degree from LaJolla University. He tacked up his shingle advertising counselling services. This summer, he and Alma sold their home on 36th Street and moved to the Canyon Villas retirement facility, operated by Christians. He continued to work with the congregation at Linda Vista until he died.

In January 1989, on his 81st birthday, C. B. began publishing weekly installments called "Reflections" in the Linda Vista Church Bulletin. Much of this

article was gleaned from those.

The memorial service in honor of brother Middleton was held September 30, 1993, at the Canyon View church of Christ building in San Diego, Cali-

fornia. Officiating were **Charles Hess** and **Thomas Campbell**. Singing was directed by **David Bates**.

—13017 Lakeview Granada
Lakeside, California 92040

[*EDITORIAL NOTE: We are indebted indeed to brother Hess for his detailed report of the life and passing of my old friend brother C. B. Middleton. Although there were long periods of his later years when he and I were out of touch, he was without doubt one of the finest Christians, gospel preachers and debaters that I ever knew. It was my pleasure first to become acquainted with C. B. and Alma in the spring of 1938, shortly after I moved to the Lower Rio Grande Valley, at age 20. At the time, he was preaching at Harlingen, Texas, and I was a reporter (later editor) of the Willacy County Chronicle, in Raymondville, also preaching part-time at Edcouch, a few miles away.*

I remember the debate at Raymondville that brother Hess mentioned as but yesterday. Originally, it was I who was supposed to debate G. C. Gilbert, the Pentecostal preacher in the opposition. However, as a debater, I was an unknown quantity in that area of the brotherhood, as yet. Some of the brethren were fearful that I might not be able to "handle Gilbert;" so they persuaded me, much against my will, to give way so brother Middleton could defend the side of truth. He did so in a magnificent way. I learned greatly from the Middleton-Gilbert Debate.

When the faithful brethren of the Oklahoma City area honored me with a plaque a few years ago recognizing my years of service as an evangelist and defender of the faith, brother C. B. journeyed all the way back from California to be on hand for the presentation—something for which I still am deeply grateful.

It was through this faithful gospel preacher that I first learned of the magnificent preaching of R. N. Hogan, the black evangelist. As a result, we invited him to come to Harlingen for the first gospel meeting ever held for black people in the southern part of Texas—one wherein I was invited to lead the singing. Although the meeting itself was a marvelous success, unfortunately we were unable to persuade the white folks to do away with the rope separating themselves from the blacks; it stayed from the beginning of the meeting till its close.

Now that C. B. Middleton has gone on to be with the Lord whom he so faithfully served, we shall miss him. Heaven alone will reveal the enormous good he accomplished in the cause of Christ while here. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Revelation 14:13). IYR Jr.]

God's Appointed Time And Place

Danny Butler

God is a God of order and consistency. The divine creator never has done or said anything out of place or harmony with his nature.

The Genesis account of creation proves this position beyond any doubt. Observe that the creation was carried out in logical order. Light came before the plants and animals that depend upon it. Water came before the sea creatures, and so on it goes.

Earth was a perfect creation, ready for man's inhabitation. It would provide everything he needed.

God even provided a time and place whereby man could come back to him, when he had violated his law. Paul taught this attribute of God to the Corinthians (I Corinthians 14:33,40).

God created man sinless and in paradise. Man chose to violate this divine provision, by committing sin. Therefore, it is up to man to come back according to God's instructions at his time and place.

From Genesis to Revelation the inspired word reveals the time and place specified by God in which he will forgive the sins of man and restore him to his former condition as his child. In every Bible age the time and place are discussed in view of that period.

It is unscriptural to attempt to apply the appointment of the Patriarchal age to the Mosaic, or the Mosaic age to the Christian age. In the world today religious leaders seem to give no consideration to God's laws. Pertaining to

this, the prophet Isaiah states: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isaiah 35:8).

Isaiah prophesied concerning the coming of Christ's kingdom, the church. He was assuring the Jews that there was a way of salvation to be provided, wherein all men would be able to find the way.

The Father in heaven never has made his way impossible for any man to come to him; therefore this principle could be said of every age of Biblical history. Any person who desires salvation can obtain it, provided he will

meet God at his appointed time and place. Observe how God has provided the means, and been so patient with man, while he made his way to God's appointed time and place:

THE PATRIARCHAL PERIOD

Even while the first family lived in the paradise garden, somewhere near the Euphrates river, there was a place and time to meet God (Genesis 4:3,4). Here two brothers prepared to make their offerings to God. They brought their offerings to a specified place. We are told, **"In the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord"** (Genesis 4:3). From this reading it is logical that, to have brought something, would imply it must be moved to a particular place, and at a particular time. This is all the Holy Spirit reveals on this matter, as pertaining to when and where; enough to know that God's appointed time and place were important.

The next significant lesson on this matter is found in Genesis, chapters 6 and 8. By this time, the world is so wicked that God decides to destroy it. Noah is instructed to build an ark (Genesis 6:13-16). He is given the specifics concerning this venture in no uncertain terms. The material, dimensions and contents are named. After this task was completed, Noah was to take only the animals identified, and his family, into the ark. It is interesting that *God* shut the door, when they were within God's appointed *place* (Genesis 7:16). God has all authority to determine who enters and who does not. Noah and his family had complied with God's instruction, therefore were chosen for salvation. Did *all* men have the same opportunity? The answer is, YES, as recorded by Peter. His record tells us that God was longsuffering while the ark was in preparing (I Peter 3:20). Noah preached righteousness (II Peter 2:5). God's longsuffering and the preaching of Noah lasted for 120 years, according to Genesis 6:3. God was *just* when he shut the door and his day of mercy and grace was past.

In Exodus chapters 11 and 12 we discover the next account of men being called to God's appointed time and place. After the series of plagues, God had given instructions for all faithful Jews to be in a specified place at a specified time. They were to be behind closed doors with lamb's blood sprinkled on the side posts and upper door post (Exodus 12:7). The angel of death would honor this marking and not kill the

firstborn of the family. The time is given (Exodus 11:4,5), wherein it says: **"And Moses said, Thus saith the Lord, about midnight will I go into the midst of Egypt..."** No one would escape, from the firstborn of Pharaoh to the firstborn of the captive in the dungeon (Exodus 12:29).

After the Jews' sojourn in Egypt and their exodus toward the promised land, the next rendezvous with God is revealed. The Israelites found themselves between Pharaoh and the Red Sea, fearing for their lives. God informed them of a time and place that he would save them (Exodus 14:21-31). They met with God and followed him to safety. If they had refused, they would have been destroyed. God's time and place must be met according to **HIS CONDITIONS, NOT MAN'S!**

THE MOSAIC PERIOD

Three months after leaving Rameses, the Israelites had reached the wilderness of Sinai (Exodus 19:1). Being encamped before the Mount, they were instructed how to prepare themselves to meet God (Exodus 19:10-17). Notice the specific rules that were given to make them ready. It was here that God would meet with the people (Genesis 19:17). Moses himself met with God in the Mount.

On Mount Sinai the law was given with all its stipulations. The pattern that was given for the tabernacle where God would abide was a type of the church. There was a set order in which men could meet and have their sins forgiven. Leviticus 16 gives specific instructions for the atonement of the sins of Israel. God had set his time and place; and given the precepts regarding its keeping. In speaking of this, Paul states:

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5).

THE CHRISTIAN PERIOD

The Christian period could begin when Christ died on the cross (Colossians 2:14). Taking the old system out of the way, he made way for the new. Christ's last will and testament became of force on the day of Pentecost—50 days after his death.

Christ told the disciples that he would not commune with them again until he would do so *in his Father's kingdom* (Matthew 26:29). It is *within*

the kingdom or church that God meets his people. The person desiring to commune with God must then determine how to enter the kingdom where-in he or she can commune with God. Only *within the church* is communion possible—and salvation granted with all its attendant blessings. Man was able to offer sacrifice or receive atonement *within the tabernacle or temple* under the *Mosaic* system. Today, one cannot offer spiritual sacrifices or acquire salvation *outside the church*, the spiritual body of Christ (I Peter 2:5,9), no more than the Jew could be acceptable *outside the temple*. One must meet God at his designated place!

In order to meet with God today one must comply with his terms of entrance. Remember how the Old Testament priest was to prepare himself before entering the "most holy place" on the day of atonement? Likewise, Christians must comply with certain rules or they cannot approach God. These instructions consist of: faith (John 8:24; Hebrews 11:6), repentance (Luke 13:3, 5; Acts 17:30,31), confession of him as the Son of God (Matthew 10:32; Romans 10:10), and being washed in his blood through water baptism (Mark 16:16; Acts 2:38; Romans 6:3,4). When all these requirements have been met, then one can approach God in spirit and in truth (John 4:24).

God has his appointed time and place for New Testament worship. The disciples met upon the *first day of the week* (Acts 20:7; I Corinthians 16:1,2). It is obvious from these passages that the early church understood their worship *time* was designated by *divine instructions*. All acts of worship have inspired command. The *place* where these acts are to be done is in the spiritual body of Christ. Paul states: **"Unto him be glory in the church by Christ Jesus throughout all ages, world without end"** (Ephesians 3:21). All glory to God is limited to the confines of the church.

FINAL JUDGMENT AND ETERNITY

God has, through inspiration, noted the final time and place where he will meet man. Man can and often does break the appointment to meet God now—but he cannot break the last appointment. That place is the judgment—the last day of moral time (Hebrews 9:27). Acts 17:30 and 31 emphatically teach the final meeting with God. No man will escape the final appointment with the creator. That meeting will be to give an account of our life on earth (Romans 14:12;

II Corinthians 5:10). Are we ready? Let us not deceive ourselves any longer. We shall be there at God's appointed time and place!

—Post Office Box 266
Hornbeak, Tennessee 38232

Abortion, Euthanasia and Homosexuality

Gary Grizzell

Twenty years of legal abortion, the recent controversy about active euthanasia and the normalizing of homosexuality as an acceptable alternate lifestyle prompts the question, what is our country coming to? Actually, when one understands that *humanism* is the standard of judgment for those who uphold and push these views on us, one can predict with accuracy (most of the time) their conclusions. Humanism is the godless belief system which holds that morals and values are subjective, *i.e.*, left to each individual. It holds as a major premise that there is no absolute standard in existence by which men are to make moral decisions. Freedom of choice? Yes, but we must have the understanding that the wrong choice brings consequences.

For those who believe that the Bible is the standard of judgment on morals, values and ethics we realize that God has spoken on these issues. We also realize that God judges a nation based on the moral quality of its people (Leviticus 26; Deuteronomy 11:2-8; Jeremiah 30; Genesis 18-19). Consider the statement: "...they sacrificed their sons and daughters unto devils, and shed innocent blood, even the blood of their sons and daughters...and the land was polluted with blood. Thus were they defiled with their own works, and went awhoring with their own inventions. Therefore was the wrath of the Lord kindled against his people...And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them" (Psalms 106:37-46). Bible believers strongly disagree with those who militantly push humanism on America in view of its corrupting influence and the fact that God will deliver such a

nation eventually into destruction, *e.g.*, allowing a thug nation to overtake it.

Abortion: Why do some abortion activists get so upset when pro-life people save a woman from having an abortion? One reason is because abortion in this country is big business. About \$450 million per year is spent on abortions. The inordinate love of money is still the root of all evil (*cf.*, I Timothy 6:10). One and one-half million abortions a year at around \$300 each adds up for someone's pocketbook. If they are really "pro-choice" why get angry when a woman exercises her right to choose life?

One writer, **Rush Limbaugh**, reported that the *Alan Guttmacher Institute*, a research committee of *Planned Parenthood*, recently completed a survey of 1900 women who had received an abortion. The "reasons" for having an abortion were:

16% had abortions because they were concerned about how a child would change their lives.

21% said they were not ready for the responsibility.

1% were the result of rape and incest.

21% said they could not afford the baby.

12% blamed a relationship problem.

11% felt they weren't mature enough.

8% said they had all the children they wanted.

"other reasons" accounted for another 4%.

The Bible upholds the view that life begins at conception and that there is human life in the womb. God spoke to Jeremiah, "**Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations**" (Jeremiah 1:5). David said, "**My substance was not hid from thee, when I was wrought in secret**" (Psalms 139:15). "**The babe leaped in her (Elizabeth's) womb**" (Luke 1:41). It was a "babe," not a blob of tissue. If you kill a "babe" for convenience you are a murderer of a baby. With the exception of the baby dying indirectly as a result of the mother's life being in danger, abortion on demand is a choice for death.

Euthanasia: While **Dr. Kevorkian**, "Dr. Death," runs around pumping carbon monoxide into the lungs of human beings made in the image of God, he is simply being consistent with the philosophy of humanism. With 15 lives now snuffed out (the number probably will be higher by the time you

read this) he appears to feel like a saviour. Pro-death people from both camps of active euthanasia and abortion appear to think of themselves as the enlightened breed among us right-to-lifers and traditionalists. Of course it only follows that if one thinks that he has the right to murder life in its beginning, he also believes that he has the right to murder life in its ending. However, only God has the right to give life and only God has the right to take life, *i.e.*, only God may exercise the authority to put to death. With reference to civil law, he authorizes capital punishment of certain evil-doers and natural death of the law-abiding citizen (*cf.*, Romans 13:1-7). If we may murder those in society that we "reason" need it for their own good, what class of people will be next in the coming generations? If one is clinically depressed and hands you a gun requesting that you shoot him to put him out of misery, should you do it? No, when a person is suicidal we know that he is not thinking straight and we seek to help him by protecting him from himself. Mental Health Centers in middle Tennessee counties must (and do) abide by Tennessee state law to contact the authorities when either a homicidal or suicidal person calls their on-call workers and refuses to retract his statement. Our mental health centers, along with our police, serve as a commendable example of our regard to protect the clinically depressed person from himself.

Actually, the so-called mercy killer who wants to murder by poison is *homicidal*. Consider the Bible example of the Amalekite who was put to death for helping King Saul kill himself (*cf.*, I Samuel 31:1-6; II Samuel 1:1-10). When Saul fell on his sword it only wounded him, so he requested a stranger to stand on him so that he would die. II Samuel 1:14 described his act as "**putting forth the hand to destroy.**" As the writer, **John P. Simpson**, stated: "David equates the Amalekite's act with an act of assassination." Let's keep homicidals away from suicidals.

Normalizing homosexuality: Again, the humanist is simply acting according to his belief system that God's standard of morality is non-existent. No one knows anything for certain, except the humanist who knows one thing for certain, *i.e.*, that his belief system is best for all men. Consistent? The humanist is far from it! If there is supposedly no absolute standard for all

men, on what basis does the homosexual presumptuously push his standard on us? God's standard says that homosexuality is sin. God thinks fire and brimstone when he thinks about the sin of homosexuality (Genesis 19:24). God will eventually destroy a nation given to normalizing sodomy. Remember Sodom? Romans, chapter one, reveals that when some men denied the existence of the God who made them they had a sexual identity crisis. Simply stated, men without God lose sight of who they are. For those who accept God's word, homosexuality is not a matter of genetics, but of denial of their creator's will for their lives. **"Marriage**

is honorable in all and the bed undefiled, but whoremongers and adulterers God will judge" (Hebrews 13:4).

What can we do in view of the moral decay of our country? Stand up and be counted on the side of goodness and morality as defined by God's word. Let us humbly yet boldly tell the proponents of the doctrine of humanism they have a fight on their hands. **"Fight the good fight of faith"** (I Timothy 6:12). As humble, serious law-abiding citizens we can let our voices be heard. Extremes should be avoided as these violate the law and only do harm to controlled mature efforts of those of us who exercise our civil right to be heard.

While we must avoid a do-nothing status, we must not go to the right wing extreme of nonpeaceful protest. But, as the honored **Abraham Lincoln** once said, "When it comes to what is right and what is wrong, there is no ground but battle ground." Get motivated by recognizing that the future world of our children depends on our actions now. Will it be "One Nation Under God" or "One Nation Under Godlessness?" **"Righteousness exalteth a nation: but sin is a reproach to any people"** (Proverbs 14:34). You CAN make a difference.

—2128 Crystal Court
Cookeville, Tennessee 38501

Notes & Quotes...

Alex Daniel, Director, Southern Sumatra Bible College, Bandar Lampung, Indonesia: "We just began the second semester with 14 students. Three of them are in the third year program. These three men are enrolling in an English school to enable them to speak English. If everything works fine by January next year we may be able to send them to Four Seas College. Barry [Hatcher] will try to raise the fund for their tickets to go to Singapore.

"Since brother Barry went back to the United States, we never receive the 'Contending for the Faith' any more. Usually we photocopy it when Barry receives one. We really need it for our library. If you can send us a copy every month, we can photocopy it and share them to preachers who are able to understand English here. We will appreciate you very much if you can do that..."

[NOTE: If we expect those being won to Christ and trained on the field to remain faithful and doctrinally strong, we must keep them supplied with sound, reliable information and printed materials at all times. We already have sent brother Daniel several back issues of Contending for the Faith and entered a complimentary subscription on our mailing list. Those wishing to help make such possible, please send tax-deductible contributions to our "Contending-for-the-Faith" Fund, % The Elders, Bellview Church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526. IYR Jr.]

Dora Seegers, Carthage, Texas: "I noticed in my Contending for the Faith for July an article about **Price Billingsley**! "Penetrating Paragraphs from the Past" and also "Things That Trouble Us." I am wondering how I could obtain this book.

"Brother Price baptized me when I was 12 years old. I had my 80th birthday on August 16, past. He baptized me on my 12th birthday in Crumps Pond in Haynesville, Louisiana. He was holding a tent meeting that ran for about a month, baptized many people. He was a great man and a great preacher. I would appreciate any information you give me on this. I would love his book."

[NOTE: "Thank you for letting me know that you were baptized by brother Price Billingsley," I replied, in part. "He and my father were longtime friends, although I recall having met him but once when I was a much younger preacher than I am now.

"I am unsure just how to secure a copy of his book for you. All I know to do is put a note

in our 'Notes & Quotes' section and ask anyone who knows to put you in touch..."

Anyone who can help find this book, please address: Dora Seegers, 1420 Antioch Road, Carthage, Texas 75633. IYR Jr.]

Burford C. Holt, preacher and elder, Elkmont, Alabama: "Glad you are still able to be on the firing line and helping to get the work done. I still have a radio program and hope it is doing some good.

"When we have the extra money, we will assist you in the work wherever it may be needed..."

Nils Donnell, Alice, Texas: "I know that you've noticed the 'Judge Not' Choir doesn't hesitate to judge your heart and motivation at every turn. Seems the only things that are not to be judged are their hearts, motivation, actions and teaching. Of course, you avoid judging their hearts, but instead zero in on the things that the Lord not only gave permission to judge, but commanded 'righteous judgment' concerning practices and teachings. Thank you for not letting Satan's helpers bully you into silence.

"After my article, **Why Despise the Warning?**, appeared, I received a booklet from **Fred J. White of the Unity Ministry** (2820 S. 109th E. Ave., Tulsa, OK 74129). I am presuming that this is sent because I wrote that article. I wondered if other writers had received a similar mailing. Tragically, it is steeped in unity in diversity, calling things opinion which are dealt with by the Lord, and calling for all to cease fighting one another and accept each other as brethren. I for one would love not to have to deal with errors within the brotherhood and just be free to attack Satan's stronghold in the world. If Fred White and his companions in false doctrine would repent, and begin to accept the authority of God's word, **Contending for the Faith** and all such efforts could be put to rest. But, as long as Satan is able to have defenders of error within the church, the effort to silence the false teachers must continue..."

[NOTE: "I should have replied sooner," I replied, in part, "but for the mountain of mail that had accumulated while I was away in Russia. Thank you for the things you had to say. I especially liked your reference to the 'Judge Not' Choir.

"As for letting these religious bullies intimidate us, I, for one, refuse to give them that satisfaction. I made up my mind as long ago as the mid-'60s that I was going to say

what needed to be said, regardless—and I have.

"Just who Fred J. White and the 'Unity Ministry' may be, I am uninformed. I know one thing: unity cannot be had IN DIVERSITY. By definition, unity is the LACK of diversity.

"Thanks again for your letter—also for the article of yours that we published. One thing I always have noticed: when one throws a stone down a dark alley, it always is the 'hit' dog that howls!" IYR Jr.]

David W. Barber, Jr., Sevierville, Tennessee: "The August issue of Contending for the Faith arrived yesterday and while I enjoy receiving it, I am saddened by the necessity of exposure of Satan's work within the body of Christ. Only God knows what the end result will be of this great apostasy now taking place within the body. Our fervent prayer is that those so concerned with destroying the church will return to the truth, or leave us and go into the denominational world that they seem to love so much.

"In your letter of August 31, you requested any information I might obtain concerning the youth rally called 'Winterfest' which is held in Gatlinburg, Tennessee each winter. The enclosed was mailed to the Ashway congregation a few days ago and is the only information I have been able to obtain as yet... [Neither] the church at Sevierville nor the one in Gatlinburg has ever been contacted concerning the event: The preacher at West End is **Roger MacKenzie** and the youth minister is **Mike Lewis**. Should I be able to obtain more information, I will forward it to you.

"Incidentally, the preacher at Gatlinburg, **Bill Lemons**, has retired because of ill health, having served that congregation for 17 years. Brother **Jay Mack**, a very sound gospel preacher and close friend, begins work with Gatlinburg this coming Sunday. He in no way supports this 'Winterfest' either.

"Thank you for showing an interest in this youth 'rally'. Our young people, as well as parents and elders, must be warned about the harm being done, not only to their children, but also to the church by such men and their liberal teachings. May our Lord continue to give you good health to continue the fight we are in. If I can assist you further in the battle for truth, please let me know."

[NOTE: Following is a photo-reduction of the publicity item that brother Barber enclosed for our information. We are unacquainted with two of the speakers being featured: **STEVE GEYER** and **HOWARD TODD**. However, **JEFF WALLING** is a well-known fellow-traveller with the **CHRISTIAN CHURCH**, who says the use of instrumental music in church worship is of no consequence to him.

As for JEROME WILLIAMS, he was trained and came straight out of the CROSSROADS CHURCH OF CHRIST, at Gainesville, Florida. Never yet has he repudiated Crossroads; as far as we can learn, his loyalties still remain with Crossroads.

The elders of the West End/Knoxville, Tennessee church of Christ, who sponsor "WINTERFEST '94," either are late catching up on their information, are themselves fellow-travellers with the Christian Church and Crossroads, or else they just don't care. With overseers such as these at West End, no wonder such doctrinal wolves are invited in among their lambs "not sparing the flock,"

teaching "perverse things" to "draw away disciples after them" (Acts 20:29-30). Faithful congregations whose young people are being seduced by "WINTERFEST '94" should be warning them NOT to participate.

Let it be understood that we are not opposing our young people having get-togethers from time to time; properly convened, organized and supervised these can be healthy situations indeed. But when sponsoring elders or congregations turn such events over to false teachers as speakers and instructors, the cause of truth, as far as the next generation is concerned (even this one) is in dire jeopardy. IYRJR.]

Thomas B. Warren, Seagoville, Texas: "I always appreciate your CFTF. I especially appreciated the 9/93 issue. I pray for your health and for your work."

Mrs. Ogle Tinch, Jamestown, Tennessee: "I just wanted to write and encourage you since I have read your books, *Axe On The Root*."

"I heard the gospel from brother Lewis Savage in Jamestown, Tennessee, in 1952. I saw clearly that I must change from Baptist doctrine and obey what the Bible teaches on conversion to Christ. That is why I made the change. In the '60s I began to notice some of the changes in some members. They just didn't seem to understand a lot of things. I heard you preach at Grimsley, Tennessee, and took some of the *Contending for the Faith* copies and read and pondered them, studying the Bible. We now are members at Grimsley."

"I thank you for having the courage to speak out and say **who** and **where** all the wrong things are coming from. My husband and I have sent \$50.00 for your travel fund. God bless you and your family."

[NOTE: "Only those who were converted out of denominationalism," I replied, in part, "can really grasp the difference between what they came out of and the one true church. It is wonderful to me to know that you heard the true gospel from brother Lewis Savage back in 1952 and realized then that you must change from Baptist doctrine and obey the Bible teaching on conversion to Christ."

"Like you, I, too, began to notice changes in some members and churches back in the '60s. It still puzzles me that they could not seem to understand the truth that they were surrendering for doctrinal error—but they were. I tried calling them back to the truth by writing *AXE ON THE ROOT*—Vols. I, II and III. Some saw what I was driving at and came back; however, greater numbers continued their departures from the faith."

"As you know, I (we) keep on DEFENDING as well as EXTENDING the one true faith, both at home and around the world. Thanks both to you and also to brother Tinch for continuing to support us in these endeavors—especially for the \$50.00 you sent for our travel fund. At 76 years of age, I realize my days for effective service are growing short; however, I am determined to keep on keeping on until Jesus says it is enough and calls me home." IYRJR.]

You never see a great church where the preacher leaves every three to five years. Why is this?

Wayne Smith, of Baldwyn, Mississippi, under date of August 12, 1991, addressed a letter to Rubel Shelly, in Nashville, Tennessee, saying,

"Recently while I was in Wilson County, I spoke with brother Wayne Coats. He informed me that he had sent you a challenge for a debate, but you declined. It seems reasonable to me for you to stand in defense of your teachings."

"Brother Coats senses fear on your part to step forward and attempt a defense of your positions. If you truly believe what you teach is the truth, why don't you defend it? Is brother Coats correct in his thinking?"

"Brother Shelly, souls are at stake!!! (James 5:19,20), May God help you see the error of your ways!"

Rubel Shelly, under date of August 20, 1991, replied to brother Smith, as follows:

"You may be correct that I received a debate challenge from Mr. Coats. I routinely get them to debate everything from women

Winterfest '94

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Jerome Williams

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February 18-20, 1994
Gallinburg, Tennessee

Jim Waldron, Kiev, Ukraine: "The copy of your letter (July 3, 1993) to Don Thornton about the Chinese Bibles reached us after two months. We anticipate their arrival about the first of November. Thanks for having them sent. Please let us know the shipping cost. We will need some Bibles in simple characters if you know a source..."

"You will be interested to know the Roger Campbell family arrived here 19 August. About two weeks ago Roger and I were in the building where we hold the classes for our Kiev Bible Institute, and we passed two Chinese girls from the Mainland. He spoke to them for several minutes. His first question had been, 'Do you speak Chinese?' One of the young ladies answered, 'Well, I'm Chinese!' It turned out these two were sophomores. They told Roger they were having great difficulty with the Russian language. Roger surmised that all the Chinese stay close together and thus don't get much practice. What I thought was interesting was that they seemed to show no surprise that this American could speak their language. They seemed to act as though it was quite natural. Roger got their names and phone number so he and Donna can follow up on the contact. As I mentioned, there were about 200 Chinese at the Polytech last year and more should be on campus this Fall. Kerry Sword held a weekly Bible class with them during '92-'93. He and Roger will follow up on this. Roger is full time (20 hours per week) in the study of Russian."

"You will be interested to know we have 43 full time students (20 hours per week) in the Bible Institute and 15 in our evening school. The Bible Institute is an integral part of the work of the local church and is taught intensively as those in schools of preaching, except we teach one course at a time. Gary Workman, of Dallas, editor of the *Restorer* who was in

Lebanon in the '70s, is here teaching Romans. A brother named Paul Scoggins, of north Georgia, is teaching Old Testament survey for the other class. The students are in school 44 weeks a year. Thus they receive 880 class hours in training annually. We admit men and women, Single students receive \$25.00 per month for their living expenses and marrieds about \$45.00. The program is two years for women and three for men. Roger teaches the evening school, which meets on Sunday afternoons from 2:30 to 6:00, on Wednesdays 6:00 to 9:15 and on Thursdays 6:00 to 9:15. They get exactly half the class time the day time students receive."

[NOTE: Brother Waldron's reference to Chinese Bibles, in the first part of his letter, was re: his telephone call to me earlier that 200 Chinese students already were studying there in Kiev and some 300 more such students were expected later. At his request, I asked brother Don Thornton to ship 500 Chinese-English New Testaments we have stored in Hong Kong, re: our "Bibles for China" program, begun by Archie Luper in 1979. Not only have we supplied such Bibles and New Testaments into mainland China, Taiwan, Singapore, Malaysia, and now Ukraine; but we have provided Bibles and New Testaments to Indonesia, the Philippines, Latvia and Russia. The elders of the Bellview church of Christ, 4850 Saufley Field Road, Pensacola, Florida 32526 are in charge of this fund. Contributions by individuals are tax-deductible. With such orders for Bibles, Testaments and religious literature continually being received from missionaries—worldwide—the fund needs to be constantly replenished. Please make your checks payable to Bellview Church of Christ and clearly earmark them "For Bible Fund." IYRJR.]

wearing hats, orphans homes, and a thousand other subjects. Before agreeing to a debate, I have to be convinced of two things: (1) The issue has to be one of significance and (2) The individual/group interested in the debate has to give some evidence of a willingness to engage in serious inquiry. Although I do not know the man you referred to, whatever form his challenge came in apparently did not meet these two criteria.

"If you and Mr. Coats are interested in a debate with each other, perhaps that would be a good use of your time. I know beyond doubt that I have more pressing obligations than to honor every request for a fist fight that comes my way.

"If Mr. Coats believes and is communicating to others that my refusal to debate was due to 'fear on (my) part,' so be it. I will probably be able to survive his representation of both my views and my character."

[NOTE: The Rubel Shelly some of us thought we knew 1) before his capitulation speech at Centerville, Tennessee a dozen or so years ago and 2) before he took his Ph.D. degree from Vanderbilt (in which he takes such inordinate pride), is a far cry from the Rubel Shelly we know now. In the old days, on the basis of 1 Peter 3:15, he was willing to debate doctrinally with almost anyone; nowadays you cannot hem him up to debate his cause, however hard you try.

As a rule, when challenged to debate nowadays, he arrogantly wants to know, "And where did you get your Ph.D.?" On this basis, he would refuse to debate any of the Lord's apostles—or even the Lord himself! As well known as Wayne Coats is among the elders, preachers and churches of the Greater Nashville Area (having lived and preached there for more than 40 years), was Rubel entirely honest affecting not to know the man? Some of us find this hard to believe. He knows as well as anyone that Waynes is not trying to get him to debate "women wearing hats, orphan homes, and a thousand other subjects"—just the subjects for which Rubel has exchanged God's truth for human error. If there is only some way he can descend to come down off his high horse and debate, possibly we can get these doctrinal matters settled for the sake of genuine Christian unity before we're all dead and it is forever-lastingly to late! IYR Jr.]

FORT WORTH LECTURESHIP ANNOUNCED

The dates for the 17th annual Fort Worth Lectureship have been set for January 9-12, 1994. This outstanding spiritual feast is afforded each year in January by the Brown Trail church of Christ in Bedford, Texas, for the building up of the body of Christ. Not only are brethren from the Dallas/Fort Worth Metroplex invited, and urged to attend, but brethren everywhere are urged to put these dates into their plans.

The theme for this year's Lectureship will be "The Church Of Christ," with emphasis on basic, fundamental Bible doctrine. Avon Malone is scheduled to speak on Sunday night, January 9, at 8 p.m., on "The Church Is Divine In Origin." On Monday night at 8, George Bailey is to be the speaker on the subject, "The Church Is Distinctive In Identity."

On Tuesday night at 8, Leroy Brownlow is scheduled to speak on the subject, "The Church Is Definitive In Doctrine." [However, brother Brownlow has suffered a stroke and it is indefinite at this time as to whether he will be able to fulfill his appointment. We pray he will, but if not, brother Johnny Ramsey will "pinch-hit" for him.] On Wednesday night at 8, Tom Holland is scheduled to speak on "The Church Is Destined To Glory." Preceding these theme addresses each night, at 7 o'clock, Burt Groves, Richard Jones, and Johnny Ramsey, respectively, will bring insights from first century New Testament churches.

Speakers during the days of Monday, Tuesday, and Wednesday (January 10-12) will be Garrel Forehand, Foy Forehand, Lindell Mitchell, Billy Patton, Buster Dobbs, Jimmy Jividen, Dan Flournoy, Owen Cosgrove, Dave Miller, Hardeman Nichols, Mike Elrod, Robert Dodson, Thomas Warren, and Furman Kearley. Conducting Ladies' classes will be Barbara O'Banion, Sunny Workman and Pat Suba.

This year's honoree will be brother Roy Deaver. Brother Deaver has meant so much through the years to the Cause of our Lord, and it was felt to be fitting and appropriate to honor him this year for his work's sake in the kingdom. The luncheon in his honor will be held from 11:50 a.m. to 1:45 p.m. at the Brown Trail building.

Plan NOW to attend this great Lectureship and feast with us on the word of the Living God!—Maxie B. Boren, Lectureship Director.

TRIUMPH AND TRAGEDY

(A Book Review)

Rod Rutherford

It often has been stated that if one does not learn the lessons of history, he is doomed to repeat the mistakes of history! For this reason, it is important that members of the Lord's church have a thorough knowledge of church history and especially the history of the great movement to restore New Testament Christianity.

Today, the church is facing a similar situation to that which prevailed a century ago. The

Lord's church was divided then by men who had lost their respect for the authority of God's Word and therefore had abandoned the restoration plea. If we had learned the lessons of history, perhaps the present apostasy could have been avoided, or, at least, its impact lessened. It is not too late to learn history's lessons in order to prevent apostasies in the future!

An excellent book, **Triumph and Tragedy**, which is helpful in learning from the past, has come off the press. Edited by faithful Kentucky evangelist, Paul Vaughn, it was written by some two dozen capable preachers of the gospel in Kentucky and elsewhere. This book chronicles the amazing growth of the Lord's church in the Bluegrass and Mountain regions of Eastern Kentucky. It was in this area that the Restoration Movement had much of its earliest and greatest success. Outstanding men of God such as Barton W. Stone, "Raccoon" John Smith, Walter Scott and John T. Johnson laid the foundation for the future growth of the Lord's church. A second generation of pioneers including such notables as J. W. McGarvey, Moses E. Lard and Robert Milligan built upon this solid foundation.

For half a century, the center of the brotherhood's strength lay within a 100-mile radius of Lexington; but by the turn of the last century, very little remained! Apostasy had virtually destroyed the church in the region. The toilsome task of rebuilding the Cause of Christ began and eventually a reasonable, but lesser measure of strength was attained. Now apostasy threatens the church in that area and elsewhere once more!

Triumph and Tragedy is a book that you need to read. The cost of this 290 page volume is only \$8.00. You can order it from Paul Vaughn, Box 975, Jackson, Kentucky 41399. Add one dollar for each book ordered to cover postage and handling and include your check with your order.

BOUND VOLUME 24 READY IN FEBRUARY

Because your editor will be overseas doing missionary work from late November to the end of December, it will not be possible to get Bound Volume 24 back from the bindery until sometime in February. Standing orders will be processed as soon as we have the new Bound Volume in hand. Any not already on our standing order list, let us know and we'll send you the information. Inquiries should be sent to 2956 Allshore, Memphis, Tennessee 38118—The Editor

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